



*Handwritten scribbles*

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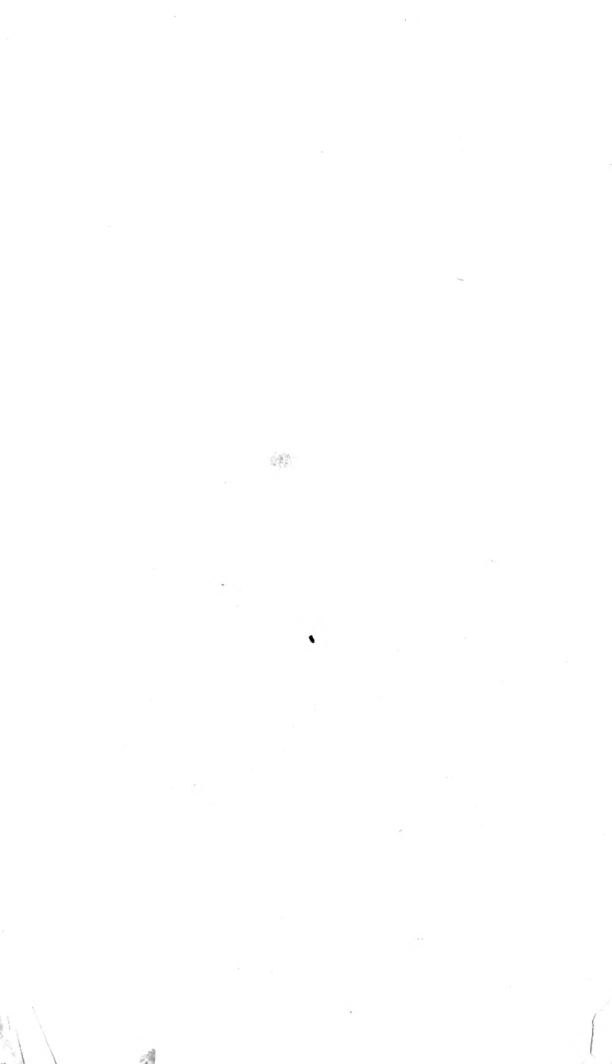
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THE  
PILGRIM'S PROGRESS

FROM  
This WORLD  
To that which is to come.

Delivered under the Similitude of a

D R E A M.

Wherein is discovered

- I. The Manner of his SETTING OUT.
- II. His dangerous JOURNEY. And,
- III. His safe Arrival at the DESIRED COUNTRY.

Complete in THREE PARTS.

By JOHN BUNYAN.

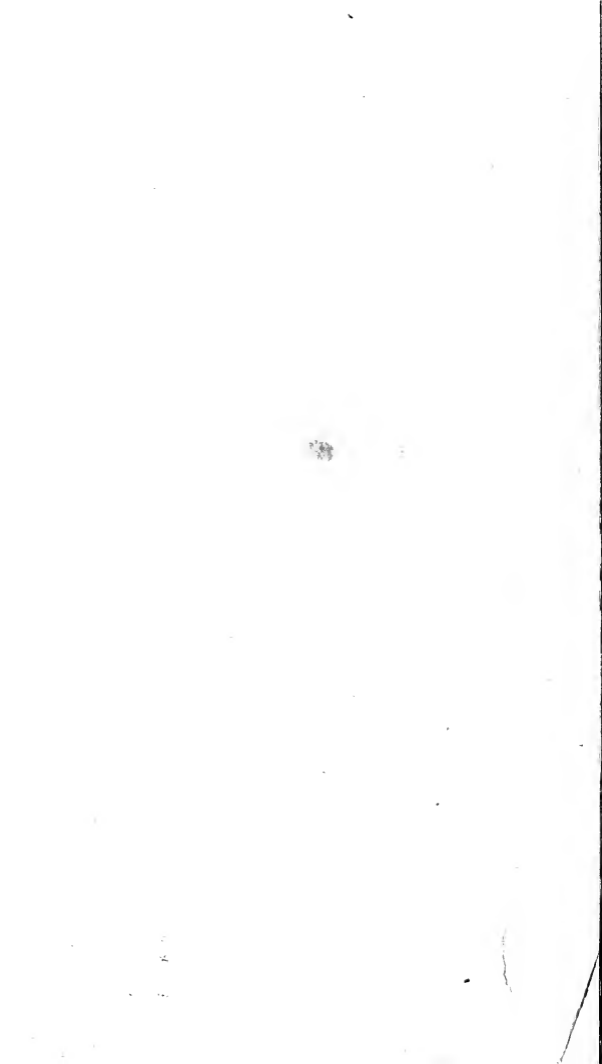
*I have used Similitudes, Hof. xii. 10.*

The FIFTY-NINTH EDITION,  
Adorned with CUTS.

L O N D O N :

Printed for J. OSBORNE and T. GRIFFIN,  
in St. Paul's Church-Yard, and  
J. MOXLEY, Gainsbrough.  
M. DCC. LXXXV.

For



T H E  
 AUTHOR'S APOLOGY  
 FOR HIS  
 B O O K.

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

And thus it was: I writing of the way  
 And race of sints, in this our Gospel-day,  
 Full 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 coast of fire do fly.  
 Nay then, thought I, that if you breed so fast,  
 I'll put you by yourselves, lest you at last  
 Should prove AD INFINITUM, and eat out  
 The book that I already am about.

Well, so I did; but yet I did not think  
 To shew to all the world my pen and ink  
 In such a mode; I only meant to make:  
 I knew not what; nor did I undertake  
 Thereby to please my neighbour: No, not I,  
 I did't my own self to gratify.

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

Thus I set pen to paper with delight,  
 And quickly had my thoughts in black and white.

## THE AUTHOR'S APOLOGY.

For having now my method by the end,  
Still as I pull'd, it came; and so I penn'd  
It down, until it came at last to be,  
For length and breadth, the bigness which you see.

Well, when I had thus put my ends together  
I shew'd them others, that I might see whether  
They would condemn them, or them justify:  
And some said, Let them live: some, let them die:  
Some said, JOHN, print it; others said, not so.  
Some said, it might do good, others said, no.

Now I was in a strait, and did not see  
Which was the best thing to be done by me:  
At last I thought, since ye are thus divided,  
I print it will; and so the case decid'd

For, thought I, some I see would have it done,  
Though others in that channel do not run:  
To prove then who advis'd for the best,  
Thus I thought fit to put it to the test.

I farther thought if now I did deny  
That set that would have it, then to gratify.  
I did not know, but hinder them I might  
Of that which would to them be great delight:  
For those who were now for its coming forth,  
I said to them, Offend you I am loth;  
Yet since your brethren pleas'd with it be,  
Forbear to judge till you do farther see.

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

May I not write in such a stile as this;  
In such a method too, and yet not miss  
My end, thy good? Why may not it be done?  
Dark clouds bring waters, when the light brings 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,  
But treasures up the fruit they yield together:  
Yea, so commixes both, that in their fruit  
None can distinguish this from that; they suit  
Her well when hungry, but if she be full  
She spues out both, and makes their blessings null.

You see the way, the fisherman doth take

THE AUTHOR'S APOLOGY.

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

How does the fowler seek to catch his game,  
By divers means? All which we cannot name:  
His gun, his nets, his line-twigs, light and bell;  
He creeps, he goes, he stand; yea none can tell  
Of all his postures; Yet there's none of these  
Will make him matter of what fowls he please.  
Yea, he must pipe and whistle to catch this;  
Yet, if he does so, that bird he will miss.  
It that a pearl may in a toad's head dwell,  
And may be found too in an oyster shell;  
If things that promise a thing, do contain  
What better is than gold, who will disdain,  
That have an inkling of it, there to look,  
That they may find it? now my little book  
(Tho' void of all those paintings that may make  
It with this or the other man to take)  
Is not without these things that do excell  
What do in brave but empty notions dwell.

Well, yet I am not fully satisfy'd,

That this your book will stand when truly try'd.

Why, what's the matter? It is dark; what tho'  
But it's feign'd: what of that? I tro'  
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; as metaphors make blind.

Solidity, indeed, becomes the pen,

Of him that writeth things divine to men.

But must I need want solidness, because  
By metaphors I speak? Were not God's laws,  
His gospel laws in elder time held forth  
By shadows, types, and metaphors? yet loth  
Will any sober man be to find fault

With them, lest he be found for to assault

The highest wisdom: No, he rather stoops.

## THE AUTHOR'S APOLOGY.

And seeks to find out by what 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 full happy he  
That finds the light and grace that in them be.

Be not too forward therefore to conclude  
That I want solidness; that I am rude;  
All things solid in shew, not solid be;  
All things in parables despise not we,  
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 include the gold.

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

Am I afraid to say that holy writ,  
Which, for its stile or phrase, pulls down all wit,  
Is every where so full of all these things,

(Dark figures, allegories) yet there springs  
From that same book, that lustre and those rays  
Of light that turn our darkest nights to days.

Come let my carper to his life now look,  
And find there darker lines than in my book  
He 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,  
That they will take my meaning in these lines,  
Far better than his lyes in silver shrines.

Come, truth, altho' in swaddling cloths, I find,  
Informs the judgement, rectifies the mind;  
Pleases the understanding makes the will  
Submitt, the memory too it doth fill  
With what doth our imagination please;  
Likewise it tends our troubles to appease.

Sound words, I know, Timothy is to use,  
And old wives fables he is to refuse;  
But yet grave Paul him no where 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,



## THE AUTHOR'S APOLOGY.

Let me add one word more, O man of God,  
Art thou offended? Dost thou with 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.

1. I find not that I am deny'd the use  
Of this my method, so I no abuse  
Put on the words, things, readers, or be rude  
In handling figure or similitude.  
In application; but all that I may  
Seek the advance of truth this or that way.  
Denied did I say? Nay, I have leave,  
(Examples too, and that from them that have  
God better pleas'd by their words or ways,  
Than any man that breatheth now a-days)  
Thus to express my mind, thus to declare  
Things unto thee that excellentest are.

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

3. I find that Holy Writ, in many places,  
Hath semblance with this method, where the cases  
Do call for one thing to set forth another;  
Use it I may then, 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 shew the prophet of my book, and then  
Commit both me and it into that hand  
That pulls the strong down, and makes weak ones  
This book it chalketh out before thine eyes [stand.  
The man that seeks the everlasting prize;  
It shews you whence he comes, whither he goes,  
What he leaves undone, also what he does;

## THE AUTHOR'S APOLOGY.

It also shews you how he runs, and runs

'Till he unto the gate of glory comes.

It shews too who set out for life again,

As if the lasting crown they would obtain:

Here also you may see the reason why

They lose their labour, and like fools do die.

This book will make a traveller of thee,

If by its counsel thou wilt ruled be;

It will direct thee to the holy land

If thou wilt its directions understand;

Yea, it will make the slothful, active be,

The blind also delightful things to see.

Art thou for something rare and profitable?

Or wouldst thou see a truth without a fable?

Art thou forgetful? O would thou remember

From new year's day to the last of December?

Then read my fancies, they will stick like bus,

And may be to the helpless comforters.

This book is wrote in such a dialect,

As may the minds of listless men affect;

It seems a novelty, and yet contains

Nothing but sound and honest gospel strains.

Wouldst thou divert thyself from melancholy,

Wouldst thou be pleasant, yet be free from folly;

Wouldst thou read riddles and their explanation:

Or else be downcast in the contemplation;

Dost thou love picking meat; or wouldst thou see

A man sit in the clouds, and hear him speak to thee;

Wouldst thou be in a dream, and yet not sleep;

Or wouldst thou in a moment laugh and weep;

Or wouldst thou loose thyself and catch no harm,

And find thyself again without a charm;

Wouldst thou read thyself, and read thou know'st not what,

And yet know whether thou art blest or not,

By reading the same lines? O then come hither,

And lay thy book, thy head and heart together.

JOHN BUNYAN.

and hold it, you shall † fare as myself: for there, where I go, is enough and to spare. Come away and prove my words.

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

§ CHR. I seek an inheritance that is incorruptible, undefiled, and that fadeth not away: and it is laid up in heaven, and safe there to be bestowed, at the time appointed, on them that seek it. Read it so, if you will, in my book.

Obs. Tush, said Obstinate, away with your book, will you go back with us or no?

¶ CHR. No, not I, said Christian, because I have set my hand to the plough.

Obs. Come then, neighbour Pliable, let us turn again and go home without him; there is a company of these crazy-heady coxcombs, that when they take fancy 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 better than ours; I am inclined to go with my neighbour.

Obs. What! more fools still! be ruled by me, go back, who knows where such a brain-sick fellow may lead you? Go back, go back, and be wise.

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

‡ PLI. Well neighbour Obstinate, I begin to come to a point, I intend to go along with this good man, and to cast in my lot with him! but my good companion do you know the way to this desired place?

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

PLI. Come then, good neighbour, let us be going. Then

† Luke 15 17. § 1 Peter 1 4 Heb. 11 16. ¶ Luke 6. 62.  
 ¶ Christian and Obstinate paid for Pliable's soul Heb 9 27. 30 21 ‡ Pliable consenting to go with Christ.

Then they went together.

†**OB.** And I will go back to my place, said Obſtinate, I will be no affociate of ſuch miſſed fantaſtical fellows.

Now I ſaw in my dream that when Obſtinate was going back, Chriſtian and Pliable went talking over the plain; and thus they began to diſcourſe.

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

**PL.** Come, neighbour Chriſtian, ſince there's none but us two here, tell me now farther, what the things are, and how to be enjoyed, whither we are going?

‡**CHR.** I can better conceive of them with my mind than ſpeak of them with my tongue; but yet ſince you are deſirous to know, I will read of them in this book.

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

¶**CHR.** Yes, verily; for it was made by him that cannot lye.

**PL.** Well ſaid; what things are they?

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

**PL.** Well ſaid; and what elſe?

†**CHR.** There are crowns of glory to be given us; and garments that will make us ſhine like the ſtars in the firmament of heaven. There ſhall be no more crying, nor ſorrow, for he that is the owner of the place will wipe all tears from our eyes.

**PL.** And what company ſhall we have there?

§**CHR.** There we ſhall be with Seraphims and Cherubims, 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

† *Obſtinate goes railing back.* § *Talk between Chriſtian and Pliable.* † *God's things unſpeakable.* ¶ *Titus i. 2* † *Iſaiah xlv. 17. John x. 27, &c. 2 Tim. iv. 8. † Rev. xxii. 5. Matt. xiii. 43. § Iſa. vi. 2. 1 Theſſ. iv. 16, 17.*

his presence with I M's P<sup>e</sup> for ever; In a word there we shall see thirty thousand with their golden crowns; there we shall see thirty 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 bear 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; 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.

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 this talk, they drew nigh to a very miry slough; that was in the midst of the plain, and they being heedless, did both fall suddenly into the bog. The name of the slough was Despond. Here therefore they wallowed for a time, being grievously bedaubed with dirt; and Christian, because of the burthen that was on his back began to sink in the mire.

PLI. Then said Pliable, Ah, neighbour Christian, where are you now?

CHR. Truly said Christian, I do not know.

PLI. At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me of all this while? If we have such ill speed at the first setting out, what may we expect betwixt this and our journey's end? † May I get out again with my life, you shall possess the brave country alone for me, and got out of the mire on that side of the

† Rev. 4. 4. chap. 1, 2, 3, 4, 5. John 12, 25. 2 Cor. 5, 2, 34. † Isaiah 55, 12. John 7, 37. and 6, 37. Rev. 21, 6. and 22, 17. † The slough of Despond. † It is not enough to be pliable.

the slough which was near M's house: so away he went, and Christian saw him no more.

‡ Wherefore Christian went to tumble in the slough of despond alone; but my Phe endeavoured to struggle to that side of the slough that was farthest from his own house; and next to the wicker gate; the which he did, but could not get out because of the burden that was upon his back: But I beheld in my dream, that a man came to him, whose name was Help, and asked him, What he did there?

‡ CHR. Sir, said Christian, I was bid to go this way by a man, called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come, and as I was going thither I fell in here.

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

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

‡ HELP. Then said he, give me thy hand; he gave him his hand, and he drew him out, and set him upon some ground, and bid him go on his way.

So I stept up to him that pluck'd 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 place is not mended, that poor travellers might go thither with more security? And he said unto me, This miry slough is such a place as cannot be mended, 'tis the descent whither the scum and filth of conviction for sin doth continually run, and therefore is it called the slough of Despond; for still as the sinner is awakened about his lost condition, there arise in his soul many doubts and fears, and discouraging apprehensions, which all of them get together in this place; and this is the reason of the badness of the ground.

It is not the pleasure of the King that this place should remain so bad, his labourers also have, by the direction of his Majesty's Surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended, yea, to my knowledge, said he, hee have been swallow-

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‡ Christian in trouble seeks still to get forward from his own house ‡ The promise. † Help lifts him up. Psa. 40, 2. ‡ What makes the slough of Despond. Isa. 35 3-6

ed 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, say, they are the best materials to make good ground of the place) if so be it might have been mended; but it is the slough of Despond still, and so will be, when they have done what they can.

§ True, there are, by the direction of the lawgiver, certain good and substantial steps placed even thro' the very midst of this slough; but at such a time as this the place doth much spew forth its stink, as it doth against change of weather, these steps are hardly seen; or if they be, men, through the dizziness of their heads step besides, and then they are bemired to purpose, although 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 was got home to his house again. So his neighbours 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: others also did mock at his cowardliness, saying, surely, since you began to venture, I would not have been so base as to have given out for a few difficulties. So Pliable sat sneaking among them, but at last he got more confidence, then they all turned their tails, began to deride poor Christian behind his back, and thus much concerning Pliable.

Now as Christian was walking solitary by his self, he espied one afar off, calling over the field to meet him; and their hap was to meet just as they were crossing the way to each other; the gentleman's name that met him was Worldly Wiseman, he dwelt in the town of Carnal Policy, a very great town, and a so hard by from whence Christian came. This man then meeting with Christian, having some knowledge 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's talk in some

§ *The promises of forgiveness and acceptance to life by faith in Christ, 1 Sam. 12. 23. † Pliable's visitation and entertainment from his neighbours at his return. ‡ Mr. Worldly Wiseman meets with Christian.*

20 The PILGRIM'S PROGRESS.

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?

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 in away to be rid of my 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, merbink I am as if I had none.

‖ WORLD. Wilt thou hearken to me if I give thee good 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 this burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee till then.

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

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

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

‡ WOR. Bestrew him for his counsel; there is not a more dangerous and troublesome way in the world than that is unto which he hath directed thee, and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something, (I perceive) already;

‡ Talk betwixt Mr. Worldly Wiseman and Christian  
 ‖ 1 Cor. 7. 29 § Mr. Worldly Wiseman's Counsel to Christian  
 ‡ Mr. Worldly Wiseman condemns Evangelist's counsel.



I see the dirt of the Slough of Despond is upon thee, but that Slough is only the beginning of the sorrows that to attend these that go on in that way: Hear me, I am older than thou: Thou art like to meet with on the way that thou goest, wearisomeness, painfulness, hunger, perils, nakedness, swords, 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 all these things which you have mentioned; nay, methinks I care not what I meet with in my way, if so be I can also meet with deliverance from my burden.

WOR. How comest thou by thy burden at first?

CHR. By reading this book in my hand.

WOR. I thought so; and it hath happened unto thee as to other weak men, who meddling with things too high for them do suddenly fall into thy distraction, which distractions do not only unman men (as these, I perceive hath 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 from my heavy burden.

WOR. But why wilt thou seek for ease in 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 will run thyself into; yea, and the remedy is at hand. Besides I will add, that instead of these dangers, thou shalt meet with much safety, friendship, and content.

CHR. Pray, Sir, open this secret to me.

§ WOR. 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 very good name, that has skill to help men off with such bur-

§ *The frame of the heart of a young Christian. || Mr. Worldly Wiseman does not like that young men should be serious in reading the Bible. ¶ Mr. Worldly prefers morality before the straight gate.*

dens as thine is from their shoulders; yea, I know he hath done a great deal of good this way; and besides he hath skill to cure those that are somewhat



trazed in their wits with their burdens. To him, as I find that travel go, and be helped presently. His house is not quite a mile from this place: and if he should

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 may be eased of thy burden; and if thou art not minded to go back to thy former habitation, as truly I would not wish thee, thou mayest send for thy wife and children to thee in this village, for there are houses now standing empty, one of which thou mayest have at a reasonable rate; provision is here also cheap and good; and that which will make thy life the more happy is, to be sure there thou shalt live by honest neighbours in credit and good fashion.

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

CH. Sir, which is the way to this honest man's house?

‡ WORLD. Do you see yonder hill?

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 hard by the hill, it seemed so high and also that side of it that was next the way-side did hang so much over, that Christian was afraid to venture farther, lest the hill should fall on his head; therefore he stood still and knew not what to do: His burden now seemed heavier to him than while he was on his way. There came also fishes of fire out of the hill, that made Christian afraid he should be burned; here therefore he sweat and quaked for fear. 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 of whom he began to blush for shame. So Evangelist drew nearer and nearer, and coming up, he looked on him with a severe or dreadful countenance, and upon this he began to reason with Christian.

† Christian saved by Worldly's words. ‡ Mount Sinai † Christian afraid that Mount Sinai would fall on him. Exod. 19. 16. Heb. 12. 21. Evang. findeth Christian under Mount Sinai, and looketh severely at an him.

24 The PILGRIM'S PROGRESS.

EVAN. What dost thou here, Christian? said he: At which words Christian knew not what to answer: wherefore at present he stood speechless before him. Then said Evangelist father, art not thou the man that I found crying without the walls of the city of Destruction.

CHR. Yes, dear Sir, I am the man.

EVAN. Did not I direct thee the way to the little wicket-gate.

CHR. Yes, dear Sir, said Christian.

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

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

EVAN. What was he?

CHR. He looked like a gentleman, 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 stop, lest it should fall upon my head.

EVAN. What said that gentleman to you?

CHR. Why, he asked me whither I was going? and I told him.

EVAN. And what said he then?

CHR. He asked me if I had a family, and I told him; but said I, I am so 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 it was ease that I sought; and, said I, I am going therefore to yonder gate to receive further directions how I may get to the place of deliverance. So he said he would shew me a better way and short, 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.

Ev. Then said Evangelist, stand still a little, that

may shew thee the words of God: So he stood trembling. Then said Evangelist, † See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall we not escape if we turn away from him that speaketh from heaven. He said moreover, Now the just shall live by faith: but if any man draws 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 art now rejecting the counsel of the Most High, and drawest back thy foot from the way of peace, even almost to the hazard of thy perdition.

When christians unto carnal men give ear,  
Out of the way they go, and pay for't dear,  
For Matter *Worldly-Wiseman* can but show  
A saint the way to bondage and to woe.

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 shew 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 he is so called; partly because he favoureth only of the doctrine of this world (therefore he always goes to the town of *Morality* to church;) and partly because he loveth that doctrine the best, for it saveth him from the cross; and because he is of this carnal temper, therefore he seeketh to pervert my ways that right. Now there are three things in this man's counsel that thou must utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the cross odious to thee.

† Heb. 12. 25 *Evang* convinces Christian of his error, Heb. 12. 38 & *Salat* 12. 31. *John* 25. 27. & *Worldly-Wiseman* described by *Evang*, 1 *John* 4. 5. *Colos* 6. 12. *Evangelist* discovers the deceit of *Worldly-Wiseman*.

26 The PILGRIM'S PROGRESS.

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

1st. Thou must abhor his turning thee out of the way: yea, and thine own consenting thereto; because this is to reject the counsel of God, for the sake of the counsel of a worldly wiseman. The Lord says, *Strive to enter in at the narrow gate*, the gate to which I send thee: *For strait is the gate that leads unto life, and few be they that find it.* From this little wicker gate, and from the way thereto, hath this wicked man turned thee, to bring thee almost to destruction; hate therefore his turning thee out of the way, and abhor thyself for hearkening to him.

2dly. Thou must abhor his labouring to render the cross odious to thee: for thou art to prefer it before the treasures of Egypt: Besides the King of glory hath told thee, that *he that will save his life shall lose it.* And he that comes after him *and hateth not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.* If y therefore for a man to persuade thee that, That thou be thy death without which the truth hath said, Thou canst not have eternal life, this doctrine you must abhor.

3dly. Thou must hate his setting thy feet in the way that leadeth to the administration of death: And for this thou must be willing to whosoever thou be, all bowing able that person was to deliver thee from thy burden.

† He to whom thou was set for ease, being by name Legality, is the son of the bond-woman: which now is in bondage with her children: and is in a mystery, the Mount Sinai, which thou hast feared will fall on thy head. Now thou seest her children are in bondage how could thou expect by the law to be set free! This Legality had been not able to set thee free from his burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: Yea, thou canst not be justified by the works of the law, for by the deeds of the law no man living can be rid of his burden.

† Luke 13. 24. Matt. 7, 13. 4. Heb. 11, 25, 26, Mark 8, 35. John 12, 25. Matt. 10, 39. Luke 14, 26, Gal. 4, 21. &c. The bond woman, Gal. 3, 10.

Therefore Worldly Wifeman is a liar, and Mr. Le-  
 sſtivi a cheat; as for his ſon Civility, notwithstanding  
 his ſimpering locks, he is but a hypocrite and  
 cannot help thee. Believe me there is nothing in all  
 this noiſe that thou haſt heard 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 Evangelift called aloud to the heavens for  
 confirmation of what he ſaid? and with that there  
 came words and fire out of the mountain under  
 which Chriſtian ſtood, that made the hair of his  
 ſhirt ſtand up. They 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.*

Now Chriſtian looked for nothing but death, and be-  
 gan to cry out lamentably, even curſing the time in  
 which he met Mr. Worldly Wifeman, ſtill calling him-  
 ſelf a thouſand fools for hearkening unto his counſel;  
 he alſo was grieved aſhamed to think that this gentle-  
 man's argument flowing only from the fleſh, ſhould  
 have ſuch a prevalency with him as to cauſe him to  
 forſake the right way. This done, he applied him-  
 ſelf again to Evangelift in words and ſenſe as follows.

¶ CHR. Sir, what think you, is there any hope I  
 may I now go back; and go up to the wicker gate;  
 ſhall I not be abandoned for this, and ſent back from  
 thence a hamed? I am ſorry I have hearkened to  
 this man's counſel: out may my ſin be forgiven?

† EVAN. Then ſaid Evangelift to him, thy ſin is  
 great, for by it thou haſt committed two evils, thou  
 haſt forſaken the way that is good, to tread in forbid-  
 den paths; yet will the man at the gate receive thee,  
 for he has good will for men; only ſaid he, take care  
 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 Evangelift,  
 after he had kiſſed him, gave him one ſmile, and bid  
 him good ſpeed, ſo he went on with haſte neither ſpoke  
 to

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† Chriſtian enquireth if he may yet be eapp'd: Evan-  
 geliſt comforts him. . ſalm 2:12. Matthew. 7. 8.

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 upon forbidden ground, and could by no means think himself safe, till again he got into the way which he left to follow 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, tho' I have been  
An undeserving rebel? Then shall I  
Not fail to sing his lasting praise on high.

At last there came a goodly 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 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. I am willing with all my heart, said he, and with that he opened the gate.

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

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

¶ GOOD. An open door is before thee, and no man can shut it.

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

† *The gate will be open to broken-hearted sinners —*  
§ *Satan envies those that enter the strait gate —* Christian entered the gate with joy and trembling. — ¶ *Talk between Goodwill and Christian.*



GOOD But how is it that you come alone :

CHR Because none of my neighbours saw their danger



He that would enter in must walk  
 Still knocking at the gate, nor need he doubt  
 That he a knocker, but to enter in,  
 For God can love him, and forgive his sin.

ger as I saw mine.

GOOD. Do any of them know of your coming?

CHR. Yes, my wife and children saw me at the first, and called after me to return; also some of my neighbours stood crying, and calling after me to return; but I heeded them not, and so came on my way.

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

CHR. Yes both Obstinatè and Pliabè. But when they saw they could not prevail, Obstinatè went railing back; but Pliabè came with me a little way.

GOOD. But why did he not come through?

CHR. We indeed came both together untill we came to the slough of Despond, into which we also suddenly fell; and then was my neighbour Pliabè discouraged, and would not venture any farther; wherefore, getting out again, on that side next to his own house, he told me I should possess the brave country alone for him; so he went his way, and I came mine; he after Obstinatè, and I to this gate.

GOOD. Then said Good-will, Alas! poor man! is the celestial glory of so small esteem with him, that he counted it not worth running the hazard of a few difficulties to obtain it?

CHR. Truly said Christian, I have said the truth of Pliabè; and if I should of myself likewise, it will appear there is no difference betwixt him and myself: 'Tis true he went back to his own house but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr. Worldly Wiseman.

GOOD. Oh, did he light upon you! What he would have had you seek for ease at the hands of Mr. Legality, they are both cheats: but did you take his advice?

CHR. Yes as far as I durst; I went to find Mr. Legality, untill I thought that the mountain that stands by his house would have fallen upon my head, wherefore then I was forced to stop.

GOOD, That mountain has been the death of many,  
and

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‡ A man may have company when he sets out for heaven, and yet go thither alone. || Christian accuseth himself before the man of the gate,

and will be the death of many more, 'tis well you escaped being dashed to pieces by it.

CU. Why, 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 see me again, for else I had never come hither: But now I'm come, such a one as I am more fit for death by that mountain, than thus to stand talking with my Lord: But oh, what a favour to me, that yet I am admitted entrance here!

§ GOOD. We make no objections against any, notwithstanding all that they have done before they came hither, they in no wise are 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 strait as a rule can make it: this is the way thou must go.

‡ CH. But said Christian, are there no turnings nor windings, by which a stranger may lose his way?

GOOD. Yes, there are many ways BUT, 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 help him off with that burden that was upon his back, for as yet he had not got rid thereof, nor could he by any means get it off without help.

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

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from the gate, he would come to the house of the Interpreter, at whose door he should knock, and he would shew

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¶ Christian is comforted again. John 6 37. Christian directed yet on his way. † Christian afraid of losing his way. Matthew 7 14. Christian weary of his burden. There is no delivery from the guilt and burden of sin but by the death and blood of Christ.

shew him excellent things. Then Christian took his leave of his friend, and he again bid him good speed.

† Then he went on to the house of the interpreter, where he knocked over and over: at last one came to the door, and asked, who was there?

CHR. Sir here is a traveller, who was bid by an acquaintance of the good man of this house, to call here for my profit; I would therefore speak to the matter of the house: So he called for the matter of the house, who, after a little time, came to Christian and asked him What he would have? Sir, said Christian, I am a man that came 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 the way, that if I called here you would shew me excellent things, such as would be an help to me on my journey.

† INTER. Then said the Interpreter, come in, I will shew thee that which will be profitable to thee.

§ So he ordered his man to light the candle, and bid Christian follow him: so he had him into a private room and bid his man open the 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 band over its head.

CHR. Then said Christian, what meaneth this?

INT. The man whose picture this is, is one of a thousand; he can beget children, travel in birth with children, and nurse them himself when they are born. And whereas thou seest him with his eyes lifted up to heaven, the best of books in his hand and the law of truth written upon his lips: it is to shew thee, that his work is to 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,

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† Christian cometh to the house of the Interpreter,  
 † He is entertained † Illumination. Christian sees a  
 grave picture. The fashion of the picture. || 1 Cor. 4.  
 15. Gal. 4 19 the meaning of the picture, why he shew-  
 ed him the picture at first.

and that a crown hangs over his head; that is to shew thee, that slighting and despising the things that are present, for the love that he hath to his master's service he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have shewed 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 thy way. Wherefore take good heed to what I have shewed 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 parlour that was full of dust, because never swept; the which, after he had viewed 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 choaked: Then said the Interpreter to a damsel that stood by, bring hither the water and sprinkle the room; the which when she had done, it was swept and cleansed with pleasure.

CHR. Then said Christian what means this?

‡INT. The Interpreter answered this parlour is the heart of a man that was never sanctified by the sweet grace of the gospel; the dust is his original sin and inward corruptions that have defiled the whole man: He that began to sweep at first is the law; but she that brought water, and did sprinkle it, is the gospel. Now whereas thou sawest that as soon as the first began to sweep the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choaked therewith; this is to shew thee, that the law instead of cleansing the heart, (by it 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 it.

‡ And again: as tis usual the damsel sprinkle the room with water, upon which it was cleansed with

‡ Rom. 7. 5. 1 Cor. 15. 56. Rom. 5. 20 † John 15. 3. Ephes. 5. 26. Acts 15. 9. Rom. 16. 25, 26. John 15. 13.

### 34 The PILGRIM'S PROGRESS.

pleasure ; this is to shew thee that when the Gospel comes in the sweet and precious influences thereof to the heart then, I say, even as thou saw the damsel lay the dust by sprinkling the floor with water, so is the sin vanquished and subdued, and the soul made clean through the faith fit, 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 to a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked what is the reason of the discontent of Passion ? The Interpreter answered the Governor of them would have him stay for his best things till the beginning of next year, but he will have all now ; but patience is willing to wait.

‡ Then I saw that one came to Passion, and brought him a bag of treasure, and poured it now at his feet, the which he took and rejoiced therein, and withal laughed Patience to scorn. But I beheld a while and he had lavished all away, and had nothing left him but rags.

CHR. Then said Christian to the Interpreter, Expound the matter to me.

‡ INTER. 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 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, untill the next world for their portion of good. The 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 saw he had quickly lavished all away, and presently left him nothing but rags, so will it be with all such men at the end of this world.

¶ *He shewed him Passion and Patience. Passion will have it now, Patience is for waiting. ‡ Passion hath his desire and quickly lavishes all away. † The matter expounded, the worldly man for a bird in his hand.*

§ CHR. Then said Christian, Now I see that Patience has the best wisdom, and upon many accounts. 1st, Because he stays for the best things. 2d, Because he will have the glory of his when the other has nothing but rags.

¶ INT. Nay, you may add another, viz. 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, for having his good things first, as Patience will have to laugh at Passion, because he had his best things last; because last must have its time to come, and 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, *In thy life-time thou receivedst thy good things and likewise Lazarus evil things: but now he is comforted, and thou art tormented.*

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

¶ INT. You say truth: *For the things that are seen are temporal: but the things that are not seen are eternal:* But th<sup>t</sup> this be so, yet things present and our fleshly appetite are such near neighbours one to another; and again, because things to come and a carnal sense are such strangers one to another; therefore it is, that the first of these so suddenly fall into calamity, and the distance is so commonly 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 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 cast water upon it to extinguish and put it out is the devil: But in that thou seest the fire nevertheless burn higher and hotter, thou shalt also see the reason of that. So he

§ *Patience had the best wisdom.* ¶ *Things that are first must give place, but things that are last are lasting.* ¶ *Luke 16, Dives had his good things first.* ¶ *The first things are but temporal,* 2 Cor. 4, 18.

him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (but secretly) into the fire.

Then said Christian, what means this?

¶ The Interpreter answered, This is Christ, who continually with the oil of his grace maintains the work already began 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 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 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 held him up towards the door of the palace; and behold, at the door stood a great company of men as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book, and his ink-horn before him, to take the names of them that should enter therein; he saw also, that in the door-way stood many men in armour to keep it, being resolved to do to the men that would enter, what hurt and mischief they could: now was Christian somewhat in amaze; at last, when every man started back for fear of the armed man, 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 rushed toward the door upon the armed men, who laid upon him with deadly force; but he was not at all discouraged, fell to cutting and hacking most severely: so after he had received and given many wounds to those that attempted to keep him out, he cut his way thro' 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 till I have shewed 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 to 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. I was once in a fair and flourishing profession, both in mine own eyes, and also in the eyes of others: I once was, as I thought fair for the celestial city, and then had even joy at the thoughts that I should get thither.

CHR. Well, but what art thou now?

MAN. I am now a man of Despair, and am shut up in it, as in this iron cage. I cannot get out, O now I cannot!

CHR. But how camest thou in this condition?

MAN. I left off to watch and to be sober. I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God, I have grieved the spirit and he is gone; I tempted the devil, and he is coming to me; I have provoked God to anger, and he hath left me, I have so hardened my heart, that I cannot repent.

Then said Christian to the Interpreter, but is there no hopes for such a man as this? Alas, said the Interpreter.

CHR. Then said Christian, is there no hope but you must

‡ Despair like an iron cage, † Luke viii. 28.

must be kept in the iron cage of despair?

MAN. No, none at all.

§ CHR. 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 shut myself out of all the promises, and there now remains to me nothing but threatenings of certain judgment, and a fiery indignation which shall devour me as an adversary.

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

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.

CHR. 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 his 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, this is fearful indeed! 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?

INTER. Tarry until I shew 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 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 the man tell to Christian the reason of his so doing: So he began, and said, This night, as I was in my sleep, I dream-

ed, and behold the heavens grew exceeding black; also it thundered and lightened in exceeding wise, that it put me in an agony. So I looked up in my dream, and saw the clouds racked at an unusual rate; upon which I heard a great sound of trumpets, 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 before him, a convenient distance between him and them, as betwixt the judge and 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 where I stood; out of the mouth of which there came in an abundant manner, smok 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 thought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me: My sins also came into my mind, and my conscience did accuse me on every side. Upon this I awaked from my sleep.

CHR. But what was it that made you afraid of this 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 I stood: My conscience too afflicted me; and as I thought the judge had always his eye upon me, shewing indignation in his countenance.

INTER. Christian, hast thou considered the importance of all these things?

CHR. Yes, and they put me in hope and fear.

INT. Well keep all things so in mind, that they may be as goads in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and 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 thee 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 shew'd me where, and let me be  
 Thankful, O good Interpreter, to thee.

¶ Now I saw in my dream, that the highway upon 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 to a place rather 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 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 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 while 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, 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 him with change of raiment, the third also set a mark upon his forehead, and gave him a roll, with a seal

¶ *Isaiah xxvi. 1. ‡ When God releases us of our guilt and burden, we are of those that leap for joy, Zech. xii. 10. Mark iii. 2. Zech. iii. 4. Ephe. i. 13.*

upon it, which he bid him look on as he ran, and that he should give it in at the celestial gate; so they went their way: Then Christian gave three leaps for joy, and went on singing,



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 bird

Thus far did I come laden with my sin,  
 Till I came hither : what a place is this ?  
 Must here be the beginning of my bliss ?  
 Must here the burden fall from off my back ?  
 Must here the strings that bind it to me crack ?  
 Blest cross ! blest sepulchre ! blest rather be  
 The man that there was put to shame for me !

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

‡ Christian then seeing them lie in this case, went to them, if peradventure he might awake them ; and cried you are like them that sleep at the top of a mast, for the dead sea is under you, a gulph that hath no bottom ; awake therefore and come away ; be willing also, and I 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 Simple said, I see no danger ; Sloth said, yet a little more sleep ; and Presumption said, every tub must stand upon its own bottom. And so they laid down to sleep again, and Christian went on his way.

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 the awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way ; and they made up apace to him. The name of one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered into discourse with them.

§ CHR. Gentlemen, whence came you, and whither go you ?

FORM. & HYP. We were born in the land of Vain-

¶ *Simple, Sloth, and Presumption.* ‡ *Prov. 23, 24. 1 Peter, v, 8. There is no persuasion will do if God openeth not the eyes.* § *Christian talketh with them.*

glory, and are going for praise to Mount-Zion.

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.

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

CHR. But wil it not be counted a trespass against the lord of the city, whither we are bound, thus to violate his repeated will?

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

CHR. But will your practice stand a trial at law?

FORM. & HYP. They told him that custom, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge; and besides, say they, if we get into the way, what's the 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 your condition better than ours?

CHR. I walk by the rule of my master, you walk by the rude working of your fancies: You are counted thieves already by the lord of the way, therefore I doubt you will not be found true men at the end of the way. You came in, by yourselves without his mercy.

To this they made but little answer; only they bid him look to himself: Then I saw that they went on every man in his way, without much conference one with another; save that these two men told Christian

¶ *John x. 1. † They that come into the way but by the door, think that they can say something in vindication of their own practice.*

41 The PILGRIM'S PROGRESS.

that as to laws and ordinances they doubted not but they should as conscientiously do them as he; therefore said they, we see not wherein thou differest from us, but by the coat which is on thy back, which was, as we trow, given thee by some of thy neighbours, to hide the shame of thy nakedness.



CHR. By laws and ordinances you will not be saved as 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 nakedness with: and I take it a token of 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 stript me of my rags; I have also 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 because you came not in that gate.

Difficulty is behind, Fear is before,

Tho' 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.

§ 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 more talk but with himself, and sometimes sighingly, and sometimes comfortably: Also he would be often reading in the roll that one of the shining ones gave him, by which he was refreshed.

¶ I beheld then that they all went on till they came to the foot of the hill Difficulty, at the bottom of which was a spring: There were also in the same place two other ways besides that which came strait 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 way going up the side of the hill, is called Difficulty. Christian now went to the spring, and drank thereof to refresh himself, and then began to get up the hill, saying,

The hill, though high, I covet to ascend,

The difficulty will not me offend;

C 5

FOR

§ Christian has talk with himself. ¶ He comes to the hill Difficulty, Isaiah xlix. 10.

## 46 The PILGRIM'S PROGRESS.

For I perceive the way to life lies here :

Come pluck up heart let's neither faint nor fear,  
Better, tho' difficult the right way to go,  
Than wrong, tho' 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 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 these ways was Danger, and 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.

¶ I looked then after Christian, to see him go up the hill, where I saw he fell from running to going, and from going to the clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the hill, was a pleasant arbour, made by the lord of the hill, for the refreshing of weary travellers ; thither 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-garment that was given him as he stood by the cross : Thus pleasing himself awhile, he fell into a slumber, and from thence to a sound sleep, which detained him in that place till it was near night ; and in his sleep the roll fell out of his hand : Now as he was sleeping there came one to him, saying, *Go to the cart, thou sluggard, consider her ways and be wise* : and with that Christian suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.

Now when he 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 the other Mistrust, to whom Christian said, Sirs, what's the matter you

¶ *The danger of turning out of the way.* ¶ *A word of grace. He that sleeps is a lose.* § *Christian sees Timorous and Mistrust.*



ran out of the way? Timorous answered they were going to the city of Zion, and had got up that difficult place: But, said he, the farther we go the more dangers we meet with; wherefore we turned, and are going back again,

Yes

MISTR. Yes; for just before us lies a couple of lions in the way; (whether sleeping or waking we know not) and we could not but think, if we came within reach, but they would presently pull us in pieces.

CHR. § Then you make me afraid: but whither shall I flee to be safe? If I go back to my own country that is prepared for fire and brimstone, 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 only fear of death, and life everlasting beyond it; therefore 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 was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which would have been his pass into the celestial city. Here therefore he began to be much perplexed, and knew not what to do\*; at last he bethought himself that he had slept in the arbour that is on the side of the hill; and falling down upon his knees he asked God forgiveness for that his foolish act, and then went back, who can sufficiently set forth the sorrow of Christian's heart; sometimes he sigh'd, and very often chid himself for being so foolish to fall asleep in that place which was erected 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 haply he might find the roll that had been his comfort so many times in his journey: He went thus till he came again in sight of the arbour where he set 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 I should sleep in the midst of difficulty! that I should*

§ Christian shakes for fear † Christian misses his roll wherein he used to take comfort. \* He is perplexed for roll. Christian bewails his foolish sleeping. Rev. xxii. 2. 1 Thess. v. 7, 8. Christian afterward findeth his roll where he lost it.

to indulge the flesh, as to use that ease for my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! 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 sleep! how far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once; yea, I am like to be benighted, for the day is almost spent! O that I had not slept! Now by this time he was come to the labour again, where for awhile he sat down and wept; but at last, (as providence would have it) looking sorrowfully down under the settle, there he espied his roll; the which with trembling and haste caught up and put it in 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 heaven.—Therefore he laid it in his bosom, gave God thanks for directing his eye to the place where it lay, and with joy and tears betook himself to his journey.—But, O how nimbly now did he get 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 console with himself; O thou sinful sleep, how for thy sake I am 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 doleful creatures, because of my sinful sleep! now also he remembered the story of Mistrust and Timorous, how they were frighted with the sight of the lions. Then said Christian to himself again, these beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift them? How should I escape being by them torn in pieces? Thus he went on his way; but while he was bewailing his unhappy miscarriage, he lifts up his eyes, and behold there was a very stately palace stood before him, the name of which was Beautiful, and it stood just by the highway side.

30 The PILGRIM'S PROGRESS.

So I saw in my dream, that he made haste and went forward, that if possible he might get lodgings there. Now before he had gone far he entered into a very narrow passage, which was about a furlong off the porter's lodge, and looking before him very narrowly as he went, he espied two lions in the way: Now thought he, I see the danger that Mistrust and Timo-



driven back by. (The lions were chained, but he saw not their 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, cryed unto him, saying, Is thy strength so small? Fear not the lions for they are chained, and are placed there for a trial of faith, where it is, and for a discovery of those who have none; keep in the midst of the path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the lions; but taking good heed to the directions of the porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came up to the gate where the porter stood. 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 by the Lord of the hill, and he built it for the relief and the security of the pilgrims. The porter also asked him 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 set, I desire if I may not lodge here to night?

POR. What is your name?

CHR. My name is now Christian, but my name at first was Graceless; I came of the race of Jacob, whom God will persuade to dwell in the tents of Shem,

POR. But how did it happen that you came so late, the sun is set!

CHR. I had been here sooner, but that wretched as I am, I slept in the harbour that stands on the left side; nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and went without it to the bow 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, 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 into the rest of the family, according to the rules of the house. So Watchful, the porter rang a bell, at the  
found

found of which came out of the door of the house a grave and beautiful damsel named Discretion, and asked why she was called ?

The porter answered this man is on 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 had with him, may<sup>st</sup> do as seem<sup>st</sup>, est 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. Then she asked him what he had seen and met with in the way, and he told her. And at last she asked his name ; so he said, it is Christian, and I have so much the more 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 of pilgrims, so she smiled, but the water stood in her eyes, and after a little pause, she called forth two or three more of her 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 ; 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 down they gave him something to drink, and consented together, that, untill supper was ready, some of them should have some particular discourse with him for the improvement of time, and they appointed Piety, Prudence, and Charity to discourse with him, and they thus began :

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

**CHR.** With a very good will, and I am glad that you are so well disposed.

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

\* Piety discourses for him.



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

Shall they who wrong begin, yet rightly end?

Shall they at all have safety for their friend?

No, no, in head-strong manner they set out.

And head long will they fall at last, no doubt.

PIE. 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 fear of destruction, I did not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the wicket-gate, which else I should never have found, and so set me into the way that has led me directly to this house.

PIE. But did not you come by the house of the Interpreter?

CHR. Yes, and did see such things there, the remembrance of which will stick by me while I live; especially three things, to wit, How Christ, in despite of Satan, maintains his words 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.

PIE. Why, did you hear him tell of his dream?

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

PIE. Was this all you saw at the house of the Interpreter?

CHR. No, he took me and had me where he shewed me a stately palace, and how the people were clad in gold that were in it; and how there came a ventrous man, and cut his way thro' 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 staid at that good man's house a twelvemonth, but that I knew I had further to go.

PIE. And what saw you else in the way?

CHR. Saw! why, I went a little farther, and I saw

one, as I thought in my mind, hang bleeding upon a tree, and the very sight of him made my burden fall from 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 come to me ; one of them testified that my sins were forgiven me ; another striped 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 pulled the roll out of his bosom.)

PIETY. But you saw more than this did you not ?

CHR. The things that I have told you are the best ; yet some other matter 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 did not believe ; but above all I found it hard work to get up this hill, and as hard to come by the lions mouths ; and truly if it had not been for the good man, the porter that stands at the gate, I do not know but that after all, I should have returned ; but now thank God I am here, and I thank you for receiving me.

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

PRU. Do you not think sometimes of the place from whence you came ?

‡ CHR. Yea, but with much shame and detestation : Truly, if I had ever been mindful of that country from whence I came out, I might have had opportunity to have returned ; but now I desire a better country, that is a heavenly one.

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

† Yes, but greatly against my will, especially my inward

¶ Prudence discourges Christian. † Christian's thoughts of his native country. Heb. xi. 15, 16. ‡ Christian dissatisfied with carnal cogitations. Christian's choice. Rom.

ward and carnal cogitations, with which all my countrymen, friends, and acquaintance, as well as myself, were delighted; but now all those things are my grief; and might I but chuse my own things, I would chuse never to think of those things more; but when I would be doing that which is best, that which is worst is with me.

PRU. Don't you 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 happen to me.

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

† CHR. Yes, when I think on what I saw at the cross, 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.

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

§ CHR. Why, there I hope to see him alive that did hang dead on the cross; and there I hope to be rid of all those things, that to this day are in me 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 the truth, I love him because I was by him eased of my burden; and I am weary because of my inward sickness; I would fain be where I shall die no more, and with the company that shall cry, *Holy, holy, holy.*

¶ Then said Charity to Christian, have you a family, are you a married man, Have you a family?

CHR. I have a wife and four small children.

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

¶ 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 a pilgrimage.

CHA. But you should have talked to them, and have endeavoured

*§ Christian's golden hours. † How Christian begets power against his corruptions. § Why Christian would be at Mount Zion. ¶ Charity discourges him. § Christian's love to his wife and children.*

endeavoured to have shewn them the danger of being behind.

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

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

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

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

† CHA. 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.

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

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

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

† CHR. Indeed I cannot commend my life, for I am conscious to myself of many failings therein; I know that a man, by his conversation, may soon overthrow what by argument of persuasion, he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemingly action, to make them averse to going on pilgrimage. Yea, for this very thing, they would tell me I was too precise, that I denied myself of things (for their sakes) in which they saw no evil. Nay, I

† Genesis 19. 14 § Christian's fear of perishing might be read in his very countenance. ¶ The cause why his wife and children did not go with him. † Christian's good conversation before his wife and children.

think I may say, that, if what they saw in me did hinder them, it was my great tenderness in sinning against God or of doing any wrong to my neighbour.

‡ CHA. Indeed Cam hated his brother, because his own works were evil and his brother's righteous; and if thy wite and children have been offended with thee for this, they thereby shew 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, I meanly, 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 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 to 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 purged glory of grace into all he did, was that he did it 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 stript himself of that they heard him utter. *That he would not sit on the Mount 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.

§ Thus they discoursed together till late at night; and  
and

¶ 2 John 2. 12. *Christian clear of their blood if they perish.* Ezek. 4. 19. + *What Christian had for his purger,* Their talk at supper-time. Heb. 11. 16. *Christ made princes of beggars.* Ch. 12. 1. *Christ's blood.*

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

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

‡ So in the morning they all got up; and after some more discourse, they told him that he should not depart till they had shewed him the rarities of that place. And first they had him into the study where they shewed 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 more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations, that could neither by length of days, nor decays of nature, be dissolved.

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

Then they read again in another part of the records of the house, where it was shewed, how willing their Lord was to receive into his favour any, even any, though they in time 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

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‡ Christian had into the study, and what he saw there. § Heb. xi, 33, 34.

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

¶ They also shewed him some of the engines with which some of his servants had done wonderful things. They shewed him Moses's rod, the hammer and nail with which Joseph slew Sifera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they shewed him the ox's goad, wherewith Shanger slew six hundred men. They shewed him also the jaw-bone with which Sampson did such mighty feats. They shewed him also, 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 shewed 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 forwards, but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, shew you the delectable mountains, which, they said, would yet farther add to his comfort, because they were nearer the desired heaven than the place where at present he was; so he consented and staid. When the morning was up, they had him to the top of the house, and bid him look south. So he did, and behold, at a great distance, he saw a pleasant mountainous country, beautified with woods, vineyards, fruits of all sort, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country.—They said it was Emanuel's Land; and it is as common said they, as this hill is to and for all pilgrims. And when thou comest there, from  
thence

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§ Christian had into the Armory. ¶ Christian made to see ancient things. ‡ Christian shewed the delectable mountains, I/a xxxiii. 16, 17,

60 The PILGRIM'S PROGRESS.

thence thou may'st see the gate of the celestial city, as the shepherds that live there will make it appear.

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

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

POR. I asked his name, and he told me, Faithful.

CHR. O, said Christian I know him ; he is my townsman, my near neighbour, he comes from the place where I was born. How far do you think he may be before me ?

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

CHR. Well, said Christian, good porter, the Lord be with thee, and add to thy blessings much increase for the kindness that thou hast shewed unto me.

Then he began to go forward, but Discretion, Piety, Charity and Prudence, would accompany him down to the foot of the hill. So they went together reiterating their former discourse, till they came to go down the hill. Then said Christian, as it was difficult coming up, so far as I can see, it is dangerous going down. Yes, said Prudence, so it is : for it is a hard matter for a man to go down into the valley of Humiliation, as thou art now, and to catch no slip by the way ; therefore said they, are we come out to accompany thee down the hill. So he began to go down.

Then I saw in my dream, that these good companions (when Christian was got down to the bottom of the hill) gave him a loaf of bread, a bottle of wine, and a cluster of rashes ; and then he went his way.

† But now in the 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

¶ Christian sets forward. Christian sent away armed.  
 † How Christian and the Porter greet at parting, ‡ The valley of humiliation.  
 § Christian hath no armour to his back.



## THE PILGRIM'S PROGRESS. Cx

field to meet him; the name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or stand his ground. But he considered again, that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantage with ease to pierce him with his darts; therefore he resolved to venture, and to stand his ground; for thought he, had I no more in my eye than the saving of my life, it would be the best way to stand,

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

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

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

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

§ CHR. I was born indeed in your dominions, but your service was hard, and your wages, such as a man could not live on: for the wages of sin is death: therefore 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 and wages, be content to go back; what our country afford, I do hereby promise to give thee.

|| *Christian has no armour to his back. Christian's resolution at the approach of Apollyon. § Discourse between Christian and Apollyon. § Rom. ii. 36.*

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, change a bad for worse: But it is ordinary for those that have professed themselves to be his servants, after awhile to give him a slip, and return again to me; do thou so too, and all shall be well.

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

APOL. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt return and go back.

CHR. What I promised thee was in my non-age; and besides, I count that the prince under whose banner now I stand, is able to absolve me; yea, and to pardon also what I did as to compliance with thee: And besides (O thou destroying Apollyon) to speak the 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 to ther; I am his servant, and him I will follow.

‡ APOL. Consider again, when thou art in cool blood, what thou art like to meet with 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, tho' taken by them; and so will I deliver thee.

CHR. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end; and as for the ill end thou sayest they come

¶ Apollyon tender-values Christi's service. ‡ Apollyon pleads the grievous end of Christians, to dissuade Christians from persisting in his way.

come to, that is most glorious in their account ; but for present deliverance they do not much expect it ; for they stay for their glory, and then they shall have it, when their prince comes in his, and the glory of the angels.

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

CHR. Wherein, O Apollyon ! have I been unfaithful to him ?

† APOL. Thou didst faint at first setting out, when thou wast almost choaked in the gulph of Despond ; thou didst attempt wrong ways to be rid of thy burden, whereas thou should have stayed till thy Prince had taken it off. Thou didst stultically sleep, and lose thy choice things. Thou wast also almost persuaded to go back at the sight of the lions ; and when thou talkest of thy journey, of what thou hast heard and seen ; thou art inwardly desirous of *Vain-glory* in all in all that thou sayest or doest.

† Apollyon pleads Christian's infirmities against him.



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, tho' a dragon, quit the field.

CHR. All this is true, and much more which thou  
 hast left out ; but the Prince who I serve and honour

merciful and ready to forgive : But besides, these infirmities possessed me in my own country ; for there I have sucked them in, and I have groined under them, been sorry for them, and have obtained pardon of my Prince.

¶ APOL. Then Apollyon broke into a grievous rage, saying, I am an enemy to this prince ; I hate his person, his laws, and people ; I am come out on purpose to withstand thee.

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

APOL. Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter ; prepare thyself to die ; for I swear by my infernal den, that thou shalt go no farther ; here will I spill thy soul !

And with that he threw a flaming dart at his breast, but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw ; for he saw it was time to bestir him ; and Apollyon as fast made at him, throwing darts as thick as hail ; by which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his \*head, his hand, and foot. This made Christian give a little back ; and therefore Apollyon followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent ; for you must know that Christian, by reason of his wounds, must needs grow weaker and weaker.

† Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall, and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now : And with that he had

¶ Apollyon in a rage falls upon Christian. † Christian wounded in his understanding, faith, and conversation. \* Apollyon casteth Christian down to the ground. Christian hath the Victory over Apollyon, *Mic. vii. 5. Rom. vii. 8, 9. James iv.*

almost pressed him to death; so that Christian began to despair of life. But as God would have it, while Apollyon was fetching his last blow, thereby to make an end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, rejoice not against me, O mine enemy! when I fall I shall arise, and with that gave him a dreadful thrust, which made him give back, as one that had received a 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 his dragon's wings, and sped him away, so that Christian saw him no more.

§ In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight; he spake like a dragon; and on the other side what sighs and groans broke from Christian's heart. I did not see 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 it was the dreadfulest sight that ever I saw.

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

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

Then there came to him a hand with some of the leaves of the tree of life, the which Christian took and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in

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§ *Brief relation of the combat by the Spectator.*

† *Christian gives God thanks for his deliverance, and goes on his journey with his sword drawn in his hand.*

that place to eat bread and to drink of the bottle that was given him a little before; so being refreshed, he addressed himself to his journey, with his sword 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 the valley.

Now at the end of the valley was another, called the *Valley of the Shadow of Death*, and Christian must needs go through the midit 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 that no man (but a Christian) passeth through, and where no man dwelt.*

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

|| I saw then in my dream, that when Christian was got to the borders of the shadow of death, there met him two men, children of them that brought up an evil report of the good land, making haste to go back; to whom Christian spake as follows:

CHR. Whither are you going?

MEN. Back! back! and we would have you do so too, if you prize either life or peace.

CHR. Why? what's the matter said Christian?

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

CHR. But what have you seen?

MEN. Why, we were almost in the valley of the shadow of death, but that by good hap we looked before us, and saw the danger before we came to it.

CHR. But what else have you seen?

MEN. Seen! why the valley itself, which is as dark as pitch: We also saw the hobgoblins, satyrs, and dragons of the pit: We heard also in that valley a  
continua!

continual howling and yelling, as of people under unutterable misery, who there sat bound in affliction and irons; and over that valley hangs the discouraging cloud of confusion; death also doth always spread his wings over it. In a word, it is every wit dreadful, being utterly without order.

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

MEN. Be it thy way, we will not chuse it for our.

So they parted, and Christian went on his way, but still with his sword drawn in his hand, lest he should be assaulted.

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

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

Poor man! where art thou now, the day is night.

Good man be not call down, thou art yet right.

The way to heaven lies by the gates of hell;

Chear up, hold out, with thee it shall go well.

About the midst of this valley I perceived the mouth of hell to be, and it stood a so hard by the way side: Now, thought Christian, what shall I do! And ever and anon the smoke and flame would come out in



such abundance, with flocks 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,

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¶ *Ezekel. vi, 18.* \* *Psaltn cxvi, 3.* *Christian got to a stand for a while.*

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 rushing 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 thro' the valley; he remembered also that 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 almost at him, he cried out, in a most vehement voice, I will walk in the strength of the Lord God; so they gave back, and came no farther.

§ One thing I would not slip; I took notice that now poor Christian was confounded, that he did not know his own voice; and thus I perceived it; just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than any thing that he met with before, even to think that he should 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, or to know from whence these blasphemies came.

¶ When Christian had travelled in this disconsolate manner some considerable time, he thought he heard the voice of a man as going before him, saying, tho' I walk thro' the valley of the shadow of death, I will  
fear

*§ Christian made believe that he spake blasphemies, when it was Satan that suggested them into his mind.  
¶ Psal. lxxiii. 24.*

fear no ill for thou art with me.

Then he was glad, and that for these reasons.

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

Secondly, For that he perceived God was with them though in that dark and dismal state; and why not, thought he, be with me, tho', by reason of the impediment that 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 and by the day broke: Then said Christian, He hath turned the shadow of death into the morning.

¶ Now morning being come he looked back, not out of a desire to return, but to see by the light of the day, what hazards he had gone through in the dark; for 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 that led betwixt them both; also, he now 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 he bringeth out to light the shadow of death.

† Now was Christian much affected with his deliverance from all the dangers of his solitary way: which dangers though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him: and about this time the sun was rising and this was another mercy to Christian; for you must note, that though the first part of the valley of the shadow of death was dangerous, yet this second part, which he was to go, was if possible, far more dangerous, for, from the place where he now stood, to the end of the valley, the way was all along set so full of snares, traps, gins,

\* Job 9, 10, † Amos 5, 8, Christian glad at break of day, ‡ John 12 22, The second part of the valley of death, Job, 29, 3.

and nets here, and so full of pits, pit-falls, deep-holes, and shelvings down there; that had it been dark, as it was when he came the first part of the way, had he had a thousand souls they had, in reason, been cast away: but, as I said, just now the sun was rising. Then, said he, His candle shineth on my head, and by his light I go through darkness.

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

So I saw that Christian went on his way; yet, at the sight of the old man, that sat at the mouth of the cave, he could not tell what to think, especially because he spake to him, though he could not go after him, saying, You will never mind till more of you be burned. But he held his peace, and set a good face on't, and so he went by, and caught no hurt. Then sung Christian.

O world of wonders! (I can say no less)  
 That I should be preserv'd in that distress  
 That I have met with here! O blessed be  
 That hand that from it hath deliver'd me!  
 Dangers in darkness, devils, hell and sin,  
 Did compass me! while I this vale was in  
 Yes, snares and pits, and traps and nets did lie  
 My path about, that worthless, silly I  
 Might have been catch'd, entangled, & cast down,  
 But since I live, let Jesus wear the crown.

Now

Now as Christian went on his way, he came to a little ascent, which was call'd up on purpose, that pilgrims might see before them; up there, therefore, Christian went, and looking forward, he saw Faithful before him upon his journey. Then said Christian aloud, Hail, ho, so, hail, and I will be y<sup>e</sup> in company. At that Faithful looked behind him; to whom Christian cried again, Stay, stay, till I come 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, quickly got up with Faithful, and did also over-take him; for the last was first. Then did Christian vain gloriously taunt, because he had gotten the start of his brother, but not taking heed to his feet he suddenly tumbled and fell, and could not rise again until Faithful came to help him.

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

CHR. My honoured and well beloved brother Faithful, I am glad that I have overtaken you, and that God has so tempered our spirits, that we can be so good companions in so pleasant a path.

FAITH. I had thought, dear friend, to have had your company quite from our town, but you did get the start of me; wherefore I was forced to come 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. This I could say no longer; for there was great talk presently after you were gone out, that our city would, in a short time, with fire from heaven, be burnt down to the ground.

CHR. What did your neighbours talk so?

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

CHR.

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*Christian overtakes Faithful. Christian's fall makes Faithful and he go very lovingly together. Their talk about the country from whence they came.*

CHR. What! 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 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 neighbour Pliable?

FAITH. Yes, Christian, I heard that he followed you till he came to 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 sorely bedaubed with that kind of dirt.

CHR. And what said the neighbours to him?

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

CHR. But why should they be so set against him, since they all despise the way he forsook?

† FAITH. O, say they, hang him, he is a turn-coat! he was not true to his profession: I think God has stirred up his enemies to hiss at him, and make him a proverb, because he hath forsaken the way.

CHR. Had you talk with him before he came out?

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

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

FAITH. They are my fears too, but who can hinder

† How Pliable was accounted of when he got home.  
† Jer. 23. 11. 19. † 2 Pet. 2. 22. the dog and the sow.

that which will be ?

CHR. Well, neighbour Faithful said Christian, let us leave him, and talk of things that more immediately concern ourselves. Tell me now, what you have met with in the way that you came : for I know that you have met with 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 one whose name was Wanton, that had like to have done me a mischief.

† CHR. 'Twas well you escaped her net, Joseph was hard put to by her, and he escaped her as you did ; but it had like to have cost him his life. But what did she to you ?

FAITH. You cannot think (but that you know something) what a flatter ing 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 the content of a good conscience.

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

¶ CHR. Thank God you have escaped her ; she abhorred of the Lord shall fall into the ditch.

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

CH. Why, I trow you did not consent with her desire.

|| FAITH. No, not to defile myself ; for I remembered an old writing that I had seen, which said, *her steps take hold of hell*. So I shut up mine eyes, because I would not be bewitched with her looks ; then she railed on me, and I went on my way.

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

FA. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound ? I told him that I was a pilgrim bound to the celestial city. Then said

† Faithful assaulted by Wanton. † Gen. 39. 11-12 13. § Prov. 22 14. ¶ Prov. 5. Job 31. 1. || He was assaulted by Adam the first, Eph 4 22. : John 1 : 8.

the old man, thou lookest like an honest fellow; wilt thou be content to dwell with me, for the wages that I will give thee? Then I asked him his name, and where he dwelt? He said his name was Acan the First, and that he dwelt in the town of Deceit, I asked him then what was his work, and what wages he would give? He told, his works was many delights, and his wages, that I should be his heir at last. I farther 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 of his own begetting. Then I asked him how many children he had? He said that he had but three daughters; the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life; and that I might marry one of them 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.

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

FAL. 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.

CAR. And how then?

§ FAITH. Then in came burning-hot into my mind, whatever he said, and howe'er 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 him: this made me cry, *O wretched man!* So I went on my way up the hill.

Now when I got above half way up, I looked behind me, and saw one coming after me swift as the wind; so he overtook me just about where the fettle stands.

CAR. 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, it 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. When I came to myself again, I cried him mercy ; but he said I know not how to shew mercy ; and with that he knocked me down. He had doubtless made an end of me, but that one came by, and him forbear.

CHR. Who was 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 shew mercy to those that transgress his law.

FAITH. I know it very well : it was not the first time that he has met with me ; 'twas he came down to me when I dwelt securely at home, and that told me he would burn my house over my head if I staid 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 ; but I wish you had called at the house, for they would have shewed you so many rarities 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 persuade me to go back again with him,

His reason was, that the valley was altogether without honour; He told me also, that to go there, was to dishonour all my friends, as Pride, Arrogancy, Self-conceit, Worldly-wiseman, with others, who he knew as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.

CHR. Well, and how did you answer him?

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

CHR. Met you with nothing else in that valley?

FAT. Yes I met with Shame; but of all the men that I met with in my pilgrimage, he, I think bears the wrong name. The other would be said nay, after a little argumentation, and somewhat else; but this bold-faced Shame, would never have done.

CHR. Why, what did he say to you?

§ FAT. 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 for a man to watch over his words and ways, so as to tie 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 few of the mighty, rich or wise were ever of my opinion, nor any of them neither, because they were persuaded to be fools and to be of a voluntary fondness, to venture the loss of all, for nobody else knows not what: he

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‡ Faithful's answer to Discontent. † He is assaulted by Shame. § 1 Cor. 1. 2. 26. Chap. 3. 18. Phil. 3. 7 9. John 7, 48.

moreover objected the base and low estate and condition of those that were pilgrims of the times in which they lived; also that they are in ignorance, and want of understanding in all natural science. Yea, he did hold me to it, at that rate also, about a great many more things than I here 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 saviour 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: 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 first. Yea he put me so to it, that the blood came up in my face; even this Shame fetch'd it up, and had also almost beat me quite off. But at last I began to consider, that that which is highly esteemed among men is an abomination to God. And I thought again, this Shame tells me what men are; but it tells me nothing what God or what the word of God is. And I thought moreover that at the day of doom, we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says is best, though all the men in the world are against it: seeing then that God prefers his religion; seeing God prefers a tender-conscience, seeing they that make themselves ready for the kingdom, are wisest: Shame depart, thou art an enemy to my salvation. shall I entertain thee against my sovereign Lord? How then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing? But indeed this shame is a blunt villain; I could scarce shake him out of my company; yea, he would be haunting 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 he most disdain'd, in those did I see most glory; and so at last, I got past this importunate one. And when I had shaken him quite off, then I began to sing;

The trials that these 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.  
O let the pilgrims, let the pilgrims then  
Be vigilant, and quit themselves like men.

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

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

CHR. You say true: but did you meet nobody else in that valley.

FAITH No, not I, for I had sun-shine all the rest of the way through that, and also through the valley of the shadow of death.

CHR. It was well for you; I am sure it fared otherwise with me; I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that four-footed Ap-Ilvon; 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.—it was really terrible!

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 vally of *the shadow of death*, and had no light for almost half the way through it. I thought I should have been killed there over and over; but at last day brake, and the sun arose, and I went through that which was behind with far more ease and quiet.

§ Moreover I saw in my dream, as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative, walking at a distance besides 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 shall have your 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 discoursing of things that are profitable.

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

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

TAL. I like you wonderful well; for your sayings are full of conviction; and I will add what things is

§ Talkative described. † Faithful and Talkative enter into discourse. Talkative's dislike of his discourse.

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 the miracles, wonders, or signs, where shall he find things recorded so delightful. and so sweetly penned, as in the holy scripture!

FA. That's true; but to be profited by such things in our talk, should be our chief design.

¶ TA. 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 a new birth, the insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like: By this 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.

FA. All this is true, and I am glad to hear these things from you.

¶ TA. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of works 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.

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

TA. 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 an hundred scripture texts for the confirmation of this.

FA. 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, of things earthly; things moral, or things evangelical; things sacred or things prophane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided all things be done to our profit.

¶ FAITH. Now did Faithful begin to wonder; and stepping to Christian (for he had walked all this way by himself) he said to him, but softly, What a brave companion have we got! Surely this man will make an excellent pilgrim?

§ CHR. (Modestly smiling, said) This man, of a truth, with whom you are so taken, will beguile with this tongue of his, twice twenty of them that know him not.

FAITH. Do you know him then?

CHR. Know him! yea, 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 very large.

FAITH. Whose son is he? and whereabouts does he dwell?

CHR. He is the son of one Saywell, he dwelt in Prating-tow, and notwithstanding his fine tongue he is but a fony fellow.

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

CHR. That is to them that have not a 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 observed in the work of the Painter, whose pictures shew best at a distance, but very near, more unpleasing.

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

CHR. God forbid that I should jest (tho' I smiled in this matter, or that I should accuse any falsely: I will give you a farther discovery of him: This man

¶ O brave Talkative. ¶ Faithful beguiled by Talkative. § Christian might well smile.

## 84 The PILGRIM'S PROGRESS.

is for any company, and any talk: as he talketh now with you, so will he talk when he is at the ale-bench; and the more drink he has 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 both in his tongue, and his religion is to make a noise therewith.

FAITH. Say you so! then I am 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, of the new birth; but he knows but only to talk of them. I have been in his family, and have observed 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 flavon. There is there neither prayer, nor sign of repentance for sin; yea, the brewer 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 part of the town where he dwells, through him. Thus say the common people that know him, *a joint abroad, and a devil at home*. His poor family made it so, he is such a churl, such a rascal, and so unmerciful with his servants, that they neither know how to do or speak to him. Men that have any to do with him say, 'Tis better dealing with a Turk than with him, for fairer dealing they shall have at their hands. This Talkative, (if possible) will go beyond them, defend, beguile, and over-reach them. Besides he brings up his sons to follow his steps; and if he finds in any of them a foolish timorousness, (for so he calls the first appearance of a tender conscience) he calls you fools and block-heads, and by no means will employ them in much, or speak

§ *Mat. xxv. 3. 1 Cor. iv. 28. Talkative talks, but does not.*—‡ *His house is empty of religion; he is a stain to religion. Rom. ii. 24, 25. The proverb that goes of him. Men shun to deal with him.*



to their commendation before others. For my own 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 as you say.

CHR. Had I known him no more than you, I might perhaps have thought of him as at first you did: Yea, had I received this report at their hands only, that are enemies to religion, I should have thought it a slander (a so, 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 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 body; for as the body without the soul is but as a dead carcase, so saying, if it be alone, is but a dead carcase also. The soul of religion, is the practical part; *Pure religion, and undefiled, before God and the father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.* 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 sowing 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 fruit: It will not be said then, *Did you believe?* But *were you doers or talkers only?* And accordingly  
(that)

† *The carcase of religion. James i. 27. See verse 23, 24, 25, 26. Matthew xiii. 23.*

shall be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that any thing can be accepted that is not of faith; but I speak this to shew you how insignificant the profession of Talkative will be at that day.

¶ FAITH. This brings into my mind that of Moses, by which he described the beast that is clean. He is such a one that parteth the hoof, and 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 upon the word; but he divideth not the hoof, he parteth not with the way of sinners; but like the hare he retaineth the foot of a dog, or a bear, and therefore he is unclean.

¶ CHR. You have spoken for ought I know, the true gospel sense of these texts. And I will add another thing, Paul calleth some men, yea and great talkers too, sounding brass and tinkling symbals; that is as he expounds them in another place things without life, that is, without the true faith and sense of the gospel; and consequently, things that shall never be placed in the kingdom of heaven amongst those that are children of life, though their sound, by their talk, be as it were the sound or voice 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 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 hath approved of it, for that he will) whether this thing be set up in his heart, house or conversation.

FAITH.

† Lev. II, Deut. 14. Faithful convinced of the badness of Talkative. \* I Cor. 13 I 2 3. chap. 14 7 Talkative's like to things without life.

FA. Then Faithful stept forward again, and said to Talkative, come, what cheer? How is it now?

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

FA. Well, if you will, we will fall into 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?

† TA. I perceive then that our talk must be about the power of things. Well, 'tis a very good question, and I am willing to answer you, and take my answer in brief thus: first, where the grace of God is in the heart, it causeth there an out-cry against sin. Secondly,

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

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

‡ FA. Oh, a great deal; a man may cry out against sin of policy, but he cannot abhor it but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who can abide it well enough in the heart, house or 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 a mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kisses it.

TA. You lie at the catch, I perceive.

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

TA. Great knowledge of gospel mysteries.

§ FA. This sign should have been first: but first or last it is also false, for knowledge, great knowledge may be obtained in the mysteries of the gospel.  
and

† Talkative's discovery of a false work of grace,  
‡ The crying out against sin no sign of grace, Genesis 29, 15. Great knowledge no sign of grace. 1 Cor. 13. True knowledge attended with inward works. Psa. 119, 34.

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, yea: he added, Blessed a eye if you do them. He doth not lay the blessing in the knowledge 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 doth 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 it is that which pleaseth God; not that the heart can be good without knowledge; for without that, the heart is naught; there are therefore two sorts of 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.*

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

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

TALK. You may use your liberty.

FAITH. A work of grace in the soul discovereth itself either to him that hath it, or the standers by.

§ To he that hath it thus: it gives him conviction of sin, especially the defilement of his nature, and the sin of unbelief (for the sake of which he is sure to be damn'd, if he find not mercy at God's hand, by faith in J. C. Christ.) This faith and sense of things work-

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§ *Oe good frs of grace* John 16. 8. 9. Rom. 7. 25. *Altk* 6. 16. *Psalm* 33. 18. *Jer.* 31. 19. *Gal.* 2. 25. *Altk* 4. 12. *Matt.* 5. 6. 28. 5. *Rev.* 21. 6.

eth in great him sorrow and shame for sin: he findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirsting after him; to which hungerings, &c. the promise is made. Now ¶ according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more; and also to serve him in this world: but tho' I say it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace because his corruptions now and his abused reason, make his mind to misjudge in this matter; therefore in him that hath this work, there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace.

*To others it is thus discovered:*

1. By an experimental confession of his faith in Christ. 2. By a life answerable to that confession, to wit, a life of holiness; heart-holiness, family-holiness (if he hath a family), and by conversation-holiness in the world; which in the general 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 an hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the Word. And now, Sir, as to this brief description of this work of grace, and also, the discovery of it, if you have ought to object; if not, then give me leave to propound to you a second question.

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

¶ FAITH. It is this: Do you experience this first part of the description of it? And doth your life and conversation testify the same? Or standeth your religion in word or tongue, and not in deed and truth.

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¶ Romans 10. 10. ¶ Philippians 1. 17. Matthew 5. 7. John. 24. 25. Psalm 50. 20. John 42. 5. 6. Lzek. 9. 42. Another good sign of grace.

Pray if you incline to answer me this, say no more than you know the God above will say Amen to:— And also nothing but what your conscience can justify you in: *For not he that commendeth himself, is approved, but whom the Lord commendeth.* Besides, to say I am thus, and thus, when my conversation and all my neighbours tell me I lie, is great wickedness.

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

‡ FA. Because I saw you forward to talk, and because I knew not that you had ought else but notion: Besides to tell you the truth, I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your profession the lie: They say you are a sport among christians, and that religion fareth the worse for your ungodly conversation; and some already have stumbled into your wicked ways, and that more are in danger of being destroyed thereby: your religion, and an ale-house, and covetousness, and uncleanness, and swearing and lying, and vain company keeping, &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 you are a shame to all professors.

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

‖ Then came up Christian, and said to his brother, I told you how it would happen; your words and his  
lusts

† Talkative not pleased with Faithful's questions.—  
‡ The reason why Faithful put to him that question.  
Faithful's plain dealing to Talkative. Talkative flings away from Faithful, a good riddance.

lusts could not agree: He had rather leave your company than reform his life; but he is gone, as I said; let him go; the loss is no man's but his own: he has saved me 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 your company; Besides the Apostle says, From such withdraw thyself.

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

CHR. You did well to talk so plainly to him as you did, there is but little of this faithful dealing with men now-a-days, and that makes religion to stink in the nostrils of many, as it doth: for they are these talkative fools whose religion is only in word, and are debauched and vain in their conversation. (that being so much admitted into the fellowship of the godly) do puzzle the world, blemish christianity, and give 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 him. Then did Faithful say.

How Talkative at first lifts up his 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:  
 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 they went through a wilderness.

|| Now when they were got almost quite out of the 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, & my good friend too said Faithful. 'Twas he that set me in the way to the gate: now Evangelist came up to them, and thus saluted them:

EVAN. Peace be with you, dearly beloved; and peace be with you.

† CHR. Welcome, welcome, my good Evangelist; the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labours for my eternal good.

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

EVAN. Then said Evangelist, how hath it fared with you my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all things that had happened to them in the way; and how, & with what difficulty they had arrived at that Place.

‡ EVAN. Right glad am I, said Evangelist, not that you have met with trials; but that you have been victors; and for that you have, notwithstanding many weakneses, continued in the way to this very day.

§ I say, right glad am I of this thing, and that for mine own sake and yours; I have sowed, and you have reaped: and the day is coming, when both he that sowed and they that reaped shall rejoice together; that is, if you hold out; for in due time you shall reap, if you faint not. The crown is before you, and it is an incorruptible one; so run that you may obtain it: some there be that set out for this crown and, after they had gone afar after 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, fighting against sin. Let the kingdom be always before you, and believe stedfastly concern-

† They are glad at the sight of him. ‡ His exhortation to them, John iv. 36. Gal. v. 9. 1 Cor. ix. 24. Eccl. Rev. iii. 11.



ing 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 face 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 farther 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 how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth :

‡ EVA. My sons, ye 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 abound 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 turn of these testimonies upon you already, and more will immediately follow ; for now, as you see, you are almost out of this wilderness ; and therefore you will soon come into a town that you will by and by see before you ; and in that town you will be hard beset with enemies, who will strive hard, but they will kill you ; and be sure that one or both of you must seal the testimony which you hold with blood ; but be you faithful unto death, and the king will give you a crown of life. He that shall die there, although his death will be marvellous, and his pains perhaps great, he will yet have the better of his fellow, not only because he will be arrived at the celestial city sooner, but because he will overcome troubles which 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

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† They thank him for his exhortation. ‡ He predicteth what trouble they shall meet with in every town or enclosure given to the world. He whose lot it will be, to be there to suffer, will have the better of his fellow.

your friend, and quit yourselves like men, and commit the keeping of your souls to your God in well doing, as unto a faithful creator.

Then I saw in my dream, that when they were gone out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity fair: It is kept all the year long; it 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.

This fair is no new erected business, but a thing of ancient standing: I will shew the original of it.

† Almost five thousand years ago, there were pilgrims walking to the celestial city, as these two Legions, with their companions, perceiving by the path the pilgrim's made, that their way to the city lay thro' the town of Vanity, they contrived to set up a fair; a fair wherein shou'd be sold all sorts of vanity, and that it should last all the year long; therefore at this fair all such merchandizes are sold, as houses, lands, trades, places, honours, preferments, cities, countries, kingdoms, lusts, pleasures, and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And, moreover, at this fair there is at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen too, and that for nothing, thefts, murders, adultries, false swearers, and that of a blood-red colour.

‡ And, as in other fairs of less moment, there are several rows and streets under their proper names, where such and such wares are vended: So here likewise you have the proper places, rows, streets, (viz.

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\* *Plalm: 49. 17, Ecclesj. 1, Chap. 2, 11 17. The inquiry of this fair. The merchandize of this fair.*  
 \* *The streets of this fair.*

countries, and kingdoms) where the wares of this fair are soonest to be found; Here is Britain-row, the French-row, the Italian-row, the Spanish-row, the German-row, where several sorts of vanities are to be sold. But, as in other fairs, some one commodity is as the chief of all the fair; so the wares of Rome, and her merchandize, is greatly promoted in this fair; only our English nation, with some others, have taken a dislike thereat.

† Now as I said, the way to the celestial city lies just through the town where this lully fair is kept; and he that will to go to the city, and yet not go thro' this town, must needs go out of the world. The prince of princes himself, when here, went thro' this town to his own country, and that upon a fair day too: Yea, and as I think, it was Belzebub, the chief lord of this fair, that invited him to buy of his vanities; yea, would have made him lord of the fair would he have done him rev'rence as he went thro' the town: Yea, because he was such a person of honour, Beelzebub had him from street to street, and shewed him all the kingdoms of the world in a little time, that he might if possible, allure that blessed one to cheapen and buy some of his vanities: he had no mind to the merchandize, and therefore left the town, without laying out so much as one farthing upon these vanities. This fair, therefore, is an antient thing, of long standing, and a very great fair.

‡ Now these pilgrims, as I said, must needs go thro' 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  
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§ 1 Cor 5 10. *Christ went through this fair. Mat. 7 8. Luke 4 5 6 7. Christ bought nothing in this fair.*  
§ The pilgrims enter the fair. The fair in a hubbub about them. \* The first cause of the hubbub, 1 Cor. 2. 7.

the fair made a great gazing upon them: Some said they were fools, some they were bedlams, and some outlandish men.

¶ Secondly, and as they wondered at their apparel so they did likewise at their speech; for few could understand what they said; they naturally spoke the language of Canaan: but they that kept the fair were the men of this world. So that from one end of the fair to the other, they seemed barbarians to each other.

‡ Thirdly, but that which did amaze the merchandizers, 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 mocking (beholding the carriages of the men) to say unto them, What will you buy? But they looked gravely upon him, and said, We buy the truth. At that there was an occasion took to despise the men the more: some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub, insomuch that all regularity and order was confounded. Now was word presently brought to the Great One of the fair, who quickly came down and deputed some of his most trusty friends, to take those men into examination, about whom the fair was almost over-turned. Then the men were brought to examination; and they sat upon them, and asked them, Whence they came, whether they went, and what they did there in such an unseemly garb? The men told them, that they were pilgrims and strangers in the world,

and

¶ *The second cause of the hubbub.* ‡ *Third cause of the hubbub.* † *Fourth cause of the hubbub.* Prov. xxiii. 24. *They are mocked, the fair in a hubbub — They are examined. They tell who they are, and whence they come from.* Heb. xi. 13, &c.

and that they were going to their own country, which was the heavenly Jerusalem; and that they had given no occasion to the men of the town, nor yet to their merchandizes, thus to abuse them, and stop them in their journey; except it was for that, when one asked them what they would buy, they said, they would buy the truth.

¶ But they that were appointed to examine them, did not believe them to be any others than beclams, and mad, or else such as come to put all things into confusion in the fair: Therefore they took them and beat them and besmeared them with dirt, and then put them into the cage that they might be made a spectacle to all men of the fair. There therefore they lay for some time, and were made the object of any man's sport and malice, or revenge, the Great Man of the fair laughing still at all that befel 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 who were less prejudiced than the rest, began to check and blame the baser part for the continual abuses done by them to the men. They therefore in an angry manner, let fly at them once 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 others replied, that for aught they could find, the men were quiet and sober, and intended nobody any harm: And that there were many that traded in that fair, that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides (the men behaving themselves very wisely and soberly before them) they fell to some blows among them-

*2. They are taken for madmen; they are put in the cage, their behaviour in the cage; the men of the fair fall out amongst themselves about these two men. They are made the authors of this disturbance; they are set up in the fair in chairs for a terror to others.—Some of the fair went over to them, and their advice was to be given to let them*

themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged of being guilty of the late hubbub that had been in the fair; so they beat them pitifully, and hanged irons upon them, and led them up and down the fair for an example to others, lest any would speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them with so much meekness and patience that it won to their side (tho' but few in comparison to the rest) several of the men in the fair. This put the other party yet in a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened that neither cage nor iron should serve their turn, but that they should die for the abuse they had done, and for defuding the men of the fair.

\* Then were they remanded to the cage again, until further orders should be taken with them; so they put them in, and made their feet fast in the stocks.

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*\* They are again put into the cage, and afterwards brought to trial.*

BY. Yes, I will assure you it is, and I have many rich kindred here.

CHR. Pray who are your kindred there, If a man may be so bold?

BY. Almost the whole town; and in particular my Lord In-about, my Lord Time-server, my Lord Fair speech (from whose ancestors that town took its name;) also Mr. Sim o'man, Mr. Facing-both ways, Mr. Any-thing, and the parson of our parish. Mr. Two-tongues, was my mother's own brother by father's side: And to tell you the truth, I am become a gentleman of good quality; yet my great grandtather was but a waterman, taking one way and rowing another; and I got most of my estate by the same occupation.

CHR. Are you a married man?

BY. Yes, and my wife is a very virtuous woman, she was my Lady Fawning's daughter; therefore she came of a very honourable family and is arrived to such a pitch of breeding, that she knoweth how to carry it to all even to prince and peasant. 'Tis true, we differ somewhat \* in religion from those of a stouter sort, yet but in two small points. First, we reverence against wind and tide. Secondly, we are always most zealous when religion goes in her silver slippers: we love much to walk with her in the street, if the sun shines hot, and the people applaud her.

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 leave in our company as dwell thence in all these parts. Then, said Hopeful, ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and if I take not my mark amiss I deem I have had a guess of you: Is not your name Mr. By-ends of Fair speech?

BY. This is, not my name; but indeed it is a nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach as many

\* The wife and kindred of By-ends. \* Where By-ends differs from others in religion.

other good men have borne theirs before me.

CHR. But did you never give an occasion to men to call you by that name?

§ BY-ENDS. Never! never! The worst that ever I did to give them occasion to call me by this name was that I had always the luck to jump in my judgment with the present way of the times, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproaches.

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 should think it doth.

|| BY-ENDS. Well, if you thus imagine, I cannot help it: You will find me a company keeper, if you will still admit me your associate.

CHR. If you will go with us you must go against wind and tide, the which I perceive is against your opinion; you must also own Religion in her rags, as well as when in her silver slippers; and stand by her too when bound in irons, as well as when she 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 farther, unless you will do in what I propound as we do.

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 byself, until some overtake me, that will be glad company.

§ Then I saw in my dream, that Christian and Hopeful forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. By-ends; and behold as they came up with him, he made them a very low congee, and they also gave him a compliment. The men's names were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all,

§ How By-ends got his name. || He desires to keep company with Christian. § By-ends and Christian part. He has new companions.



Save-all, men that Mr. By-ends had formerly been acquainted with; for in their minority they were school-fellows, and taught by one Mr. Grape-man, a school-master in Love-gain, which is a market-town in the county of Coveting, in the north. This school-master 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 learned 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-end, Who are they upon the road before us? (For Christian and Hopeful were within view.)

BY-ENDS. They are a couple of fat country-men, that, after *their* mode, are going on pilgrimage.

MONEY-LOVE. Alas! why did they not say, that we might have had their good company; for they and we, and you Sir, I hope are going on 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 opinion of others, that let a man be ever so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Mr. SAVE-ALL. That's bad; but we read of some that are righteous-over-much, and such rigidities prevail with them to condemn and judge all but themselves: But pray what and how many were the things wherein you differed?

BY-ENDS. Why they, after their headstrong way, conclude that it is their duty to rush on their journey all weathers, and I am 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 her when she walks in her golden slippers in the sunshine, and with applause.

Mr. **HOLD-THE-W.** Aye, and hold you there still, good Mr. **By-ends**; for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents: 'tis best to make hay when the sun shines. You see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends us sometimes rain, and sometimes sunshine: If they be such fools as to go through the silt, 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 blessing 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 wou'd have us keep them for his sake. Abraham and Solomon grew rich in religion. And Job says, that a good man *shall lay up gold as dust*. But he must not be such as the men before us, if they are 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. **BY-ENDS.** My brethren, we are, as you see, going still on pilgrimage: and for our better diversion from things that are bad, give me leave to propound to you this question.

Suppose a man, a minister, or a tradesman, &c. should have an advantage lie before him, to get the good blessing of this life, yet so as that he can by no means come by them, except in appearance at least, he becomes extraordinary zealous in points of religion that he meddled not with before: May he not use this means to attain his end, and yet be a right honest man?

Mr. **MONEY-LOVE.** I see the bottom of your question: and with these good gentlemen's leave, I will endeavour to shape you an answer: And first, to speak to your question as it concerns a minister himself. Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting it, yet so as by being more

studious

studious, by preaching more frequently and zealously, and because the temper of the people requires it, by altering some of his principles: For my part, I see no reason but a man may do this, (provided he has a call) ay, and a great deal more besides, and yet be an honest man. For why,

1. His desire of a greater benefice is lawful (this cannot be contradicted) since it is 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 a 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 will of God.

3. Now as for his complying with the temper of his people, by deserting to serve them, some of his principles thus argueth, 1. That he is of a self-denying temper. 1. Of a sweet and winning deportment. 3. And so more fit for the ministerial function.

4. I conclude then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry hereby, be counted as one that carries his call, and the opportunity put into his hand to do good.

And now the second part of the question, which concerns the tradesman you mentioned: Suppose such a one to have 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 this may be done. For why,

1. To become religious is a virtue, by what means ever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming good himself; and again, all these by becoming religious, which is good. There-

fore to become religious to get all these, is a good and profitable design.

This answer thus made by Mr. Money-love to Mr. By-ends' 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 that the rather, because they had opposed Mr. By-ends 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 answer it if they could.

† CHR. Know ye then, that even a babe in religion may answer ten thousand such questions. For, if it be unlawful to follow Christ for loaves, as it is, 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 Sechem 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 said to their companions, If every male of us be circumcised, as they are circumcised, shall not their cattle and substance, and every beast of theirs, be ours? Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse which they made use of to come at them. Read the whole story in Gen. chap. xxxiv. ver. 20. 21. 22. 23.

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 too: for he was religious for the bag, that he might be possessor of what was therein: but he was lost, carry away, and the very son of perdition.

4. Simon

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 thereto. *Acts* viii. 19, 20, &c.

5. Neither will it go 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 deluged 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 it as authentic, such an 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.—Hopetul also approved of the soundness of Christian's answer; so there was a great silence amongst them; Mr. By-ends and his company also staggered and kept behind, that Christian and Hopetul might out-go 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 Hopetul out-went 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 quickly got over it.—Now at the farther side of this plain was a little hill, called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain:—Some also had been maimed there, and could not to their dying day be their own men again.

¶ Then I saw in my dream that a little off the road, over-against the silver-mine, stood Demas (gentle-

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¶ *Pilgrims have but little ease in this life.* ¶ Demas at the hill Lucre. He calls to Christian and Hopetul to come to him. *Acts* viii. 19, &c.

man-like) to call passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will shew a fine thing.

CHR. What this is so deserving as to turn us out of the way?

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 yourself.

HOPEFUL. Come, Christian, let us go see.

† CHR. Not I, indeed; for 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?

DEM. Not very dangerous, except to those that are careless; but withal he blushed as he spake.

HOPEFUL. I warrant you, when By-ends comes up, if he has the same invitation as we, he will turn in thither to see.

CHR. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

DEM. (Calling again to them, said) But will you not come over and see?

Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesty's Judges, and why seekest thou to bring us into the like condemnation?

Besides, if we at all turn aside, our Lord the king will certainly hear thereof, and will there put us to shame where we would stand with boldness before him.

Demas also cried again, That he also was one of their fraternity; and that if they would tarry awhile, he also himself would walk with them.

CHR. Prithee tell me what is thy name? Is it not the same by which I called thee?

† Hopeful tempted to go back, but Christian holds him. § Hosea iv. 13. Christian roundeth up Demas, 2 Tim. iv. 10

DEM. Yes; my name is Demas: I am the Son of Abraham.

§ By this time By-ends and his companions were come 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 were never seen again in this way.

Then sang Christian,

By-ends and silver Demas both agree;  
One calls, the other runs, that he may be  
A sharer in his lucre; so those do  
That rest in this world, and no farther go.

¶ Now I saw that directly 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 gazing upon it, but could not for a time tell what to make thereof; at last Hopeful espied written upon the head thereof, a writing in an unusual hand; but he being no scholar, called to Christian for he was learned, to see if he could pick out the meaning:— So he came, and after a little laying of the letters together, he found the same to be this: *Remember Lot's Wife.* So he read it to his fellow; after which they concluded, that *that* was the pillar of salt into which Lot's wife was converted, for looking back with a covetous heart, when she was going from Sodom for safety; which sudden and amazing sight gave them occasion of the following discourse.

CHR. Ah, my brother! this is a seasonable sight, it came opportunely to us after the invitation which Demas gave us to come over to see the hill Lucre, and had we gone over as he desired us, and as thou wast inclining to do, my brother, we had, for ought I

§ *By-ends goes over to Demas.* ¶ *They see a strange monument, Genesis xix. 26.*

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 was the difference 'twixt 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 my heart.

CHR. Let us take notice of what we see here for 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.

HOPEFUL. True, and she may be to us both caution and example; caution, that we should shun her sin, or a sign of what judgment will overtake such as shall not be prevented by this caution: So Korah, Dathan and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to others to beware: But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman but for looking behind her, after (for we read not that she stepped one foot out of the way) was turned into a pillar of salt; especially since the judgment which overtook her did make her an example within sight of where they are; for they cannot chuse 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 sad of the men of Sodom that they were sinners exceedingly; because they were sinners before the Lord that is, in his eye-sight: and notwithstanding the kindneses that he had shewed them, for the land of Sodom was now like to 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 as are set continually before them to caution them to the contrary, must be partakers of the severest judgments.

HOPEFUL. Doubtless thou hast said the truth; and what a mercy it is that neither thou, especially me, 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 banks of this river, which was pleasant and enlivening to their weary spirits, besides, on the banks of this river, on either side, were green trees of all manner of fruit; and the leaves they eat to prevent insects, and other diseases that are incident to those that heat their blood by travel. On either side of the river, was also a meadow curiously beautified with lillies, and it was green all the year long. In this meadow they lay down and slept, for they might there sleep 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 nights and days. Then they sang,

Behold ye how these crystal streams do glide,  
To comfort pilgrims by the high-way side:  
The meadows green, besides their fragrant smell,  
Yields 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.

¶ 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

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¶ *A river. Psa. lxxv. 9. Rev. xx. 9. Ezekiel xlviii. Trees by the River, the fruit and leaves of the tree — a meadow in which they lie down to sleep: Psa. xxii. Isaiah xlv. 20. Numbers xxi. 4. † The Pilgrims come to by path-meadow, the temptation is that way to do it.*

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. 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 Bye-path meadow. Then said Christian to his fellow, if this meadow lieth along by our way-side, let us go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence. 'Tis according to my wish, said Christian, here is the easiest going, come, good Hopeful, and let us go over.

HOPEFUL. But how if that path should lead us out of the way?

‡ CHR. That's not very likely: look you, doth it not go along by the way side? So Hopeful, being persuaded by his fellow, went over the stile.—When they were gone over, and got into the path, they found it very easy for their feet; and withal, looking before them, they 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, says Christian, did I not 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 who 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 these grounds to catch vain-glorious souls withal, and was dashed to pieces with the 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,

‡ *Strong Christians may lead weak ones out of the way. See what it is too suddenly to fall in with strangers. † Isaiah ix. 16. A pit to catch the vain-glorious in. Reasoning between Christian and Hopeful.*

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 most dreadful manner, and the waters rose again.

Then Hopeful groaned in himself, saying, Oh, that I had kept on my way!

CHR. Who would have thought that this path would have led us out of the way?

HOPEFUL. I was afraid on't at the very first, and therefore gave you that gentle caution; I would have spoke plainer but that you are older than I.

CHR. Good brother, be not offended, I am sorry that I have brought thee out of the way, and that I have put you in such imminent danger; pray my brother, forgive me, I did not do it of an ill intent.

HOPEFUL. Be comforted, my brother, for I forgive thee, and believe too that this shall be for our good.

CHR. I am glad I have met with a merciful brother; but we must not stand thus, let us try to go back.

HOPEFUL. But good brother, let me go before.

CHR. No, if you please, let me go first, that if there be any danger, I may be first therein, because by my means only we are both gone out of the way.

HOPEFUL. No, you shall not go first, for your mind being troubled, may lead you out of the way again.

§ Then, for their encouragement, they heard the voice of one saying, *Let thine heart be towards the highway; even the way that thou wentest, turn not 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 when we are in, than going in when we are out.) Yet they ventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get over the stile that night. Wherefore at last,

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† *Christians's repentance for leading his brother out of the way Jeremiah 31. 1. They are in danger of drowning as they go back.*

ighting under a little shelter, they sat down till the day broke, 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 ground they were now sleeping: wherefore he getting up in the morning early, and walking up and down his fields, caught Christian and Hopeful asleep in his grounds. Then with a grim and furlly voice, he bade them awake, & 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 upon me, by trampling in, and lying on my ground, therefore you must go along with me. So they were forced to go; because he was far stronger than they. They also had but little to say, for they knew themselves in a fault. The giant therefore drove them before him, and put them into his castle, in a very dark dungeon, nasty and stinking to the spirits of these two men; here they lay from Wednesday morning till Saturday night without one bit of bread or drop of water, or light, or any to ask how they did, they were therefore here in evil case, and far from friends and acquaintance. Now in this place Christian had double sorrow, because it was through his unadvised battle they were brought into this distress.

Now giant Despair had a wife, and her name was Diffidence; so when he was gone to bed, he told his wife what he had done, to wit, that he had taken a couple of prisoners and cast them into his dungeon for trespassing on his grounds. Then he asked her also what he had best to do further to them. She asked him what they were, whence they came, and whether they were bound? and he told her; then she counselled him that, when he arose in the morning, he should beat them without mercy: so when he arose he got him a grievous crab-tree cudgel, and goes

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\* *The Pilgrims sleep in the grounds of Giant Despair, who finds them, and carries them prisoners to Doubting-Castle. The grievousness of their imprisonment. P. 121. lxxxix. 86.*

down into the dungeon to them, and there falls to rating them as if they were dogs, altho' they gave him never a word of distaste; then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done he withdraws and leaves them the more to condole their misery, and to mourn under their distress; so all that day they spent their time in nothing but sighs and bitter lamentations. The next night he talked with her husband about them further, and understanding that they were alive, did advise him to counsel them to make away with themselves. So when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make away with themselves, either by knife, halter, or poison. For why said he should you chuse life, seeing it is attended with so much bitterness. But they desired him to let them go; with that he looked angrily upon them, and rushing to them had doubtless made an end of them himself, but that he fell into one of his fits: (for he sometimes in sun-shiny weather fell into fits) and lost for a time the use of his hands; wherefore he withdrew, and left them as before to consider what to do: then did the prisoners consult between themselves whether it was best to take his counsel or no; and thus they began to discourse.

¶ Brother, said Christian what shall we do, the life that we now live is miserable; for my part, I know not whether it is best to live thus, or die out of hand: *Say thou chuseth 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 than

¶ On Thursday Giant Despair beats his prisoners, On Friday Giant Despair counsel them to kill themselves. The giant sometimes has fits.

¶ Christian begins to despair. Job 7. 15. 16. Hopeful comforts him.

this for ever to abide : but yet let us consider, the Lord of the country to which we are going, hath said thou shalt do no murder, no, not to another, much more then are we forbidden to kill ourselves. Besides he that kills another, can but commit murder upon his body ; but for one to kill himself, is to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave ; but hast thou forgotten the hell whither for certain the murderers go ? For no murderer hath eternal life, &c. And let us consider again, that all the law is not in the hand of giant Despair ; others so far as I understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows but that God who made the world, may cause that Giant Despair may die ; or that perhaps, at some time or other, he may forget to lock us in ; or that he may in a short time have one of his fits before us, and may lose the the use of his limbs : and if ever that should come to pass again, for my part, I am resolved to try my utmost to get from under his hand ; I was a fool I did not try to do it before ; but, however, my brother, let us be patient, and endure awhile ; the time may come that may give us happy releasement, but let us not be our own murderers. With those words Hopeful did at present moderate the mind of his brother ; so they continued together in the dark that way 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 nothing but breathe. But I say he found them alive, at which he fell into a grievous rage, and told them, that seeing they disobeyed his counsel, it should be worse with them, than if they had never been born.

At this they greatly trembled, and I think that Christian fell into a swoon ; but coming a little to him-

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† Hopeful endeavours to give his fellow Christian consolation.

self again, they renewed their discourse about the giant's counsel, and whether yet they had best take it or no. ¶ Now Christian again seemed to be for doing it; but Hopeful made his second reply as followeth:

† My brother, said he, rememberest not thou how valiant thou hast been heretofore: Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel in the valley of the Shadow of Death.—What hardship, terror and amazement hast thou already gone thro', and art thou now nothing but fear? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art. Also this giant has wounded me as well as thee, and has 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 was neither afraid of the chain nor cage, nor yet of bloody death. Wherefore let us, at least, to avoid the shame that becomes not a Christian to be found in, bear up with patience as well as we can.

¶ So when the morning was come, the giant goes to them again, and takes them into the cattle yard, and shews 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 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. Diligence and her husband the giant were got to bed, they began to renew the discourse of their prisoners; and wathal the old giant wondered, that he could neither by his blows nor by his counsel, bring them to an end. And with that his wife replied, I fear said she, that they live in hopes that some will come to relieve them, or that they have pick locks about them,

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¶ Christian still dejected. † Hopeful comforts him again by calling former things to remembrance. ¶ On Saturday the giant threatened them that shortly he would pull them in pieces.

by the means of which they hope to escape, And sayest thou so, my dear, said the giant: I will therefore search them in the morning.

Well on Saturday about midnight they began to pray and continued praying till almost break of day.

\* Now, a little before it was day, good Christian, as one that was half amazed, broke out into this passionate speech. What a fool (quoth he) am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom called Promise, that will I am persuaded open any lock in Doubting castle. Then said Hopeful, that's rare news good brother, pluck it out of thy bosom and try. Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door, that leads into the castle-yard, and with his key opened that door also. After he went to the iron gate, for it must be opened too, but that lock went very hard yet the key did open it; then they thrust open the gate to make their escape with speed: but that gate, as it opened, made such a creaking, that it waked Giant Despair, who hastily rose 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. They went on, and came to the king's highway, and so were safe because they were out of his jurisdiction.

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





¶ Now when they had gone over the stile, they began to contrive with themselves what they should do, in order to prevent those who should come after them from falling into the hands of Giant Despair. So

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¶ A pillar erected by Christian and his fellow,

they consented to erect there a pillar, and to engrave upon the stile thereof this sentence: "over this stile  
 "is the way to Doubting castle, which is kept by  
 "Giant Despair, who despiseth the king of the celest-  
 "nal country, and seeks to destroy his holy pilgrims.  
 Many, therefore, that followed after, read what was written, and escaped the danger.—This done, they sung as follows:

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 they for trespassing his prisoners are,  
 Whose castle's Doubting, and whose name's Despair.

‡ They went then till they came to the Delectable mountains, which mountains belong to the lord of that hill ; of which we have spoken before ; so they went up to behold the orchards and gardens, the vineyards and fountains of water, where also they drank and washed themselves, and did freely eat of the vineyards. Now there was on the tops of those mountains, shepherds feeding their flocks, and they stood by the highway side. The pilgrims therefore went before them, and leaning upon their staves, as is common with weary pilgrims, when they stand to rest by the way, they asked whose delectable mountains are these, and whose be the sheep that feed upon them.

SHEP. These mountains are Emmanuel's land, and they are within sight of his city : and the sheep also are his, and he laid down his life for them.

CHR. Is this the way to the celestial city ?

SHEP. You are just in the way.

CHR. How far is it thither ;

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

CHR. Is the way safe or dangerous ?

SHEP.

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† *The delectable mountains ; they are refreshed in the mountains. Talk with the shepherds.*

SHEP. Safe for those for whom it is to be safe, but transgressors shall fail therein."

CHR. Is there in this place any relief for pilgrims, that 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;" therefore the good of the place is before you.

I also saw in my dream, that when the shepherds perceived they were way-faring 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 persevered therein? For but few of them that begin to come hither do shew their faces on these mountains. But when the shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, "Welcome to the delectable mountains?"

† The shepherds I say whose names were Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their tent, and made them partake of that which was ready at present. They said moreover, we would that you should stay here awhile that you should be acquainted with us, and yet more to solace yourselves with the good of the delectable mountain. They then told them that they were content to stay: so they went to rest that night, because it was very late.

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¶ *Hof. 14. 9.* § *Heb. 15. 1, 2* † *The shepherds welcome them.* ‡ *The names of the shepherds.*



Mountains delectable they now ascend,  
 Where shepherds be, which to them do commend  
 Alluring things, and things that cautions are ;  
 Pilgrims are steady, kept by faith and fear.

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 to it with them and walked a while, having a pleasant prospect on every side. Then said the shepherds one to another, shall we shew these pilgrims some wonders? So when they had concluded to do it, they had them first to the top of a mountain called Error, which was very steep on the farthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed in 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 Philotus, as concerning the faith of the resurrection of the body? They answered, yes. Then said the shepherds, those that you see dashed in pieces at the bottom of the mountain are they; and they have continued to this day unburied (as you see) for examples to others to take heed how they clamber too high, or how they come too near to the brink of this mountain.

Then I saw that he had them to the top of another mountain, and the name of that is 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 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 the way? They replied, yes. Then said the shepherds, From that stile there goes a path that leads directly to Doubting-castle, which is kept by giant Despair, and these men (pointing to them among the tombs) come once on pilgrimage as you do now, even till they came to that same stile. And because the right way was rough

in that place, they chose to go out of it into that meadow, and there were taken by giant Despair, and cast into doubting castle; where after they had 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 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, and yet said nothing to the shepherds.

Then I saw in my dream, that the shepherds had them to another place in the 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 was dark and smoaky; they also thought they heard a rumbling noise; as of fire, and a cry of some tormented, and that they smelt the scent of brimstone.

¶ Then said Christian, what means this? The shepherds told them, This is a bye-way to hell, a way that hypocrites go in at; namely, such as sell their birth-right with Esau; such as sell their master, with Judas; such as blaspheme the gospel with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife.

Then said Hopeful to the shepherds, I perceive that these had on them, even every one, a shew of pilgrimage, as we have now, had they not?

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

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

SHEP. Some farther and some not so far as these mountains.

Then said the pilgrims one to another, we have need to cry to the strong for strength.

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

By this time the pilgrims had a desire to go forwards, and the shepherds a desire they should; so they went together towards the end of the mountain.

Then said the shepherds, one to another, let us here shew the pilgrims the gates to the celestial city if they have skill to look thro' our ¶ perspective glass. The pilgrims then lovingly accepted the motion: so they led them to the top of a high hill, called § Clear, and gave them the glass to look.

† Then they tried to look, but the remembrance of that last thing that the shepherds had shewn them, made their hand shake; by reason of ‡ which impediment, they could not at all 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,

Thus by the shepherds, secrets are reveal'd.

Which from all other men, are kept conceal'd:

Come to the shepherd then, if you would see

Things deep, things hid, and that mysterious be.

When they were about to depart, one of the shepherds gave them a note of the way. Another of them bid them § beware of the flatterer. The third bid them take heed that they slept not upon the enchanted ground. And the fourth bid them good speed. So I awoke from my dream.

¶ And I slept, and dream'd 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, lies the country of Conceit; from which country there comes into the way in which the pilgrims walked, a little crooked lane. Here, therefore, they met with a very brutish 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.

§ IGN. Sir, I was born in the country that lies off there, a little on the left hand, and am going to the celestial city.

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

IGN.

¶ The shepherd's perspective glass. § The hill Clear,

† The fruits of servile fear. § A two fold caution.

¶ The country of Conceit out of which came Ignorance

† Christian and Ignorance have some talk together.

IGNOR. As other good people do.

CHR. But what have you to shew at that gate, that the gate should be opened to you?

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

CHR. But thou comest not in at the wicket-gate that is at the head of this way; thou comest in higher thro' that same crooked lane, and therefore I fear however you may think of yourself, when the reckoning day shall come, thou shalt 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; and as for the gate that you talk of, all the world knows that *that* is a great way off of our country. I cannot think that any men in all our parts do so much as know the way to it, nor need they matter whether they do or no, since they have, as you see, a fine pleasant green lane that comes down from our country, the next way to it.

¶ When Christian saw the man was wise in his own conceit, he said to Hopeful whisperingly, *There is more hopes of a fool than of him.* And said moreover, *When he that is a fool walketh by the way, his wisdom smiteth him, and he saith to everyone, that he is a fool.* What shall we talk further with him, or out go him at present, and leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good of 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.

He farther 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

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*5 The ground of Ignorance's hope. ¶ He telleth every one, that he is a fool. How to carry it to a fool,*



¶ So they both went on, and Ignorance came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying of him back to the door that they saw on the side of the hill: now Christian began to tremble, as did Hopeful his companion; yet as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostacy. But he did not perfectly see his face; for he did hang his head like a thief that is found. But being gone past, Hopeful looked after him; and spied on his back a paper with this inscription, Wanton Professor, and a damnable apostate. Then said Christian to his fellow, Now I call to remembrance that which was told me, of a thing that happened to a good man hereabout. The name of the man was Little Faith, but a good man, and he dwelt in the town of Sincere. The thing was this: At the entering in at this passage there comes down from the broad way-gate, a lane called Deadman's Lane; so called because of the murders that are commonly done there: And this Little Faith going on pilgrimage, as we now do, chanced to sit down there and slept: Now there happened at that time to come down the lane from Broad way gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt, (three brothers) and espying Little Faith where he was, came galloping up with speed. Now the good man was just awakened from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid 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

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¶ *Matth. xii. 46. Prov. v. 22. The destruction of one Turn-away. Christian telleth his companion a story of Little Faith. Broad way gate. Deadman's-lane. Little Faith robbed by Faint-heart, Mistrust and Guilt, and they get away his silver, and knock him down.*

him, and thrusting his hand into his pocket pulled out thence a bag of silver, then he cried out Thieves, thieves : With that Guilt, with a great club that was in his hand, struck Little Faith on the head, and with that blow felled him flat on the ground, where he lay bleeding as one that would bleed to death. All this while the thieves stood by. But at last they hearing that some were upon the road, and fearing lest it should be one Great Grace, that dwells in the city of Good Confidence, they betook themselves to their heels and left this good man to shift for himself. Now alter a while Little Faith came to himself, and getting up made a shift to scramble on his way. This was the story.

HOPE. And did they take from him all that he had?

‡ CHR. No : The place where his jewels were, they never ransacked ; so those he kept still. But, as I was told the good man was much afflicted for his loss ; for the thieves got most of his spending money. That which they got not, as I said, were jewels ; also he had a little odd money left, but scarce enough to bring him to his journey's end ; 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 I say) with many a hungry belly the most part of the rest of the way.

HOPE. But is it not a wonder they got not from him his certificate, by which he was to receive admittance into the celestial City ?

§ CHR. It is a wonder, but they got not that ; tho' 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 any thing, so it was more by good Providence than by his endeavours that they missed of that good thing.

HOPE. But it needs must be a comfort to him, that they got not his jewels from him ?

CHR. §

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‡ Little Faith lost not his best things, 1 Pet. iv. 17  
 Little Faith forced to beg to his journey's end,  
 kept not his best things by his own cunning. 2 T.  
 24, 2 Pet. i. 9.

CHR. It might have been great comfort to him, had he us'd it as he should : But they that told me the story, said, that he made but little use of it at 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 the journey ; and besides, when it at any time came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

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

CHR. Grief ! aye a great grief indeed. Would it not have been so to any of us, had we been us'd as he, to be robbed and wounded too, and in that strange place as he was ? 'Tis a wonder he did not die with grief, poor heart : I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints : telling also to all that passed him, or that he overtook in the way as he went were 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.

HOPE. But 'tis a wonder his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewithal to relieve himself in his journey.

§ CHR. Thou talkest like one upon whose head is the shell to this very day : For what could he pawn them ? or to whom should he sell them ? In all that country where he was robbed, his jewels were not accounted of ; nor did he want that relief which could thence be administered to him. Besides had his jewels been missing at the gates of the celestial city, he had (and that he knew well enough) been excluded from an inheritance there, and that would have been worse to him than the appearance and villainy of ten thousand thieves.

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† He is pitied by both. § Christian snubs his fellows for unadvised speaking. Heb. xii. 6. They afterwards discourse about Esau and Little-Faith. Esau was ruled by own lusts.

‡ HOPE. Why art thou so tart my brother? Esau sold his birth right, and that for a mess of pottage, and that birth right was his greatest jewel; and if he why not Little Faith do so too?

‡ CHR. Esau did sell his birth right indeed, and so do many besides, and by so doing exclude themselves from the chief blessing as also that cause did; but you must put a difference between Esau and Little Faith, and also betwixt their estates. Esau's birth-right was typical, but Little Faith's jewels were not so. Esau's belly was his God, but Little Faith's belly was not so. Esau's want lay in his fleshly appetite, Little Faith's did not so; Besides Esau could see no farther than to the fulfilling of his lusts; for I am at the point to die, said he and what good will this birth right do me? But Little Faith tho' it was his lot to have but 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 birth-right. You read not any where that Esau had faith, no not so much as a little; therefore no marvel, if where the flesh only bears sway, (as it will in that man where there is no faith to resist) if he sells his birth-right, and his soul and all, and that to the devil of hell; for it is with such as it is with the ass, who in her occasion cannot be turned away, *Jeremiah 2 24* When their minds are set upon their lusts, they will have them whatever they cost; but Little Faith was of another temper, his mind was on things divine; his livelihood was upon things that were spiritual and from above; therefore to what end should he that is of such a temper sell his jewels, (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you persuade the turtle-dove to live on carrion like a crow? Tho' faithless ones can for carnal lusts, pawn, mortgage or sell what they have, and themselves outright to boot; yet they that have faith, saving faith, tho' but little of it, can not do so. Here therefore, my brother, is thy error.

HOPE. I acknowledge it; but yet your severe reflection had almost made me angry.

CHR. What, I did but compare thee to some of the birds

birds that are of the bricker sort, who will run to and fro in untrodden paths with the shells about their heads. But pass by that, and consider the matter in debate, and all shall be well betwixt thee and me.

§ HOPE. But, Christian, I am persuaded in my heart that these three fellows are a company of cowards; would they have run else, think you, as they did, at the noise of one who was coming on the road? Why did not Little-Faith pluck up a greater heart; he might, methinks have stood one brush with them, and have yielded when there had been no remedy.

¶ CHR. That they are cowards many have said, but few have found it so in 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.

HOPE. Well, but they ran you see.

† CHR. True, they often fled, both they and their master, when Great-Grace hath but appeared; and no marvel; for he is the king's champion. But I trow, you will put some difference between Little-Faith and the king's champion. All the king's subjects are not his champions, nor can they, when tried do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did? Or, that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little; this man was one of the weak, and therefore he went to the wall.

HOPE. I would it had been Great-Grace for their sakes.

CHR. If it had been he, he might have had his hands full: For I must tell you that tho' Great-Grace is excellent good at his weapons, and has, and can, so long as he keeps them at sword's point, do well

*§ Hateful swaggers. ¶ No great heart for God where there is but little faith. † We have much more courage when out than when we are in. † Great Grace is the king's champion.*

enough with them, yet if they get within him, even Faint heart, Mistrust or the other, it will go hard, but they will knock up his heels. And when a man is down you know what can a man do ?

Whoso looks well upon Great-grace's face, shall see those scars and cuts there, that shall give demonstration of what I say. Yea, once I heard that he should say, (and that when he was in the combat) he despaired even of his life. How did these sturdy rogues and their fellows make David groan, mourn, and roar ? Yea, Haman and Hezekiah too, though champions in their days, were forced to bestir them, when by these assaulted ; and yet notwithstanding, they had their coats soundly brushed by them. Peter upon a time would go try what he could do, but though some do say of him, that he is the prince of the apostles, they handled him so, that they made him afraid of a forry girl.

¶ Besides their king is at their whistle ; he is never out of hearing ; and if at any time they be put to the worst, he, if possible, comes 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 li-bergeon, he esteemeth it as straw, and br-iss as rotten wood. The arrow cannot make him fly ; sling-stones are turned with him into stubble ; darts are counted as stubble ; he laugheth at the flaking of a spear. What can a man do in this case ? 'Tis true if a man could at every turn have Joo's horse, and had skill and courage to ride him, he might do notable things. For his neck is closed with thunder ; he will not be afraid as the grasshopper ; the glory of his nostrils is terrible ; he paweth in the valley, rejoiceth in his strength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the sword. The quiver ratt eth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the

¶ *David's armour's farding's. The excellent mettle that he had in his horse.*

the trumpets, Ha, ha, and he smelleth the battle afar off, the thandrings of the captains and the shouting.

But for such footmen as thou and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we heard of others that they have been toiled, nor be tickled at the thought of our own manhood. for such commonly come by the worst when tried. Witness Peter, whom I have spoke of before: he would swagger, aye, he would as his vain mind prompted him to say, do better, and stand more for his master, than for all men; but, who so foiled and run down by those villainies as he.

When therefore we hear that such robberies are done on the king's highway, two things become us to do: 1. To get 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 upon Leviathan, could not make him yield. And indeed, if that be wanting he tears us not at all. Therefore he that hath skill hath said, *Above all take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked*—Eph. vi. 16.

'Tis good also that we desire of the king a convoy, yea, that he will go with us himself. This made David rejoice when in the valley of the madow of death; and Moses was rather for dying where he stood than to go one step without his God. O my brother, if he will but go along with us, what need we be afraid of ten thousand, that shall set themselves aganſt us, but without him the proud helpers shall fall upon the slain.

I for my part have been in the fray before now, and tho' (tho'ugh the goodnets of man that is best), I am as you see above; yet I cannot boast of my manhood. Glad than 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 still deliver us from the next unci-cumcised Philistine.

Then sang Christian,

Poor Little-Faith! has been among the thieves!

Wail roob'd; remember whose'er believes,

And

'Tis a good thing indeed to have good company.

And get more faith; then shall you victors be  
Over ten thousand, else scarcely over three.

¶ So they went on and Ignorance followed. They went then till they came to a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go; and here they knew not which of the ways to take, for both seemed right before them; they therefore stood still to consider; and as they were thinking about the way, behold a man, black of flesh, but covered with a light robe, came to them, and asked them why they stood there; they answered, they were going to the celestial city, but knew not which of these ways to take. Follow me, said the man, it is thither I am going. So they followed him in the way, that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to, that in a little time their faces were turned away from it, yet they followed him. But by and by, before they were awice, he led them both within the compass of a net, in which they were so entangled, that they did not know what to do; and with that the white robe fell off the black-man's back, then they saw where they were: wherefore they they lay crying some time, for they could not get themselves out.

¶ Then said Christian to his fellow, Now do I see myself in an error. Did not the shepherds bid us beware of the flatterers? As is the saying of the wise man, so have we found it this day. A man that flattereth his neighbour, spreadeth a net for his feet.

HOPE. They also gave us note of directions about the way, for our more certain finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for saith he, concerning the works of men, By the words of thy lips, I have kept

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¶ *A way and a way The Flatterer finds them.— 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 are examined, and convicted of forgetfulness.— Deceivers fore spoken.*



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 in his hand. When he was come to the place where they were, he asked them from whence they came, and what they did there. They told him, that they were poor pilgrims going to Sion, but were led out of the way by a black man, clothed in white; who bid us follow him, for he said 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 the right way again. So he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said with the shepherds upon the delectable mountains. He asked them then, if they had not 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 that this fine spoken man had been he.

¶ 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,

Come hither you that walk along the way,  
 See how the pilgrims fare that go astray;  
 They catched are in an entangled net,  
 'Cause they good counsel lightly did forget,

'Tis

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¶ *They are whipped, and sent on their way.*

'Tis true they rescu'd were, but yet you see  
They're scourg'd to boot: let this your caution be.

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 to ourselves now, lest he should prove a flatterer also. So he drew nearer and nearer, and at last he came up ¶ to them. His name was Atheist, and he asked them, whither they were going?

CHR. We are going to Mount Zion.

‡ Then Atheist fell into a very great laughter.

CHR. What is the meaning of your laughter?

ATHEIST. I laugh to see what ignorant persons you are to take upon you such a tedious journey, and yet are like to have nothing but your travel for your pains.

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

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

CHR. But there is in the world to come.

ATW. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city these twenty years, but found no more of it than I did the first day I set out.

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

ATW. Had not I, when at home, believed, I had not come thus far to seek; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it farther than you) I am now going back again; and will seek to refresh myself with the things that I then passed away, for hopes of that which I now see is not.

¶ Then

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¶ One Atheist meets them. — ‡ He laughs at them. —  
‡ They reason together. Jer. xxii. 13. Eccles. x. 15.  
Atheist takes up his content in this world.

¶ 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 hearkning to such kind of fellows. What! no Mount Zion! Did not we see from the delectable mountains the gate of the city? Also, are we not now to walk by faith? Let us go on, said Hopeful, lest the man with the whip overtake us again. † You should have taught me that lesson, which I will sound you in the ears withal: *Cease, my son, to hear the instructions 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 but put the question to thee, for that I doubted of the truth of your belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of your heart. As for this man, I know he is blinded by the god of this world. Let thou and I go on, knowing that we have a belief of the truth, and no lye 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 in my dream, that they went on till they came to a certain country, whose air naturally tenders to make one drowsy. if he come a stranger into it. And here Hopeful began to be very dull & heavy to sleep: wherefore he said unto Christian, I do now begin to grow so drowsy that I scarcely can hold open my eyes. Let us lie down here and take our nap.

‡ CHR. By no means, lest, sleeping, we never wake more.

HOPEFUL. Why, my brother! sleep is sweet to the labouring man; we may be refreshed, if we should take a nap.

¶ Christian proveth his brother. † Hopeful's gracious answer. 1 Cor. v. 7. † Remembrance of former chastisements is a help against temptations. Prov. xix. 27. Heb. x. 39. § The fruit of an honest heart, 1 John ii. 11. † They are come to the enchanted Grove. Hopeful begins to be drowsy. † Christian keep. *the*

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; wherefore let us not sleep as others do, but let us watch and be sober.

HOPEFUL. I acknowledge myself in a fault: and had I been here alone. I had by sleeping, run the danger of death. I see it is true what the wise man saith, *§ two is better than one.* Hitherto hath thy company been my mercy, and thou shalt have a good reward for thy labour.

¶ Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

HOPEFUL. With all my heart.

CHR. Where shall we begin?

HOPEFUL. Where God began with us. But do you begin, if you please.

CHR. I will sing you first a song.

*The Dreamer's Note*

† When faints do sleepy grow, let them come hither,  
And hear how these two pilgrims talk together,  
Yea, let them learn of them, in any wise,  
Thus to keep ope their drowsy slumbering eyes,  
Saints fellowship, if it be manag'd well,  
Keeps them awake, and that in spite of hell.

§ Then Christian began, and said, I will ask you a question. How came you to think at first of so doing as you do now?

HOPEFUL. Do you mean how I came at first to look after the good of my soul?

CHR. Yes, that is my meaning.

HOPEFUL. 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 were they?

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*§ He is thankful, Eccles. iv. 9. ¶ To prevent drowsiness they fall into good discourse. † Good discourse a preventative of drowsiness. § They begin at the beginning of their conversation.*

§ HOPE. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, sabbath breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful, that was put to death for his truth and good living in Vanity Fair, that the end of these things is death; and that, for these things sake, *the wrath of God cometh upon the children of disobedience.*

CHR. And did you presently fall under the power of this condemnation?

§ HOPE. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

CHR. But what was the cause of your carrying of it thus to the first workings of God's 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 from sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so delectable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-smitting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

CHR. Then, as it seems, sometimes you got rid of your trouble.

HOPE. Yes, verily, but it would come into my mind again, and then I should be as bad, nay worse than I was before.

CHR. Why, what was it that brought you thus to mind again?

HOPE. Many things; as, 1. When I saw

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§ Hopeful's life before conversion. *1 Cor. 13. 12.* *1 Pet. 2. 12.* *Ephes. v. 6.* He at first shuts his eyes against the light. † Reasons of his refusing the light.

4. If I did but meet a good man in the street; or,
5. If I heard any read in the bible; or,
6. If mine head did begin to ache; or,
7. If I were told that some of my neighbours were dead; or,
8. If I heard the bell toll for one that was dead; or,
9. If I thought of dying myself; or,
10. If I heard that sudden death had happened to others;
11. But especially when I thought of myself, that I should quickly come to judgement.

CHR. And could you at any time with ease get off the guilt of sin, when by any of these ways it came upon you?

HOPE. No, not I; for then they got 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 then?

HOPE. I thought I must endeavour to mend my life, or else thought I, I shall most certainly perish.

CHR. And did you endeavour to mend?

HOPE. Yes, and fled not only from my sins, but from their company too; and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others too much here to relate.

CHR. And did you think yourself well then?

HOPE. Yes, for a while: but at last, my trouble came tumbling upon me again, and that over the neck of all my reformation.

CHR. How came that about since you were now reformed?

HOPE. There were several things brought in upon me, especially such sayings as these: All our righteousnesses are as filthy rags. By the works of the law no man shall be justified. When ye have done all these things, say ye are unprofitable, with many

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*And when he could no longer shake off his guilt, by sinning against, then he endeavours to mend. † Reformation in itself could not help, and why, Isaiah 64. 6. Luke 11. 10.*

more such like. From whence I began to reason with myself thus: If all my righteousnesses are as filthy rags; if by the deeds of the law no man can be justified; and if when we have done all, we are unprofitable, then 'tis but folly to think of heaven by the law. I further thought thus, if a man runs an hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet if his old debt stand still in the book increased, the shopkeeper may sue him for it, and call 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 now my returning would not pay off that score; therefore I should think till under all my penitential lamentations, but how shall I be freed from the damnation that I brought myself in danger of, by my former transgressions?

CHR. A very good application, but pray go on.

HOPE. Another thing that both troubled me ever since my late amendment is, that if I lack's narrow way into the best of what I do now, I shall be like now an mixing itself with the best I can do. So that now I am forced to conclude, notwithstanding my former conceits of myself and duties, I have done this world enough in one day to find me to sell, though my name or life had been faultless.

CHR. And what did you then?

HOPE. Do I could not tell what to do, till I brake my mind to Faithful; for he and I were well acquainted. And he told me that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousnesses in the world could save me.

CHR. And did you think he spake true?

HOPE. Had he told me so when I was pleased and satisfied with my own amendment, I should have thought for his pains; but now since I see mine own

*His self, it grieved things in his best duties, as it is written  
\* His much unbelief his mind to his affliction, who had  
been the way to be saved.*

firmity, and the sin which 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, there was such a man to be found of whom it might justly be said that he never committed sin?

† HOPE. I must confess the words at first sounded strangely: but after a little more talk and company with him, I had a full conviction about it.

CHR. And did you ask him what man this was, and how you must be justified by him?

HOPE. Yes, and he told me it was the Lord Jesus, that 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 as to justify another before God? And he told me, He was the mighty God, and did what he did, and died the death also, not for himself, but for me, to whom his doing, and the worthiness of them, should be imputed, if I believed on him.

CHR. And what did you then?

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

CHR. And what said Faithful to you then?

† HOPE. He bid me go to him, and see. Then I said it was presumption. He said, No, for I was invited to come. Then he gave me a book of Jesus's inviting, 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. 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 farther how I must make my supplication

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† At which he started at present. Heb. x. Rom. iv. Col. i. 1 Pet. i. A more particular discovery of the way to be saved.—† He doubts of acceptation.—|| He is better instructed, Matt. xi. 28. xxiv. 25. Psalm xcvi. 6. Daniel. vi. 10. Jer. xxix. 12, 13. Ezek. xxv. 22. Lev. xvi. 9. Num. xi. 7, 8. Heb. iv. 6. He is bid to pray.



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 not what to say when I come. And he bid me say to this effect: God be merciful to me a sinner; and make me to know and believe in Jesus; for I see, that if his righteousness had not been, or if I have not faith in his righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy son Jesus Christ, should be the Saviour of the world; And moreover, that thou art willing to bestow upon such a poor sinner as I am, (and I am a sinner indeed) Lord, take therefore this opportunity and magnify thy grace in the salvation of my soul, through thy son Jesus Christ, Amen.

CHR. And did you do as you were bidden?

HOPE. Yes over, and over, and over.

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

HOPE. Not at first, nor second, nor third, nor fourth, nor fifth, nor at the sixth time neither.

CHR. What did you then?

HOPE. What! Why I could not tell what to do.

CHR. Had you not thoughts of leaving off praying?

HOPE. Yes; a hundred times twice told.

CHR. HOPE. I believed that that was true which hath been told me, to wit, That without the righteousness of this Christ, all the world could not save me; and therefore thought I with myself, if I leave off, I shall die, and I can but die at the throne of Grace. And withal this came into my mind: If it tarry, wait for it, because it will surely come, and will not tarry. So I continued praying until the Father shewed me the Son.

CHR. And how was he revealed unto you?

CHR. HOPE. I did not see him with my bodily eyes, but with the eyes of mine understanding; and thus it was: One day I was very sad, I think sadder than I

ever

\* He thought to leave off praying, but durst not leave off praying, and why. Heb. 23 § Eph. i. 18. 19. which is revealed to him and how, Acts xvii. 30. 31.

ever was 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 look down from heaven upon me, and saying, Believe on the Lord Jesus 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 saw from that saying, (He that cometh to 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 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, He that cometh to me shall in no wise be cast out.— Then I said, but how, Lord, must I consider of thee in my coming to thee, that my faith may be placed right upon thee? Then he said, Christ came into the world to save sinners. He is the end of the law for righteousness to every one that believes. He died for our sins, and rose again for our justification: He loved us, and washed us from our sins, in his blood: that what he did in obedience to his father's law, and in submitting to the penalty thereof, was not to himself, but for him that will accept it for his salvation, and be thankful; And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

CHR. This was a revelation of Christ to your soul indeed: But tell me particularly what effect this had upon your spirit.

HOB. 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 fa-  
ther

¶ 2 Corinthians 12. 9. John 6. 35. John 6. 16. 7. Timothy 1. 13. Rom. 10. 4. Chap. 2. Heb. 7. 24. 25.

her, though he be just, can justly justify the coming sinner: It made me greatly ashamed of the vilencis of my former life, and confounded me with the sense of mine own ignorance; for there never came a thought into my heart before now that shewed me to the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus: Yea, I thought that, had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

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

CHR. Aye, Aye, 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.

CHR. That's true, but I warrant you he thinketh otherwise.

HOPE. That I think he doth; but however let us tarry for him.

Then Christian said to him, come away man, why do you stay so behind.

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

Then said Christian to Hopeful (but softly) Did I not tell you he cared not for our company; but however, said he, come up, and let us talk away the time in this solitary place: Then directing his speech to Ignorance, he said, Come how do you? How stands it between God and your soul now?

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

CHR. What good motions? Pray tell us.

IGNOR. Why, I think of God and heaven.

CHR. So do devils and damn'd souls.

† *Young Ignorance comes again. Their tale. Ignorance's hope and the ground of it.*

IGNOR. But I think of them, and desire them.

† CHR. So do many that are never likely to come there. The soul of the sluggard desires, and hath nothing.

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

CHR. That I doubt; for to leave all is a very 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. That 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 thro' deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he has yet 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 it not 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 those, and another thing only to think so.

IGNOR. Pr'y 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?

CHR.

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 doth good.* It saith also, *\* That every imagination of the heart of a man is only evil, and that continually.* And again, *The imagination of a man's heart is evil from his youth.* Now then, if we thus think of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

IGN. I will never believe that my heart is thus bad.

CHR. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on: As the word passeth a judgment upon our hearts, so it passeth a judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then both are good, because agreeing thereto.

IGNOR. Make out your meaning.

CHR. Why the word of God saith, that men'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 way; I say, when he doth sensibly and with heart humiliation thus think, then hath he good thoughts of his own ways; because his thoughts now agree with the judgment of the word of God.

IGNOR. What are good thoughts concerning God?

CHR. Even (as I have said concerning ourselves) when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now discourse at large. But to speak of him with reference to us; then we have right thoughts of God, when we think that he knows us better than we 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 to his eyes: Also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even of all our best performances?

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

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

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

CHR. How! think you must believe in Christ when thou feelest not thy need of him! thou neither feelest 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 never did see the necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, I believe in Christ?

IGN. I believe well enough for that.

CHR. How dost thou believe?

IGN. I believe that Christ died for sinners; and that I shall be justified before God from the curse, thro' his gracious acceptance of my duties that are religious acceptable to his Father, by virtue of his merits; and so shall I be justified.

CHR. Let me give an answer to this confession of thy faith:

1. Thou believest with a fantastical faith; for this faith is nowhere described in the word.

2. Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applieth it to thy own.

3. This faith maketh not Christ a justifier of thy person, but thy actions, and of thy person for thy action's sake which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty. For true justifying faith puts the soul, as sensible of its lost condition by the law, upon living

for



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 on Christ, (if it be right) must be wrought by the exceeding greatness of his 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 is God) thou shalt be delivered from condemnation.

¶ **IGN.** You go so fast I cannot keep pace with you, do you go on before, I must stay a while behind.

Then they said,

Well, Ignorance, wilt thou yet foolish be,  
To slight good counsel, ten times given thee?  
And if thou yet refuse it, thou shalt know,  
Ere long, the evil of thy doing so.  
Remember, man, in time; stop, do not fear;  
Good counsel taken well, secures; then hear.  
But if thou yet shall slight it, thou wilt be  
The loser, Ignorance, I'll warrant thee.

Then Christian addressed himself thus to his fellow,

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

So I saw in my dream, that they went on apace before, and Ignorance came hobnobbing after. Then said Christian to his companion I am much grieved for this poor man, it will certainly go hardly with him at the last.

**HOPE.** Alas! there are abundance in our town in this condition, whole families, yea, whole streets, and that of pilgrims too; and if there be so many in our parts, how many think you, must there be in the place where he was born?

**CHR.** Indeed the word saith, *He hath blinded their eyes, lest they should see.* &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 fear that their state is dangerous?

**HOPE.** Nay, do you answer that question yourself for you are the elder man.

**CHR.**



CHR. Then I say sometimes (as I think) they may; but they, being naturally ignorant, understood not that such convictions tend to their good; 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 tends much to men's good, and to make them right at their beginning to go on pilgrimage.

† CHR. Without all doubt it doth, if it be right; for so says the word, The fear of the Lord is the beginning of wisdom.

HOPE. How will you describe fear?

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

1. By its rise it is caused by saving convictions for sin.
2. It driveth the soul to lay fast hold of Christ for salvation.
3. It begetteth and continueth in the soul a great reverence of God, his words and ways, keeping it tender, and maketh it afraid to turn from them to the right hand or to the left, to any thing that may dishonour God, break its peace, grieve the spirit, or cause the enemy to speak reproachfully.

HOPE. Well said: I believe thou hast 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.

CHR. We have not now above two miles farther to go thereon. But let us return to our matter. § Now the ignorant know not that such convictions as tend to put them in fear, are for their good, and therefore they seek to stifle them.

HOPE. How do they stifle them?

† 1. CHR. They think those fears are wrought by the devil, (tho' indeed they are wrought of God), and thinking so, they resist them, as things that directly tend to their overthrow.

‡ 2. They

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\* The good use of fear. † Job 28. 29. ‡ Job 1. 11. 10. § Psal. 1. 7. 9. 10. † Right fear. § The ignorant's reason do stifle convictions.

¶ 2. They also think that those 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 pitiable old self-holiness, and therefore they resist them with all their might.

HOPE. I know something of this myself, before I knew myself it was so with me.

CHR. Well, we will leave at this time our neighbour ignorance by himself, and fall upon another profitable question.

HOPE. With all my heart, but you shall still begin.

\* CHR. Well then, did you know about ten years ago, one Temporary in your parts, who was a forward man in religion then?

+ HOPE. Know him! Yes, he dwelt in Graceless, a town about two miles off Honest, and he dwelt next door to one Turnback.

† CHR. Right, he dwelt under the same roof with him. Well, that man was much awakened once: I believe that then he had some sight of his sins, and of the wages due thereeto.

HOPE. I am of your mind, for my horse not being above three miles from his) he would oftentimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without some hopes 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 pilgrimages, as we go now; but all on a sudden he grew acquainted with one Save-self, and then he became a stranger to me.

HOPE. Now since we are talking about him, let us enquire into the reason of the sudden backsliding of him, and such others.

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

¶ In general. \* Talk about one Temporary. † Where he dwelt. ‡ He was towardsly once.

Howe. Well then, there are in my judgment four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed; therefore when the power of guilt wears away, that which provoketh them to be religious ceaseth. Wherefore they naturally return to their own course again, even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails he vomits and cast up all; nor that he doth this of a free mind, (I say a dog has a mind) but because it troubleth his stomach; but now when his sickness is over, and his stomach eased, his desire not at all alliterated, he vomits, he turns him about, and flings up all. And so it is true which is written, The dog is turned to his vomit again. Thus I say, being but for heaven by virtue only of the sense and fear of the torments of hell, as that sense of hell, and fear of damnation chills and cools, so their desire for heaven and happiness dies, and they return to their course again.

2. Another reason is, they have fleshly fears that do over-master them. I speak now of the fears that overcome men. So then though they seem to be set for heaven so long as the flames of hell are kindled in their ears, yet when that terror is a little cooled, they betake themselves to their old manner of life, namely, that 'tis good to be well, and not to run upon any hazard, not what the hazard of losing souls, or of being troubled, and to they fall in with the world again.

3. The flattery that attendeth religion is also an hind in their way; they are praised and thought to be religious in the eyes of the world, and therefore when they have had the thanks that the world would bestow, they return again to their former course.

CHR. You say pretty well, but I desire to know more of all this, yet what of a comfort in your mind will you find the more they are set to be religious, and to be taken for the judges, because they are set to be so, and to repent most largely, and to be the best of all at the last, nor that I have heard of any that

testation of the offence, as it is evident, because let but this man have his liberty, and he will be a thief, and so a rogne still; whereas if his mind was changed he would be otherwise.

HOPE. Now I have shew'd you the reasons for their going back, do you shew me the manner thereof.

CHR. So I will willingly.

1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come.

2. Then they cast off by degrees, private duties, as closet prayer, curbing their lusts, watching, sorrow for sin, &c.

3. Then they shun the company of lively and warm christians.

4. After that, they grow cold to public duty, as hearing, reading, godly conference and the like.

5. Then they begin to pick holes, as we say in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have spied in him) 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 wanton carnal 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 shew themselves as they are. Thus being launched again into the gulph 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 thro' 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

and heard the voice of the turtle in the land. In this country the sun shined night and day; wherefore it was beyond the reach of giant Despair, neither could they from this place so much as see Doubling castle.—Here they were in sight of the city where they were going to; also here met them some of the inhabitants thereof, for in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the bride and the bridegroom was renewed: yea here as the bridegroom rejoiceth over the bride, so did their God rejoice over them. Here they had no want of corn and wine; for in this place they met abundance of what they had sought for in all their pilgrimage.—Here they heard voices out of the city, loud voices saying, Say ye to the sons and daughters 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, fought out, &c.

Now, as they walked in this land, they had more rejoicing than in any parts more remote from the kingdom to which they were bound; and drawing nearer the city, they had a more perfect view thereof. It was built of pearls and precious stones; also the streets thereof were paved with pure gold: so that by reason of the natural glory of the city, and the reflection of the sun-beams upon it, Christian with desire fell sick: Hopeful also had a fit or two of the same disease. Wherefore there they lay by it awhile, crying out because of their pangs, if you see my beloved, tell him I am sick of love.

§ But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer, where were orchards, vineyards and gardens, and their gates opened in 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 with dainties ; He also shew-  
ed them there the King's walks and arbours, where  
he delighteth to be : and here they tarried and slept.

Now I beheld in my dream that they talked more  
in their sleep at this time, than ever they did in all  
their journey before ; and being in a muse thereabout,  
the gardener said even to me, Wherefore musest  
thou at this matter ? It is the nature of the fruit of  
the grapes of these vineyards to go down so sweetly,  
as to cause the lips of them that are asleep to speak.

† So I saw that when they awoke, they addressed  
themselves to go up into the city. But as I said, the  
reflections of the sun upon the city (for the city was  
pure as gold) was so extremely glorious, that they  
could not as yet with open face behold it, but thro' an  
instrument made for that purpose. So I saw that as  
they went on, there met them two men in white  
rayment, 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 lodged, what difficulties and dangers, what  
comforts and pleasures they had met with in the way,  
and they told them. Then said the men that met them,  
ye have but two more difficulties to meet with, and  
then you are at the city.

Christian then and his companion asked the men to  
go along with them ; so they told them that they  
would ; but said they, you must obtain it by your own  
birth. So I saw that they went on together till they  
came in sight of the gate.

Now I further saw that betwixt them and the gate  
was a river, but there was no bridge to go over, and  
the river was very deep. At the sight therefore of  
this river the pilgrims were much flummied ; but the  
men that went with them said, You must go through,  
or you cannot come at the gate.

§ The pilgrims then began to enquire if there was  
so other way to the gate ; to which they answered,

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† Rev. xxi. 28.—1 Cor. iii. 8—§ Death is not wel-  
come to nature, tho' by it we pass out of this world  
into glory, 1 Cor. xv. 51, 52.— Angels help us on  
comfortably through death.

yes, but there had not any, five 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, but no way could be found by them, by which they might escape the river. Then they asked the men if it 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, and shallower, as you believe in the King of the place.

Then said Hopeful, be of good cheer, brother, I feel the bottom, and it is good. Then said Christian, ¶ Ah! my friend, the sorrows of death have compassed me about, I shall not see the land that floweth with milk and honey! And with that a great darkness and horror fell upon Christian, so that he could not see before him. And here he in a great measure lost his senses, so that he could neither remember or orderly talk of any of those sweet refreshments that he met with in his pilgrimage; but all the words that he spoke, tended to discover that he had horror of mind, aiting heart-leaves that he should die in the river, and never obtain entrance in at the gate; here all they that stood by, perceived he was much hurt in the troublesome thoughts of the sins he had committed, both since and before he began to be a pilgrim. It was also observed that he was troubled with apparitions of Devils, and evil spirits; for ever and anon he would intimate so much by words: Hopeful therefore here had much ado to keep his brother's head above water, yea, sometimes he would be quite gone down, and then ere awhile he would rise again half dead. Hopeful also endeavoured to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, 'Tis you, 'tis you that 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 in the right, he would rise

rise and help me, but for my sins he hath brought me into the snare and left me. Then said Hopeful, my brother you have quite forgot the text, where it is said of the wicked, There is no bands in their death,

and  
they be  
comfort  
and the  
ye...



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 ?



but their strength is firm; they are not troubled as other men, neither are they plagued as other men. — These troubles and distresses that you go through in these waters are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

§ Then I saw in my dream, that Christian was in a muse awhile: To whom also Helpful added these words, Be of good cheer, Jesus Christ maketh thee whole: And with that Christian brake out with a loud voice, O, I see him again! and he tells me, when thou passeth 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 that was after was as still as a stone until they were gone over; Christian therefore presently found ground to stand upon; and so it followed that the rest of the river was but shallow; and thus they got over.

Now upon the bank of the river on the other side, they saw two shining men again, who were waiting for them: Wherefore being come out of the river, they saluted them, saying, we are ministering spirits sent forth to minister to those that shall be heirs of salvation: Thus they went together towards the gate.

Now you must note that the city stood upon a mighty hill, but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; they had likewise left their mortal garments behind them in the river; for though they went in with them they came out without them. They therefore went up thro' the regions of the air, talking as they went, being comforted because they safely got over the river, and had such glorious companions to attend them.

The talk that 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 Mount Zion, the heavenly Jerusalem, the admirable 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, 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 this 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 highway: In that place you must wear crowns of gold, and enjoy the perpetual sight and vision 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 desire 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 shall you enjoy your friends again, that are gone thither before you: &c there you shall with joy receive even every one that follows into the holy places after you: There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the king of glory: When he shall come with sound of trumpets 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 kings or men, you 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 trumpets, and be ever with him.

Now while they were thus drawing towards the gate, behold a company of the heavenly host came

## THE PILGRIM'S PROGRESS.

out to meet them: to whom it was said by the other  
 standing ones, these are the men that have loved  
 the Lord when they were in the world, and that have  
 forsaken 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 bow  
 their knees in the face with joy. Then the hea-  
 venly host gave a great shout, saying, blessed are they  
 that are called to the marriage supper of the Lamb.  
 There came out also at this time to meet them, re-  
 vol of the King's trumpeters, clothed in white sa-  
 fering raiment, who, with melodious notes, did send  
 praise even the heavens to echo with their sound.  
 These trumpeters saluted Christian and his fellows,  
 with ten thousand welcomes from the streets, and  
 this they did without any need of instruments.

This done, they compassed them round about, on  
 every side; some went before, some behind, some on  
 the right hand, some on the left, (as it were to guard  
 them thro' the upper regions) continually sounding,  
 as they went, with melodious noise, in notes of praise,  
 so that the very sight was to them that could believe  
 it, as if heaven itself was come down to meet them.  
 And now were these two men, as it were in heaven  
 before they came to it, before the flow of up with the  
 sight of the angels, and with hearing their melodious  
 notes. Here also they had the city itself in view, and  
 thought they heard all the bells of it to ring to wel-  
 come them thereto; but they were all the while thoughts  
 that they had about their want of seeing there with  
 such company, and that for ever and ever. Oh! by  
 what tongue or pen can their glorious joy be expres-  
 sed! 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  
 access to the tree of life, and may enter in through  
 the gates of the city.

Then I saw in my dream, that the shining multitude  
 that call at the gate, the which when they did, the  
 Lord above looked over the gate, to wit, by such  
 as St. Peter, Elijah &c. to whom it was said, that the gates  
 were not shut the city of Jerusalem, nor any

love that they bear to the King of this place; and the pilgrims gave in unto them each man his certificate, which they had received in the beginning; these 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 truth may enter in.

† Now I saw in my dream that these two men went in at the gate; and so, as they entered, they were transfigured, and they had raiment put on, that shone like gold. There was also that met them with harps and crowns, and gave them to them, the harps to praise withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the city rang again for joy; and that it was said unto them, Enter ye into the joy of our Lord. I also heard the men themselves, that they sang with a loud voice, saying blessing, honour, and glory, and power be unto him that sitteth upon the throne, and to the Lord 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 pure gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps to sing praises withal.

¶ Now while I was gazing upon all these things, I turned my head to look back, and saw Ignorance coming up to the river side; but he soon got over, and that without halt the difficulty the other men met withal. For it happened that there was then in that place one Vain-Hope, a ferry-man, 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

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*§ Ignorance comes up to the river, and Vain-Hope ferries him over.*

have been quickly admitted 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 for his certificate, so he fumbled in his bosom for one and found none: So they told the king, but he would not see him, but commanded the 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 carried him thro' the air to the door I saw on the side of the hill, and put him in there: Then I saw there was a way to hell even from the gates of heaven, as well as from the city of destruction. So I awoke and beheld it was a dream.

THE CONCLUSION.

**N**OW, reader, I have told my dream to thee,  
 See if thou canst interpret it to me,  
 Or to thyself, or neighbour; but take heed  
 Of misinterpreting, for that, instead  
 Of doing good, will but thyself abuse,  
 By misinterpreting evil ensue.  
 Take heed also that thou be not extreme  
 In playing with the outside of my dream,  
 Nor let my figure nor similitude  
 Put thee into a laughter or a feud;  
 Leave this for boys and fools: but as for thee,  
 Do thou the substance of my matter see  
 But by the similitude, look within my words,  
 For in my metaphors, and do as they say,  
 Yea, if thou see'st them such things that thou find  
 Will be helpful to an honest mind  
 For if my dream thou findest were behold  
 If thou view'st it out yet receive the gold  
 For the gold will be wrapped up in ore,  
 For the gold will be the apple for the core  
 For the gold will be all a way at vain,  
 For the gold will make me dream again,  
 For the gold will be the first stone,  
 For the gold will be the first stone.



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- y of late, I went on with  
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- the place as I kept I

reached again.

And as I was in my dream beheld an aged gentle-  
man came by where I lay, and because he was to go  
the part of the way that I was travelling, methought  
I got up and went with him, so as we walk'd, and as  
travellers usually do, I was as if we fell into a drea-



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T H E  
*Pilgrim's Progress:*

In the SIMILITUDE of a

D R E A M.

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P A R T II.

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*Corrants Companions.*

SOME time since, to tell you my Dream, but I had of Christian the Pilgrim, led of his dogge, on journey towards the celestiall city, was pleasaunt to me and profitable to you. I told you then what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage: and such that he was forced to go on his progress with out them; for he could not run the danger of that distraction, which he feared would come, by staying with them in the city of distraction. Wherefore, as I then shewed you, he left them and departed.

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

And as I was in my dream beheld an aged gentleman came by where I lay, and because he was to go some part of the way that I was travelling, in the night I got up and went with him, so as we walked, and as travellers usually do, I was as if we fell into a d

course, and our talk happened to be about Christian and his travels : for thus I began with the old man.

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

Then said Mr. Sagacity, for that was his name, it is the city of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was the city, quoth I : I went once myself thro' that town ; and therefore I know that this report you give is true.

SAG. Too true ; I wish I could speak better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning man and also one that takes pleasure to hear and tell of what is good ; pray did you not hear what happened to a man, sometime ago in this town, whose name was Christian, that went on a pilgrimage up towards the higher regions ?

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

They may, quoth I, well think, if they think any thing that is true, that he liveth well where he is ; for now he lives at and in the fountain of life, and has what he has without labour and sorrow, for there is no grief mixed therewith. But pray, what talk have the people about him ?

SAG. Talk ! the people talk strangely about him : some say, that he now walks in white : that he has a

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† Christians are well spoken of when gone, though called fools while here.

chain of gold about his neck: that he has a crown of gold beset with pearls, upon his head: others say that the shining ones who sometimes followed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here our neighbour is with another. Besides this confidently affirmed concerning him, that the king of the place where he is, has bestowed on him already † a very rich and pleasant dwelling at court, and that he every day eateth and drinketh, and walketh and talketh with him, and receives the smiles and favours of him that is judge of all there. Moreover it is expected of time that the prince, the lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim. ‡ For they say that now he is so in the affections of his prince, and that his sovereign is so much concerned with the indignities that were cast upon Christian, when he became a pilgrim, that he will look upon it as done to himself, and no marvel, for it was for the love that he had to his prince that he ventured as he did.

Then quoth I, I am glad on't. I am glad for the poor man's sake, for that now he has rest for his labour, and for that he now reaps the benefits of his tears with joy; and for that he has got beyond the gun-shot of his enemies, and is out of the reach of them that hate him. I also am glad, for that a rumour of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are set behind; But pray, Sir, while it is fresh in my mind, do you hear any thing of his wife and children? poor hearts, I wonder in my mind what they do!

SAG. Who! Christiana and her sons? || They are like do well as did Christian himself; for though

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they

† Rev. 2, 4. chap. 6, 11. ‡ Zech. 3, 7. Luke 14. § Judg. 14. 15. § Christian's king will take Christian's wife. § Luke 15, 16. Rev. 11, 12. Psa. 121. 5, 6. || Good tidings of Christian's wife and children

they all played the fool at first, and would by no means be persuaded by either the tears or intreaties of Christian, yet second thoughts have wrought wonderfully with them; so they have packed up, and have also gone after him.

Better and better, quoth I: but, what! wife and children and all?

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

This Christiana, for that was her name from the day that her children betook themselves to a pilgrim's life, after her husband was gone *over the river*, ¶ and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her husband, and for that the loving bond of that relation was utterly broken between them. For you know said he to me, nature can do no less but entertain the living with many a heavy cogitation in the remembrance of the loss of loving relations. This therefore of her husband did cost her many a tear. But this was not all, for Christiana did also begin to consider with herself, § Whether her unbecoming behaviour towards her husband was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon this came into her mind by swarms, all her unkind, unnatural, and ungodly carriage to her dear friend; which all clogged her conscience, and did load her with guilt. She was moreover much broken with calling to remembrance the restless groan, the bitter tears, and sigh-bemoaning of her husband, and how she did hinder her heart against all his entreaties, and loving persuasions (of her and her sons) to go with him; yea, there was not any thing that *Christian* either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder

¶ Part c. page 189—‡ Mark this you that are curious to your godly relations.

der; especially that bitter outcry of his *What shall I do to be saved?* did ring in her ears most dolefully.

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

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

After this she thought she saw two very ill-favoured ones standing by her bed-side, and saying, *What shall we do to this woman? for she cries out for mercy waking and sleeping: if she be suffered to go on as she begins, we shall lose her as we lost her husband.* Wherefore we must, by some way, seek to take her off from the thoughts of what shall be hereafter, else all the world cannot help but she will become a pilgrim.

Now she awoke in a great sweat, also a great sweat was upon her; but after a while she fell asleep again. † And then she thought she saw Christian her husband in a place of bliss amongst many immortals with a harp in his hand, standing and playing upon it before one that sat on the throne, with a rainbow a-

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¶ Part I. † *Jam. i. 23, 24, 25.* § *Christiana's dream.* Luke 18. 12. ‡ *Mark this, this is the quintessence of self.* † *Help against discouragement.*

bent his head. She saw also as if he bowed his head with his face to the paved work that was under his prince's feet, saying, *I heartily thank my Lord and king for bringing me into this place.* Then shouted a company of them that stood round about, and harped with their harps: but no man living could tell what they said, but Christian and his companions.

† Next morning, when she was up, had prayed to God, and talked with her children awhile, one knocked hard at the door, to whom she spake out, If thou comest in God's name, come in. So he said Amen, and opened the door, and saluted her with Peace on this house. The which when he had done, he said Christiana, knowest thou wheretore I am come? Then she blushed and trembled, also her heart began to wax warm with desire to know from whence he came; and what his errand was to her. So he said unto her, My name is Secret, I dwell with those that are on high. It is talked of where I dwell, as if thou hadst a desire to go thither; also there is a report that thou art aware of the evil thou hast formerly done thy husband in hardening thy heart against his way, and keeping of these babes in their ignorance. Christiana, the merciful hath sent me to tell thee, That he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know, that he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father.—There is Christian thy husband that was, with legions more, his companion, ever beholding that face that doth minister life to beholders.

§ Christiana at this was greatly abashed in herself, and bowed her head to the ground. The vision proceeded and said, Christiana, here is also a letter for thee, which I have brought from thy husband's king: so she took it and opened it, but it smelt after the manner of the best perfume; also it was written in letters of gold. The contents of the letter were  
this

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† Convictions seconded with fresh tilings of God's readiness to pardon. § Song 1, 2. Christiana's guilt overcome.

this : " That the king would have her to do as did  
 " Christian her husband, so that was the way to come  
 " to his city, and to dwell in his presence with joy for  
 " ever." At this the good woman was quite over-  
 come; so she cried out to her visitor, Sir, will you car-  
 ry me and my children with you, that we may also go  
 and worship the King?

|| Then said the visitor, Christiana! the bitter is  
 before the sweet: thou must go through troubles, as  
 he did that went before thee, e'er thou canst enter  
 this celestial city: Wherefore I advise thee to do as  
 did Christian thy husband, go to the wicker gate you-  
 der over the plain, for that stands in the head of the  
 way up which thou must go, and I with thee all good  
 speed. Also I advise thee that thou put this letter  
 into thy bosom, that thou read therein thyself, and to  
 thy children, until they have got it by the heart, for  
 it is one of the 9 songs that thou must sing while thou  
 art in this house of thy pilgrimage; also thus thou must  
 deliver in at the wicker gate.

Now I saw in my dream that this old gentleman,  
 as he told me this story did himself seem to be greatly  
 affected therewith. He moreover proceeded, and  
 said, So Christiana called her sons together, and began  
 to address herself unto them: My son, I have as you  
 may perceive, been of late under much exercise in my  
 soul, about the death of your father: not that I doubt  
 at all of his happiness, for I am satisfied now that he  
 is well; I have been also much affected with due  
 thoughts of mine own state and yours, which I verily  
 believe is by nature miserable. My carriage also to  
 your father in his distress is a great load on my con-  
 science; for I hardened both my own heart and yours  
 against him and refused to go with him on pilgrimage.  
 The thoughts of these things would now kill me out-  
 right, but for a dream I had last night, and but for the  
 encouragement that this stranger has given me this  
 morning.—¶ Come, my children, let us pack up and  
 be gone to the gate that leads to that celestial country

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that

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¶ *Farther instructions to Christiana.* § *Psalm clix,*  
 52. ¶ *Christiana prays her sons to take their journey.*

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

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

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

‡ So they began, and said, Neighbour, what is your meaning by this?

Christiana answered, and said to the eldest of them whose name was Timorous, I am preparing for a journey, (This Timorous was daughter to him that met Christian upon the hill Difficulty, and would have had him gone back again for fear of the lions.)

TIM. For what journey I pray you?

CHR. Even to go after my old husband; and with that she fell a weeping.

TIM. I hope not so, good neighbour; pray, for your poor children's sake, do not so unwomanly cast away yourself.

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

TIM. I wonder in my heart what or who has brought you into this mind.

CHR. O neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

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

CHR. Then Christiana replied, I have been sorely afflicted since he went over the ¶ river. But that  
which

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*Christiana's new language runs her old neighbours.  
Timorous comes to visit Christiana with mercy,  
one of her neighbours. ¶ Death.*



which troubles me the most, is my churlish carriage to him when he was under his distress, besides, I am now as he was then: Nothing will serve but going on pilgrimage. I was dreaming last night that I saw him. O that my soul was with him: He dwelleth in the presence of the King of the country; he sits and eats with him at the table; he is become a companion of immortals, and has a house now given him to dwell in, to which the best palace on earth, if compared, seems to me but a dunghill. The Prince of the place has also sent for me, with promises of entertainment, if I shall come to him; his messenger was here even now, and brought me a letter which invites me to come. And with that she plucked out her letter and read it, and said to them, What now will you say to this?

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

But Christiana said unto her, tempt me not, my neighbour: I have now a prize put into my hands to get again, and I should be a fool of the greatest sort, if I had no heart to strike in with the opportunity.— And for that you tell me of all these troubles that I am like to meet with in the way, they are so far from being to me a discouragement, that they shew I am

in

\* 2 Cor. vi. 1, 2, 3, 4. † *Part I. pag. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.*

in the right. The bitter must come before the sweet, and that will also make the sweet the sweeter: wherefore since you came not to my house *in God's name*, as I said, be gone, and do not disquiet me farther.

Then Timorous also reviled her, and said to her fellow, Come, neighbour Mercy, let's leave her in her own hands, she scorns our counsel and company. But Mercy was as a stand, and could not so readily comply with her neighbour, and that for a two-fold reason: 1<sup>st</sup>, ¶ Her bowels yearned over Christiana. So she said within herself, if my neighbour will be gone I will go a little way with her, and help her. 2<sup>dly</sup>, Her bowels yearned over her own soul, for what Christiana had said, had taken such hold upon her mind. Wherefore Mercy began thus to reply to her neighbour Timorous;

§ MFR. Neighbour, I indeed came with you to see Christiana this morning; and since she is, as you see, taking her last farewell of the country, I think to walk this sun-shiny morning a little with her, to help her on her way. But she told her not of the second reason but kept it to herself.

TIM. Well, I see you have a mind to go a fooling too; but take heed in time and be wise: while we are out of danger, we are out; but when we are in we are in. So Mrs. Timorous returned to her house and Christiana betook herself to her journey. But when Timorous was got home to her house, ¶ he sends for some of her neighbours, to wit, Mrs. Bat's Eves, Mrs. Inconsiderate, Mrs. Light mind, and Mrs. Know-nothing. So when they were come to her house she falls to telling of the story of Christiana and of her intended journey. And thus she began her tale.

TIM. Neighbours, having but little to do this morning I went to give Christiana a visit, and when I came at the door, I knocked (as you know it is our custom) and she answered, if you come in God's name, come in. So I went in, thinking all was well. But when I came in, I found her preparing herself to depart the town

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¶ Mercy's bowels yearn over Christiana. § Timorous forsakes her, but Mercy cleaves to her. ¶ Timorous acquaints her friends what Christiana intends to do.

town, she, and also her children. So I asked her what was her meaning by that? and she told me in short, That she was now of a mind to go on pilgrimage, as did her husband. She told me also of a dream that she had, and how the king of the country where her husband was, had sent her an inviting letter to come thither.

§ Then said Mrs. Know-nothing. And what do you think she will go?

TIM. AN. go she will, whatever comes on't; and methinks I know it by the, for that wish was my great argument to persuade her to stay at home. (So wit, the troubles she was like to meet with in the way) is one great argument with her to put her forwards on her journey. For she told me in many words, *The bitter goes before the sweet*; and forasmuch as it doth, it maketh the sweet the sweeter.

‡ Mrs. Bad-eye. Oh this blind and foolish woman, said she; and will she not take warning by her husband's afflictions? For my part, I live, if he were here again, he would rest himself content with a whole skin, and never run so many hazards for nothing.

† Then Mrs. Light-mind added as followeth. Come put this kind of talk away. I was yesterday at Madam Wanton's where we were as merry as the maids. For who do you think should be there, but I and Mrs. Love the best, and three or four more, with Mrs. Lechery, Mrs. Filth and some others: so there we had music and dancing, and what else was meet to fill up the pleasure. And I dare say, my lady herself is an admirable well liked gentlewoman, and Mr. Lechery is as pretty a fellow. By this time Christmas was got on her way, and Mercy went along with her; so as they went, her children being there also, \*Christiana began to desire her. And Mercy, said Christiana. I like this as an unexpected favour, that thou should'st set forth out of doors with me to accompany me a little in my way.

MER.

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§ Mrs. Know-nothing. † Mrs. Bad-eye. ‡ Mrs. Light-mind. Madam Wanton she that is like to have been so kind to Christiana in this part, Part i. § Dismissed. ¶ The whole of this is a sermon.

‡ MER. Then said young Mercy (for she was but young,) if I thought it would be to purpose to go with you, I would never go near the town.

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

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

‡ CHR. Well, loving Mercy, I will tell thee what thou shalt do: go with me to the wicker gate, and there I will further enquire for thee; and if there thou shalt not meet with encouragement, I will be content that thou return to thy place; I also will pay thee for thy kindness which thou shewest to me and my children in the accompanying of us in our way as thou doest.

MER. § Then will I go thither, and will take what shall follow: ‡ and the Lord grant that my lot may there fall, as the king of heaven shall have his heart upon me.

§ Christiana was then glad at her heart, not only that she had a companion, but also for that she had prevailed with this poor maid to talk in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, wherefore weepst thou my sister? fo?

‡ *Discomfise between Mercy and good Christiana.*  
 § *Mercy desires to go.* † *Christiana wants to have her neighbour with her.* ‡ *Mercy doubts of acceptance.*  
 § *Christiana assures her to the gate, and it is Christ,*  
 and promises more to enquire for her. § *Mercy prays.*  
 § *Christiana glad of Mercy's company.*

Mign. Alas! said she, who can but lament that thou dost rightly consider what a state and condition my poor relations are in, and yet remain in our sinful town; and that which makes my grief the more, is because they have no instruction, nor any to tell them what is to come.

§ Our Bawels become pilgrims; and thou dost for thy friends, as my good Christian did to me when he left me; he mourned for that I would not need nor regard him, but his lord and ours did gather up his tears, and put them into a bottle, and now both I and thou, and these my sweet boys, are reaping the fruit and benefit of them. I hope, Mercy these tears of thine will not be lost: for the truth hath said that they that sow in tears shall reap in joy and singing. And he that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Then said Mercy,

Let the most blessed be my guide,

If't be his blessed will,

Upto his gate, into his fold,

Up to his holy hill:

And let him never suffer me

To swerve or turn aside

From his free grace, and holy ways,

Whatever shall befall.

And let him gather them of mine,

That I have left behind:

Lord make them pray they may be thine,

With all their heart and mind.

¶ Now my old friend proceeded, and said—That when Christian came to the Bush of Deposition he began to be at a stand; for that he, that is the same in which my dear husband had it, to have a new, or third wife made. The perceived also, that some of the nobles, in command of the king, to make the people the pilgrims' good, yet it was rather worse than the people of I had it, but was true. Yes, Christian said

*§ The pilgrims found out the way to the Bush of Deposition, where they were at a stand, for that he, that is the same in which my dear husband had it, to have a new, or third wife made. The perceived also, that some of the nobles, in command of the king, to make the people the pilgrims' good, yet it was rather worse than the people of I had it, but was true. Yes, Christian said*

gentleman, too true; 'or many there be, that pretend to be the king's labourers, and say they are for mending the king's high-way: that bring dirt and dung instead of stones, and so mar instead of mending. Here Christiana therefore, and her boys did make a stand; but said Mercy, Come, let us venture, only let us be wary. Then they looked well to their steps, and made a shift to get staggering over.

Yet Christiana had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard words that said unto them, Blessed is she that believeth, for there shall be a performance of what hath been told her from the Lord.

Then they went on again: and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the wicket-gate as you, I think no slough of Despond would discourage me.

Well, said the other, you know your fore & I know mine: and good friend, we shall all have enough of evil before we come to our journey's end: for it cannot be imagined that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall meet with what fears and sorrows, with what troubles and afflictions they can possibly assault us with that hate us.

† And now Mr. Sagacity left me to dream out my dream myself. Wherefore in thought I saw Christiana and Mercy, and the boys, to go all of them up to the gate: to which when they came they betook themselves to a short debate about how they must manage their calling at the gate, and what should be said unto him that did open unto them: So it was concluded, as Christiana was the eldest, that she should knock, for entrance, and that she should speak to him that did open for the rest. So Christiana began to knock, as her poor husband did, she knocked and knocked again: but instead of any that answered, they all thought they heard as if a dog came barking upon them

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† *Prayer should be made with consideration and fear, as well as in faith and hope. part 1. The dog, the devil, an enemy to prayer. Christiana and her companions perplexed about prayer.*

them; a dog, and a great one too, and this made the Women and the children afraid; not durst they for a while to knock any more, for fear the mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their minds and knew not what to do; knock they durst not, for fear of the dog: go back they durst not, for fear the keeper of that gate should espy them as they so went, and be offended with them: at last they thought of knocking again, and knocking more vehemently than they did at first: Then said the keeper of the gate, Who is there? So the dog left off to bark, and he opened unto them.

Then Christiana made low obeisance, and said, Let not our Lord be offended with his handmaidens, for that we have knocked at his princely gate. Then said the keeper, Whence came ye: and what is that you would have?

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

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

Then he took her by the hand, and led her in, and said also, suffer the little children to come unto me, and with that he shut the gate. This done he called to a trumpeter that was above, over the gate, to entertain Christiana, with shouting, and sound of trumpet for joy; so he obeyed and sounded, and filled the air with his melodious notes.

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

CHR. And she said my Lord, I have a companion

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‡ How Christiana is entertained at the gate. Christiana's prayer for her friend Mercy.

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

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

So he opened the gate and looked out but Mercy was fallen down without in a swoon, for she fainted, and was afraid that no gate should be opened unto her.

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

O! Sir, said she, I am faint! There is scarce life in me. But he answered, that one said, When my soul fainted within me, I remembered the Lord, and my prayer came unto thee, into the holy temple.—Fear not, but stand upon thy feet, and tell me wherefore thou art come.

MER. I am come for that unto which I was never invited, as my friend Christiana was; her's was from the king, mine was but from her, wherefore I presume.

Did she desire thee to come with her to this place?

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

Then he took her again by the hand and led her gently in, and said ¶ I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, fetch something and give it Mercy to smell on, thereby to stay her fainting: so they fetched her a bundle of myrrh: a while after, she was revived.

And now was Christiana and her boys, and Mercy

† *The devils make hungry souls the persecutor.*

† *Mercy faints.* † *Josiah 2, 7.* ‡ *The cause of her fainting.* ¶ *Mark this.*



received of the Lord at the head of the way, and spake kindly unto by him. Then said they yet farther unto him, We are sorry for our sins, and beg of our Lord his pardon and farther information what we must do.

I grant pardon, said he, ¶ by word and deed : by word, in the promise of forgiveness ; by deed, in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed.

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

So he left them awhile in a summe parlour below, where they entered into talk by themselves ; and thus Christiana began : § O Lord ! how glad am I, that we are got hither !

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

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

MER. But my worst fear was, after I saw that you was taken into favour, and that I was left behind : now thought I, it is fulfilled which was written ‡ two women shall be gadding together, the one shall be taken and the other left. I had much ado to forbear crying out, Undone. And asaid I was to knock any more : but when I saw what was written § over the gate, I took courage. I also thought that I must knock again, or die : so I knocked, but I cannot tell how, for my spirit straggled between life and death.

CHR. Can you tell how you knocked ? † I am sure your knocks were so earnest, that the very found made me start : I thought I never heard such knocking in all my life ; I thought you would come in by a ‡ violent hand, or take the kingdom by storm.

¶ *Song.* I. 2. *John* 20. 20. † *Christ crucified* *see* *afar off.* § *Talk between the Christians.* ‡ *Matth.* 23. 41. † *Part I. Christiana thanks her companion.*

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

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

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

¶ Do so says the children, and persuade him to hang him, for we are afraid he will bite us when we go hence.

So at last he came down to them again, and so Mercy fell to the ground on her face, before him, and worshipped, and said, Let my Lord accept the sacrifice of praise which I now offer up to him with the calves of my lip.

So he said unto her, Peace be unto thee, stand up. But she continued upon her face, and said, ¶ Righteous art thou O Lord, when I plead with thee, let me talk with thee of thy judgments: † Wherefore dost thou keep so cruel a dog in thy yard, at the sight of which such women and children as we are ready to fly from the gate for fear?

He answered and said, That † dog has another owner; he also is kept close in another man's ground only by pilgrims at his barking: he belongs to the † castle which you see the while at a distance, but can come up to the wall of this place. He has frightened many an honest pilgrim from WORSE TO BETTER, by the

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§ Christ pleased with restless prayer. ¶ The children afraid of the dog. ¶ Jeremiah 12. 3, 2. † Mercy expostulates about the dog. † The devil, Part I.

the great voice of his roaring. Indeed he that opposeth him doth not keep him out of any good will to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate or entrance. Sometimes also he hath broken out, and has wounded some that I loved: but I take all at present patiently. † I also give my pilgrims timely help, so that they are not delivered up to his power, to do to them what his dogish nature would prompt him to. But what, my purchased one! might it not be expected thou wouldst have known so much before-hand as not to have been afraid of a dog? The beggars that go from door to door, will rather than they will lose a supposed alms, run the hazard of the bawling, barking, and biting too of a dog: and shall a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from coming to me? I deliver them from the lions, and my darling from the power of the dog.

MER. † Then said Mercy, I confess my ignorance: I speak what I understand not; I acknowledge that thou dost all things well.

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

Then Christiana began to sing, saying

Bless'd be the day that I began

A pilgrim for to be:

And bless'd also be the man,

That thereto mov'd me.

'Tis true 'twas long ere I began

To seek to live for ever:

But now I run fast as I can,

'Tis better late than never.

Our tears to joy, our fears to faith,

Are turn'd as we see;

That our beginning (as one saith)

Shews what our end will be.

Now

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† A check to the carnal fear of the pilgrims.

‡ Christians when wise enough acquiesce to the wisdom of God.

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

Well, said she, my sons, you transgress, for that fruit is none of ours: but she did not know that they did belong to the enemy: I'll warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way. Now by that they were gone about two bow-shots from the place that led them into the way, they espied two very ill favoured ones coming down apace to meet them.—

‡ With that Christiana and Mercy her friend, covered themselves with their veils, and kept also on their journey: the children also went on before; so that at last they met together. Then they came down to meet them: but Christiana said, § stand back, or go peaceably as you should. Yet these two as men that are deaf, regarded not Christiana's words, but began to lay hands upon them, at that Christiana began to be wroth, and spinned at them with her feet.—Mercy also as well as Christiana did what she could to shift them. Christiana again said unto them, Stand back and be gone, for we have no money to lose, being pilgrims, as you see, and such too as live upon the charity of our friends.

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

CHR. Now Christiana imagining what they should mean, made answer again. We will neither hear, nor

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¶ *The Devil's garden.* ‡ *The children eat of the enemy's fruit.*—§ *Two ill-favoured ones assault Christiana.* † *The pilgrims struggle with them.*

regard, nor yield to what you shall ask. We are in haste, and cannot stay, our business is of the last importance: so again she, and her companions, made a fresh essay to go past them; but they stopp'd them in their way.

ILL. And they said, We intend no hurt to your lives, 'till another thing we would have.

CHR. ¶ Ay, quoth Christians, you would have us body and soul: for I know 'tis for that you are come; but we will die rather upon the spot, than to suffer ourselves to be brought into such places as shall hazard our well-being hereafter. And with that they both shriek'd out, and cried, † *Murder Murder!* and so put themselves under those laws that are provided for the protection of women. But the men still made their approach upon them, with design to prevail against them: They therefore cried out again,

¶ Now, they being as I said, not far from the gate in that which they came, their voice was heard from where they were, thither: wherefore some of the house came out, and knowing that it was Goliath's tongue they made haste to their relief. But by that they were got in sight of them, the women were in a very great scuffle; the children also stood crying by.

¶ Then did he that came in for their relief call out to the others, saying, what is that thing you do? would you amaze my Lord's people to death? He also attempted to take them, but they made them escape over the wall into the garden of the man to whom they did go, amongst whom they became their protector. When he saw that he came up to the women, who asked how they did, so they answered we thank thy grace, a little better, only we have been from what afflicted us, and that is this, viz. For that thou canst hit us out of thy bow, therefore we had been overcome.

¶ And so after a few more words, ' this reliever said as followeth: I marvelled much when you was entertained at the gate above, seeing ye know that ye

all

¶ *She was out of Deut. 22. 25. 27. — The good thing that she was a virgin — † The women were — The women were the women of the city — The women were the women of the city.*

are but weak, that you petitioned not the Lord for a conductor: then might you have avoided these troubles and dangers; he would have granted you one.

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

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

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

REL. Your confession of your folly I will acquaint him with: to go back again you need not; for in all places where you shall come, you will find no want at all; for in every one of my Lord's lodgings, which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all assaults whatsoever. But, as I said, † He will be enquired of by them to do it for them. And it is a poor thing that it is not worth asking for. When he had thus said, he went back to his place, and the pilgrims went on their way.

MRR. ‡ Then said Mercy, what a sudden blank is here! I made account we had been past all danger, and that we should never sorrow more.

CHR. Thy innocency, my sister, said Christiana to Mercy may excuse thee much; ¶ but as for me, my fault is so much the greater, for that I saw this danger before I came out of doors, and yet did not provide

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¶ We lose for want of asking. † Ezek. 36, 37.  
‡ The mistake of Mercy.—¶ Christiana's guilt.

for it when I might I am much to be blamed.

MER. Then told Mercy, how knew you this before you came from home? Pity open to me this riddle.

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

MER. † Well said Mercy, as by this neglect we have an occasion ministered unto us to behold our imperfections: so our Lord has taken occasion thereby, to make manifest the riches of his grace: for he, as we see, has followed us with a kind kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.

Thus, now when they had talked away a little more time, they drew near to a house: which stood in the way, which house was built for the relief of the pilgrims, as you will find more fully related in the first part of the records of the Pilgrim's progress: so they drew on towards the house, (the house of the interpreter) and when they came to the door, they heard a great talk in the house; then they gave ear, and heard as they thought, Christiana mentioned by name, ‡ For you must know that there went along even before her, a talk of her and her children going on pilgrimage, and this was the more pleasing to them, because they had heard that she was Christian's wife, that woman who was some time ago, so unwilling to hear of going on pilgrimage.—Thus therefore, they stood still, and heard the good people within commending her, who they little thought stood at the door.

At

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\* Christiana's dream repeated — † Mercy makes good use of their neglect of duty — § Part I — ¶ Talk in the interpreter's house of Christiana's going on pilgrimage.

At last Christiana knocked, as she had done at the gate before. Now when she had knocked, there came to the door a young damsel, named Innocent, and opened the door, and looked, and behold, two women were there.

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

CUR. Christiana answered, we understand that this is a priviledged place for those that are become pilgrims, and we now at this door are such; wherefore we pray that we may be partakers of that for which we at this time are come; for the day as thou seest, is far spent, and we are loth to night to go any farther.

DAM. Pray what may I call your name, that I may tell your Lord within?

CUR. My name is Christiana; I was the wife of that pilgrim that some years ago did travel this way, and he left behind him four children. This maiden is also my companion, and is going on pilgrimage too.

Then ran Innocent in and said to those within, Can you think who is at the door? There is Christiana and her children, and also her companion, all waiting for entertainment here, & then they clapped for joy, and went and told their master. So come to the door, he looked upon her and said, at that time that Christiana, whom Christian, the good man, left behind him, when he betook himself to a pilgrim's life?

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

INTER. Then is fulfilled that which is written of the man who said to his son, § Go work to day in my vineyard; and he said to his father, I will not, but afterwards repented and went.

Then said Christiana, so be it, Amen, God make it a rine sowing upon me, and grant that I may be found at the last sitting in peace, without spot, and blameless.

INT. but why standest thou at the door; Come in



thou daughter of Abraham ; we were talking of thee just now, for tidings have come to us before, how thou art become a pilgrim. Come children, come in : come maiden, come ; so he had them all into the house.

So when they were within, they were bidden to sit down and rest them ; the which, when they had done, † those that attended upon the pilgrims in the house, came into the room to see them. And one smiled, and another smiled, and they all smiled, for joy that Christiana was become a pilgrim : they also looked upon the boys ; they stroaked them over their faces with their hand, in token of their kind reception of them, they also carried it lovingly to Mercy, and bid them all welcome to their master's house.

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

This done, and after those things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and had them first to a room where was a man that could look no way but downward, with a muck-rake in his hand, there stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake : but the man did neither look up nor regard, but raked to himself the straws, the small ticks, and dust of the floor.

Then said Christiana, I persuade myself, that I know something of the meaning of this ; for this is the figure of a man in the world ; is it not good Sir ?

INT. Thou hast said right, said he, and his muck-rake doth shew his carnal mind. And whereas thou seest him rather inclined to rake up straws and ticks, and the dust of the floor, than do what he says that

† *Old Jews glad to see you & ones walk in God's ways.*—‡ *The significant rooms.*—† *The man with the muck-rake expounded.* M

calls to him from above, with the celestial crown in his hand ; it is to shew, that heaven is but as a fable to some, and that things here are counted the only things substantial. Now whereas it was also shewed thee that the man could look no ways but downwards ; it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.

CHR. Then said Christiana, † Oh ! deliver me from this muck-rake.

INT. That prayer, said the Interpreter, has lain by till it is almost rusty. § Give me not riches, is scarce the prayer of one of ten thousand. Straws and sticks, and dust, with most are the great things, now looked after.

With that Mercy and Christiana wept, and said, it is, alas too true.

When the Interpreter had shewn them this, he had them into the very best room in the house, (a very brave room it was) so he bid them look round about and see if they could find any thing profitable there. Then they looked round and round ; for there was nothing to be seen but † a very great spider on the wall ; and that they overlooked.

MERC. Sir, said Mercy, I see nothing : but Christiana held her peace.

§ INT. But, said the Interpreter, look again ; she therefore looked again, and said, Here is not any thing but an ugly spider that hangs by his hands upon the wall. Then said he, is there but one spider in this spacious room ? Then the water stood in Christiana's eyes, for she was a woman remarkably quick of apprehension : || And she said, Yea, Lord, there are more than one. Yea, and spiders, whose venom is far more destructive than that which is in her. The Interpreter then looked pleasantly on her, and said, thou hast said the truth. This made Mercy blush, and the boys to cover their faces, for they all began to unde stand the riddle.

† Christiana's prayer against the muck-rake.—  
 § Prov. 30, 1.—† Of the spider.—‡ Talk about the spider.—The interpretation.

Then said the Interpreter again, The spider taketh hold with her hands, as you see, and is in king's palaces. And wherefore is this recorded, but to shew you, how full of the venom of sin soever you be, yet you may, by the hand of faith lay hold of, and dwell in the best room belonging to the king's house above.

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

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

He had them also into another room, where was a hen and her chickens, and bid them observe awhile. So one of the chickens went to the trough to drink, and every time she drank she lifted her eyes up towards heaven. See, said he, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again, said he, observe and look; so they gave heed, and perceived that the hen did walk in a four-fold method towards her chickens. 1. † She had a common call, and that she had all the day long,—2. She had a special call, and that she had but sometimes. 3. She had a brooding note, and 4. She had an out-cry.

Now, said he compare this hen to your king, and these chickens to his obedient ones. For answerable to her, himself has his method which he walketh in towards his people: by his common call, he gives nothing; by his special call, he always has something to give; he also hath a brooding voice for them that are under his wing. And he has an out-cry to give the alarm when he seeth the enemy come. I choose my darlings, to lead you into the room where such things be, because you are women, and they are easy for you,

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† *Of the hen and chickens:—† Matt- 23, 27.*

CHR. And, Sir, said Christiana, pray let us see some more : so he had them into the slaughter-house, where was a \* butcher killing a sheep ; and behold the sheep was quiet, and to k her death patiently — Then said the Interpreter, you must learn of this sheep to suffer, and to put up wrongs without murmurings and complaints. Behold how quietly she takes her death, and without objecting, she suffereth the skin to be pulled over her ears. Your King doth call you his sheep.

After this, he led them into the garden, where was † great variety of flowers : and he said Do you see all these ? So Christiana said yes. Then said he again, Behold the flowers are diverse in stature ; in quality, and colour, and smell, and virtue ; and some are better than some ; also where the gardener hath set them, there they stand, and quarrel not with one another.

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

Then as they were coming in from abroad, they espied \* a robin with a great spider in his mouth : so the interpreter said, look here ; so they looked and Mercy wondered ; but Christiana said, What a disparagement is it to such a pretty bird as Robin-red-breast is, he being also a bird among many, that loved to maintain a kind of sociableness with men : I had thought they had lived upon crumbs of bread, or upon other such harmless matter ; I like him worse than I did

The Interpreter then replied, this robin is an emblem, very apt to set forth some professors by ; for to fight they are, as this robin, pretty of note, colour

\* Of the butcher and his sheep. † Of the garden  
 § Of the field. ¶ Of the robin and spider.

and carriage : they seem also to have a very great love for professors that are sincere ; and above all other to desire to associate with them, and to be in company with them, as if they could live upon the good man's crumbs. They pretend also that therefore it is that they frequent the house of the godly, and the appointments of the Lord: but when they are by themselves, as the Robin, they can catch and gobble up spiders, they can change their diet, drink and swallow down sin like water.

‡ So when they were come again into the house, because supper as yet was not ready, Christina again desired that the Interpreter would either shew or tell of some other things that are profitable.

Then the Interpreter began and said : The fatter the ox is the more gamefully he goes to the slaughter ; and the more healthy the lusty man is the more he is prone unto evil.

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

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

Every ship-master when in a storm, will willingly cast that overboard that is of the smallest value in the vessel ; but who will throw the best out first ? none but he that feareth not God.

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

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

He that lives in sin, and look for happiness hereafter, is like he that soweth cockle, and thinks to fill his barn with wheat and barley.

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

Whispering and change of thought prove that sin are in the world.

In the world, which God sets light by, is counted a

‡ *Pity and you will get at that which yet lies un-  
recorded.*

thing of that worth with men, what is heaven, that God commendeth?

If the life that is attended with so many troubles, is so lath to let go by us, what is life above?

Every body will cry up to the goodness of men; But who is there that is, as he should be, affected with the goodness of God?

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

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

Now supper was ready, and the table spread, and all things set on the board: so they sat down and did eat, when one had given thanks. And the interpreter did usually entertain those that lodged with him with musical meals; so the minstrels played.—There was also one that did sing, and a very fine voice he had. His song was this:

The Lord is only my support,  
And he that doth me feed,  
How can I then want any thing  
Whereof I stand in need?

INT. But met you with no opposition before you set out of doors?

CHR. Yes, a neighbour of mine, one Mrs. Timorous, we was a kin to him that would have persuaded my husband to go back for fear of the lions. She also befooled me, for, as she called it, my intended desperate adventure; she also urged what she could to dishearten me from it, the hardships and troubles that my husband met with in his way; but all this I got over pretty well. But a dream that I had of two ill-favour'd ones, that I thought did plot how to  
make

make me miscarry in my journey, that hath troubled me. Yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me mischief, and turn me out of my way. Yea, I may tell my Lord, though I would not have every body know it, that between this and the gate, by which we got into the way, we were both sorely assaulted, that we were made to cry out murder.

‡ Then said the Interpreter, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to Mercy, and said unto her, And pray what moved thee to come hither, sweetheart?

Then Mercy blushed and trembled, and for a while continued silent.

INTER. Then said he, be not afraid, only believe, and speak thy mind.

MERCY. § Then she began, and said, Truly, Sir, my want of experience is that which makes me covet to be at silence, and that also that fills me with tears of coming short at last. I cannot tell of visions and dreams as my friend Christiana can, nor know I what it is to mention any, refusing of the counsel of those that were good relations.

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

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

So

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‡ A question put to Mercy. § Mercy's answer.

So I asked her farther of the truth of these things, and if she would let me go with her ; for I saw now that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart, not for that I was unwilling to come away, but for that so many of my relations were left behind.

And I come with all the desire of my heart, and will go, if I may, with Christiana, unto her husband and his king.

INT. ¶ Thy setting out is good, for thou hast given credit to the truth : thou art a Ruth, who d' d, for the love she bare to Naomi, and the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that she knew not before. The Lord recompence thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to rest.

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

‡ In the morning they arose with the sun, and prepared themselves for their departure : but the Interpreter would have them tarry awhile, for said he, you must orderly go from hence. Then said he to the damsel that first opened to them. Take them and have them into the garden to the bath, and there wash them and make them clean from the soil which they have gathered by travelling. Then Innocent the damsel took them and led them into the garden, and brought them to the bath ; so she told them that there they must wash and be clean, for so her master would have the women to do that called at his house as they were going on pilgrimage. Then they went in and washed, yea, they and the boys and all ; and they

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¶ Ruth 2. 11, 12—§ They washed themselves for rest.—Mercy's good night's rest.—‡ The bath of sanctification.—They wash in it.



they came out of the bath, not only so, but also much enlivened, and their joints; so when they came in, they had more deal than when they went out to the water.

‡ When they were returned out of the gate of the bath, the Interpreter took them and laid his hands on them, and said unto them, Fair as the sun, and clear as the crystal. Then he called for the seal, which with they used to be sealed that are washed in the bath. So the seal was brought, and he set his mark upon them, that the world might be known in the places whether they were yet to go: Now the seal was the contents and sign of the passover which the children of Israel did eat, when they came out of the land of Egypt; and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenance more like the face of angels.

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

The Interpreter then called for a man-servant of his, one Great-heart, and bid him take sword, helmet and shield, and take these my daughters, said he, conduct them to the house called Beautiful, at which place they will rest next. So he took his weapons and went before them; and the Interpreter said,

• God

So I asked her, GRIM'S PROGRESS.  
 and if she would lose also that belonged to the family  
 that there way with many a good wish. So they went  
 ruin, any loss, and sang ;  
 with a heavy

come away  
 left behind, as place hath been our second stage,  
 the we have heard and seen

And these good things that from age to age  
 will To others hid have been.

The dunghill-waker, spider, hen,

The chicken too to me

Hath taught me a good lesson, then

Conformed to it be.

The butcher, garden, and the field,

The robin and his bait,

Also the rotten tree doth yield

Me argument of weight :

To move me for to watch and pray,

To strive to be sincere ;

To take my cross up day by day,

And serve the Lord with fear.



Now I saw in my dream, that these went on, and Great Heart before them; so they went and came to



Behold how the slothful are a sign  
Hung up 'cause holy ways they did decline ;  
See here too how the child doth play the man,  
And weak grow strong when Great Heart leads the  
van.

the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here then they made a pause; here also they blessed God. Now, said Christiana, it comes in my mind what was said to us at the gate, to wit, That we should have pardon by word and deed; by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of this I know something: But what it is to have pardon by deed, or in the way that it was obtained, Mr. Great-heart, I suppose you know; which if you please, let us hear your discourse thereof.

GREAT-H. \*Pardon by the deed done, is pardon obtained by some one for another that hath need thereof: not by the person pardoned, but in the way, said another, in which I have obtained it. So then, to speak to the question more at large, this pardon is that you and Mercy, and these boys have obtained by another: to wit, by him that let you in at that gate: and he hath obtained it in this double way. He has performed righteous acts to cover you, and spilt blood to wash you in.

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

GREAT-HEART. He has more righteousness than you have need of, or that he needs to himself.

CHR. Pray make that appear.

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

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\* A comment upon what was said at the gate, or discourse of our being justified by Christ.

God-head, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures; and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office, which he was entrusted with. If he parts with his first righteousness, he parts with his God-head; If he parts with his second righteousness, he parts with the purity of his manhood; If he parts with his third, he parts with that perfection which capacitates him to the office of mediation. He has therefore another righteousness, which standeth in performance, or obedience to a revealed will: And that is that he puts up his sinners, and by which their sins are covered, when clove he saith, As by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous.

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

GREAT. Yes, for though they are essential to his natures and offices, and cannot be communicated unto another, yet it is by virtue of them that the righteousness that justifies, is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood gives capability to his obedience to justify, and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which he was ordained.

So then here is a righteousness that Christ, as God, has no need of, for he God without it. Here is a righteousness that Christ, as man, has no need of to make him so; for he is a perfect man without it. Again, here is a righteousness that Christ, as Godman, has no need of, for he is perfectly so without it. Here then is a righteousness, that Christ, as God, and as Godman, has no need of with reference to himself and therefore can he spare it: a justifying righteousness that he for himself wanted not, and therefore giveth it away, hence it is called the gift of righteousness. This righteousness, since Christ Jesus our

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

¶ But again, in order to pardon by deed, there must something be paid to God, as a price, as well as something to cover us withal. Sin has delivered us up to the just cause of a righteous law: Now from this cause we must be justified by way of redemption, a price being paid for the harm we have done; and this is by the blood of your Lord, who came and stood in your place & stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with a righteousness: For the sake of which God passeth by you, and will not hurt you when he comes to judge the world.

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

§ GREAT. Yes, it was the belief of this that cut off these things that could not be cut by ot her means: and it was to give him a proof of the virtue of this that he was suffered to carry his burden to the cross.

CHR. I thought so; for though my heart was light-some and joyous now: and I am persuaded by what I have felt, tho' I have felt but little as yet, that if

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¶ Rom. 8. 34. Gal. 3. 13. † Christiana affected with the way of redemption. § How the things that bound Christian's burden to him were cut.

the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.

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

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

GREAT-HEA. You now speak in the warmth of your affections; will it, think you, be always thus with you? Besides, it is not communicated to every one, nor to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from his heart to the ground, and yet were so far on this, that instead of lamenting, they laughed at him; and instead of becoming his disciples, did raise their hearts against him. So that as that you have, my daughters, you have by peculiar impression made by a divine contemplating upon what I have spoken to you. Remember that 'twas told you, that the Len,

*How affection to Christ is begot in the soul. ¶ Part  
I. — State of admiration. — ¶ To be affected with Christ  
and of what he has done, is a special thing.*

by her common call, gives no meat to her chickens.—  
This you have therefore by a special grace.

Now I saw still in my dream, that they went on un-  
till they came to the place that Simple, and Sloth  
and Presumption lay and slept in, when Christian  
went by on pilgrimage: and behold \*they were  
hanged upon irons on the other side.

MER. Then said Mercy to him that was their guide  
and conductor. What are these three men? And for  
what are they hanged there?

GREAT. † These three men were men of bad  
qualities; they had no mind to be Pilgrims themselves  
and whoever they could, they hindered: they were  
for sloth and folly themselves, and whomsoever they  
could persuade they did, and wihal taught them to  
presume that they should do well at last. They were  
asleep when Christian went by, and now you go by  
they are hanged.

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

GREAT. Yes, † they turned several out of the way,  
There was one Slow-pace that they persuaded to  
do as they did. They also prevailed with one Short-  
wind, with one No-heart, with one Linger-after-Lust,  
and one Sleepy-head, and with a young woman, her  
name was Dull, to turn out of the way, and become  
as they. Besides, they brought up an evil-report of  
your Lord, persuading others that he was a hard talk-  
master. They also brought up an evil-report of  
the good land, saying, it was not half so good as some  
pretended it was. They also began to vilify his ser-  
vants, and to count the best of them meddling,  
troublesome, busy-bodies: Father, they would call  
the bread of God harks; the comforts of his children  
fancies; the travail and labour of pilgrims, things to  
no purpose.

CHR. Nay, said Christiana, if they were such, they  
should never be bewailed by me; they have but what  
they

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† Their Crime—† Whom they prevailed upon to  
turn out of the way. \* Simple, Sloth, and Presump-  
tion hanged, and why.



they deserve; and I think it well that they stand so near the highway, and that others may see and take warning. But had it not been well if their crimes had been engraven on some pillar of iron, or brass, and left here where they did their mischiefs, as a caution to other bad men.

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

MER. No no; let them hang, and their names rot, and their crimes live for ever against them: I think it is a high favour that they are hanged before we come hither: who knows else what they might have done to such poor women as we are? Then she turned it into a song saying,

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

Thus they went on till they came at the foot of the hill Difficulty, where again their good friend Mr. Great-Heart took an occasion to tell them what happened there when Christian himself went by. So he took them to the spring that Christian drank of before he went up this hill, and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst. Therat Mercy said, And why so envious now? But said the guide, it will do, if taken up and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water will come out more clear. Thus, therefore, Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and to let it stand till the dirt was gone to the bottom, and then they drank thereof.

The Pilgrims going up the Hill Difficulty.



Next he shewed them the two by-ways that were at the foot of the hill, where Formality and Hypocrisy lost themselves: and said he, these are dangerous paths: two were here cast away since Christian came by. ¶ And altho' you see these ways are since stopped up, with chains, post, and a ditch, yet there be them that chuse to adventure here, rather than take the pains to go up this hill.

CHRIST. The way of transgressors is hard. It is a wonder that they can get into those ways without the danger of breaking their necks.

GREAT-M. They will venture; yea, if at any time any of the king's servants do happen to see them, and doth call them, and tell them that they are in a wrong way, and do bid them beware of the danger; Then they will railingly return them answer, and say, As for the word that thou hast spoken in the name of the king unto us, we will not hearken unto thee; but we will certainly do whatsoever things goeth out of our mouths, &c.—Nay, if you look a little farther, you will see that these ways are made cautionary enough not only by these posts, and ditch, and chain, but also by being hedged up, yet they will chuse to go there.

CHR. † They are idle, they love not to take pains: up-hill-way is unpleasant to them. So it is fulfilled unto them as it is written, § *The way of the faithful is a hedge of thorns*; yea, they will rather chuse to walk upon a snare, than to go up this hill, and the rest of the way to the city.

They they set forward, and began to go up the hill, and up the hill they went; ‡but before they got up to the top, Christiana began to pant, and said, I dare say this is a breathing hill: no marvel if they that love their ease more than their souls, chuse to themselves a smoother way. Then said Mercy, I must sit down; also the least of the children began to cry; come, come, said Great-heart, sit down here, for a little

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¶ *By-paths tho' barr'd up will not keep all from going in them.*—† *The reason why some do chuse to go in bye-ways.*—§ *Prov. xv. 19.*—*The hill put the pilgrims to it.*

above is the prince's's arbour. Then he took the little boy by the hand, and led him up thereto.

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

Then said Great-heart to the little ones, come, my pretty boys, how do you do? What think you now of going on pilgrimage? † Sir, said the least, I was almost beat out of my heart; but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, that the way to heaven is a ladder, and the way to hell as down a hill. But I had rather go up the ladder of life, than down the hill to death.

Then said Mercy ‡ But the proverb is, to go down the hill is easy: but James said, for that was his name, the day is coming, when in my opinion, going down the hill will be the worst of all. That's a good boy, said his master, thou hast given her a right answer.— Then Mercy smiled, but the little boy did blush.

§ CHR. Come, said Christiana, will you eat a bit, to sweeten your mouths, while you sit here to rest your legs.

For I have here a piece of pomegranate, which Mr. Interpreter put into my hand just when I came out of his doors: he gave me also a piece of an honey-comb, and a little bottle of spirits. I thought he gave you something said Mercy, because he called you on one side. Yes, so he did, said the other: but said Christiana, it shall be still as I said it should, when at first I came from home; thou shall be a sharer in all the good that I have, because thou didst so willingly

¶ They sit in the arbour. Part I—§ Matthew 11, 28.—† The little boys answer to the guide, and also to Mercy.—§ Which is hardest up hill or down hill,—¶ They refresh themselves.

ly become my companion. Then she gave to them, and they did eat, both Mercy and the boys.—And said Christiana to Mr. Great-heart, Sir, will you do as well? But he answered, You are going on pilgrimage, and presently I shall return; much good may what you have do to you: at home I eat the same every day. Now when they had eaten and drank, and chatted a little longer, their guide said to them, The day wears away, if you think good, let us prepare to be going. But ¶ Christiana forgot to take her bottle of spirits with her: so she sent her little boy back to fetch it. Then said Mercy, I think this a losing place: here Christian lost his roll; and here Christiana left her bottle behind her; Sir, What is the cause of this. So their guide made answer and said, The cause is sleep or forgetfulness: some sleep when they should keep awake, and forget when they should remember; and this is the very cause, why often at the resting places, some pilgrims, in some things, come off losers: Pilgrims should watch, and remember what they have already received under their greatest enjoyment; but for want of doing so, oftentimes their rejoicing ends in tears, and their sun-shine in a cloud; witness the story of Christian at this place.

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¶ Christiana forgets her bottle of Spirits.



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

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

The words underneath the verses were, This stage was built to punish such upon, who through timorousness or mistrust, shall be afraid to go farther on pilgrimage; also on this stage both Mistrust and Timorous were burnt thro' the tongue with a hot iron, for endeavouring to hinder Christian on his journey.

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

So they went on till they came within sight of the lions. Now Mr. Great-heart was a strong man, so he was not afraid of a lion: but yet when they were come up to the place where the lions were, the †boys that went before were glad to cringe behind, for they were afraid of the lions; so they stept back and went behind. At this their guide smiled, and said, How now, my boys, do you love to go before when no danger doth approach, and love to come behind when the lions appear?

Now, as they went on, Mr. Great-heart drew his sword, with intent to make way for them in spite of the lions. Then there appeared † one that, it seems, had taken upon him to back the lions: and he said to the pilgrims guide, What is the cause of your coming hither? (The name of that man was Grim, or Bloody-man, because of his slaying of pilgrims, and he was of the race of the giants.

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† Part I.—‡ An emblem of those that go on bravely, when there is no danger, but shrink when troubles come.—§ Of Grim the giant, and of his backing the lions.

GREAT. Then said the pilgrim's guide, these women and children are going on pilgrimage, and this is the way they must go, and go it they shall, in spite of thee and the lions.

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

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

CHR. Then said Christiana, tho' the highways have been unoccupied heretofore, and tho' the travellers have been made, in times past, to walk through by-paths, it must needs be so now I am risen, I am risen a mother in Israel.

GRIM. Then he swore by the lions it should, and therefore bid them turn aside, for they should not have passage there.

But Great-heart, their guide, made his first approach unto Grim, and laid so heavily at him with his sword that he forced him to retreat.

GRIM. Then said he, (that attempted to back the lions) Will you slay me upon my own ground?

GREAT. It is the King's highway that we are in, and in this way it is thou hast placed the lions: but these women and these children tho' weak shall hold on their way in spite of the lions; and with that gave him a downright blow and brought him upon his knees. With this blow he also broke his helmet, and with the next cut off an arm. Then did the giant roar so hideously, that his voice frightened the women, and yet they were glad to see him lie sprawling on the ground. Now the lions were chained; and so of themselves could do nothing; wherefore when old Grim, that intended to back them was † dead. Mr. Great-heart said to the Pilgrims, Come now and follow me, and no harm shall happen unto you from the lions.

Now when they were within sight of the porter's lodge they soon came up to it; but they made the

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† A fight between Great-heart and Grim. † The story. They pass by the lions.



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

POR. Will you not go in and stay till morning?

GREAT. No. I ‡ will return to my Lord to-night.

CHR. O Sir, I know not how † to be willing you should leave us in our pilgrimage; you have been so faithful and so loving to us, you have fought so stoutly for us, you have been so hearty in countelling of us, that I shall never forget your favour towards us.

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

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

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

Then

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† They come to the Porter's lodge. ‡ Great-heart attempts to go back, † The pilgrims depart his company still.

Then the porter, Mr. Watchful, asked Christiana of her country and of her kindred, and she said I come from the city of Destruction; I am a widow woman, my husband is dead, his name was Christian the pilgrim. How! said the porter, was he your husband? yes, said she, and these are his children; and this pointing to Mercy, is one of my town's women. Then the porter rang his bell, as at such times he is wont, and there soon came to the door one of the damsels, whose name was Humble-mind: and to her the porter said, Go tell it within that Christiana, the wife of Christian, and her children are come hither on pilgrimage: She went in therefore and told it. But oh, what noise for gladness was there, when the damsel did but drop that word out of her mouth.

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

Now because it was something late, and because the pilgrims, were weary with their journey, and also made so faint with the sight of the sight, and of the terrible lions, wherefore they desired, as soon as might be, to prepare to go to rest. Nay, said those of the family, refresh yourselves with a morsel of meat, for they had prepared for them a lamb, with the accustomed sauce belonging thereto; for the porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest. But let us, said Christiana, if we may be so bold as to  
chuse

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† Christian's love is kindled at the sight of one another, † Part I.

chuse to be in that chamber that was my husband's when he was here : so they had them up thither, and they lay all in a room. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

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

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

CHR. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him, and yet now I have reason to think I shall.

MER. Hark ! don't you hear a noise ?

CHR. Yes, it is I believe a noise of music, for joy that we are here.

MER. † Wonderful music in the house, music in the heart, and music also in heaven for joy that we are here.

Thus they talked awhile, and then betook themselves to sleep. So in the morning, when they were awaked, Christiana said to Mercy.

CHR. ‡ What was the matter that you did laugh in your sleep in the night ? I suppose you was in a dream.

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

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

MER. § I was dreaming that I sat alone in a solitary place, and was bemoaning the hardness of my heart.

Now, I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this some of them laughed at me, some called me fool, and some pushed me about. ¶ With that, methought I looked up and saw one coming with wings towards me. So he came directly to me, and said, Mercy what aileth thee ? Now when he had heard me make my complaint, he said, Peace be with thee, he also wiped mine eyes with his handkerchief, and clad me with silver

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† Music. ‡ Mercy did laugh in her sleep. § Mercy's dream.—¶ What her dream was.

and gold. He put a chain about my neck and earrings on mine ears, and a beautiful crown upon mine head. Then he took me by the hand and said, Mercy, come after me. So he went up and I followed him up to a throne, upon which one sat; and he said to me. Welcome daughter. The place looked bright and twinkling like the stars, or rather like the sun, and I thought that I saw your husband there: so I awoke from my dream. But I laugh?

CHR. Laugh! ah and well you might, to see yourself so well. For you must give me leave to tell you, that it was a good dream; and that as you have begun to find the first part true, so you shall find the second at last. God speaks once, yea twice, yet man perceiveth it not: in a dream, in a vision when sleep falleth upon men, in slumbering upon the bed. We need not, when a-bed, to lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oftime wakes when we sleep, and God can speak to thas, either by words, by proverbs, by signs and similitudes, as well as if one was awake.

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

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

MER. Pray, if they invite us to stay awhile, let us willingly accept the proffer. I am the willingest to stay awhile here to grow better acquainted with these maids: methinks Prudence, Piety and Charity, have very comely and sober countenances.

CHR. We shall see what they will do. So when they were up and ready, they came down, and they asked one another, of their rest, and if it was comfortable or not.

MER. Very good, said Mercy, it was one of the best night's lodgings that ever I had in my life.

Then said Prudence to Christiana, if you will be persuaded to stay here awhile, you shall have what the house will afford.

CHR. Ay, and that with a very good will said Christiana,

ana. ¶ So they consented and staid there about a month or above, and became very profitable one to another. And because Prudence would see how Christiana brought up her children, ¶ she asked leave of her to catechise them; so she gave her free consent: then she began with the youngest, whose name was James.

PRU. And said, ¶ Come James, canst thou tell me who made thee?

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

PRU. Good boy, And canst thou tell who saved thee?

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

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

JAMES. By his Grace.

PRU. How doth God the Son save thee?

JAMES. By his satisfaction and intercession.

PRU. By his illumination, by his renovation, and by his preservation.

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

PRU. Then she said, § Come Joseph, (for his name was Joseph) will you let me catechise you?

JOSEPH. With all my heart.

PRU. What is man?

JOSEPH. A reasonable creature made so by God, as my brother said.

PRU. What is supposed by the word saved?

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

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

JOSEPH. That sin is so great and mighty a tyrant, that none can pull us out of his clutches but God: and

¶ They stay some time — ¶ Prudence desires to catechise Christiana's children. — James catechised. — § Joseph catechised.

that God is so good and loving to man, as to pull him indeed out of this miserable state.

PRU. What is God's design in saving poor man ?

JOS. The glorifying of his name, of his grace, and justice, &c. and the everlasting happiness of his creatures.

PRU. Who are they that must be saved ?

JOS. Those that accept of his salvation.

PRU. Good boy, Joseph, thy mother has taught thee well, and thou hast hearkened unto what she has said unto thee.

Then said Prudence to Samuel, who was the eldest son but one,

PRU. † Come Samuel, are you willing I should catechise you ?

SAM. Yes, forsooth, if you please.

PRU. What is heaven ?

SAM. A place and state most blessed, because God dwelleth there.

PRU. What is hell ?

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

Then she addressed herself to the eldest, whose name was Matthew, and she said to him, ‡ Come, Matthew shall I also catechise you ?

MAT. With a very good will.

PRU. I ask then, if there was ever any thing that had a being antecedent to or before God ?

MAT. No, for God is eternal; nor is there any thing, excepting himself, that had a being untill the beginning of the first day; for in six days the Lord made heaven and earth, the sea, and all that in them is.

PRU. What do you think of the bible ?

MAT. It is the holy word of God.

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

MAT. Yes, a great deal.

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

MAT. I think God is wiser than I; I pray also that  
that

that he will please to let me know all therein, that he knows will be for my good.

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

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

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

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

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

Mercy then revealed the business to the maidens that were of the house, and § enquired of them concerning him, for they did know him better than she:

So

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† Prudence's conclusion upon the catechising the boys.  
‡ Mercy has a sweetheart. † Mercy's temper. § Mercy enquires of the maids concerning Mr. Bristle.

So they told her that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which is good.

Nay then, said Mercy, I will look no more on him; for I purpose never to hang a clog to my soul.

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

So the next time he comes he finds her at her old work, a making things for the poor. Then, § said he, What! always at it? Yes, said she, either for myself or others, and what canst thou earn a day quoth he? I do these things said she, that I may be rich in good works, laying a foundation against the time to come, that I may lay hold of eternal life; Why, prithe, what dost thou do with them? said he, Clothe the § naked said she. With that his countenance fell: So he forbore to come at her again. And when he was asked the reason why, he said, that Mercy was a pretty lass, \* but troubled with ill conditions.

When he had left her, Prudence said, Did I not tell thee that Mr. Brisk would soon forsake thee? Yea, he will raise up an ill report upon thee: For, notwithstanding his pretence to religion, and his seeming love to mercy, yet † Mercy and he are of tempers so different, that I believe they will never come together.

MER. I might have had husbands before now, tho' I spoke not of it to any, but they were such as did not like my conditions, tho' never did any of them find fault with my person; so we could not agree.

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

MER. Well, said Mercy, if nobody will have me, I will die a maid, or my conditions shall be to me as a husband; for I cannot change my nature, and to have one that lies cross to me in this, that I purpose † never

to

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§ Talk between Mercy and Mr. Brisk.—† He forsakes her and why \* Mercy in the practice of mercy rejected, while Mercy in the name of Mercy is liked.—  
§ Mercy's resolution.



to admit of, as long as I live. † I had a sister, named Bountiful, married to one of those churls, but he and she could never agree; but because my sister was resolved to do as she had begun, that is, to shew kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of doors.

PRU. And yet he was a professor I warrant you?

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

Now Matthew the eldest son of Christiana fell sick, and his sickness was fore upon him, for he was much pained in his bowels, so that he was with it, at times, pulled as it were both ends together. There dwelt also not far from thence one Mr. Skill, an antient and well-approved Physician; so Christiana desired it, and they sent for him, and he came: when he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother what diet has Matthew of late fed upon? Diet, said Christiana, nothing but what is wholesome. The boy ‡ has been tampering with something that lies in the maw undigested, and that will not away without means. And I tell you he must be purged, or else he will die.

SAM. Then said Samuel, \* Mother, what was that which my brother did gather and eat, so soon as we were come from the wicket gate that is at the head of the way: you know that there was an orchard on the left hand, on the other side of the wall, and some of these hang over the wall, and my brother did pluck and did eat.

CHR. True, my child, said Christiana, he did take thereof and did eat; naughty boy as he was. I chid him, and yet he would eat thereof.

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

CHR.

† Her sister's sister was served by her husband. § Matthew fell sick. ¶ Gripes of conscience. § Samuel said to his mother what diet he had eaten.

CHR. Then Christiana began to cry, and she said, O naughty boy, and O careless mother, what shall I do for my son!

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

CHR. Pray, Sir, try the utmost of your skill with him, whatever it costs.

SKILL. Nay, I hope I shall be § reasonable; so he made him a purge, but it was too weak, it was said it was made of the blood of a goat, the ashes of a heifer, and some of the juice of hyssop, &c. When Mr. Skill had seen that that purge was too weak, he made him one to the purpose, *ex carne, ex sanguine Christi*, (you know that physicians give strange medicines to their patients) and it was made into pills, with a promise or two¶, and a proportionable quantity of salt. Now he was to take them three at a time fasting, in half a quarter of a pint of the tears of repentance. When this portion was prepared, and brought to the boy, he was loth to take it tho' torn with the gripes, as if he should be pulled to pieces. Come, come, said the physician, you must take it. It goes against my stomach said the boy. I must have you take it said his mother, I shall vomit it up again said the boy. Pray Sir, said Christiana to Mr. Skill, how doth it taste? It has no ill taste said the doctor: and with that she touched one of the pills with the tip of † her tongue. Oh Matthew, said she, this portion is sweeter than honey; if thou loves thy mother, if thou loves thy brothers, if thou loves Mercy, if thou loves thy life, take it. So with much ado after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to sleep, to rest quietly; it put him in a fine heat and breathing sweat, and cured him of his gripes.

So in a little time he got up and walked about with a staff and would go from room to room, and talk with Prudence, Piety, and Charity, of his distemper and how he was healed.

\* &c.

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§ *He. 10 1, 2, 3, 4.* ¶ *Potion prepared.* † *The boy loth to take it.* ; *The mother kisses and persuades him.*

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

CHR. But, Sir, said she what is the pill good for else.

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

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

§ SKILL. These pills are good to prevent diseases as well as to cure when one is sick. Yea, I dare say it, and stand to it, That if a man will but use this physic as he should, it will make him live for ever. But good Christiana thou must give these pills no other way but as I have prescribed; for if you do they will do no good. So he gave unto Christiana physic for herself and her boys, and for Mercy; and bid Matthew take heed how he eat any more green plumbs, and kissed them, and went his way.

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

MAT. Then Matthew, who had been sick, asked her, why for the most part physic should be bitter to our palates?

PRU. To shew how unwelcome the word of God, and the effects thereof are to a carnal heart.

MAT. Why does physic, if it does good, purge, and cause to vomit?

PRU. To shew that the word, when it works effectually, cleanseth the heart and mind; for look, what the one doth to the body, the other doth to the soul.

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

PRU. By the going up of the fire we are taught to ascend

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\* A word of God in the hand of faith. † This pill universal remedy. ‡ Of physic. § Of the effects of physic. † Of fire and of the sun.

send to heaven by fervent and hot desire? and by the sun's sending his heat, beams, and sweet influences downwards, we are taught, that the Saviour of the world, though high, reached down his grace and love to us below.

¶ MAT. Where have the clouds their water?

PRU. Out of the sea.

MAT. What may we learn from that?

PRU. That ministers should fetch their doctrine from their God.

MAT. Why do they empty themselves upon the earth?

PRU. To shew that Ministers should give out what they know of God to the world.

MAT. Why is the ‡ rainbow caused by the sun?

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

MAT. Why do the ‡ springs come from the sea to us thro' the earth?

PRU. To shew that the grace of God comes to us thro' the body of Christ.

MAT. Why do some of the springs rise out of the top of high hills?

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

MAT. Why doth the fire fasten on the candle-wick?

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

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

HUU. To nourish her young ones with her blood, and thereby, to shew that Christ, the Blessed, so loveth his young, his people, as to save them from death by his blood.

MAT. What may one learn by hearing of the cock ‡ crow?

PRU. Learn to remember Peter's sin and Peter's repentance. The cock's crowing shews also that day is coming on; let the crowing of the cock put thee in mind of that last and terribly day of judgment

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¶ Of the clouds. † Of the rainbow. ‡ Of the springs. § Of the candle. || Of the pelican. ‡ Of the Cock.

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

When the family where Christiana was, saw they had a purpose to go forward, they called the whole house together, to give thanks to their King, for sending them such profitable guests as those. Which done they said unto Christiana, and shall we not shew thee something according as our custom is to pilgrims, on which thou mayest meditate when thou art on the way? So they took Christiana, her children, & Mercy into the closet, and shewed them one of the apples that Eve \* eat of, and that she also did give to her husband, and for the eating of which there were both turned out of paradise; and asked what she thought that was? Then Christiana said, It is food \* or poison, I know not which. So they opened the matter to her, and she held up her hands and wondered.

§ Then they had her to a place, and shewed her Jacob's Ladder. Now at that time there were some angels ascending it. So Christiana looked, and looked to see the angels go up, so did the rest of the company. Then they were going into another place, to shew them something else. But James said to his mother, Prohibit them stay a little longer, for this is a curious sight: So they turned again, and stood feeding their eyes with this so pleasant a prospect.

¶ After this they had them into a place where did hang a golden anchor, so they bid Christiana take it

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*† They provide to be gone on their way. § Her's appearance of light of several amazing sights. § Jacob's ladder. ¶ The Golden Anchor.*

down; so said they you shall have it with you, for it is of absolute necessity that you should, that you may lay hold of that within the veil & stand steadfast in case you should meet with turbulent weather: So that they were glad thereof. Then they took them to the mount upon which Abraham our Father had offered up Isaac his son, and ¶ shewed them the altar, the wood, the fire, and the knife. for they remain to be seen to this very day. When they had seen it, they held up their hands and blessed themselves, and said, Oh! what a man for love to his Master, and for denial to himself was Abraham! After they had shewed them all these things. Prudence took them into a dining-room, where stood a pair of excellent ¶ virginals; so she played upon them, and turned what she had shewed them into this excellent song, saying,

*Eve's apple we have shewn to you;  
Of that be you beware;  
You have seen Jacob's ladder too,  
Upon which angels are.  
An Anchor you received have,  
But let not this suffice,  
Until with Abraham you have gave  
Your belt of sacrifice.*

Now about this time one knocked at the door: so the porter opened, and behold § Mr. Great-heart was there; but when he was come in, what joy was there! for it now came a-fresh again into their minds, how, but awhile ago, he had slain old Grim Bloody-man, the giant, and had delivered them from the lions.

‡ Then said Mr. Great heart to Christiana, and to Mercy, My Lord has sent each of you a bottle of wine and also some parched corn, together with a couple of pomegranates: he has also sent the boys some figs and raisins to refresh them in your way.

Then they addressed themselves to their journey; and Prudence and Piety went along with them.— When they came to the gate, Christiana asked the porter,

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¶ Of Abraham offering up Isaac. ¶ Prudence's virginals. § Mr. Great-heart comes again. ‡ He brings a Token from the Lord with him.

porter, if any of late went by. He said, No, only one some time since, who also told me, that of late there had been || a great robbery committed on the King's highway as you go; but, said he, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy were at aid: but Matthew said, fear nothing, as long as Mr. Great-heart is to go with us, and to be our conductor.

† Then said Christiana to the porter, Sir, I am much obliged to you for all the kindneses that you have shewed to me since I came hither; and also that you have been so loving and kind to my children; I know not how to gratify your kindness: wherefore, pray as a token of my respects to you, accept of this small note; so she put a gold angel into his hand, and he made her a low obeisance, and said, ‡ Let thy garments be always white, and let thy head want no ointment. Let Mercy live and not die, and let not her works be few. And to the boys he said, do you fly youthful lusts, and follow after Godliness with them that are grave and wise; so shall you put gladness into your mother's heart, and obtain praise of all that are sober minded. So they thanked him and departed.

Now I saw in my dream that they went forward until they were come to the brow of the hill: where Piety bethinking herself, cried out, Alas! I have forgot what I intended to bestow upon Christiana and her companions; I will go back and fetch it. so she ran and fetched it. When she was gone, Christiana thought she heard in a grove a little way off on the right hand, a most curious and melodious note, with words much like these:

Thro' all my life thy favour is  
So frankly shewn to me  
That in thy house for evermore  
My dwelling-place shall be.

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

For why the Lord our God is good;  
His mercy is for ever sure;

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|| Robbery. † Christiana takes her leave of the porter. ‡ The Porter's blessing. O 2

His truth at all times firmly stood,  
And shall from age to age endure.

So Christiana asked Prudence what it was that made those curious notes\*. They are, said she, our country birds; they sing these notes but seldom, except it be at the spring, when the flowers appear, and the sun shines warm, and then you may hear them all day long. I often, said she, go to hear them; we also oft-times keep them tame in our house. They are very fine company for us when we are melancholy; also they make the woods and groves, and solitary places, desirous for us to be in.

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

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

† GREAT H. Now, my good pilgrims, (said he) we need not be afraid of this valley, for here is nothing to hurt us, unless we procure it ourselves. It is true Christian ¶ here did meet with Apollyon, with whom he had also a sore combat; but that fray was the fruit of these slips that he got in going down the hill; for they that get slips here, must look for combats here. And hence it is, that this valley has got so hard a name. For the common people, when they hear

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\* Song ii. 11, 12. ¶ Piety bestows something on them at parting. † Great-heart encourages them.—  
¶ Apollyon.



some frightful thing has befallen such a one in such a place, are of opinion *that* place is haunted with some foul fiend or evil spirit; when, alas! it is for the fruit of their *doing*, that such things do befall them there.

This valley of humiliation is of itself as fruitful a place as any the crow flies over; † and I am persuaded, if we could but upon it, we might find something that might give us an account why Christian was so hardly beset in this place.

Then James said to his mother, Lo, yonder stands a Pillar, and it looks as if some writing was thereon: let us go and see what it is. So they went, and found there written, *Let Christian's slips, before he came hither; and the burden that he met with in this place, be a warning to those that come after.* Lo, said their guide, did I not tell you there was something hereabouts that would give intimation of the reason why Christian was so hard beset in this place: then turning to Christiana, he said, No disparagement to Christian more than many others whose hap and lot it was. For it is easier going up than down this hill, and that can be said but of few hills in these parts of the world. But we will leave the good man, he is at rest, he also had a brave victory over his enemy: let him grant, that dwelleth above, that we fare no worse, when we come to be tried, than he.

But we will come again to this valley of Humiliation ‡ It is the best and most useful piece of ground in all these parts. It is a fat ground and as you see, consisteth much in meadows; and, if a man was to come here in the summer time, as we do now, if he knew not any thing before thereof and if he also delighted himself in the sight of his eyes, he might see that which would be delightful to him. Behold, how beautiful this valley is! and how beautified with lilies, *Song ii. 1. Jam iv. 6. 1 Pet v. 5.* I have also known many labouring men that have good estates in this valley of Humiliation. (For God resisteth the proud, but gives more grace to the humble.) \* for indeed

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† The reason why Christian was so beset here. ‡ Pillar with an Inscription on it † This valley a brave place. \* Men thrive in the valley of Humiliation.

it is a fruitful soil, and doth bring forth by handfuls. Some have also wished, that the next way to their father's were here, that they might no more be troubled with either hills or mountains to go over; but the way is the way, and there is an end.

Now as they were going along, and talking, they espied a boy feeding his father's sheep. The boy was in very mean cloaths, but of a fresh and well-favoured countenance; and as he sat by himself, he sung. Hark, said Mr. Great-heart, to what the shepherd's boy saith; so they hearkened, and he said

He that is down, needs fear no fall: [Phil. iv.  
 He that is low, no pride: 12, 13.  
 He that is humble, ever shall  
 Have God to be his guide.

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

Fullness to such a burden is, [Heb. xiii. 5.  
 That go on pilgrimage.  
 Here little, and hereafter bliss,  
 Is best from age to age.

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

‡ In this valley our Lord formerly had his country-house: he loved much to be here; he loved also to walk in these meadows, and he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurryings of this life: all states are full of noise and confusion, only the valley of Humiliation is that empty and solitary place. Here a man shall not be let and hindered in his contemplation, as in other places he is apt to be. This is a

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‡ Christ, when in the flesh, had his country-house in the Valley of Humiliation.

valley that nobody walks in, but those that love a pilgrim's life. And though Christian had the hard hap to meet with Apollyon, and to enter with him into a brisk encounter, yet I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life.—*Hosea* xii. 4, 5.

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

SAM. (Now as they went on, Samuel said to Mr. Great-heart) Sir, I perceive that in this valley my father and Apollyon had their battle; but whereabouts was the fight, for I perceive this valley is large?

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

MERCY. For my part, I think I am as well in this valley, as I have been any where else in our journey: † the place, methinks, suits with my spirit, I love to be in such places where there is no rattling with coaches, nor rumbling with wheels. Methinks, here one may, without molestation, be thinking what he is, what he has done, and to what the King has called him: here one may think and break at heart, melt in one's spirit, until one's eyes become as the fish-pools of Heshbon, *Song* vii. 5. *Psa.* lxxxiv. 5, 6. *Hos* ii. 5. They that go through the valley of Baca make it a well, the rain that God sends down from  
heaven

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† Forgetful Green. ‡ Familiarity is a sweet grace.

heaven upon them that are here also filleth the well. This valley is that from whence also the King will give to their vineyards ; and they that go thro' it shall sing, as Christian did, for all he met with Apollyon.

† GREAT. It is true, said their guide, I have gone thro' this valley many a time, and never was better than when here.

I have been also a conductor of several pilgrims, and they have confessed the same : To this man will I look, saith the King, even to him that is poor, and of a contrite spirit, and that trembleth at my word.

Now they were come to place where the aforementioned battle was fought. Then said the guide to Christiana, her children and Mercy, ‡ This is the place, on this ground Christian stood, and up there came Apollyon against him : and look did I not tell you, here is some of your husband's blood upon these stones to this day : behold also, how here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts ; see also how they did beat the ground with their feet as they fought, to make good their palces against each other ; how also with their bye-blows they did split the very stones in pieces. Verily Christian did here play the man, and shewed himself as stout as *Hercules* could, had he been there even to himself. When Apollyon was beat, he made his retreat to the next valley that is called, *The Valley of the shadow of Death*, unto which we shall come anon.

Lo, yonder also stands a monument on which is engraven this battle, and Christian's victory, to his fame throughout all ages : so because it stood just on the way side before them, they stepped up to it and read the writing, which word was this :

¶ A monument of Christian's victory. (Part I.)

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

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† An experiment of it. ‡ The Place where Christian and the field did fight : some signs of the battle remain.

¶ A monument of the battle.

The man so bravely play'd the man,  
 He made the fiend to fly :  
 Of which a monument I stand,  
 The same to testify.

When they had passed by this place, they came upon the borders of the Shadow of Death: and this valley was no longer than the other, a place also most strangely haunted with evil things, as many are able to testify: but these women and children went the better through it, because they had daylight, and because Mr. Great-heart was their conductor.

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

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

Now ¶ James began to be sick, but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that she had given her at the Interpreter's house, and three of the pills that Mr. Skill had prepared, and the boy began to revive. Thus they went on, till they came to about the middle of the valley; and then Christiana said, Methinks ¶ I see something yonder upon the road before us, a thing of such a shape as I have not seen. Then said Joseph, Mother, What is it? An ugly thing, said she. 'Tis like I cannot tell what, said she, and now it is but a little way off: Then said she § it is quite nigh.

Well,

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¶ Groanings heard. ¶ The ground shakes. ¶ James sick with fear. ¶ A fiend appears. § The pilgrims are afraid.

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

‡ They went therefore on, as being a little refreshed ; but they had not gone far before Mercy, looking behind her, saw as she thought, ‡ something almost like a lion, and it came on a padding pace after ; and it had a hollow voice of roaring ; and at every roar that it gave, it made the valley echo, and all their hearts to ach, save the heart of him who was their guide. So it came up, and Mr. Great-heart went behind, and put the pilgrims all before him. The lion also came on apace, and Mr. Great-heart addressed himself to give him battle, 1 Pet. v. 8. But when it saw that he was determined resistance should be made, he also drew back, and came no farther.

Then they went on again, and their conductor did go before them, till they came to a place where was cast up ‡ a pit the whole breadth of the way, and before they could prepare to go over that, a great mist and darkness fell upon them, so that they could not see. Then said the pilgrims, alas ! now what shall we do ? But their guide made answer, Fear not, stand still, and see what an end will be put to this also ; so they staid there, because their path was marred. They then also thought that they heard more apparently the noise and rustling of their enemies : the fire also, and smoke of the pit, was much easier to be discerned. Then said Christiana to Mercy, Now I see what my poor husband went through ; I have heard much of this place, but I never was here before now ; poor man he went here all alone in the night ; he had night almost quite through the way : all these fiends were busy about him, as if they would have torn ‡ him to pieces, Many have spoke of it, but none can tell what the Valley of the Shadow of Death should

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‡ Great-heart encourages them. ‡ A lion. ‡ A pit of darkness. ‡ Christiana now knows what her husband felt.

mean, until they came in themselves. The heart knoweth its own bitterness, and a stranger intermeddeth not with its joy. To be here is a fearful thing.

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

So they cried and ‡ prayed, and God sent light and deliverance for there was now no let in their way; no not there, where but now they were stopt with a pit. Yet they were not got through the valley; so they went on still, and beheld great stinks and loathsome smells, to the great annoyance of them. Then said Mercy to Christiana, There is not such pleasant being here as at the gate, or at the Interpreter's, or at the house where we lay last.

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

Well said, Samuel, quoth the guide, thou hast now spoke like a man. Why, if ever I get out here again, said the boy, I shall prize light and good ways better than ever I did in all my life. Then, said the guide, we shall be out by and by.

So on they went, and Joseph said, Cannot we see to the end of this valley yet? Then said the guide, Look to your feet, for we shall presently be among snares. So they looked to their feet and went on;

† *Great-heart's reply.* ‡ *They pray.* \* *One of the boys reply.*

but they were troubled much with the snares. Now when they were come among the snares, they espied a man cast into the ditch on the left hand, with his flesh all rent and torn. ¶ Then said the guide, That is one Heedless, that was going up this way; he has laid there a great while; there was one Take-heed with him when he was taken & slain; but he escaped their hands. You cannot imagine how many are killed hereabouts, and yet men are so foolishly venturous, as to set out lightly on pilgrimage, and to come without a guide. Poor Christian! it was a wonder that he here escaped; but he was beloved of his God: also he had a good heart of his own, or else he could never have done it. Now they drew towards the end of the way, and just there where Christian had seen the cave, when he went by, out thence came forth † Maul a giant. This Maul did use to spoil young pilgrims with sophistry, and he called Great-heart by his name, and said unto him, ¶ how many times have you been forbidden to do these things? Then said Mr. Great-heart, What things? What things! quoth the Giant; you know what things; but I will put an end to your trade. But, pray, says Mr. Great-heart, before we fall to it, let us understand wherefore we must fight. (Now the women and children stood trembling and knew not what to do) Quoth the giant, You rob the country, and rob it with the worst of thieves.

† Then the giant came up, and Mr. Great-Heart went to meet him; and as he went he drew his sword but the giant had a club, so without more ado they fell to it, and at the first blow the giant struck Mr. Great-heart down upon one of his knees: with that the women and children cried: so Mr. Great-heart recovering himself, laid about him in such a lusty manner, and gave him a wound in his arm; that he fought for the space of an hour, to that height of heat, that the breath came out of the Giant's nostrils, as the heat doth out of a boiling chaldron.

Then

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¶ Heedless is slain, and Take-heed is preserved.—  
 † Maul, a giant.—¶ He quarrels with Great-heart.—  
 † The giant and Mr. Great-heart must fight.



Then they sat down to rest them; but Mr. Great-Heart betook himself to prayer; also the women and children did nothing but sigh and cry all the time the battle did last.

When they had rested them, and taken breath, they both fell to it again; and Mr. Great-Heart with a full blow, fetched the giant ¶ down to the ground: Nay, hold, let me recover, said he. So Mr. Great-Heart let him fairly get up: So to it they went again, and the giant missed but little of breaking Mr. Great-Heart's skull with his club.

Mr. Great-Heart seeing that, runs to him in the full heat of his spirit, and pierced him under the ninth rib; with that the giant began to faint, and could hold up his club no longer: Then Mr. Great-Heart seconded his blow, and smote † the head of the giant from his shoulders. Then the women and children rejoiced, and Mr. Great-Heart also praised God for the deliverance he had wrought.

When this was done, they among themselves erected a pillar, and fastened the giant's head thereon, & wrote under it, in letters that passengers might read,

He that did wear this head was one

That pilgrims did misdeed:

He stopt their way, he spared none,

But did them all abuse;

Until that I, Great-heart arose,

The pilgrims' guide to be;

Until that I did him oppose

That was their enemy.

¶ Now I saw that they went to the ascent that was a little way off, call up to be a project for pilgrims, (that was the place from whence Christian had the first sight of Faithful his brother) wherefore here they sat down and rested; they also here did eat and drink, and make merry, for that they had gotten deliverance from this their dangerous enemy. As they sat thus & did eat, Christian asked the guide if he had caught any hurt in the battle: Then said Mr. Great-Heart, No, save a little on my flesh; yet that aforesaid he so

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¶ The giant struck down. † He is slain, and his head exposed of. ¶ Part I.

far from being to my detriment, that it is at present a proof of my love to my master and you, and shall be a means, by grace, to increase my reward at last.

But was you not afraid, good sir, when you saw him come with his club?

|| It is my duty, said he, to mistrust my own ability that I may have reliance on Him that is stronger than all.

But what did you think, when he fetched you down to the ground at the first blow? Why I thought (said he) that so my Master himself was served, and yet it was he that conquered at last.

‡ MARTIN. When you have all thought what you please I think God has been wonderful good to us, both in bringing us out of this valley, and in delivering us out of the hand of this enemy; for my part, I see no reason why we should distrust our God any more since he has now, and in such place as this, given us such testimonies of his love as this.

¶ Then they got up and went forward: Now a little before them stood an oak, and under it, when they came to it, they found an old pilgrim by his cloaks, his staff, and his girdle.

So the guide, Mr. Great-heart awaked him: and the old gentleman, as he lift up his eyes, cried out, What's the matter? who are you? and what is your business here?

GREAT-H. Come man, be not so hot, here are none but friends: yet the old man gets up, and stands upon his guard, and will know of them what they were. Then said the guide, my name is Great-heart, † I am the guide of those pilgrims which are going to the celestial city.

\* HONEST. Then said Honest, I cry you mercy. I feared you had been of the company of those that some time ago did rob Little Faith of his money; but now I look better about you, I see you are honest people.

GREAT-H. Why what would, or could you have done,

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|| 2. Cor. iv. Discourse of the fight. † Old Honest a-  
 -prep under an oak. ¶ One saint sometimes takes ano-  
 -ther for his enemy. \* Talk between Great-heart and  
 -Honest.

done, or have helped yourself, if we indeed had been that company.

HON. Done! why I would have fought as long as breath had been in me; and had I so done, I am sure you never could have given me the worst o'n't; for a Christian can never be overcome, unless he should yield of his self.

GREAT. Very well said, father Honest, quoth the guide; for by this I well know that thou art a cock of the right kind, for thou hast said the truth.

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

GREAT H. Well we are now happily met, let me give your name, and the name of the place you came from.

HON. My name I cannot; but I came from the town of Stupority; it lies four degrees beyond the city of Destruction.

GREAT. Oh! are you that country-man? then I begin to have a guess of you: your name is old Honest, is it not? So the old gentleman blushed and said, not honest is the abstract, but honest is my name, and I with my nature may agree to what I am called.

HON. But, Sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place?

GREAT. I have heard of you before my master, he knows all things that are done on the earth. But I have often wonder'd that any should come from your place, for it is worse than the city of Destruction itself.

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

GREAT. I believe it, father Honest, I believe it.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity, and asked of their names, and how

how they had fared since they set out on pilgrimage.

†CHR. Then said Christiana, my name I suppose you have heard of; good Christian was my husband, and these four were his children: But can you think how the old gentleman was taken when she told him who she was; he skipped, he smiled, he blessed them with a thousand good wishes, saying I have heard much of your husband and of his travels and wars, which he underwent in his days. Be it spoken to your comfort, the name of your husband rings all over these parts of the world; his faith, his courage, his enduring, his sincerity under all, has made his name famous.

§ Then he turned to the boys and asked them their names, which they told him; and then he said unto them, Matthew, be thou like Matthew the publican, not in vice, but in virtue. Samuel, said he, be thou like Samuel the prophet, a man of faith and prayer. Joseph, said he, be thou like Joseph in Potiphar's house, chaste, and one that flies from temptation. And James, be thou like James the just, and like James, the brother of our Lord. Then they told him of Mercy, and how he had left her town and her kindred to come along with Christiana and her sons. At that the old honest man said, Mercy is thy name, by mercy shalt thou be sustained, and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither, where thou shalt then look the fountain of mercy in the face with comfort.

All this while, the Guide Mr. Great Heart, was very well pleased, and smiled upon his companions.

¶ Now as they walked together, the guide asked the old gentleman if he did not know one Mr. Fear- ing, that came on pilgrimage out of his parts.

HON. Yes, very well, said he: He was a man that had the root of the matter in him, but he was one of the most troublesome pilgrims that ever I met with in all my days.

GREAT.

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† *Old Honest and Christiana talk. § He also talks with the boys: Old Mr. Honest's blessing. Matt. x. 3 Psalm xcvi. 6. Gen. 29. Acts i. 14. ¶ He blesseth Mercy. ¶ Talk of Mr. Fear- ing.*

GREAT. I perceive you knew him, for you have given a very right character of him.

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

GREAT. I was his guard from my master's house to the gate of the celestial city.

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

GREAT. I did so, but I could very well bear it; for men of my calling are oftentimes intrusted with the conduct of such as he was.

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

GRE. ¶ Why, he was always afraid that he should come short whether he had a desire to go. Every thing frightened him that he heard any body speak of, that had the least appearance of opposition in it. § I hear that he lay roaring at the slough of Despond for a month together; nor durst he, for all he saw several go before him venture, tho' many of them offered to lend him their hands. Neither would he go back. The celestial city he said, he should die if he came not to it, & yet was dejected at every difficulty, and stumbled at every straw that any body laid in his way. Well, after he had lain in the slough of Despond a long while, as I have told you, one sun-shine morning, I don't know how, he ventured, and so got over: But when he was over he would scarce believe it. He had, I think, a slough of Despond in his mind, a slough that he carried every where, or else he could never have been as he was. So he came up to the gate, † you know what I mean, that stands at the head of this way, and there he stood awhile before he would venture to knock. At last he took the hammer that hung at the gate in his hand, and gave a small rap or two; then one opened to him, but he shook back as before. He that opened it, stepped out after him, and said, Thou trembling One, what wantest thou? with that he fell down to the ground. He th t spoke to him wondered  
to

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\* *Mr. Feaving's troublesome pilgrimage. § His behaviour at the Slough of Despond. † His behaviour at the Gate.*

to see him faint. He said to him, Peace be to thee, no, for I have set the door open to thee; come in, for thou art blest. With that he got up, and went in trembling; and when he was in, he was ashamed to shew his face. Well, after he had been entertained there awhile, as you know, with the manner is, he was bidden to go on his way, and also told the way he should take. So he went till he came to our house; but as he behaved himself at the gate, so he did at my master's the interpreter's door. He lay therefore in the cold a good while, before he would venture to call, yet he would not venture to go back: And the nights were long and cold then. Nay, he had a note of necessity in his bosom to my master to receive him, and grant him the comfort of his horse, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet for all that he was afraid to call at the door. So he lay up and down thereabouts, till, poor man, he was almost starved: yet so great was his dejection, that tho' he saw several others for knocking get in, yet he was afraid to venture. At last, I think, I looked out of the window; and perceiving a man to go up and down about the door, I went to him and asked what he was; but poor man, the water stood in his eyes, so I perceived what he wanted, I therefore went in and told it in the house, and we shewed the things to our Lord; so he sent me out again to entreat him to come in, but indeed I had hard work to do it.—At last he came in, and I will say that for my Lord, he carried it wonderfully lovingly to him. There were but a few good bits at the table, but some of them were laid upon his trencher. Then he presented the note, and my Lord looking thereon, said, his desire should be granted. So when he had been there a good while he seemed to get some heart, and to be a little more comforted. For my master, you must know, is one of very tender bowels, especially to them that are afraid; wherefore he carried it so towards him, as might tend most to his encour-

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\* His behaviour at the Interpreter's door. † He was entertained there. ‡ He is a little encouraged at the Interpreter's house.

encouragement. Well, he had a sight of the things of the place, and was ready to take his journey to the city, my Lord gave him a bottle of spirits, and some comfortable things to eat.—Thus we set forward, & I went before him; but the man was but of a few words only he would sigh aloud.

When we were come to where three fellows were hanged, he said he doubted that would be his end also; only he seemed to be glad when he saw the cross and the sepulchre. There I confess he desired to stay a little to look; and he seemed for a while after to be a little comforted. When he came at the hill Difficulty he made no stick at that, nor did he much fear the lions: For you must know what his troubles were not about such things as these: his fear was about acceptance at last.

‡ I got him in at the house Beautiful, I think before he was willing: also when he was in I brought him acquainted with the damsels that were of the place, but he was ashamed to make himself much for company, he desired much to be alone, yet he always loved good talk, and often would get behind the skreen to hear it. He told me afterwards that he loved to be in these two houses from which he came last, to wit, at the gate, and that of the Interpreter; but that he durst not be so bold as to ask.

§ When we went from the house Beautiful down the hill into the the valley of Humiliation, he went down as well as ever: I saw a man in my life, for he cared not how mean he was, so he might be happy at last. Yea, I do think there was a kind of sympathy betwixt the valley and him: for I never saw him better in all his pilgrimage than he was in that valley.

Here he would lay down, embrace the ground, and kiss the very flowers that grew in this valley.

‡ But when he came to the entrance of the valley of the Shadow of Death, I thought I should have lost my man; not for that he had any inclination to go  
back.

*‡ He was frightened at the gibbet but comforted at the Cross.—§ Dismay'd at the house Beautiful.—‡ He went down into and was very pleasant in the Valley of Humiliation.*

back, that he always abhorred, but he was ready to die for fear. O! the hobgoblins will † have me, the hobgoblins will have me, cried he; and I could not bear him out on't. He made such a noise, and such an outcry here, that had they but heard him, 'twas enough to encourage them to come and fall upon us.

But this I took very great notice of, that this valley was as quiet when we went through it, as ever I knew it before or since. I suppose those enemies there had now a special check from our Lord, and a command not to meddle until that Mr. Fearing was passed over it.

§ It would be too tedious to tell of all; we will therefore only mention a passage or two more: When he was come to Vanity-Fair, I thought ‡ he would have fought with all the men in the fair; I feared there we should have both been knocked in the head, so hot was he against fooleries. Upon the enchanted ground he was also very wakeful: But when he was come at the river, where was no bridge, there he was in a heavy case: Now how, he said, he would be

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† Much perplexed in the valley of the shadow of death. § His behaviour at Vanity-Fair.





Behold Warty-Fair, the Pilgrims there,  
Are chain'd and sto'd beside:  
Then so it was our LORD pass'd here,  
And on Mount Calvary dy'd.

downed for ever, and so never see that face with comfort, that he had come so many miles to behold.

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

HON. Then it seems he was safely in at last.

GREAT. Yes yes, I never had a doubt about him; he was a man of a choice spirit, only he was always kept very low, and that made his life so burdensome to himself, and so troublesome to others. Psa. lxxxvii. Rom. xiv. 21. 1 Cor. viii. 13. He was above many, tender of sin: he was so afraid of doing injuries to others, that he would often deny himself of that which was lawful because he would not offend.

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

GREAT. ¶ There are two sorts of reasons for it; one is, The wise God will have it so, some must pine, and some must weep: now Mr. Fearing was one that played upon the bass. He and his fellows found the sackbut, whose notes are more doleful than notes of other music are: though indeed, some say, the b. C. is the ground of music. And for my part, I care not for all that profession, that begins not in heaviness of mind. The first string that the musician usually touches, is the bass, when he intends to put all in tune; God also plays upon this string first, when he sets the soul in tune for himself. Only there was the imperfection of Mr. Fearing, he could play on no other music but this, till towards his latter end.

I make bold to talk thus metaphorically, for the ripping of the wits of young readers, and because in the book of the Revelations, the saved are compared to a company of musicians, that play upon their  
trumpets

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† His boldness at last. ¶ Reasons why good men are so much in the dark. Matt. xi. 16, 17, 18. Abuse about him.

trumpets and haaps, and sing their songs before the throne, Rev. viii. 2. chap. xiv. 2, 3.

HON. He was a very zealous man, as one may see by what relation you have given of him; difficulties, lions or Vanity-fair, he feared not at all; it was only sin, death & hell, that was to him a terror; because he had some doubts about his interest in that country.

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

CHR. † Then said Christiana, This relation of Mr. Feeding has done me good: I thought nobody had been like me; but I see there was some resemblance betwixt this good man and I, only we differ in two things: his troubles were so great, that they brake out, but mine I kept within: his also lyfard upon him, they made him that he could not knock at the houses provided for entertainment: but my troubles were always such, as made me knock the louder.

MER. § If I might as freely speak my mind, I will say, That something of him has also dwelt in me. For I have ever been more afraid of the lake, and the loss of a place in paradise, than I have been at the loss of other things. O! thought I, may I have the happiness to have a habitation there, 'tis enough, though I part with all the world to win it.

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

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

GREAT

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† Christiana's sentence. § Mercy's sentence. ¶ Matthew's sentence. ¶ James's sentence.

GREAT-HEART Well said, James, thou hast hit the mark: for the fear of God is the beginning of wisdom; and to be sure they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent him his farewell.

(Their farewell about him.)

Whilst, Master Fearing, thou didst fear

Thy God, and wast afraid

Of doing any thing, while here,

That would have thee betray'd.

And didst thou fear the lake and pit?

Would others do so too!

For, as for them that want thy wit,

They do themselves undo.

Now I saw, That they all went on in their talk. For after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his name was § Mr. Self-will. He pretended himself to be a pilgrim, said Mr. Honest; but I persuade myself, he never came in at the gate that stands at the head of the way.

GREAT. Had you ever any talk with him about it?

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

GREAT. Pray what principles did he hold? for I suppose you can tell.

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

GRE. How! if he had said, It is possible for the best to be guilty of the vices, as well as partake of the virtues of pilgrims, he could not much have been blamed, for indeed we are exempted from no vice absolutely, but on condition that we watch and strive. But this I perceive is not the thing; but if I understand you right  
your

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§ Of Mr. Self-Will. † Old Honest had talked with him. ¶ Self-Will's opinion.

your meaning is, that he was of that opinion, That it was allowable so to be.

HON. Ay, ay, so I mean, and so he believed. and practised.

GREAT. But what grounds has he for his so saying?

HON. Why, he said he had the scripture for his warrant.

GREAT. Pray, Mr. Honest, present us with a few particulars.

HON. So I will. He said, to have to do with other men's wives had been practised by David, God's beloved, and therefore he could do it. He said, to have more women than one was a thing that Solomon practised, and therefore he could do it. He said, that Sarah, and the godly midwives of Egypt lied, and so did Rahab, and therefore he could do it. He said, that the disciples went at the bidding of their master, and took away the owner's ass, and therefore he could do so too. He said, that Jacob got the inheritance of his father in a way of guile and dissimulation, and therefore he could do so too.

GREAT. Highly base, indeed. And are you sure he was of this opinion?

HON. I have heard him plead for it, bring scripture for it, bring arguments for it, &c.

GREAT. An opinion that is not fit to be with any allowance in the world.

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

GREAT. But what is more false than such a conclusion. For this is as much as to say. That because good men have heretofore sinned of infirmity, therefore he had allowance to do it of a presumptuous mind: Or if, because a child, by the blast of the wind, or for that it stumbled at a stone, fell down and defiled itself in the mire, therefore he might wittully lie down and wallow like a boar therein. Who could have thought that any one could have been so far blinded by the power of lust? But what is written must be true. They stumble at the word, being disobedient, whereunto they also were appointed.

His supposing that such may have the godly men's virtues who addict themselves to their vices, is also a delusion as strong as the other. It is just as if the dog should say, I have or may have, the qualities of the child, because I lick up its stinking excrements. To eat up the sin of God's people, is no sign of one that is possessed with their virtues: Nor can I believe that one that is of this opinion can at present have faith or love in him. But I know you have made some strong objections against him; prithee, what can he say for himself.

HON. Why, he says, to do this, by way of opinion, seems abundantly more honest than to do it, and yet hold contrary to it in opinion.

GREAT. A very wicked answer: For tho' to let loose the bridle of lusts, while our opinions are against such things, is bad; yet to sin, and plead a toleration so to do, is worse; the one stumbles beholders accidentally, the other leads them into a snare.

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

GREAT. You have said the truth, and it is to be lamented: But he that feareth the king of Paradise shall come out of them all.

CHR. There are strange opinions in the world. I know one that said, it was time enough to repent when we come to die.

GREAT. Such are not so in other matters:—That man would have been loth, might he have had a week to run twenty miles in his life, to have deferred that journey to the last hour of that week.

HON. You say right, and yet the generality of them that count themselves pilgrims indeed do thus:

I am, as you see, an old man, and have been a traveller in this road many a day, and I have taken notice of many things.

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

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

I have

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

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

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

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

§ Christiana then wished for an inn to refresh herself and her children, because they were weary.

Then said Mr. Honest, there is one a little before us, where a very honourable disciple, one Gaius dwells. So all concluded to turn thither, and the rather, because the old gentlemen gave him so good a report. So when they came to the door they went in, not knocking, for folks use not to knock at the door of an inn. Then they called to the master of the house, and he came to them; so they asked if they might be there that night.

|| GAIUS. Yes, gentlemen, if ye be true men, for my house is for none but pilgrims. Then was Christiana, Mercy, and the boys more glad for that the innkeeper was a lover of pilgrims: So they called for rooms, and they shewed them one for Christiana and her children, and Mercy, and another for Mr. Great-heart and the old gentleman.

GREAT. Then said Mr. Great-heart, good Gaius,  
What

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\* Fresh news of troubles. † Part I. § Great-heart's resolution. § Christiana wisheth for an inn, Romans 16, 23. They enter into Gaius's house. Gaius's entertains them and her.

What hast thou for supper, for these pilgrims have come far to day, and are weary.

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

**GREAT.** We will be content with what thou hast in the house, forasmuch as I have proved thee thou art never destitute of that which is convenient.

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

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

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

**GAIUS.** Then said Gaius, is this Christian's wife and these Christian's children, I knew your husband's father, also his father's father. Many have been good of this stock; their ancestors dwelt first at Antioch. Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men: They have above any that I know, showed themselves men of great virtue and courage for the Lord of the pilgrims, his ways, and them that loved him. I heard of many of your husband's relations that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband sprang, was knocked on the head with

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† Gaius's cook. ‡ Talk between Gaius and his guests. § Mark this.



stones. James, another of this generation, was slain with the edge of the sword. To say nothing of Paul and Peter men anciently of the family from whence your husband came: There was Ignatius, who was cast to the lions: Romanus, whose flesh was cut by pieces from his bones, and Polycarp that play'd the man in the fire. There was he that was hang'd up in a basket in the sun, for the wasps to eat; and he who they put into a sack, and cast him into the sea to be drowned. It would be utterly impossible to count up all of that family that have suffered injuries and death, for the love of a pilgrim's life. Nor can I but be glad to see thy husband has left behind four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

GREAT. Indeed, Sir, they are likely lads: they seem to chuse heartily their father's ways.

GAIUS. That is it that I said: wherefore Christian's family is like still to spread abroad upon the face of the earth; wherefore, let Christiana look out some damsels for her sons, to whom they may be betroth'd, &c. that the name of their father, and the house of his progenitors, may never be forgotten in the world.

HON. It is a great pity his family should fall and be extinct.

GAIUS. Fall it cannot, but be diminished it may: But let Christiana take my advice, and that's the way to uphold it.

‡ And, Christiana, said this innkeeper, I am glad to see thee and thy friend Mercy together, here a lovely couple: and may I advise, take Mercy into a nearer relation to thee: If she will, let her be given to † Matthew thy eldest son; It is the way to preserve posterity in the earth. So this match was concluded, and in process of time they were married; but more of that hereafter.

§ Gaius also proceeded and said, I will now speak on the behalf of women, to take away their reproach.

‡ Advice to Christiana about her boys. † Matthew and Mercy marry. ¶ Why women of old so much desired children, Gal. 4 Luke 2, chap. 8, 2, 3, chap. 7. 37. 50. John 11, 2. chap. 2, 3. Luke 23. 27.

For as death and the curse came into the world by a woman, so also did life and health: God sent forth his son, made of a woman: Yea, to shew how much those that came after did abhor the act of the mother, this sex in the Old Testament coveted children, if haply this or that woman might be the saviour of the world. I will say again, that when the saviour was come, women rejoiced in him, before either men or angels. I read not that ever man did give unto Christ so much as one groat; but women followed him & ministered to him of their substance. It was a woman that washed his feet with tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the cross; and women that followed him from the cross, and that sat by his sepulchre when he was buried: They were women that were first with him at his resurrection morn; and women that brought tidings first to his disciples that he was risen from the dead: Women, therefore, are highly favoured, and shew by these things that they are sharers with us in the grace of life.

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

Then said Matthew, the sight of this cloth, and of this fore-runner of the supper, begetteth in me a greater appetite to my food than I had before.

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

So supper came up, and first a heave-shoulder David lifted up his heart to God with, and with the heave-breast, where his heart lay, with that he used to lean upon his harp when he played. These two

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\* Supper ready † What is to be gathered from laying of the bread with the cloth and trenchers. Lev. 7. 32, 33. 34. chap. 10. 14. 15. Psa. 25. Heb. 13. 15. Deut. 32. 14. Judges 9. 13. Job 15. 5.

dishes were very fresh and good, and all eat heartily thereof.

The next thing they brought up was a bottle of wine as red as blood. So Gaius said to them, drink freely: this is the true juice of the vine, that makes glad the heart of God and man: So they drank and were merry.

‡ The next was a dish of milk well crumbled; but Gaius said, let the boys have that, that they may grow thereby.

‡ Then they brought up a dish of butter and honey. Then said Gaius, eat freely of this, for this is good to cheer up and strengthen your judgments and understandings: This was our Lord's dish when he was a child: Butter and honey he shall eat, that he may know how to refuse the evil, and receive the good.

† Then they brought them up a dish of apples, that were very good tasted fruit: Then said Matthew may we eat apples, since they were such by and with which the serpent beguiled our first mother?

Then said Gaius.

Apples were they with which we were beguiled,  
Yet sin, not apples, hath our souls defiled:  
Apples forbid, if eat corrupt the blood:  
To eat, such, when commanded, does us good.  
Drink of his flaggons then, thou church his dove.  
And eat his apples, who are ‖ sick of love.

Then said Matthew I made this scruple, because I a while since was sick with eating of fruit.

GAIUS Forbidden fruit will make you sick, but not what God hath tolerated.

While they were thus talking they were presented with another dish, and it was a \*dish of nuts. Then said some at the table, nuts spoil tender teeth, especially the teeth of the children; which when Gaius heard, he said,

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‡ A dish of milk, 1 Peter, 2, 3, 2. † A dish of butter and honey. 1 John 7, 15. ‡ A dish of apples.—‖ Song 6, 11. \* A dish of nuts.

Hard texts are nuts, I will not call them cheaters,  
 Whose shell do keep their kernels from the eaters ;  
 Open then the shells, and you shall have the meat ;  
 They here are brought for you to crack and eat.

Then they were very merry, and sat at the table a long time talking of many things ; then said the old gentleman, My good Landlord, while you are thus cracking your nuts, if you please, do you open to me this riddle.

### A Riddle put forth by old Honest.

A man there was, tho' some do count him mad,  
 The more he cast away the more he had.

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

### Gaius opens it.

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

§ Then said Joseph, I dare say, Sir, I did not think you could have found it out.

‡ Oh, said Gaius, I have been trained up in this way a great while ; nothing teacheth like experience ; I have learned of my Lord to be kind ; and have found by experience that I have gained thereby. There is that scattereth, yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty : there is that maketh himself poor, yet hath great riches.

Then Samuel whispered to Christiana, his mother, and said, mother, this is a very good man's house, let us stay here, a good while, and let my brother Matthew be married here to Mercy before we go any farther.

The which Gains the host over-hearing, said, with a very good will, my child.

¶ So they staid here a month, and Mercy was given Matthew to wife.

While they staid here, Mercy, as her custom was, would be making coats and garments to give the poor, by which she brought a very good report upon pilgrims.

† But to return again to our story: after supper the lads desired a bed for they were weary with travelling. Then Gains called to shew them their chamber, but said Mercy, I will have them to bed: So she had them to bed and they slept well, but the rest sat up all night, for Gains and they were suitable company, that they could not tell how to part: Then after much talk of their Lord, themselves, and their Journey, old Mr. Honest, he that put forth the riddle to Gains, began to nod; then said Great-heart. What Sir, you begin to be drowsy! come rub up, now here is a riddle for you. Then said Mr. Honest, Let us hear it.

Then said Mr. Great-Heart, (A Riddle.)

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

Ha! said Mr. Honest, it is a hard one, hard to expound, and harder to practise. But come, laud-lord and he, I will, if you please, leave my part to you, do you expound it, and I will hear what you say.

No, said Gains, it was put to you, and it is expected you shall answer it.

Then said the old gentleman, (The Riddle opened)

He first by grace must conquer'd be,  
That first would mortify;  
Who, that he lives, would convince me  
Unto himself must die.

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*Matthew and Mercy are married. The boys go to bed, and the rest sit up. Old Honest nods.*

It is right, said Gains : good doctrine and experience teach this : For first, untill grace displays itself, and overcomes the soul with his glory, it is altogether without heart to oppose sin ; besides, if sin is Satan's cords, by which the soul lies bound, how should it make resistance, before it is † loosed from that infirmity.

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

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

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

Besides, I have observed that old men have blessed themselves with this mistake\* ; namely taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed old men that are gracious are best able to give advice to them that are young, because they have seen most of the emptiness of things : But yet for an old and a young man to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally weakest.

¶ Thus, they sat talking till break of day. Now the family was up, Christiana bid her son James that he should read a chapter : so he read the 53d of Isaiah.—When he had done, Mr. Honest asked,

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† A question worth the minding. † A comparison,  
\* A mistake. † Another question.

why it was said, that the favour is said to come out of a dry land, and also that he had no form or comeliness in him.

**GREAT.** Then said Mr. Great-heart, to the first answer, because the church of the Jews, of which Christ came, had then almost lost all the sap and spirit of religion. To the second I say, the words are spoken in the persons of unbelievers; who, because they want the eye that can see into our prince's heart, therefore they judge of him by the meanness of his outside; just like those that know not that precious stones are covered over with an homely crust, who when they have found one, because they know not what they have found, cast it away again, as men do a common stone.

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

So they consented and went, Mr. Great-heart with his sword, helmet, and shield; and the rest with spears and staves.

When they came to the place where he was & they found him with one Feeble-mind in his hand whom his servants had brought unto him, having taken him in the way; now the giant was rasing him, with a purpose, after that, to pick his bones; for he was of the nature of the flesh-eaters.

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

**GREAT.** We want thee; for we are come to revenge the quarrels of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King's highway; wherefore come out of thy cave. So arming himself he came out, and to it they

*he found with one Feeble-mind in his hand.*

went, and fought for above an hour, and then stood still to take wind.

Then said the giant, why are you here on my ground?

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

Then they asked Mr. Feeble-mind how he fell into his hands?

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

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§ Feeble-mind rescued from the giant. ¶ Feeble-mind came to be a pilgrim. † These ¶ Mark this.



giant met with me, and bid me prepare for encounter, but alas! feeble one that I was, I had more need of a cordial: so he came up and took me: I conceived he should not kill me; also when he had gotten me into his den, since I went not with him willingly, I believed I should come out alive again; for I have heard, That not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards this matter, is, by the laws of providence, to die by the hands of the enemy. Robbed I looked to be, and robbed to be sure I am, but I am, as you see, escaped with life, for the which I thank my King as the author, and you as the means. Other bunts I also looked for, but this I have resolved upon, to wit to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that lov'd me, I am fixed; my way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind.

HON. They said old Mr. Heartst have you not some time ago been acquainted with one Mr. Fearing a pilgrim?

FEEB. Acquainted with him! yes; he came from the town of Stupidity, which lieth four degrees northward of the city of destruction, and as many off where I was born; yet we were well acquainted. ¶ For he was my uncle my father's brother, he and I have been much of a temper, he was a little shorter than I, but yet we were much of a complexion.

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

FEEB. Most have I'd to that have known us both; and besides, what I have read in him, I have to the miltion found in myself.

GAIUS \*‡ Come Sir, said good Gains, be of good cheer you are welcome to me and my house; and what thou hast a mind to, call for freely: and what

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¶ Mr. Fearing Mr. Feeble-Mind's uncle. † Feeble-Mind has some of Mr. Fearing's features, ‡ Gains comforts him.

thou wouldst have my servants to do for thee, they will do it with a ready mind.

¶ Then said Mr. Feeble-mind, this is an unexpected favour, and as the sun-shining out of a very dark cloud. Did Slay-good intend me this favour when he stopped me, and resolved to let me go no farther? did he intend that after he had rifled my pockets, I should go to Gaius mine host? Yet so it is.

‡ Now, just as Mr. Feeble-mind and Gaius were thus in talk, there came one running, and told, That about a mile and a half off, there was one Mr. Not-right, a pilgrim, struck dead upon the place where he was, with a thunderbolt.

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

What one would think, doth seek to slay out-right,  
Oft-times delivers from the saddest plight,

That very Providence whose faith is death,  
Doth oft-times to the lowly life bequeath:

I taken was, he did escape and flee;

Hands cross give death to him and life to me.

Now about this time, Matthew and Mercy were married: also Gaius gave his daughter Picebe to James, Matthew's brother, to wife; after which time, they yet staid about ten days at Gaius's house, spending their time, and the seasons, like as the pilgrims used to do.

¶ When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone, wherefore Mr. Great-heart called for a reckoning: but Gaius told him, That at his house it was not the custom of pilgrims to pay for their entertainment. He boarded them by the year, but he looked for his pay from

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¶ Notice to be taken of Providence. ‡ Tidings how one Not-right was slain by a thunder-bolt, and Feeble-Mind's comment upon him. ¶ The pilgrims prepare to go forward.

from † the good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him. Then said Mr. Great-heart to him,

GREAT. † Beloved, thou dost faithfully, whatsoever thou dost to the brethren, and to strangers, which have borne witness of thy charity before the church, whom if thou (yet) bring forward on their journey, after a godly sort thou shalt do well.

Then Gaius took his leave of them all and his children, and particularly of Mr. Feeble-mind. He also § gave him something to drink by the way.

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

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

GREAT. † But brother, said Mr. Great-heart, I have it in commission to comfort the feeble-minded, and to support the weak. You must needs go along with us: we

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† Luke x. 34. 35. How they greet one another at parting. † 3 John 5. 6. § Gaius's last kindness to Feeble-mind. ¶ Feeble-mind for going behind † His excuse for it. † Job xii. 5. † Great-Heart's commission.

we will wait for you, we'll lend you our help: we'll deny ourselves of some things both opinionative and practical, for your sake; we won't enter into doubtful disputation before you; we will be made all things to you, rather than you shall be left behind.

Now all this while they were at Gaus's door; and behold as they were thus in the heat of their discourse, Mr. Ready-to-halt came by, with his crutches in his hand, and he also was going on pilgrim-ge.

**FEEB.** Then said Mr. Feeble-mind to him, How comest thou hither? I was but now complaining that I had not a suitable companion. || but thou art come according to my wish. Welcome, welcome, good Mr. Ready-to-halt, I hope thou and I may be some help.

**KEA.** I shall be glad of thy company. || said the other; and good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.

**FEEB.** Nay, said he, though I thank thee for thy good-will, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

**KEA.** If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-mind.

Thus therefore they went on, Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble-mind, and Mr. Ready-to-halt came behind with his crutches.

**HON.** Then said Mr. Honest, Pray Sir, now we are upon the road tell us some profitable things of those that have gone on pilgrim-ge before us.

**GRE.** With a good will: ¶ I suppose you have heard how Christian of old did meet with Apollyon in the valley of Humiliation, and also what hard work he had to go through the valley of the shadow of death. Also I think you cannot but have heard how Faithful was put to it by madam Wanton, with Adam the first, with one Discontent and Shame; for as deceitful villains as a man can meet with upon the road.

HON. Yes, I believe I heard of all this: but indeed good Faithful was hardest put to it with Shame; he was an unwearied one.

GREAT. Ay, for as the pilgrim well said, He of all men had the wrong name.

HON. But pray, Sir where was it that Christian and Faithful met Talkative? That same was also a notable one.

GREAT. He was a confident fool, yet many follow his ways.

HON. He had like to have beguiled Faithful.

GREAT. Ay but Christian put him into a way quickly to find him out.

Thus they went on till they came at the place † where the Evangelist met with Christian and Faithful, and prophesied to them what should befall them at Vanity Fair.

GREAT-H. Then said their guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them what troubles they should meet with at Vanity Fair.

HON. S y you so! I dare say it was a hard chapter that they did read unto them.

GREAT. It was so, but † he gave them encouragement withal. But what do we talk of them? They were a couple of lion-like men; they had set their faces like flints. Do not you remember how undaunted they were when they stood before the judge?

HON. Well, Faithful bravely suffered.

GREAT. So he did, and as brave things came on't: † for Hopeful and some others, as the story relates it, was converted by his death.

HON. Well, pray go on: for you are well acquainted with things,

GREAT. Above all that Christian met with after he had passed through Vanity-Fair, By-ends was the arch one.

HON. By-ends, what was he?

GREAT. A very archtellow, a downright hypocrite; one that would be religious which way ever the world went; but so cunning, he would be sure never to lose or suffer for it. He had his mode of religion

for every fresh occasion, and his wife was as good at it as he. He would turn from opinion to opinion, yea, and plead for so doing too. But as far as I could learn, he came to an ill end with his by-ends; nor did I ever hear that any of his children were ever of any esteem with any that truly feared God.

¶ Now by this time they were come within sight of the town of Vanity, where Vanity-Fair is kept. So when they perceived that they were so near the town, they consulted with one another how they should pass through the town, and some said one thing and some another. At last Mr. Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town; now I am acquainted with one Mnaſon, a Cypruſian by nation, and an old diſciple, i. e. at whose house we may lodge. If you think good ſaid he, we will turn in there.

Content ſaid old Honelt; content, ſaid Chriſtiana; content, ſaid M. Feeble-mind; and ſo ſaid all. Now you muſt think it was even-tide by that they got to the outside of the town; but Mr. Great-heart knew the way to the old man's houſe. So thither they came, and he called at the door, and the old man within knew his tongue as ſoon as ever he heard it; ſo he opened, and † they all came in. Then ſaid Mnaſon, their hoſt. How far have ye come to day; So they ſaid, From the houſe of Gaius your friend. I promiſe you, ſaid he, you have gone a good ſtitch you may well be weary; ſit down. So they ſit down.

GREAT. Then ſaid their guide. Come, what cheer, good ſirs, I dare ſay you are welcome to my friend.

MNA. I alſo, ſaid Mr. Mnaſon, do bid you welcome; and whatever you want, do but ſay, and we will do what we can to get it for you.

HON. ¶ Our greet want, awhile ago, was harbour and good company, and now I hope we have both.

MNA. For harbour you ſee what it is; but for good company, that will appear in the trial.

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¶ They come within ſight of Vanity Fair, Pſalm 21. v. 1. † They enter into Mr. Mnaſon's to lodge —  
 ¶ They are glad of entertainment.

GREAT. Well, said Mr. Great-heart, will you have the pilgrims to their lodging?

MNA. I will, said Mr. Maaſon. So he had them to their reſpective places; and alſo ſhewed them a very fair dining-room, where they may be, and ſup together until time was come to go to reſt.

Now when they were ſet in their places, and were a little cheary after their journey, Mr. Houſt asked his landlord, if there were any ſtore of good people in the town?

MNA. We have a few, for indeed they are but few, when compared to thoſe on the other ſide.

HON. But how ſhall we do to ſee ſome of them? † for the ſight of good men to them that are going on pilgrimage, is like to the appearing of the moon and ſtars to them that are going on a journey.

MNA. Then Mr. Maaſon ſtamped with his foot, and his daughter Grace came up: ‡ ſo he ſaid unto her, Grace go you, tell my friends, Mr. Conſtite, Mr. Holyſman, Mr. Love ſaints, Mr. Dare-not-ſe, and Mr. Penitent, that I have a friend or too at my houſe, that have a mind to ſee them.

So Grace went to call them, and they came; and after ſalutation made, they ſat down together at the table.

Then ſaid Mr. Maaſon their landlord, My neighbours, I have as you ſee, a company of ſtrangers come to my houſe; they are pilgrims, they come from afar, and are going to Mount Zion. But who, quoth he, do you think this is? pointing his finger at Chriſtiana: 'tis Chriſtiana, the wife of Chriſtian, that famous pilgrim, who with Faithful his brother, was ſo ſhamefully handled in our town. At that they all were amazed, ſaying we little thought to ſee Chriſtiana when Grace came to call us, wherefore this is a very comfortable ſurprize. Then they asked her about her welfare, and if theſe young men were her huſband's ſons. And when ſhe had told them they were, they ſaid, The king whom you love and ſerve, make you a your father and bring you where he is in peace.

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† They deſire to ſee ſome of the good pilgrims in the town, ‡ Some ſent for.

HON. † Then Mr. Honest, (when they were all set down) asked Mr. Contrite and the rest, in what posture their town was in at present.

CON. You may be sure we are full of hurry in fair-time. ‡ It is hard keeping our hearts and spirits in good order, when we are in a cumber'd condition. He that lives in such a place as this, and that has to do with such as we have, has need of an Item, to caution him to take heed every moment of the day.

HON. But how are your neighbours now for quietness?

CON. || They are much more moderate now than formerly. You know how Christian and Faithful were used at our town: but of late, I say, they have been far more moderate. I think the blood of Faithful lyeth with load upon them till now; for since they burned him, they have been ashamed to burn any more: in those days we were afraid to walk the street: but now we can shew our heads. Then the name of a professor was odious: now, especially in some parts of our town, (for you know our town is very large) religion is counted honourable?

CON. Then said Mr. Contrite to them, Pray how fareth it with you in your pilgrimage? how stands the country affected towards you?

HON. It happens to us, as it happeneth to way-faring men; sometimes our way is clean, sometimes foul; sometimes up hill, sometimes down hill: we are seldom at a certainty: the wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already; and what are yet behind we know not, but for the most part we find it true, that has been talked of old, A GOOD MAN must suffer trouble.

CON. You talk of rubs, What rubs have you met withal?

HON. Nay, ask Mr. Great heart, our guide for he can give the best account of that.

GREAT. We have been beset three or four times already. First, Christiana and her children were beset

† Some talk betwixt Thought and Contrite. ‡ The fruit of watchfulness. || Persecution not so hot as Vanity-Fair as formerly.



with two ruffians that they feared would take away their lives. We were beset by giant Bloody-man, giant Maul, and giant Shy-good. Indeed we did rather beset the last than we ebset of him. And thus it was after we had been some time at the house of Gains, mine host, and of the whole church, we were minded, upon a time, to take our weapons with us, and so go see if we could light upon any of those that were enemies to pilgrims: (for we heard that there was an table one thereabouts.) Now Gains knew his haunt better than I, because he dwelt there about; so we looked and looked, till at last we discerned the mouth of his cave: then we were glad and plucked up our spirits. So we approached up to his den, and lo, when we came there he had dragged by mere force into his net, this poor man, Mr. Feeble-mind, and was about to bring him to his end. But when he saw us, supposing as we thought, he had another prey; he left the poor man in his house, and came out. So we fell to it full fore, and we lustily laid about him; but in conclusion, he was brought down to the ground, and his head cut off, and set up by the way side, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

FEEB. Then said Mr. Feeble-mind, I found true to my cost and comfort; to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-heart and his friends, with their weapons, approach so near for my deliverance.

HOLY. Then, † said Mr. Holy-man, there are two things that they have need to be possessed with that go on pilgrimage, courage and unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of pilgrimage.

LOVE. Then ‡ said M. Love-saint, I hope this caution is not needful among you. But truly there are many that go on the road that rather de-

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† Mr. Holy-man's speech, ‡ M. Love-saint's speech.

clare themselves strangers to pilgrimage, than strangers and pilgrims on the earth.

DARE-NOT. Then said ¶ Mr. Dare-not-lie, It is true they neither have the pilgrim's weed, nor the pilgrim's courage; they go not uprightly, but all awry with their feet; one shoe goeth inward, another outward, and their hosen out behind: here a rag and there a rent, to the disparagement of their Lord.

PENITENT § These things, said Mr. Penitent, they ought to be troubled for; nor are the pilgrims like to have that grace upon them and their *pilgrim's progress* as they desire, until the way is cleared of such spots and blemishes.

Thus they sat talking and spending their time, until supper was set upon the table; unto which they went and refreshed their weary bodies: so they went to rest. Now they staid in the fair a great while, at the house of Mr. Mbason, who in process of time gave his daughter Grace unto Samuel, Christiana's son, to wife, and his daughter Martha to Joseph.

The time as I said, that they lay here was long (for it was not now as in former times.) Wherefore the pilgrims grew acquainted with many of the good people of the town and did them what service they could. Mercy, as she was wont, laboured much for the poor: wherefore their bellies and backs blessed her, and she was there an ornament to her profession. And to say the truth of Grace, Phœbe, and Martha, they were all of a very good nature, and did much good in their places. They were also very fruitful; so that Christians, as it was said before, were like to live in the world.

‡ While they lay here there came a monster out of the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps. Now no man in the town durst so much as face this monster; but all men were afraid when they heard the voice of his coming.

The monster was like unto no one beast upon the earth: Its body was like a § dragon, and it had seven

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¶ Mr. Dare-not-lie's speech. ¶ Mr. Penitent's speech. ‡ A monster. § Rev. xiii. 3. His shape, and nature,

heads and ten horns. It made great havock of children, and yet it was governed by a woman. This monster propounded conditions to men; and such men as love their lives more than their souls accepted of those conditions.

Now Mr. Great-heart, together with those that came to visit the pilgrims at Mr. Mnsion's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this devouring serpent.

Then did Mr. Great-heart, Conscience, Holy-man, Dave-not-he, and Penitent with their weapons, go † forth to meet him. Now the monster at first was very rampant, and looked upon these enemies with great disdain; but they so belaboured him, being sturdy men at arms, that they made him make a retreat: So they came home to Mr. Mnsion's house again.

This therefore made Mr. Great-heart and his fellows of great fame in this town; so that many of the people that wanted their taste of things, yet had a reverend esteem and respect for them. Upon this account therefore it was that these pilgrims got not so much hurt here. True, there were some of the better sort could see no more than a mole, nor understand no more than a beast; these had no reverence for these men, nor took they notice of their valour and adventures.

Then they set forwards on their way, and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and departed.

They therefore that were of the pilgrims company went on, and Mr. Great-heart went before them; now the women and children being weakly, they were forced to go as they could bear; by this means Mr. Ready-to-halt and Mr. Feeble-mind had more to sympathise with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place § where Faithful was put to death; therefore they made a stand, and thanked Him that

had

had enabled them to bear his cross so well; and the rather, because they now found that they had a benefit by such a man's sufferings as his were.

Now they were come up with the hill Lucre, where the silver mine was which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished; where afore they considered that: But when they were come to the old monument that stood at the hill Lucre, to wit, to the Pillar of Salt, that stood also within view of Sodom, and its stinking lake they marvelled, and d Christian before, that men of knowlege and ripeness of wit as they were, should be so blind as to turn aside here, only they considered again, that nature is not affected with the harms that others have met with, especially if that thing upon which the look has an attracting virtue upon the foolish eye.

‡ I saw now that they went on till they came to the river that was on this side of the delectable mountains, to the river where the fine trees grow on both sides; and whose leaves, if taken inwardly, are good against fevers, where the meadows are green all the year long, and where they might lay down safely.

By this river side, in the meadow, there were cotes and folds for sheep, a house built for the nourishing and bringing up of those lambs, the babes of those women who go on pilgrimage: Also there was here one that was intrusted with them, who could have compassion, and that could gather these lambs with his arm, and could very easily carry them in his bosom, and that could gently lead those that are with young. Now to the care of this man Christina admonished her four daughters to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them be lacking in time to come. This man if any of them go astray, or be lost, he will bring them again; he will also bind up that which was broken, and will strengthen them that are sick. Here they never want meat, drink, and cloathing; here they will be kept from

‡ Part I. Psalme 23. † Hebrews 5. 2. IJa. 40. 11. Jeremiah 24. 4. Ex. 6. 11. 11, 12, 13, 14, 15, 16.

to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths, and that you know is a favour of no small account. Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit: not like that which Matthew eat of, that fell over the wall, out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth health where it is.

So they were content to commit their little ones to him; and that which also was an encouragement to them so to do, was, for that all this was to be at the charge of the King, and so was a hospital to young children and orphans.

Now they went on; and † when they were come to By-path meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by giant Despair, and put into Doubting-castle: they sat down and consulted what was best to be done; to wit, now they were so strong, and had got such a man as Mr. Great-heart for their conductor, whether they had not best to make an attempt upon the giant, demolish his castle, and if there are any pilgrims shut, to set them at liberty, before they went any further. So one said one thing, and another said to the contrary. One questioned if it was lawful to go upon consecrated ground; another said they might, provided their end was good: but Mr. Great-heart said, That that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of Faith: and I pray, with whom must I fight this good fight, if not with giant Despair? I will therefore attempt the taking away of his life, and the demolishing Doubting-castle. Then said he, who will go with me? Then said old Honest, I will; and so went we to assault Christiana's four sons, Mathew, Samuel, Joseph, and James, for they were young men and strong.

† There being come to By-path stile, have a man to have a pluck with Giant Despair. Part I. ch. xviii.

So then they left the women in the road, and with them Mr. Feeble-mind and Mr. Ready-to-halt, with his crutches to be their guard until they came back, for in that place the giant Despair dwelt so near, they keeping in the road, a little child might lead them.

So Mr. Great-heart, Old-honest, and the four young men, went to go to Doubting-castle, to look for giant Despair. When they came at the castle-gate they knocked for entrance with unusual noise. With that the old giant comes to the gate, and Diffidence his wife follows: then said he, Who, and what is he, that is so hardy, as after this manner to molest the giant Despair? Mr. Great-heart replied, It is I, Great-heart, one of the King's celestial country's conductors of pilgrims to their place, and I demand of thee that thou open thy gates for my entrance; prepare thyself also to fight, for I am come to take away thy head, and demolish Doubting-castle.

Now Despair, (being a giant) thought no man could overcome him; and again, thought he, † since heretofore I have made a conquest of angels, shall Great-heart make me afraid? So he harnessed himself, and went on: he had a cap of steel upon his head, a breast-plate of fire girded to him, and he came out in iron shoes, with a great club in his hand. Then these 6 men made up to him, and beset him behind and before: also when Diffidence the giant's wife came up to help him, old Mr. honest cut her head off at one blow. Then they fought for their lives, and giant Despair was beat down to the ground, ‡ but was very loth to die: he struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death, for he left him not till he had severed his head from his shoulders.

Then † they fell to demolishing Doubting-castle, and that you know with ease might be done, since giant Despair was dead. They were seven days in demolishing of that; and in it of pilgrims they found one Mr. Despondency, almost starved to death, and one Much-afraid's daughter; these two they saved alive. But it would have made you to wonder, to have seen the

† *Isa. II. 6.* ‡ *Despair has overcome angels.* † *Despair is loth to die.* † *Doubting-Castle demolished.*

dead bodies that lay here and there in the castle-yard, and how full of dead mens bones the dungeon was.

When Mr. Great-heart and his companions had performed this exploit, they took Mr. Despondency and his daughter Much-afraid, into their protection, for they were honest people, tho' they were prisoners in Doubting-castle, to that giant Despair—They therefore, I say, took with them the head of the giant, (for his body they had buried under a heap of stones) and down to the road, and to their companions they came, and shewed them what they had done. Now when Feeble-mind and Ready-to-halt saw that it was the head of giant Despair indeed, they were jocund and merry.\* Now Christiana, if need was, could play upon the viol, and her companion Mercy upon the lute: so, since they were so merry disposed, she played them a lesson, and Ready-to-halt would dance; so he took Despondency's daughter, Much-afraid, by the hand, and to dancing they went in the road: true, he could not dance without one crutch in his hand: but I promise you he footed it well; also the girl was to be commended, for she answered the music handsomely.

As for Mr. Despondency, the music was not much to him, he was for feeding rather than dancing, for that he was almost starved; so Christiana gave him some of her bottle of spirits for present relief, and then prepared him something to eat, and in a little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr. Great-heart took the head of the giant Despair, and set it upon a pole by the highway side, right over-against the pillar that Christian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

(A Monument of Deliverance.)

Then he writ under it upon a marble stone, these verses following:

¶ *They have Mr. D. and his daughter for Joy,*

This is the head of him whose name only,  
In former times, did pilgrims terrify,  
His castle's down, and Diffident his wife,  
Brave Mr. Great-heart hath bereft of life.  
Despondency, his daughter Much-afraid,  
Great-heart for them the man has also play'd.  
Who hereof doubts, if he'll but cast his eye  
Up hither, may his scruples satisfy.  
This head also, when doubting cripples dance,  
Doth shew from fears: they have deliverance.







When these men had thus bravely shewed themselves against doubting castle, and had slain the giant, they went forward, until they came to the delectable mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the shepherds there, who welcomed them as they had done Christian before unto the delectable mountains.

Now the shepherds seeing so great a train follow Mr. Great-heart (for with him they were well acquainted) they said unto him, Good Sir, you have got a good company here? pray where did you find all these?

[The Guide's Speech to the Shepherds]

First, here is Christiana and her train,  
Her sons, and her sons wives, who like the wain,  
Keep by the pole, and do by compass steer,  
From sin to grace, else they had not been here:  
Next here's old Honest come on pilgrimage,  
Ready to halt too, who, I dare engage,  
True-hearted is, and so is Feeble-mind,  
Who willing was not to be left behind;  
Despondency, good man, is coming after,  
And so also is much-afraid his daughter,  
May we have entertainment here, or must  
We farther go? Let's know whereon to trust!

Then said the shepherds, This is a comfortable company; ¶ you are welcome to us, for we have for the feeble as for the strong: our Prince has an eye to what is done to the least of these. Therefore infirmity must not be a block to our entertainment. So they had them to the palace doors, and then said unto them, Come in Mr. Feeblemind, come in Mr. Ready-to-halt, come in Mr. Despondency, and Mr. Much-afraid's daughter. These, Mr. Great-heart, said the shepherds to the guide, we call in by name, for that they are most subject to draw back; but as for you and the rest that are strong, we leave you to your wonted liberty. Then said Mr. Great-heart. This day I see that grace doth shine in your faces, and that you are my Lord's shepherds indeed; for that you have not pushed these diseased, neither side nor shoulder, but have rather strewed their way into the palace with flowers, as you should.

So the feeble and the weak went in, and Mr. Great-heart and the rest did follow. When they were all set down, the shepherds said to those of the weaker sort, What is it that you would have? For, said they, all things must be managed here to the supporting of the weak, as well as the warning of the unruly.

So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing; the which when they had received, they went to their rest, each one respectively into his proper place. When morning was come, because the mountains were high, the day clear, and because it was the custom of the shepherds to shew the pilgrims, before their departure, some rarities, therefore, after they were ready, and refreshed themselves, the shepherds took them out into the fields, and shewed them first what they had shewed to Christian before.

‡ Then they had them to some new places. The first was Mount Marvel, where they looked, and beheld a man at a distance, that rumbled the hills about with words. Then they asked the shepherds what that should mean: so they told them that was the son of one Mr. Great-grace, of whom you may read in the first part of the records of the Pilgrim's Progress: And he is set there to teach pilgrims to believe down, or tumble out of their ways what they should meet with by faith. Then said Mr. Great-heart, I know him, he is a man above many. Then they had them to another place called Mount Innocence, † and they saw a man clothed all in white; and two men, Prejudice and Ill-will continually casting dirt upon him. Now, behold the dirt, whatever they cast upon him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat.

Then said the pilgrims, What meaneth this? The shepherds answered, This man is named Godly-man, and his garment is to shew the innocency of his life. Now those that throw dirt at him, are such as hate well doing; but, as you see, it will not stick upon his cloaths; so it shall be with him that lives innocently in the world. Whoever they be that would make such dirty, they labour all in vain; for God by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day.

§ Then they took them and had them to Mount Cha-

† Part I. ‡ Mount Marvel, Mark 11. 23. 24. Mount Innocence, § The work of one Fool and Waste Wit.

ry, where they shewed them a man that had a bundle of cloth lying before him, out of which he cut garments for the poor that stood about him; yet his bundle or roll of cloth was never the less.

Then said they, What should this be? This is, said the shepherds, to shew you, that he that has a heart to give of his labour to the poor shall never want where-withal. He that watereth shall be watered himself: And the cake that the widow gave to the prophet, did not cause that she had ever the less in her barrel.

§ They had them also to the place where they had one Fool, and one Want-wit, washing an Ethiopian with intent to make him white; but the more they washed him the blacker he was. Then they asked the shepherds what they should mean? So they told them saying, Thus it is with the vile person: all means used to get such a good name, shall in conclusion, tend but to make him more abominable: Thus it was with the Pharisee, and so it shall be with all hypocrites.

Then said Mercy, the wife of Matthew, to Christiana, her Mother, I would, if it might be, † see the hole in the hill, or that commonly called the bye-way to hell: So her mother brake her mind to the shepherds. Then they went to the door, it was on the side of a hill, and they opened it, and bid Mercy hearken awhile: So she hearkened, and heard one saying, Cursed be my father for holding my feet back from the way of peace and life; and another said, O that I had been torn in pieces before I had, to save my life, lost my soul; and another said, If I were to live again, how would I deny myself rather than come to this place. Then there was as if the very earth groaned and quaked under the feet of this young woman for fear; so she looked white, and came away trembling, saying, blessed be he and she that is delivered from this place.

¶ Now when the shepherds had shewn them all things, then they had them back to the palace, and entertained them with what the house would afford; but Mercy being a young and breeding woman, longed for something that she saw there, but was ashamed

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‡ Part I. Mercy has a mind to see the hole in the hill.  
§ Mercy longeth, and for what.

to ask. Her mother-in-law then asked her what she ailed, for she looked as one not well; if thou wantest aught I will communicate thy wants to the shepherds, and they will not deny thee: 'tis yonder glass, said Mercy, I crave, but I am ashamed that these men should know that I longed. Nay, my daughter, said she, it is no shame, but a virtue to long for such a thing as that; so Mercy said, Then mother ask the shepherds if they are willing to sell it.

§ Now the glass was one of a thousand: It would present a man, one way with his own features exactly, and turn it but another way, and it would shew one the very face and similitude of the prince of pilgrims himself. Yes, I have talked with them that can tell, and they have said, that they have seen the very crown of thorns upon his head by looking into that glass, they have therein also seen the holes in his hands, his feet, and his side. Yea, such an excellency is there in that glass, that it will shew him to one, where they have a mind to see him, whether living or dead; whether in earth or in heaven: whether in a state of Humiliation or in his Exaltation; whether coming to suffer or coming to reign.

¶ Christiana therefore went to the shepherds apart, now the names of the shepherds were Knowledge, Experience, Watchful, and Sincere, and said unto them, There is one of my daughters, a breeding woman, that I think doth long for something she hath seen in this house and she thinks she shall miscarry if she should be denied.

EXPE. ¶ Call her: So they called her, and said unto her, Mercy, What is that thing thou wouldst have? Then she blushed and said, The great glass that hangs up in the dining-room: so Sincere ran and fetched it, and with a joyful content, it was given her -- Then she bowed her head, and gave thanks, and said, By this I know I have found favour in your eyes.

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they had joined with Mr. Great-heart in the destroying of giant Despair, and

¶ It was the word of God, James i. 33 2 Corinthians, vii. 12 2 Corinthian, iii. 13 † Peter 2, ‡ She doth not see her longing

Doubting-castle.

† About Christiana's neck the shepherds put a bracelet, and so they did about the necks of her four daughters; also, they put ear-rings in their ears, and jewels on their foreheads.

When they were minded to go hence, they let them go in peace, but gave not to them || those certain cautions which before were given to Christian and his Companion. The reason was, for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonable; to wit, even when the danger was nigh the approaching.

‡ What cautions Christian and his companion had received of the shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore, here was the advantage that this company had over the other.

From hence they went on singing, and they said,

Behold, how fitly are the tables set,

For their relief that pilgrims are become!

And how they us receive without one let,

That make the other life the mark and home!

What novelties they have, to us they give,

That we, tho' pilgrims joyful lives may live.

They do upon us too such things bestow,

That shew we pilgrims are, where'er we go.

When they were gone from the shepherds, they quickly came to the place where § Christian met with one Turn-away, that dwelt in the town of Apollacy. Wherefore of him Mr. Great-heart, their guide, did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to say concerning this man, he would hearken to no counsel, but once a falling, persuasion could not stop him.

When he came to the place where the cross and se-

† *How the shepherds adorned the pilgrims.* ‡ *Part 5.*  
§ *Part 5.*

pulchre was, he did meet with one that bid him lock there; but he knashed with his teeth, and stamped, and said, He was resolved to go back to his own tower. Before he came to the gate, he met with Evangelist, who offered to lay hands on him, to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped out of his hand.

Then they went on, and just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all bloody. Then said M. Great heart, What art thou? The man made answer, saying, I am one whose name is Valiant-for-truth. I am a pilgrim, and am going to the celestial city, Now, as I was in my way, there were three men that did beset me, and propounded unto me these three things: 1. Whether I would become one of them? 2. Or go back from whence I came? 3. Or die upon the place? To the first I answered, I had been a true man a long season, and therefore it could not be expected that I now should cast in my lot among thieves. Then they demanded what I would say to the second? So I told them the place from whence I came, had I not found incommodity there, I had not forsaken it at all; but finding it altogether unprofitable to me, I forsook it for this way. They asked what I said to the third; And I told them, my life cost me more dear far, than that I should lightly give it away. Besides, you have nothing to do thus to put things to my choice; wherefore at your peril be it, if you meddle. Then these three, to wit, Wild-head, Inconsiderate, and Pragmatic, drew upon me, and I also drew upon them.

GREAT. But here was great odds, three against one.

VAL. True; but little or more are nothing to him that has the truth on his side: Though an host should encamp against me, I and one, my heart shall not fear: Though war shall rise against me, in this will I be confident. Besides, said he, I have read in some records, that

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† One Valiant-for-Truth leset with thieves.—†, Prov. 12, 11, 13, 14.

that one man has fought an army : and how many did Sampson slay with the jaw-bone of an ass.

GREAT. Then said the guide, Why did you not cry out, that some might have come in for your succour ?

VAL. So I did to my King, who I knew could hear me, and afford invifible help, and that was enough for me.

GREAT. Then said Great-heart to Mr. Valiant-for-tenth, Thou haft worthily behaved thyself ; let me fee thy fword : fo he fhewed it him.

When he had taken it in his hand, and looked thereon awhile, he faid, Ha ! it is a right Jerufalem blade.

VAL. It is fo. Let a man have one of thefe blades, with a hand to wield it, and fkill to ufe it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on.—Its edge will never blunt. It will cut flefh and bones, and foul and fpirit and all.

GREAT. But you fought a great while, I wonder you was not weary.

VAL. I fought till my fword almoft cleaved to my hand, and then they were joined together as if a fword grew out of my arm : and when the blood run thro' my fingers, then I fought with the greateft courage.

GREAT. Thou haft done well, and thou haft reifted unto blood, ftiving againft fin : thou fhalt abide by us, come in, and go out with us, for we are thy companions.

Then they took him and washed his wounds, and gave him of what they had to refrefh him ; and fo they went together. Now as they went on, becaufe Mr. Great-heart was delighted with him (for he loved one greatly that he found to be a man of his hands) and becaufe there were in company them that were feeble and weak ; therefore he questioned with him about many things ; as firft, what countryman he was ?

VAL. I am of Dark-land, for there I was born, and there my father and mother are ftill.

GREAT. Dark-land ! faith the guide, doth not that lie on the fame coaft with the city of Deftitution ?

VAL. Yes, it doth. Now, that which caufed me to come on pilgrimage was this : We had one Mr. Tell true came into our parts ; and he told it about  
what



what Christian had done, that went from the city of Destruction; namely how he had forsaken his wife and children, and had betaken him to a pilgrim's life: It was also confidently reported how he had killed a serpent, that did come out to resist him in his journey; and how he got thro' to whither he intended. It was also told what welcome he had to all his Lord's lodgings, especially when he came to the gates of the celestial city; for there said the man, he was received with the sound of trumpets by a company of shining ones. He told it also how the bells in the city did ring for joy at his reception, and what golden garments he was cloathed with; with many other things, that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels, that my heart fell into a burning heat to be gone after him; nor could father or mother stay me; so I got from them, and am come thus far on my journey.

GREAT. You came in at the gate, Did you not?

VAL. Yes, for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.

GREAT. Look you said the guide to Christiana, the pilgrimage of your husband, and what he has gotten thereby is spread abroad from far and near.

VAL. Why, is this Christian's wife?

GREAT. Yes, that it is; and these are also his four children.

VAL. What? and going on pilgrimage too;

GREAT. Yes, verily, they are following after.

VAL. It glads me at the heart. Good man! how joyful will he be, when he shall see them that would not go with him, to enter after him at the gate into the celestial city.

GREAT. Without doubt it will be a comfort to him, for next to the joy of seeing himself there, it will be a great joy to meet there his wife and children.

VAL. But how you are upon that, pray let me hear your opinion about it: Some make a question whether we shall know one another when we are there.

GREAT. Do you think they shall know themselves then, or that they shall reject to see themselves in that bliss; and if they think they shall know and do these

these, why not know others, and rejoice in their welfare also.

Again, since relations are our second self, though that state will be dissolved, yet may not it be rationally concluded, that we shall be more glad to see them there, than to see them wanting.

VAL. Well, I perceive whereabouts you are to this. Have you any more things to ask me about my beginning to come on pilgrimage?

GREAT. Yes; was your father and mother willing you should become a pilgrim?

VAL. Oh, no; they used all means imaginable to persuade me to stay at home.

GREAT. What could they say against it;

VAL. They said it was an idle life; and if I myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.

GREAT. And what did they say else.

VAL. Why they told me it was a dangerous way, yea, the most dangerous way in the world, said they is that which pilgrims go.

GREAT. Did they shew you wherein this way is so dangerous?

VAL. Yes, and that in many particulars.

GREAT. Name some of them.

VAL. They told me of the slough of Despond, where Christian was well nigh smothered. They told me that there were archers standing ready in Beelzebub castle, to shoot them who should knock at the wicket-gate for entrance. They told me also of the wood and dark mountains: of the hill Difficulty: of the lions; and also of the three giants, Bloody-man, Maul, and Slay good. They said moreover, that there was a foul fiend that haunted the valley of humiliation, and that Christian was by him almost bereft of life; Also that you must go over the valley of the *Shadow of Death*, where the hobgoblins are, where the light is darkness, where the way is full of snares, traps, and gins. They told me of giant Despair of Doubting-castle, and of the ruin the pilgrims met with there. Farther they said, I must go over the enchanted ground which was dangerous; And after all this, I should find a river, over which there is no bridge:

GREAT.

and that this river did lie betwixt me and the celestial country.

GREAT. And was this all?

VAL. No: They also told me that this way was full of deceivers, and of persons that lie in wait there to turn goodmen out of their path.

GREAT. But how did they make out that?

VAL. They told me that Mr. Worldly Wiseman doth lie in wait to deceive: they also told me, that there was Formality and Hypocrisy continually on the road; They said also that By-ends, Talkative, or Demas would go near to gather me up, that the Flatterer would catch me in his net; or that, with green-headed Ignorance, I would soon presume to go on to the gate from whence he was sent back to the hole that is on the side of the hill and made to go the bye-way to hell.

GREAT. I promise you this was enough to discourage thee, but did they not here make an end?

VAL. No stay, They told me also of many that tried that way of old, and had gone a great way therein, to see if they could find something of the glory then that so many had so much talked of from time to time, and how that they came back again, and despoiled themselves for setting out of doors in *that* path to the celestial country.

And they named several that did so, as Obstinate and pharise, Mistrust and Timorous, Turn-away, and old Atherit, with several more, who they said, had some of them gone far to see what they could find, but not one of them found so much advantage by going as amounted to the weight of a feather.

VAL. Yes they told me of one Mr. Fearing who was a pilgrim; and how he found his way so solitary, that he never had a comfortable hour therein: Also that Mr. Despondency had like to have been starved therein; yea and also, (which I had almost forgot) Christian himself, about whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the black river, and never yet went a foot farther, however it was smothered up.

GREAT. And did none of these things discourage you?

VAL.

VAL. No, they seemed as so many nothings to me.

GREAT-HEART. How came that about?

VAL. § Why, I still believed what Mr. Tell-true had said, and that carried me beyond them all.

GREAT-HEART. Then this was your victory, even your faith.

VAL. It was so; I believed, and therefore came out, got into the way, fought all that beset themselves against me, and, by believing am come to this place.

Who would true valour see,  
Let him come hither;  
One here will constant be,  
Come wind, come weather.

There's no discouragement  
Shall make him once relent,  
His first avow'd intent,  
To be a pilgrim.

Who so beset him round  
With dismal stories,  
Do but themselves confound,  
His strength the more is.

No lion can him fright;  
He'll with a giant fight,  
But he will have a right  
To be a pilgrim.

Hobgoblin, nor foul fiend,  
Can daunt his spirit:  
He knows he at the end  
Shall life inherit.

Then fancies fly away,  
He'll not fear what men say,  
He'll labour night and day  
To be a pilgrim.

† By this time they were got to the enchanted ground, where the air naturally tended to make one drowsy; that place was all grown over with briars and thorns, excepting here and there was an enchanting arbour,

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§ How he got over the stumbling blocks. † An arbour on the enchanted ground.

upon which if a man sits, or in which if a man sleeps, 'tis a question, say some, whether ever he shall rise or wake again in this world.—Over this forest therefore they went, one and another, and Mr. Great-heart went before, for he was their guide, and Mr. Valiant le came behind, being rear guard, for fear peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear and do mischief. They went on here, each man with his sword drawn in his hand, for they knew it was a dangerous place: Also they cheered up one another as well as they could: Feeble-minded Mr. Great-heart commanded should come up after him; Mr. Despondency was under the eye of Mr. Valiant-for-truth.

They had not gone far, but a great mist and darkness fell upon them all; so that they scarcely, for a great while could see each other; wherefore they were forced for some time, to feel one another by words, for they walked not by sight.

But any one must think that here was but sorry going for the best of them all; but how much worse for the women and children, who both of feet and heart were but tender: Yet so it was, that thro' the encouraging words of him that led up the front and of him that brought up the rear, they made a pretty good shift to wag along.

The way was also here very wearisome, thro' dirt and slabbness. Nor was there on all this ground so much as one inn or victualling-house, wherein to refresh the weaker sort. Here therefore was grunting and puffing and sighing: while one stumbles over a bush, another sticks fast in the dirt; and the children, some of them, lost their shoes in the mire: while one cries out I am down, and another, Ho, where are you? and a third, The bushes have got such fast hold on me, I think I cannot get away from them.

Then they came at an arbour, warm and promising much refreshment to the pilgrims: for it was finely wrought above-head, beautified with greens, furnished with benches and fittles. It had in it a soft couch where the weary might lean. This, you must think, all things considered, was tempting; for the pilgrims soon began to be foiled with the badness of the way; but there

was not one of them that made so much as a motion to stop there. Yea for aught I could perceive, they continually gave so good heed of the advice of their guide, and he did so faithfully tell them of dangers, and their nature when they were at them, that usually when they were nearest them, they did most pluck up their spirits, and hearten one another to deny the flesh. This arbour was called the Slothful's Friend, on purpose to allure, if it might be, some of the pilgrims there to take up their rest, when weary.

I saw then in my dream that they went on this their solitary ground, till they came to a place at which a man may lose his way. † Now, tho' when it was light, their guide could well enough tell how to miss those perplexing ways that lead wrong, yet in the dark he was at a stand; † but he had in his pocket a map of all ways leading to or from the celestial city; wherefore he struck a light, (for he never goes also without his tinder-box) and takes a view of his book or map, which bids him be careful in that place, to turn to the right hand. And had he not been here careful to look in his map, they had, in all probability been smothered in the mud; for just a little before them, and that at the end of the cleanest way too, was a pit none knows how deep, full of nothing but muds there made on purpose to destroy the pilgrims in.

Then thought I with myself, who, that goeth on pilgrimage, but would have ¶ one of these maps about him, that he may look when he is in a stand, which is the way he must take.

Then they went on in this enchanted ground, till they came to where there was \*another arbour, and it was built by the highway-side. And in that arbour there lay two men, Heedless and Too-bold. These two went thus far on pilgrimage; but here being wearied with their journey, sat down to rest them, and so fell fast asleep. When the pilgrims saw them, they stood still, and shook their heads; for they knew that the sleepers were in a pitiable case. Then they consulted what to do, whether to go on, and leave  
them

† The way is difficult to find. † The guide has a map of all ways leading to or from the city. ¶ God's book.  
‡ An arbour and two asleep in it.

them in their sleep, or step to them, and try to wake them. So they concluded to go to them, and awake them, that is, if they could, but with this caution, namely, to take heed themselves did not sit down nor embrace the offered benefit of that harbour.

† So they went in, and spake to the men, and called each by his name, (for the guide it seems did know them) but there was no voice nor answer. Then the guide did shake them, and what he could to disturb them. Then said one of them, I will pay you when I take my money. At which the guide shook his head. I will fight as long as I can hold my sword in my hand, said the other. At that one of the children laughed.

Then said Christiana, what is the meaning of this? ¶ The guide said they talk in their sleep, if you strike them, beat them, or whatever you do to them, they will answer you after this fashion; or, as one of them said in old time when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship; When I awake, I will see it again. You know when they talk in their sleep they say any thing, but their words are ungoverned either by faith or reason. There is an incoherency in their words now, as there was before betwixt their going on pilgrimage, and sitting down here. This then is the mischief of it, why heedless ones go on pilgrimage. Twenty to one but they are served thus. For this enchanted ground is one of the best refuges that the enemy to pilgrims has; wherefore it is as you see, placed at the end of the way, and so it standeth against us with the more advantage. For when thinks the enemy, will these fools be so desirous to sit down as when they are weary? and when so like to be weary as when almost at their journey's end? Therefore it is I say, that the enchanted ground is placed so near the land of Beulah, and so near the end of their race. Wherefore, let pilgrims look to themselves, lest it happen to them, as it has done to these, that, as you see, are fallen asleep, and none can awake them.

Then the pilgrims desired with trembling to go forward, only they prayed their guide to strike a † light, that

† The pilgrims try to awake them. ‡ Their endeavours fruitless. † The light of the world.

that they might go the rest of the way by the help of the light of a lanthorn. So he struck a light, and they went by the help of that through the rest of their way, tho' the darkness was very great.

But the children began to be sorely weary, and cried unto him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little farther, a wind arose, that drove away the fog, so the air became more clear.

Yet they were not off (by much) of the enchanted ground, only now they could see one another better, and the way wherein they should walk.

Now when they were almost at the end of this ground, they perceived that a little before them was a solemn noise, of one that was much concerned. So they went on and looked before them; and behold they saw, as they thought ¶ a man upon his knees, with hands and eyes lit up, and speaking, as they thought, earnestly to one that was above: they drew nigh but could not tell what he said: so they went very softly till he had done. Then when he had done he got up, and began to run towards the celestial city.—Then Mr. Great-heart called after him, saying, Soho, friend, let us have your company, if you go, as I suppose, to the celestial city. So the man stopped, and they came up to him. But soon as Mr. Honest saw him, he said, I know this man. Then said Mr. Valiant-for-Truth, Prithce, who is it? 'Tis one, said he, that comes from whereabouts, I dwell, his name is Standfast; he is certainly a right good pilgrim.

So they came up to one another, † and presently Standfast said to old Honest, Ho, father Honest, are you there? Ay, said he, that I am, as sure as you are there. Right glad am I, said Mr. Standfast, that I have found you on this road. And as glad am I, said the other, that I espied you on your knees.—Then Mr. Standfast blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think, said Standfast! Think! said old Honest; what should I think?

¶ Mr. Standfast. † True Pilgrims must have some talk together.



think? I thought we had an honest man upon the road, therefore should have his company by and by. If you thought not amiss, how happy am I! but if I be not as I should, 'tis I alone must bear it. That's true said the other; but your fear further confirms me, that things are right betwixt the Prince of pilgrims and your soul; for, said he, *Blessed is the man that feareth always.*

VAL. Well; but brother, I pray thee tell us, What was it that was the cause of thy being upon thy knees even now? was it for some obligations laid by special mercies upon thee? or how?

STA. Why, we are, as you see, upon the enchanted ground; and as I was coming along, I was musing with myself what a dangerous nature the road to this place was, and how many that had come even thus far on pilgrimage, had here been tript, and destroyed. I thought also of the manner of death with which this people destroy men. Those that die here, die of no violent distemper: the death which such die, is not grievous to them. For he that goes away in a sleep, begins that journey with desire and pleasure: yea, such acquiesce in the will of that disease.

HON. But did you see the two men asleep in the arbour?

STA. Aye, aye, I saw Heedless and Too-ho'd there; and for aught I know, that there they will be until they rot: But let me go on with my tale: As I was thus musing, there was one in pleasant Attire, but Old, who presented herself unto me, and offer'd me three things, to wit, her Body, her Purse, and her Bed. Now truly, I was both weary and sleepy: I and as poor as an owlet, and that perhaps the Witch knew. Well I repulsed her once or twice, but she put by my repulses, and smiled. Then I began to be angry, but she regarded it not. Then she made offers again, and said, If I would be ruled by her, she would make me great and happy. For, said she, I am the Mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madam Bubble. This set me farther from her, but she that followed me with her inticement. Then I betook me, as you see, to my knees, and with Hands lifted up, and crying I prayed to him that said he would help me,

me, So just as you came up the gentlewoman went her way. Then I continued to give thanks for this great deliverance, for I verily believe she intended no good, but thought rather to make a stop of me in my journey.

HON. Without doubt her designs were bad. But stay, now you talk of her, methinks I have seen her, or have heard some story of her.

STA. Perhaps you have done both.

HON. Madam Bubble! Is she not a tall comely dame, somewhat of a swarthy complexion!

STA. Right, you hit it, she is such such a one.

HON. Doth she not speak very smoothly, and give you a smile at the end of every sentence?

STA. You fall right again upon it, for these are her very actions.

HON. Doth she not wear a green purse by her side, and is not her hands often in it, fingering her money as if it were her heart's delight!

STA. 'Tis just so, had you stood by all the while, you could not more amply have set her forth before me, and have better described her features.

HON. Then he that drew her picture was a good Limner, and he that wrote of her said true.

GREAT. This woman is a witch; and it is by virtue of her forceries, that † this ground is enchanted: whoever doth lay his head down in her lap had as good lay it down upon that block over which the ax doth hang, and whoever lays his eyes upon her beauty, is counted the enemy of God. This is she that maintained in their splendor all that are the enemies of pilgrims. Yea, this is she that hath brought many a one off of a pilgrim's life. She is a great gossip; she is always, both she and her daughters, at one pilgrim's heels or another commending the excellencies of this life. She is a bold and impudent slut: she will talk with any man. She always laughs poor pilgrims to scorn, but highly commends the rich; if there be one cunning to get money, she will speak well of him from house to house. She loveth banquetting and feasting mighty well: she is always at one fall table or another.

† The world. † James 4, 4. † 2 John 2 15.

another. She has given it out at some places that she is a goddess, and therefore some do worship her. She has her time and open places of cheating: and she will say, and avow it, That none can shew a good comparable to hers. She promiseth to dwell with childrens children, if they would but love and make much of her. She will cast out of her purse of gold, like dust, in some places, and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise crowns and kingdoms, if they will but take her advice; yet many hath she brought to the halter, and ten times more to hell.

STAND. O! what a mercy is it that I did resist her! for, whither might she have drawn me?

|| GREAT. Whither! nay, none but God knows. But in general to be sure she would have drawn thee into many foolish and hurtful lusts, which drown men in destruction and perdition.

'Twas she that set Absalom against his father, and Jeroboam against his master. 'Twas she that persuaded Judas to sell his lord? and prevailed with Demas to forsake the godly pilgrim's life. None can tell of the mischief that she doth: she makes variance betwixt Rulers and Subject; betwixt parents and children, betwixt neighbour and neighbour? betwixt a man and his wife, between a man and himself, and betwixt the flesh and the spirit.

Wherefore, good Mr. Standfast, be as your name is; and when you have done all, stand.

At this discourse there was, among the pilgrims, a mixture of joy and trembling; but at length they broke out and sang.

What danger is the pilgrim in?  
 How many are his foes;  
 How many ways there are to sin  
 No living mortal knows.  
 Some in the ditch spoil'd are, yea can  
 Lie tumbling in the mire;  
 Some, though they shun the frying pan,  
 Do leap into the fire.

After this I beheld until they were come to the land

of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves to rest. And because this country was common for pilgrims, and the orchards and vineyards in it belonged to the king of the celestial country, therefore they were licensed to make bold with any of his things: But a little while soon refreshed them here; for the bells so did ring, and the trumpets continually sounding so melodiously, that they could not sleep, and yet they received as much refreshment as if they slept ever so soundly. Here also all the noise of them that walked the streets, was *More pilgrims are come to town.* And another would answer, saying, *And so many went over the water, and were let in at the golden gates to-day.*—They would cry again, *there is now a legion of shining ones just come to town, by which we know that there are more pilgrims on the road; for here they come to wait for them, and to comfort them after their sorrow.* Then the pilgrims got up and walked to and fro; but how were their eyes now filled with celestial visions! In this land they heard nothing, saw nothing, felt nothing, smelled nothing, tasted nothing, that was offensive to the stomach or mind, only when they tasted the water of the river over which they were to go, they thought that it tasted a little bitterish to the palate, but it proved sweet when it was down.

‡ In this place there was a record kept of the names of them that had been pilgrims of o'd, and a history of the famous acts that they had done.—It has here also been much discoursed, how || the river to some has its flowings, and what ebbings it had while others have gone o'er.

In this place the children of the town would go into the King's gardens, and gather nosegays for the pilgrims, and bring them to them with affection.—Here also grew camphire and spikenard, sassafras, calamus, and cinnamon, with all the trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims chambers were perfumed while they were here; and with these were their bodies a-

‡ Part I. *Death bitter to the flesh but sweet to the soul.*  
 ¶ *Death hath its ebbings and flowings like the tide.*

nointed, to prepare them to go over the river, when the time appointed was come.

Now while they lay here, and waited for the good hour, there was a noise in the town, that there was † a post come from the celestial city with matters of great importance to one Christiana, the wife of Christian the pilgrim. So enquiry was made for her, and the house was found where she was, so the post presented her a letter, the contents were. \* *Hail, good woman, I bring thee tidings, That the Master calleth for thee, and expecteth that thou shouldst stand in his presence, in clothes of immortality, within these ten day.*

When he had read this letter to her, he gave her therewith a true token that he was a true messenger, and he was come to bid her make haste to be gone. The token was this, \* An arrow shapened with love, let easily into her heart, which by degrees wrought so effectually with her, that, at the time appointed, she must be gone.

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-Heart her guide, and † told him how matters were. So he told her, he was heartily glad of the news, and could have been glad, had the post come for him. Then she bid him give advice how all things should be prepared for her journey.

So he told her, saying, Thus and thus it must be, and we that survive, will accompany you to the river side.

Then she called for her children, and gave them her blessing, and told them § that she had read with comfort, the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly she bequeathed to the poor that little she had: and commanded her sons and daughters to be ready against the messenger should come for them.

When she had spoken these words to her guide, and to her children, she called for Mr. Valiant-for-truth, and

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† A messenger of Death sent to Christiana. \* His message. \* How welcome death is to those that are willing to die. † Her speech to her guide, § To her children.

and † said unto him, Sir, you have in all places shewed yourself true-hearted; be faithful unto death, and my King will give you a crown of glory. I would also entreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them. For my daughters, my sons wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But † she gave Mr. Standfast a ring.

Then she called for old Mr. Honest, and ‖ said of him, Behold an Israelite indeed, in whom is no guile. Then said he, I wish you a fair day, when you set out for Mount Sion, and shall be glad to see that you go over the river dry shod. But she answered, Come wet, come dry, I long to be gone; for however the weather is in my journey, I shall have time enough when I come there to sit down and rest me, and dry me.

Then came in that good man Mr. Ready-to-halt to see her. So, † she said to him, Thy travel hitherto has been with difficulty; but that will make thy rest the sweeter. But watch and be ready; for, at an hour when you think not, the messenger may come.

After him came Mr. Despondency, and his daughter Much-afraid; † to whom she said, You ought with thankfulness for ever, to remember your deliverance from the hand of giant Despair, and out of Doubting-castle. The effect of that mercy is, that you are brought with safety hither: Be yet watchful, and cast away fear; be sober, and hope to the end.

Then ‖ she said to Mr. Feeble-mind, Thou wast delivered from the mouth of giant Slaygood, that thou mightest live in the light of the living for ever, and see the King with comfort; only I advise thee to repent thee, of thy aptness to fear and doubt of his goodness, before he sends for thee; lest thou shouldst, when when he comes, be forced to stand before him for that fault with blushing.

Now ‖ the day drew on, that Christiana must be gone; so the road was full of people to see her set off on her

† To Mr. Valiant—† To Mr. Standfast—‖ To Mr. Honest—† To Mr. Ready-to-halt—† To Mr. Despondency, and his daughter—‖ To Mr. Feeble-mind—Her last day and manner of parting.

journey. But behold, all the banks beyond the river were full of horses and chariots, which were come down from above, to accompany her to the city gate. So she came forth and entered the river, with a beacon of farewell to those that followed her to the river side. The last words that she was heard to say were, I come Lord, to be with thee, and bless thee.

So her children and friends returned to their place, for that those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate, with all the ceremonies of joy that her husband Christian had entered before her.

At her departure the children wept; but Mr. Great-heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.

In process of time there came a post to the town again, and his business was with Mr. Ready-to-halt.

So he enquired him out, and said, † I am come from Him, whom thou hast loved and followed, tho' upon crutches; and my message is to tell thee that he expects thee at his table to sup with him in his kingdom, the next day after Easter: wherefore prepare thyself for thy journey,

Then he also gave him a token that he was a true messenger, saying I have broken the golden bowl, and loosed the silver cord.

After this Mr. Ready-to-halt called for his fellow pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. Valiant to make his will: And because he had nothing to bequeath to them that should survive him, but his crutches, and his good wishes, therefore he said: These crutches I bequeath to my son, that shall tread in my steps, with a hundred warm wishes that he may prove better than I have been.

Then he thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came to the brink of the river, he said Now I shall have no more need of these crutches, since you der

† *Mr. Ready-to-halt summoned.*

der are chariots and horses for me to ride on: the last words he was heard to say, was Welcome life. So he went his way.

After this Mr. Feeble-mind had tidings brought him, that the post sounded his horn at his chamber-door.— Then he came in, and told him saying, I am come to tell thee that thy Master hath need of thee; and that in a very little time thou must behold his face in brightness.. And take this as a token of the truth of my message: Those that look out at the windows shall be darkened

Then Mr. Feeble-mind called his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, ¶ Since I have nothing to bequeath to any, to what purpose should I make my will? As for my feeble-mind, that I will leave behind; for I shall have no need of it in the place whither I go; nor is it worth bestowing upon the poorest pilgrims: wherefore, when I am gone, I desire that you, Mr. Valiant, would bury it in a daughill. This done, and the day being come in which he was to depart, he entered the river as the rest; his last words were, § Hold out faith and patience. So he went over to the other side.

When days had many of them passed away, Mr. Despondency was sent for; for a post was come, and brought this message to him ¶ Trembling man! these are to summon thee to be ready with the King by the next Lord's-day, to shout for joy, for thy deliverance from all thy doubtings.

And, said the messenger, that my message is true, take this for a proof: so he gave § him a grasshopper to be a burden unto him. Now ¶ Mr. Despondency's daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her father. Then Mr. Despondency said to his friends, Myself and daughter you know what we have been, and how troublesome we have behaved ourselves in every company; ¶ My will and my daughter's is, that our desponds and slavish fears be by no man ever re-

¶ *He makes no will.* § *His last will.* ¶ *Mr. Despondency's summons,* § *Eccles. xii. 5.* ¶ *His daughter goes too*



ceived, from the day of our departure forever: for I know, that after my death, they will offer themselves to others. For, to be plain with you, they are guests which we entertained when we first began to be pilgrims, and could never shake them off after; and they will walk about, and seek entertainment of the pilgrims: but for our sakes, shut the doors upon them.

When the time was come for them to depart, they went up to the brink of the river. The last word of Mr. Despondency were, § Farewel night, Welcome day. His daughter went through the river singing, but none could understand what she said.

Then it came to pass a while after, that there was a post in the town that enquired for Mr. Honest. So he came to the house where he was, and delivered to his hands these lines || *Thou art commanded to be ready against this day sevenight, to present thyself before the Lord at his Father's house.* And for a token that my message is true. § All the daughters of music shall be brought low. Then Mr. Honest called for his friends and said unto them ¶ I die, but shall make no will. As for my haucetty, it shall go with me; let him that comes after be told of this. When the day that he was to go was come, he addressed himself to go over the river. Now the river at that time over-flowed the banks in some places; but Mr. Honest in his late-time, had spoken to one Mr. Good-conscience to meet him there, the which he also did. ¶ and let him his hand, and so helped him over. The last words of Mr. Honest were, Grace reigns. So he left the world.

‡ After this, it was noised abroad that Mr. Valiant-for-truth was taken with a summons by the same post as the other; and this for a token that the summons was true. † That his pitcher was broken at the fountain. When he understood it, he called for his friends and told them of it. Then said he, I am going to my Father; and altho' with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that

§ His last words. || Mr. Honest summoned. ¶ He makes no will. \* Good-conscience helps Mr. Honest over the river. † Mr. Valiant-for-truth summoned.

shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought his battles who will now be my rewarder — When the day that he must go hence was come, many accompanied him to the river side, into which as he went he said, Death where is thy sting? and as he went down deeper he said, Grave, Where is thy victory? So he passed over, and all the trumpets sounded for him on the other side.

¶ Then there came forth a summons for Mr. Standfast. (This Mr. Standfast was he that the pilgrims found upon his knees in the enchanted ground.) And the post brought it him open in his hands. The contents of it were, *That he must prepare for a change in life, for his Master was not willing that he should be so far from him any longer.* At this Mr. Standfast was put in a muse. Nay, said the messenger, you need not doubt of the truth of my message: for here is a token of the truth thereof: † Thy wheel is broken at the cistern. Then § he called to him Mr. Great-heart, who was their guide, and said unto him || Sir, although it was not my hap to be much in your company in the days of my pilgrimage, yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife, and five small children, let me entreat you, at your return, (for I know that you go and return to your master's house in hopes that you may be a conductor to more of the holy pilgrims,) that you send to my family and let them be acquainted with all that hath and shall happen unto me. Tell them moreover of my happy arrival to this place, and of the present and late blessed condition that I am in. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she is gone. I have little or nothing to send to my family, except it be my prayers and tears for them; of which it will suffice, if you acquaint them, if peradventure they may prevail.

\* Mr. Standfast is summoned. † Eccl. xii. § He calls for Mr. Great-Heart, ¶ his speech to him, † His errand to his family.

When Mr. Staudtast had thus set things in order, and the time being come for him to haste away, he also went down to the river. Now there was a great calm at that time in the river; where Mr. Staudtast, when he was about half way in, stood a while, and talked to his companions that had waited upon him thither: and he said,

¶ This river has been a terror to many; yea, the thoughts of it also have often frightened me; now neethinks I stand easy, my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood, while Israel went over this Jordan.

The waters indeed are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing to my heart.

I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me.

I have formerly lived by hear-say and faith; but now I go where I shall live by sight, and shall be with him in whose company I delight myself.

I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there have I coveted to set my foot too.

His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been sweet; and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He has held me, and has kept me from mine iniquities; yea, my steps have been strengthened in his way.

Now, while he was thus in his discourse, his countenance changed, his strong man bowed under him; and after he had said, Take me, for I am come unto thee, he ceased to be seen of them.


But glorious it was to see, how the open regions  
was

was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the PILGRIMS as they went up, and followed one another in at the beautiful gate of the city.

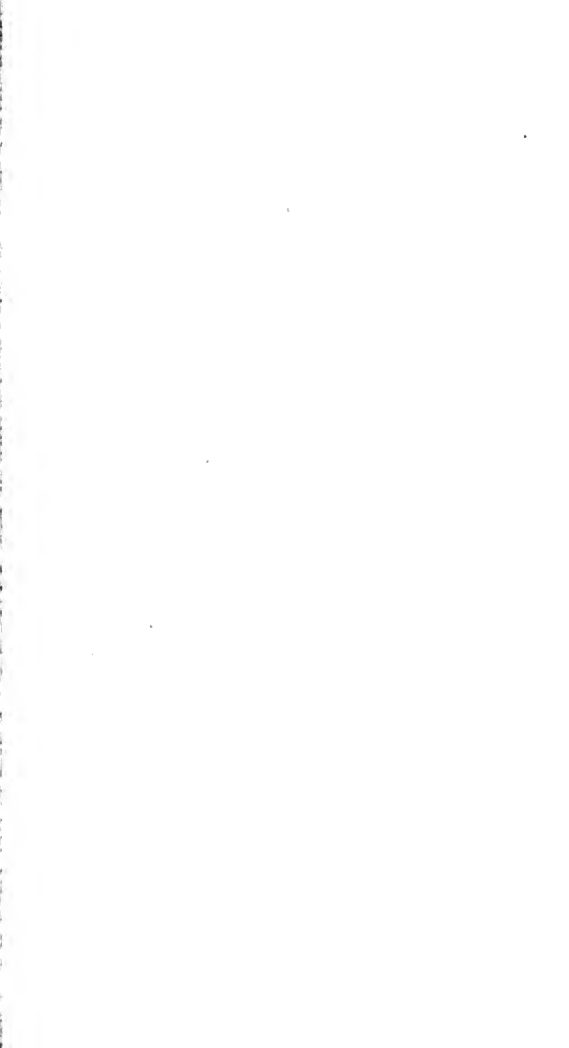
As for Christiana's children, the four boys that Christiana brought, with their wives and children, I did not stay long enough where I was till they were gone over. Also since I came away, I heard one say they were yet alive, and so would be for the increase of the CHURCH in that place, where they were for a time.

Should it be my lot to go that way again, I may give those that desire it an account of what I here am silent about ; mean time, I bid my READER

F A R E W E L.



The END of the SECOND PART.





This 3 part ...  
Bunyan.

THE

# PILGRIM'S PROGRESS

FROM

This WORLD

To that which is to come.

PART the THIRD.

Delivered under the Similitude of a

# D R E A M.

S H E W I N G

The several Difficulties and Dangers he met with, and the many Victories he obtained over the World, the Flesh, and the Devil; together with his happy arrival at the Celestial City.

By JOHN BUNYAN.

*I have used Similitudes, Hof. xii. 10.*

The FIFTY-NINTH EDITION.

Adorned with CUTS.

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L O N D O N :

Printed for J. OSBORNE and T. GRIFFIN,  
in St. Paul's Church-Yard, and  
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1887


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Handwritten text, possibly a name or title.

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THE  
P R E F A C E  
TO THE  
CHRISTIAN READER.

**I**N this book is set forth the tedious pilgrimage through the many dangerous hazards of the wildernels of this world, to the heavenly Canaan of eternal rest and peace; in which, tho' in the similitude of a dream, is lively represented the state of our christian warfare; wherein fighting valiantly under the banner of Christ, the great captain of our salvation, we shall surely overcome our spiritual enemies, and be victorious conquerors over those temptations that beset frail human nature, and would hinder us from leaving in a good time the city of Destruction (which is this world, and its fruitless pleasures, cares, and incumbrances) to journey towards the heavenly Jerusalem, which is the true centre of our endless happiness, in the fruition of endless happiness, in the fruition of unspeakable and soul-ravishing joys, that know no date or consummation.

T

This

## P R E F A C E.

This has been in the former, as well as the present age, a way of writing that has been extremely taking, representing to the mind, things that command our most serious thoughts and attention, and work more upon the minds of men, than if delivered in plainer terms; however, to the discerning christian, there is nothing in this that is obscure or difficult to be understood, nothing but what is grounded upon sacred truths, and the mercies of Jesus Christ, held forth to us by his assured word.

It is a piece so rare, and transcending what has hitherto been published of this kind, that I dare, without any further apology leave it to the censure of all mankind, who are not partial or biassed: and so, not doubting but it will render comfort and delight, I subscribe myself as heretofore.

Your Soul's hearty

Well-Wisher,

JOHN BUNYAN.

To his WORTHY FRIEND,


The AUTHOR of the THIRD PART of the  
PILGRIM'S PROGRESS on the Perusal.

**T**HOUGH many things are writ to please the  
age,

Among the rest for this I dare engage,  
Where virtue dwells it will acceptance find,  
And to your pilgrim, most that reads, be kind.  
But all to please, would be a task as hard,  
As for the winds from blowing to be barr'd.  
The pious Christian in a mirror, here,  
May see the promis'd land, and without fear  
Of threaten'd danger, bravely travel on  
Untill his journey he has safely gone,  
And does arrive upon the happy shore,  
Where joys increase, and sorrow is no more.  
This is a dream not fabled as of old ;  
In this express the sacred truths are told,  
That do to our eternal peace belong,  
And after mourning, changes to a song  
Of glorious triumphs, that are without end,  
If we but bravely for the prize contend.  
No pilgrimage like this can make us blest,  
Since it brings us to everlasting rest :  
So well in every part the fence is laid,  
That it to charm the reader may be said,

With curious fancy and create delight,  
 Which to an imitation must invite.  
 And happy are they that through stormy seas  
 And dangers, seek adventures like to these,  
 Who sell the world for this great pearl of  
     price,  
 Which once procur'd, will purchase paradise.  
 He who in such a bark doth spread her sails,  
 Need never fear at last those prosp'rous gales  
 That will conduct him to a land where he  
 Shall feel no storms, but in a calm shall be ;  
 Where crown'd with glory, he shall sit and  
     sing  
 Eternal praise to his redeeming king, }  
 Who conquer'd death, despoiled of }  
     his sting.

So wishes your faithful friend,



These LINES are humbly recommended to  
the READER : (Written upon the Perusal  
of this BOOK, &c )

**I**N reading of this BOOK, I plainly find  
The thoughts are suited to the AUTHOR's  
Mind.

For he who virtues loves, of virtue speaks,  
And the strong chain of vice with courage  
breaks ;

What here at first seem'd clouded, soon re-  
veals

The pilgrim's joys, which he no more conceals:  
But still he tires his patience and his love,  
To travel tow'rd's the kingdom that's above :  
Some interposing fears have time to reign ;  
But these by faith expell'd, his soul again  
Cheers up, and like the bow that paints the  
skies,

After a shower (on which mankind relies,  
As sure a pledge the deluge shall no more  
Make all a boundless sea without a shore)  
Gives certain hopes that heav'n's anger past  
And he his lot in a bless'd land has cast.

You write so plainly, that the weakest mind,  
Under similitudes, may comfort find.

A guide to you, that by the hand does lead  
These pilgrims that the heavenly road do  
tread.

And tells them always where the danger is,  
 How to step over, or to wisely miss  
 The stumbling blocks that Satan daily lays,  
 To overthrow them that mind not their ways ;  
 So being bruis'd against rocks of despair,  
 Or doubt, or fear, they know not how or  
 where,

They faint and languish in the middle way, }  
 Or back to Egypt haste without delay, }  
 Preferring darkness to the glorious day, }  
 They were approaching. This book has my  
 voice,

And is of all in this kind, the most choice ;  
 Peruse it well, and you will find it reach  
 From earth to heav'n, in what it well doth }  
 teach ; }

If you'd be blest, then mind what it does }  
 preach. }

L. C.

This 3<sup>d</sup> part is Spanish.

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T H E

*Bunyan did not write it,*  
**Pilgrim's Progress :**

In the SIMILITUDE of a

D R E A M.

---

P A R T III.

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**A**FTER the two former dreams concerning Christian and Christiana his wife, with their children and companions, going on pilgrimage from the city of Destruction to the region of glory, I fell asleep again and the visions of my head returned unto me. I dreamed another dream, and behold there appeared unto me a great multitude of people, in several distinct companies and bands, travelling from the city of Destruction, the town of Carnal-Policy, the village of Morality, and from the rest of the cities, towns, villages and hamlets that belong to the valley of Destruction; for so was the whole country called that lay on this side of the wicket-gate, which the man Evangelist shewed unto Christian; and so was also that country called that was situated wide of the gate, on the right hand and on the left, extending itself along by the walls and borders of that region, wherein lay the way to the heavenly country. This was the name of that province, even the valley of Destruction.

Now I saw in my Dream, that all the highways, roads, and lanes, that led from the valley of Destruction,

tion towards the gate of the way of life, were full of people who were travelling towards the gate, and some of them walked along most vigorously; others halted and grew very weary, through the most violent heat of the season, which then made them ready to faint, for it was the hottest time of the year, and the sun burnt up the herbs of the field, and scorched the poor travellers so, that many of them were forced to sit down and rest themselves; and in the night time many of them returned back again to their old habitations; others, hardier than the rest, went on till they came to the slough of Despond, where Pliable forsook Christian, and there, falling into the filth and mire of that place, were so disheartened that they returned in whole droves to their dwellings again; and very few there were that would venture the slough; yet some got very dextrously over the steps without being the least bemired; whilst others through heedlessness and ignorance missing the steps, were forced to wade through the dirt, which was very deep, and made their passage exceeding painful; but at length, with much ado, they weathered the point and mastered the difficulties of the horrid quagmire, and got safe upon dry ground.

Among the rest of the travellers that got over the slough, I saw a young man of an amiable countenance, walking by himself after he had got clear of the slough, but he was all over bedaubed with the filth of that place, which made him go very heavily on, for what with struggling to get through, and what with the dismal apprehension he lay under during his passage, he was extremely weakened his joints were loosened; besides it was the nature of the dirt of this place to cause trembling and disorder in the limbs of those that were defiled with it, and to whatsoever part of their body it stuck, there it would do them some injury.— Now the young man being all over clammed with it, he went a slow pace, his head hanging down, his hands quivering, and his feet tripping at the least unevenness and ruggedness in the way: and a speck or two of the dirt being spattered near his eyes, made him dim sighted, so he groped along like one that is blind, and sometimes stepped out of the path.



In this condition he was, when at length I saw in my dream that he sat down upon the ground to bemoan his sad estate, and wept bitterly; and behold a bright cloud hovered over his head, which gradually descending, over-shadowed him; and out of the cloud a hand was reached forth, which, with the tears that ran like rivers from his eyes, washed away the dirt off his face and his whole body, so that in a moment (as it were) his sight and strength were restored again; and a voice came out of the cloud, saying, Son of man, go on in the strength of the Lord thy God: So he was mightily comforted and refreshed after this, and began to rouse himself, being more nimble and active, more vigorous and strong, than ever he was before; and his eyes being healed also, he clearly saw the shining light that Evangelist shewed to Christian. Then he tript along over the plain, and made directly up to the shining-light, by means of which, he quickly found the wicket gate: at which he knocked, minding what was written over the gate, viz. *Knock, and it shall be opened.*

Now I saw in my Dream, that, as soon as he had knocked at the gate, a whole shower of arrows were shot at him from the castle of Beelzebub; so that he was wounded in several places, and extremely frightened at the adventure; which made him knock again and again very hard, for fear those that shot at him would come and kill him before he could get in; but presently to his great comfort, the gate was opened to him: and when he that opened the gate saw the arrows stick in his flesh, he bid him hasten in, for fear of more danger.

So he stepped in, and made obeisance to the man that opened the gate; for he seemed to be a person worthy of reverence, by his grave countenance and composed behaviour: so he spake to the man, whose name was Goodwill, and said, Sir, having heard of the fame of the heavenly country, and being informed by several travellers that the way to it was by this gate, I being weary of living in the valley of Desolation, and earnestly desirous to see that region of bliss, humbly made bold to knock at this gate, which you have been graciously pleased to open to me, for which I

favour I return you my humble and hearty thanks : But as I stood at the gate, after I knocked the first time, I was shot with these arrows which you now see sticking in my flesh, and I fear I am mortally wounded for my spirits fail me, and there is a mist before my eyes ; and with that he fell at Good-will's feet, begging of him to tell where he might find one that had skill to probe his wounds, and cure them if not mortal.

Good-will, taking compassion on the young man, asked his name : My name, replied the young man, is Tender-conscience, I was bred and born in the Town of Vain Delights : Then Good-will having registered the young man's name, he wrote a certificate, and gave it him, bidding him deliver it at the next house, which was the house of the Interpreter, withal shewing him the way to it, for it was but a little way off from the gate ; there, says he, you will find a remedy for your wounds, and see many glorious things.

Then I saw in my dream that Good-will gave to Tender-conscience a strong crutch made of lignum vitæ, or the tree of life, to rest himself upon, and ease his feet as he went along, having nothing in his hand before but a twig of vain-opinions, which he gathered from the tree of knowledge, growing on the banks of the waters of Confusion. This weak reed was all the staff that Tender-conscience leaned upon in his journey, till such time as Good-will, bidding him throw it away, gave him the aforesaid strong crutch, which he bid him be sure not to part with, for that it should be of singular use to him all the way, and especially now when he was wounded, for that it had a particular virtue to stay the bleeding of the wounds : So Good-will having given Tender-conscience ample directions to find the way, bade him farewell, and left him to go forward on his journey.

Then Tender-conscience began to pluck up his spirits, being much comforted, eased, and supported by the crutch which Good-will had given him : No sooner was he in possession of it, but his wounds abated in bleeding ; and by that time it grew warm in his hand, it sent forth a certain odoriferous perfume, which exceedingly refreshed his spirit, and he found himself

grow stronger and stronger by the healing virtue of this wonderful crutch.

And thus he travelled on, till at length he arrived at the house of the Interpreter, where knocking at the door, one presently opened; and asking his business, Tender-conscience made answer. I would speak with the Interpreter, who, I understand, is the master of the house: So one called the Interpreter, who came forthwith to Tender-conscience, and demanded what he would have.

*Tender-con.* Sir, I was recommended to you by one Good-will, who keeps yonder wicket-gate; For travelling from the town where I was born (in the valley of Destruction) towards the region of life, I came to the wicket-gate, as I was directed, and as soon as I had knock'd there, I was shot with these arrows that you see now sticking in my flesh, and when the gate was opened, I made my condition known to Good-will, and told him, I was afraid some of my wounds were mortal, desiring him to acquaint me where I might find a physician; so he directed me to you, assuring me, in this place I should find a cure for my wounds, and see many glorious things: He likewise gave me this strong crutch which you see in my hand, which has afforded me great comfort and assistance, by refreshing my fainting spirits, supporting me in the way, and putting a stop to the bleeding of my wounds; but 'tis from you that I hope for the finishing cure.

*Inter.* Welcome, young man, said the interpreter (after he had read the certificate) come in, and partake of the good things of this house: and before you go away, I hope to see you safe and sound. So he conducted him into the parlour, and asked him several questions concerning his country, and the manner of his life there; to all which Tender-conscience gave particular answers, giving him an exact account of his education, and how he had spent his time to that day; after which the Interpreter narrowly searched the wounds which he had received by the arrows that day, and applied a sovereign balsam to them, whereby Tender-conscience became straightaway whole and sound: and the Interpreter caused that arrow that he had pulled out of his body to be laid

laid up safe, as a memorial of his narrow escape from death. Then he carried him into the dining-room, and entertained him at a rich, frugal banquet, feasted him with the best restoratives in the world, for he considered that Tender-conscience was weak and feeble, and had a tedious journey to go through; therefore he judged it necessary to treat him with diet of strong nourishment, that he might be the better enabled to undergo the hardships of travel in that tiresome road.

After the banquet was over, he carried him into the several apartments of the house, and shewed him all the excellent things which Christian and Christiana his wife, with their children and companions had seen in this place. And when it grew towards the going down of the sun, he conducted Tender-conscience into the dining room, where they took a moderate repast together, and spent the residue of the evening in profitable discourse: the Interpreter taking that opportunity to inform him fully of the laws and customs of that country, and to instruct him in his way, with directions what company he should keep or avoid, and how he should behave himself all along the road. Then he shewed him to his chamber, and left him to his repose.

The next morning by break of day, Tender-conscience arose, and prepared for his journey; and the Interpreter having performed all the good offices of compleat hospitality, told him he would bear him company a little way, which kind offer Tender-conscience gladly embraced, both because he was a stranger altogether in those parts, and because he was in love with the Interpreter's good conversation. So they walked out together, and taking their way over a large corn field, thro' which lay a path into the high road from the Interpreter's house, they came to a lane, on each side of which there stood a manor-house, with lands belonging to each of them. Then Tender-conscience took notice that the grounds of one farm were in a flourishing and prosperous condition, a plentiful crop of corn, lovely fat pastures, and those well stocked with cattle; the fences every where strong and close, and all things in good repair: Whereas on the other side, the opposite farm lay a  
fixes

fixes and sevens (as the old saying is) some part of the ground was overgrown with nettles, briars and thorns and all manner of unprofitable weeds; the other part was uncultivated, and lay covered with stones, the fences down, and wild beasts browsing up and down on what they could find, all things lying at rack and manger; so that there was not the least sign of a future harvest: At which Tender-conscience greatly marvelled, and asked the Interpreter the reason why there was so great a difference between the two farms, since, lying so close together the one was a daily reproach to the other: To which the Interpreter replied, He that owns the farm on the right hand, which you behold in so fair and flourishing condition, is the King's tenant, as likewise is the other, for both the manors belong to the King of the country: Now upon a time the King taking his progress this way, and being informed that he had two fair farms in this place untenanted, and that for want of looking after, they were both run to ruin (for at that time they were both alike) he put them presently into the hands of these two men who live in them now, telling them withal, for their encouragement, that they should not only live rent free, (saving some homage to be paid at his court) but should also be removed to places of inestimable dignity and value, provided they would but be industrious and cleanse the farms, and improve them with the best husbandry they could, because he loved not that any of the crown lands should run to ruin: so these two men were put in possession of the farms, each had his house and lands apart.

Now the man on the left hand taking a survey of his new farm, and finding it all grown with weeds and briars, covered with stones, the fences down, wild beasts ranging up and down in the grounds, and all things like to a wilderness, he set down and folded his arms, despairing ever to cleanse his farm, or bring it into any order; so he fell to rioting and drunkenness, to gaming and wantonness, never regarding his farm, or so much as once thinking of it; so that he is run deeply into debt, and has lost his reputation among all his neighbours, and unless he speedily take up and set himself to cleaning and manuring his farm,

be

he will certainly fall into his farm, (for so he threatened them at the first) whence he cannot escape till he has made full satisfaction to the King for his heinous offence.

But, on the contrary, the tenant on the right hand having surveyed his farm in like manner as the other did, and finding it in the same condition, all run to ruin and disorder, he considered with himself the great favour he had received in being intrusted with one of the King's farms, and how heinous a crime it would be to slight such a benefit as was proposed to him, both for the present and future, if he would but improve his gift; then he considered likewise, that tho' it was a farm, and all in a manner like a wilderness, yet by endeavouring every day to cleanse it, in time he should compass the whole.

These considerations made him set about with all speed, and he began by little to remove the stones off from the ground: and so, by daily labouring at it, he at length reduced it to this good order you see it in now; and he is in assured hopes of obtaining the King's promise, and of being removed to a more noble and honourable station.

*Tender-con.* In my opinion, said Tender-conscience, the farmer on the left hand is very much too blame, in neglecting so fair an opportunity of raising himself: Had he but followed the steps of his opposite neighbour, and done something every day towards the cleansing of his farm, he might by this time have reaped the benefit of it, and had the returns of plentiful crops, besides the continuance and increase of the king's favour, who would no doubt, in time, have been as good as his word, and preferred him to some higher dignity.

*Inter.* Just such, said the Interpreter, is the condition of you travellers, who come from the valley of Destruction, and are going to the region of life and glory: The king of that place only requires of such to husband well his gifts and graces, to improve your talents, and persevere to the end of your pilgrimage, and then you will be translated to eternal mansions.— Now the way to do this, is not to be discouraged with the length of your journey, nor frightened with the appearance of

prehenſions you may have of the difficulties to be overcome and the dangers to be encountered by the way, but you muſt arm yourſelf with a firm reſolution to go through all, making ſome progreſs every day; for to ſtand ſtill is to go back: And therefore like the wife and induſtrious farmer on the right hand, who every day weeded and ſtoned ſome part of his ground, ſo you muſt daily go on, and gain ground; thus, like him, you will in due time perfect your labour and travel, and finiſh your courſe with joy.

The Interpreter gave him many more counſels and admonitions, as they walked along, till they came to the highway that was fenced in on either ſide with the wall of ſalvation, and there the Interpreter gave to Tender-conſcience the King's royal paſs, ſignifying to him that it would be of ſingular uſe to him throughout his journey to the heavenly country: So waſhing him a proſperous journey, and eternal happineſs, he bid him heartily farewell.

Then I ſaw in my Dream that Tender-conſcience wept when he was to part with the Interpreter, being raviſhed in ſpirit with inexpreſſible love to his company, ſo much as he had healed his wounds, entertained him moſt courteouſly, ſhewed him many excellent and glorious things, and given him the King's warrant or paſs, whereby he ſhould be enabled to travel more ſecurely and quietly to the region of life: Beſides he was naturally very affectionate, and could not brook ſuch a ſeparation from a friend without burſting into tears: But at length overcoming his poſſion, he ſet forward on his journey, and came to the place where the croſs ſtood, where Chriſtian's burden fell off his back, and tumbling into the ſepulchre, (which was at the bottom of the riſing ground whereon the croſs ſtood) was here buried.

Now I ſaw in my Dream, that by the croſs were built two houſes; the one was called the Houſe of Mourning, and the other was called the Houſe of Mirth; and they were ſituated on each ſide of the croſs, the one on the right hand, and the other on the left: Now, as Tender-conſcience kept the path up the hill, there came out of the Houſe of Mirth ſome young men to meet him, and they ſpoke to him, ſaying

Whence

Whence comest thou, and whither art thou going? Then Tender-conscience made an answer, I am come from the valley of Destruction, and am going to the heavenly city, the region of life and glory; but I perceive it grows late, and I am a stranger in the way, and therefore would gladly take my repose this night somewhere hereabouts, if I might find so much favour among any of the inhabitants of this place. Then the young men made answer, and said. There are none but these two houses which thou seest, in all this parish, that give entertainment to strangers, and if thou wilt go along with us to yonder house (pointing to that on the left hand) there thou wilt find good usage, merry company, and all that your heart can wish for, and in the morning we will travel along with you. for we only lodge there to-night; and in the morning will set forward toward the heavenly city.

By suchenticing words and persuasions as these, they prevailed upon Tender-conscience to go along with them; but as he drew near to the house he heard a great noise, as of them that made merry, in singing, dancing, and playing upon musical instruments, with much laughter; at which Tender-conscience was greatly astonished; But as he came up to the house he saw written over the door these words, *This is the House of Mirth*: Then he remembered the words of the wise man, *That it is better to go to the House of Mourning, than to go to the House of Feasting.* Ecclesi. vii. 2, 4. And again, *The heart of the Wise is in the House of Mourning, but the heart of Fools is in the House of Mirth.*

So he asked the young men what the house was called on the other side of the cross; and they told him it was called the House of Mourning. Moreover they railed and scoffed at the people that lived in it, and told him, That none but a few dull phlegmatic fools ever frequented it. But Tender-conscience weighed more the words of the wise man, than their slanderous words, and told them he would go seek a lodging at the House of Mourning. Then they laughed at him and called out to the rest of their companions to deride him; but he departed from them, and passed by the cross; at the sight of which he was transported



with unspeakable love, grief, compassion, and such like affections: the young men and their companions all the while following him, and making a mock at his tenderness; and as he wept at the foot of the cross, they fell a laughing, ranting and roaring, till at length he rose up, and made haste to the House of Mourning; where he was no sooner arrived, but two grave, yet comely women bid him kindly welcome, saying to him we saw you were like to be seduced into the House of Mirth, and were rejoiced to behold your resolution not to enter into that seat of vanity; we saw your constancy in withstanding their taunting scoffs and mockery and how you were not ashamed of the cross, the sight of it pierced your heart with divine love, and caused your eyes to pour out rivers of tears, while those prophane wretches laughed you to scorn; all this we beheld with great satisfaction; and now come in thou blessed of the Lord, and rest here untill to-morrow, and then thou mayest go in peace: So Tender-conscience went in along with the courteous matrons, who washed his feet, and having refreshed him with a morsel of bread and a little wine, with a few figs, raisins, and almonds, they fell to discourse about the Person who suffered death on the cross; and the eldest matron spake to this effect.

*Eldst Mat.* How vain and prophane are these poor wretches, who despise the cross of Christ, and are become bitter enemies, both to him and his sufferings! they profess to believe in God and worship him; yet, at the same time, give both him and themselves the lie in their practice. They profess to believe Christ crucified for sins; yet at the same time, they crucify him themselves afresh, and put him to an open shame. They lay an embargo on their faith, and suffer it not to launch beyond the narrow limits of their senses; and taking up their religion on the credit of flesh and blood, their carnal passions are made standards of its practices; and whosoever attempts to thwart their lusts, is banished their conversation. Hence it comes to pass, that what at first was esteemed dull and pleasing, was by degree slighted and neglected, till at length it is become the object of their scorn and derision, as you see experimented in the House of

Mirth

Mirth this evening.

*Youngest Mat.* And that which is the more surprising is, that these very persons pretend to be honourers of the cross, and disciples of Jesus Christ: Their house is built as near the cross outwardly as ours is; and yet at the same, they are enemies to those who tread in the steps of him who suffered that ignominious death for our sakes.

*Tender-con.* Aye, said Tender-conscience, the three young men told me they were going towards the heavenly city as well as I, and if I would repose in the House of Mirth this night, they would bear me company on the morrow; but as soon as they perceived I would lodge in the House of Mourning, they turned their compliments into scoffs, their pretended civility into real rudeness, and their feigned pious purposes into open prophaneness; railing at you and your house, and all your guests; deriding and laughing at me for a fool and madman, like those Greeks to whom the cross of Christ was foolishness, and all that bore any affection to it were esteemed as the off-scouring of all things. Such was my entertainment among them; for whereas before they were merry in the house, singing, dancing, and playing upon instruments of music; so soon as the three young men gave intimation to them of my design, they forsook their melody, and came running out of the house to mock and deride me, ranting and roaring, and raising great laughter while I sat weeping by the cross.

*Eldest Mat.* It is worth one's observation, to see by what degrees men arrive at that ridiculous vanity, as well as notorious impiety. First they let loose the reins of their wanton humour in trivial and small matters, delighting in nothing so much as a jest or droll in ordinary conversation: Thus having habituated and used themselves to a jocular vein, they can hardly forbear to play the wag with things of more serious importance, as the affairs of justice, and the public state: then being, as it were, steeled and hardened in this wanton humour, they at last fall to mocking and jesting at the most holy and religious things, verifying the saying of the wise man, He who contemns little things shall fall by little. Certainly vain mirth and excessive  
laughter

laughter do but raise a dust in the eyes of the soul, and interrupts her more serene and steady prospect of better things; and the most innocent jests may be reckoned like mushrooms, which, well ordered and spiced, may do no harm, but can do no good. Whatsoever habit the soul gets, it is hard to remove it; and the habit of excessive laughter is the most difficult to be overcome, because it is a faculty essential to our nature to laugh; and he that gives way to it, and to common jesting, betrays his mind to an unmanly likeness, and an habitual vanity, which afterward he will find hard to root out. And therefore, reasonable was the advice of the apostle Paul, when he counselled the Ephesians, Eph. v. 4. *To avoid foolish talking and jesting;* and the Thessalonians, 1 Thess. v. 22. *To abstain from all appearance of evil.* Now what was said to them, no doubt, was written for our instruction; and all Christians are obliged to observe their sage counsels in this as well as other matters, and not to pick and choose what counsels we please to obey, as if we would compound with God for quarter or half of our performance of his will. And though this prohibition of vain jests and foolish mirth seems to be of small moment with some, yet it is good to observe every tittle of the word of God with great reverence: And you have done the part of a wise man in forsaking the House of Mirth, and coming to the House of Mourning; for they think this life to be but a pastime or a market for gain. Isa. v. 12, 13. *They drink wine in bowls: The harp and the viol, and the timbrel and pipe are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Therefore shall hell hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth among them shall descend into it.*

Young Mat. Neither is it less worthy of remark, by what artifices and representations the People belonging to the House of Mirth do endeavour to frighten travellers from coming to our house, bringing an ill name upon it, and telling them we are sad melancholy folk, nothing to be heard here but sighing, lamenting, and groaning, and that many poor travellers have been driven

driven to despair in this place, and made away with themselves. Whereas there is nothing of this true; for our sorrow is not worldly sorrow, which bringeth death, but mourning and repentance unto life, which needeth not to be repented of. In our sighs we rejoice, and in tears we smile, as it is written, *They that sow in tears shall reap in joy.* And the deepest of our groans are but forerunners of the soul's triumph over sin and death: And there is so near a neighbourhood betwixt this kind of grief and the most exalted pleasure, that it is hard to distinguish between the one and the other. While our eyes rain tears, the clouds that cause them are scattered from our hearts; and that very tempest of sighs and groans which threatens to rend our breast in pieces, doth but sweep and cleanse the air of our souls, and renders it more calm and serene than it was before; thus springeth light from darkness, peace from war, and life from death. And so far is this house from leading any unto despair, or to be the occasion of any destroying themselves, that on the contrary, many that have come from the House of Mirth in that condition, when their means were all spent in rioting and vain mirth, have desired harbour with us, and in a little time have recovered their judgment, reason and sense again, and have gone away full of comfort and satisfaction.

Now by this time it grew late, and they broke up company, causing one of the household to shew Tender-conscience to his lodging, having wished him a good repose: He, returning them hearty thanks for their counsel and edifying discourse, took his leave that evening, and went to rest. In the morning he rose early and prepared for his journey, being extremely well pleased with the entertainment he found in this place, so that he burst out a singing in his chamber, the following words:

Blessed be God, who travellers doth guide,  
 And with his wings from dangers them doth hide.  
 My foot had well nigh slipt, when I was led  
 Within the House of Mirth to take a bed;

But

But better things rememb'ring, I retir'd,  
 As I was by the grace of God inspir'd :  
 They laugh'd, I wept; they mock'd, while I did  
 wail ;  
 And at the House of Mourning they did rail,  
 The House of Mourning solid joys doth bring,  
 While that of Mirth behind it leaves a sting.

Now while he was singing these last words, he heard a great noise without; and looking out of the window he saw several of those that belonged to the House of Mirth, who had beset the House of Mourning, and demanded to have the man delivered to them that came in there last night. This put Tender-conscience into no small fright, so that he fell to prayer, and behold three shining ones appeared to him, and bid him be of good cheer, for they would deliver him out of his enemies hands : Then one of them breathed on him, saying, Be thou changed, and he was immediately transformed, and became a new creature, and his face which before looked meagre and pale, now became ruddy and shining, his eyes sparkling like diamonds, so that those who had seen him could not know him. The second presented him with a change of raiment, cloathing him in a white robe ; whereas before he was in a crimson coloured garment. The third also set a mark in his forehead, giving him such a roll, with a seal upon it, as had been given to Christian ; so the three shining ones pronounced a blessing on him, and bid him go away in peace, for that no evil should befall him. Then Tender-conscience acquainted the matrons what had happened to him, and taking his leave of them, went boldly out with his crutch in his hand, and passed through the midst of the lyers-in-wait, and no man knew him, or had power to say, Who art thou ? but he departed from them in peace, as the shining ones had foretold him.

Then I saw in my dream, that Tender-conscience walked a great pace till he was out of sight of the house, and of the lyers-in-wait ; for he had still some dread upon him, which spurred him on to hasten out of their reach. Thus he walked till he came to the

foot of the hill Difficulty; and having drank nothing that day, he stooped down and drank of the spring that ran by the bottom of the hill to the right hand and to the left. That path that went straight up the hill was steep and craggy, and that which went round the bottom on the left hand was broad and even, curiously shaded with rows of trees on each side, and the springs winding along on the path side, which was very pleasant and inviting. And the path on the right hand was also smooth and even, shady and pleasant, and seemed to wind about upwards; so that Tender-conscience thinking this path would bring him to the top of the hill, as well as the steep one, he made choice of it: Now the name of this path was Danger, and the name of the other Destruction: So he went in the path of Danger, which brought him up round by the side of the hill into a great wood, when he entered the path leading through the middle of the wood. Now the wood seemed very pleasant and delightful at the first entrance, the birds singing on the trees, and the winds rustling the leaves, made a very sweet harmony, and the path was green and smooth; but as he went farther in, the trees overshadowed it, and stood so thick that it seemed dark and dismal; and moreover he heard the howling and roaring of wild beasts, for the wood was infested with wolves, bears, leopards, and dragons and other fierce creatures of prey, which made Tender-conscience to tremble for fear, and his heart failed within him, so that he returned again immediately by the same way by which he came in; and he ran as fast as he could till he got clear back again out of the wood, and then he slackened his pace by degrees, till at length he came to the spring at the bottom of the hill Difficulty, and there he sat down again to consider which way he should go, or what course to take: At length, with much musing, he called to mind that saying, *Narrow is the way that leadeth to life, and few there be that find it*; and again, *Broad is the way that leads to death, and many there be that enter thereat*. So he viewed the path that led directly up the hill, and it was exceeding narrow; and the other two paths that went round by the bottom were very broad: Upon which he

he presently concluded that he must take the steep and narrow path; how difficult soever it seemed to flesh and blood. So up he went, panting and gasping for breath, so tiresome was that way; and by that time he was very much spent, and grew so faint and giddy as to tumble down backwards again. At length he came up to a place where was a cave in the side of the hill, and at the mouth of the cave sat a man whose name was Good-resolution. Now he seeing Tender-conscience coming up the hill panting and gasping, and almost beat off his legs, saluted him in this manner.

*Good-res.* Brother, I see that thou art weary and faint, therefore I pray thee turn in here with me into this cave and rest thyself awhile; and when thou hast refreshed thyself and gathered strength, then go forward in the name of the Lord. I am placed here by the King's order, to administer relief to poor tired pilgrims.

*Tender.* Then said Tender-conscience, Sir, I thank you for your kind invitation, which I gladly accept of, for indeed I am quite spent, and my heart fails me.

So he went along with the man into the cave, and they sat down together on seats cut out of the solid rock. Now I saw in my Dream, that the room where they sat was pure alabaster, and did let in certain sky-lights at the top, which gave Tender-conscience a view of many rare pieces of antiquity cut out of the rock. *There were the Figures and Representation of many worthy Families, and renowned men of old, who through faith had done many marvellous things.* Heb. xi. 4. 5. 7. 8. There was the representation of Abel offering a better and more acceptable sacrifice than Cain; and of Enoch, who walked with God, and was translated without seeing death; of Noah, who was a hundred and twenty year building the ark, for the saving his household, and all kinds of living creatures. There was also the representation of Abraham, who when he was called obeyed God, to go out into a place, which he should afterwards receive for Inheritance, and he went out not knowing whither he went. There were also represented, how by faith he abode in the Land of Promise, in a strange country, as one  
that

that dwelt in tents with Isaac and Jacob, heirs with him of the same promise: For they looked for a city having a foundation, whose builder and maker is God. All men lived in faith, believed in promises, and received them thankfully, confessing they were pilgrims and strangers in the earth; for they that say such things, declare plainly, that they seek another country. For if they had been mindful of their own country from whence they came out, they had leisure to have returned: But they desired a better, that is an heavenly one; wherefore God is not ashamed to be called their God, and hath prepared for them a city.

Now as Tender-conscience was greatly pleased and much comforted with the sight and consideration of these things; so he looked farther, and there he saw the representation of Abraham offering up Isaac (to whom it was said, "In Isaac shall thy seed be called") of Isaac blessing Jacob and Esau; and of Jacob blessing the twelve patriarchs. Then he look on that side of the room, which was opposite to the entrance of the cave, and there was represented in alabaster work, how Moses when he came to age refused to be called the son of Pharaoh's daughter, chusing rather to suffer adversity with the children of God, than to enjoy the pleasures of sin for a season; and how he forsook Egypt not fearing the King's wrath, but regarding him that is invisible: And how he led the people of Israel through the red sea, as on dry land which the Egyptians attempting to do, were all drowned. And how the walls of Jericho fell down at the sound of their rams-horns. Many things were there represented as the famous acts of Joshua, Gideon, Baruc, Sampson and Jephthah, also of David, Samuel, and the Prophets! who thro' faith subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword. And of others who had been tyed by cruel mockings and scourgings, and by bonds and imprisonments, who were stoned and hewn asunder, tempted and



and slain, wandering up and down in sheep's skins, and goat-skins, being destitute, afflicted and tormented, whom the world was not worthy of; they wandered in wildernesses and mountains, in dens and caves of the earth; and all these through faith, having obtained a good report, and received the promises.

The whole room where they sat was adorned round with such kind of figures as these; which Tender-conscience view'd with a great deal of delight; and he took courage from these glorious patterns;

His spirit which before languished, now began to revive and flourish within him, so that he burst out a singing in this manner;

Ah puny soul! faint hearted mind!  
 Weak as the chaff before the wind!  
 Long have I wandered to and fro;  
 But forward now I'll boldly go:  
 Since me such noble patterns move,  
 I'll mount the hill with wings of love.  
 Methinks my heart within me burns,  
 And on inflamed to God-ward turns:  
 What though on the Seraphic Fire,  
 My ravish'd spirit should expire;  
 Yet *Phoenix* like it will revive,  
 And in immortal glory live.

Then Good-resolution seeing Tender-conscience so mightily refreshed with the things he had seen, told him, that he had yet greater things than these to shew him, such as would even ravish his soul with joy to behold.

So he had him out of that room, by a long entry or passage cut out of the rock, and full of sky lights let in at the top, and brought him to another cave where dwelt a man named Contemplation: The man sat still in a chair of pure diamond, musing and silent, neither said they any thing to him; or he to them; but just as he saw them enter, he drew back a curtain which hung before the farther part of the room, and veiled half the room, so that when they came in first he could not see what was in the farther part of the room. But

so soon as the man Contemplation had, with a string which he held in his hand, drawn back the curtain, what a goodly and glorious light was there! How dazzling were the things that presented themselves! for that part of the room was so contrived, that by letting in a certain sky-light from the roof of the cave, your eyes was immediately surprized with a thousand splendours, that part of the cave being an entire rock of diamond, yet so artificially polished, that by the reflection of the sunbeams it represented to you a most glorious city, whose streets were payed with pure gold, and the walls of precious stones, the inhabitants walking up and down in long robes and glittering stars: Also it represented the king of that place sitting on a throne of glory, a fiery stream issuing from before him; thousands of thousands ministering unto him, and ten thousand times ten thousand stood before him, whose faces were like lightening, and their eyes like lamps of fire, their arms and their feet were like polished brass: in short the whole appearance was full of lustre and magnificence.

Tender-conscience was astonished above measure at the sight of these glorious things, and ravished with inexpressible delight, insomuch that he wished to live and die in that place, for he never had yet seen such a goodly sight before in all his life; he continued gazing on the lovely objects, neither could he take his eyes off from looking till such time a Good-resolution drew the curtain again, and so veiled them from his sight; for he was afraid lest, by too long gazing on so much brightness, his eyes might receive some damage; remembering that saying of the wise man, "He that gazeth upon majesty, shall be oppressed with glory." So he had him back again through the passage that led to his own cave; and when they were come to the cave he desired Tender-conscience to sit down and meditate on what he had seen; so Tender-conscience sat down to meditate, while Good-resolution got ready a small collation of fruit, of herbs, and of wine to refresh him, and make him more vigorous and active in going up the rest of the hill.

Oh, Sir, said Tender-conscience, trouble not yourself for me, nor take any care about meat and drink,

for

for what I have seen since my coming into this place is both meat and drink to me; I feel myself strengthened by it, and my spirits enlivened, so that methinks I could even fly up the rest part of the hill.

Then Good resolution made answer. If the bare sight of these things has wrought such wonderful effects upon you, how much greater influence may be expected from the mature consideration and application of them! If the bare view of the landscape be so pleasant, how much more delightful will it be to think the city there represented is the place whether you are going, and that you shall live there forever, and be clothed and crowned with robes and crowns of endless glory? But I must warn you of one thing that will happen to you before your departure from this place, as it does usually happen to all pilgrims who have seen the glorious things of this cave: For, lest they should be exalted above measure, thro' the abundance of revelations, there is generally given unto them a thorn in the flesh, a minister of Satan to buffet them, because they shall not be exalted above measure. And thus it is like to befall you, when you are gone from this place: Now to the end you may not be disheartened when any thing comes to pass I tell you of it now, that being fore-warned you may also be fore-armed; I exhort you to have in your mind the famous examples of these worthies which you see represented before your eyes, who stemmed the tide of worldly crosses and persecutions, stood the brunt of all manner of temptations, till having at last weakened the point, and got the start of the world, the flesh and the devil, they entered into the joy of their Lord, and took possession of an everlasting inheritance. These things you ought always to have in remembrance, as you travel along, and especially when you meet with any temptations or dangers, as you must expect in this journey. At such a time you ought to reflect on the glorious things you saw in my cave, and in the cave of contemplation, and in so doing you will find great comfort and relief. So he desired Tender-conscience to refresh himself with such entertainment as his cave afforded, assuring him, that

tho' it was plain and homely diet, yet he was heartily welcome to it, and would find the benefit of it as he went up the rest of the hill. Then Good-resolution, after the repast was over, renew'd his counsels to Tender-conscience, and told him what houses and inns he should use thereabouts in his way, and what he should refuse and avoid, adding many wholesome instructions; at length Tender-conscience, full of courage and joy, took his leave, giving him thanks for the favours he had done him.

Now I saw in my dream that by that time Tender-conscience was got a pretty distance upward from the cave, he was met by a man whose name was Spiritual-pride: but Tender-conscience knew not his name at first: so the man saluted him in this manner: Hail, thou beloved among the sons of men, thou darling of the King of Heaven, who has undertaken a great and tedious pilgrimage from the valley of destruction, towards the region of life and glory; who has escaped the House of Mirth, and rather chuse to go into the House of Mourning; who hast escaped the paths of Danger and Destruction, and hast nobly ventured to ascend by the unpleasant and rugged path of Difficulty, and has entered into the cave of Good-resolution, and seen the many glorious things of the cave, and the more glorious things in the cave of contemplation: Now I am sent to congratulate thy good success and to tell thee thy journey is at an end: thou hast all along fought a good fight, thou hast kept the faith, and now thy course is finished and there is laid up for thee a crown of righteousness; come turn in with me, and I will shew thy reward, which is secured for thee, and thou needest not travel or toil thyself any more, but take up thy rest with me.

Then Tender-conscience was much astonished at the man's words, and wondered how he could tell him exactly what he had done, and where he had been; and said within himself, *Sure this man is a prophet, or greater than a prophet!* So he began to be puffed up in his mind, to think how the man called him the beloved among the sons of men, and darling of the king of heaven, surely, said he in his heart, *my lot is fallen in goodly places, I have a fair inheritance.*

So he followed the man, who led him aside out of the path that went directly up the hill, and brought him to an exceeding high tower, whose top was higher than the top of the hill itself; but before they came to the tower, even as they were going along, Tender-conscience cast his eyes on the back of the man, and there he saw written SPIRITUAL PRIDE; so he remembered the counsel of Good-resolution, how among the rest of his wholesome instructions, he had bid him beware of Spiritual-pride, who would certainly meet him on the way, and endeavour to seduce him to the tower of lofty thoughts, and when he had got him to the top, would cast him down head-long, and break him to pieces. So Tender-conscience made no more ado, but ran away as fast as he could back to the path again, and so went forward up the hill, rejoicing that he had escaped from Spiritual-pride, who with flattering speeches and deceitful words, sought to entice him out of the way, and bring him to ruin and swift destruction.

Then I looked after Tender-conscience, and saw that he went a great pace upward till he came to the top of the hill, even to the stage that were built to punish such upon, who should be afraid to go farther on pilgrimage where Mistrust and Timorous had their tongues bur'd through with an hot iron, for endeavouring to hinder Christian in his journey, as was to be read on the plates that hung before the stage.

Now I saw in my dream, that as Tender-conscience went along, an old man met him in the way whose name was Carnal-security, and he spake to Tender-conscience in this manner: friend, whence comest thou, and whether art thou going?

*Tender.* Sir, I am come from the valley of Destruction, and am travelling to the heavenly country.

*Tender.* Truly you have undertaken a great and hazardous journey, and the perils you have gone thro' are many; but now the worst of our way is past, the rest being pleasant safe, and easy, it is convenient for you to rest yourself awhile after your toils, and the wearisome steps you have trodden since you first set forth from your native country, and especially since

you must needs be tired and quite out of breath, thro' the extreme steepness of the hill Difficulty, which you last ascended. Therefore if you please to take up your quarters with me you are heartily welcome; and you will be better strengthened and enabled to go forward on your journey. My house stands not far from this place, and if you will accept of my offer, I will be your guide to my habitation.

*Tender*. Sir I must confess your civility is very acceptable to me, and very reasonable at this time; for indeed I am pretty well beaten out with travel, and besides it grows towards night; therefore, if you please, I will go along with you.

So they went together, and the old man had him through a lane on the left hand of the high road, which brought him to a stately palace, whose gates stood wide open; and they came into the first court, which was all green and full of flowers, having several delightful arbours, artificially built around it, and a crystal fountain in the middle of the court. There were also beautiful trees planted round it, on whose boughs innumerable birds of different kinds sat chirping and singing with admirable harmony. So they walked together cross the court, where they met an ancient lady accompanied with two damsels on whom she leaned; the name of the lady was Intemperance, and she was the wife of Carnal-security. Now it seems these two had built the palace here, to inveigle pilgrims, and seduce them out of their way to the heavenly country: as the palace Beautiful, was built for the relief, comfort and direction of Pilgrims on their journey. But poor Tender-conscience knew nothing of all this! He that had so lately escaped the snare that Spiritual-pride had laid for him, was now caught in the gins of Carnal Security.

Now I saw in my dream, that the Lady Intemperance bid Tender-conscience welcome to her house; and so did the two young damsels that attended her, who were her daughters, their names were Wantonness and Forgetfulness. Then she desired him to approach nearer to the house; so they walked through the first court, and came to the entrance of the second; there the lady Intemperance desired him to sit  
down

down, while she reached several bunches of grapes, which hung down from a vine that covered the place, where they sat and squeezed them into the golden cup which he held in his hand, and having tasted thereof presented it to Tender-conscience, bidding him drink it off; so he did accordingly, and presently was intoxicated therewith, and began to dally with Mrs. Wantonness, at which Intemperance and her husband Carnal-security seemed not to be displeased, but rather to encourage him, by giving him another cup full of the juice of the grapes, which worked so mightily upon his weak head, that having tumbled and dallied awhile with Mrs. Wantonness, on a bank of sweet flowers, at length he fell asleep in the arms of Mrs. Forgetfulness. Then they caused him to be carried into the palace by two of his servants, and laid in a soft bed in the best chamber of the whole house, resolving if possible, to win him by all means to tarry with them and not go forward on his journey. To this end they prepared an excellent concert of musick, who were planted out of sight of the bed whereon Tender-conscience lay, yet so as they might be heard as plain as tho' they had been by his bed side, but could not be seen by him if he should awake out of his sleep: and they were ordered to play the sweetest airs and most melodious tunes their art could furnish them with, all the while he was asleep, and likewise to keep on playing, if he should chance to awake. For it was the nature of these grapes, of whose liquor he had drunk so plentifully to make some sleep many years together, others all their life-time, and very few had the power to awaken, especially in any short time: and it was the nature of the musick to create dreams; in them that slept, pleasant, delightful and enchanting dreams: And those that die sleeping, were carried out of the palace to a certain place, they were tumbled into the lake of Destruction, which lake is at the end of the path which led to the left hand at the bottom of the hill Difficulty. It is a burning lake, and has burned from the beginning of the world, and will do for ever and ever. Now this was the end of those poor wretches, who being seduced to the house of Carnal security, and having drank of the wine of Intemperance,

temperance, and committed folly with Wantonness, at length fell asleep with Forgetfulness : who if they die sleeping, are forthwith cast into the burning lake, *which is the second death.*

Now it came to pass, that though Tender-conscience slept a great while, being lulled by the sound of such incomparable melody ; yet they have not taken notice of his strong crutch which he had in his hand, not knowing its secret wonders and virtues, did not remove it from him ; by which means he at length rose from his seat, rousing himself up, and wondering from whence all this delicious harmony might come ; for the crutch being in his hand all the while he slept, at length as he went to turn himself in his sleep, he hit himself a blow in the eyes with his crutch, which awakened him :—Then he began to wonder, as I said, where he was, and how he came there, and what music that was. At length he called to mind, how an old man had invited him into his house very kindly, and how his lady had given him of her wine to drink, and how he had dallied with Mrs. Wantonness ; but he could not call to mind how he came upon this bed, but concluded that he had been drunk, and so brought into the palace ; and with this thought, and the pleasant harmony of the musick, he was just ready to fall asleep again, but that at the same instant, there came such a terrible clap of thunder, as was almost enough to awake the very dead. At this his heart quaked within him, and the music ceased playing. So he arose from his bed, and looking out at the window, he saw the air extremely darkened, save only some intervals of lightening, which accompanied with thunder seemed to threaten the destruction of the world, poor Tender-conscience wept bitterly when he perceived such a dreadful tempest hanging over his head, and he in a strange place, not half way on his journey ; this made him melancholy and pensive, and he burst out into these mournful expressions by himself.

Wretch that I am ! what will become of me ! where shall I hide myself from the fierce anger of the Lord, or how shall I escape his heavy displeasure ? I doubt, I have done amiss in coming to this place, and sleeping away my precious time, which is the reason that—



God is angry, and thunders in the ears of my soul : horror and confusion flash about my conscience like lightning : I know not what to do, nor where to turn my eyes to comfort. Then he looked for his crutch, and could not find it at first, which made him lament very grievously ; but at last he bethought himself of the bed wherein he slept, so he ran thi her, and there found it to his no small comfort and joy. Then he prepared to go down stairs, but just as he was about to go from the window, where he stood, there came another clap of thunder, which made the very house to shake, and after the thunder he heard a voice whispering him in the ear, and saying, " Get thee out of this place, and beware of the woman with the golden cup in her hand, and of all that belongeth unto her for her ways are the ways of death : Sin no more, lest a worse thing come upon thee." This made poor Tender-conscience to tremble afresh, so that the joints of his knees smote one against another, and he hastened to get down stairs ; at which the musick began to play again so sweetly, that he had much ado to leave it. But remembering the thunder, lightning, and the voice he heard, he went resolutely down, and as he was going through the hall, he saw a table spread with all manner of dainties, and heard the voice of the young men and maidens, as he thought singing deliciously, which made him again stand still awhile to listen at the music. Then came one to him named Mr. Gluttony ; and desired him to sit down, and eat what liketh him best, telling him withal, that the entertainment he saw before his eyes, was prepared on purpose for pilgrims, and how that many that were travelling toward the city of Zion, did call in here, and partake of the dainties this place afforded, it being built for the ease and pleasure of pilgrims. Then the young men and maids seconded Mr. Gluttony in their song, while several instruments of musick played to them in concert ; and this was their song.

Poor pilgrims here may eat and sleep,  
 Whilst them in safety their good Lord will keep:  
 Fall to, fall to, poor man, and take thy fill,  
 In nature's pleasures there can be no ill.

In vain our King's indulgent hand supplies  
What peevish man his longing soul denies.

This was enough to stagger a stouter man than Tender-conscience, and he himself could not have resisted so powerful a temptation, had it not been for the remembrance of the thunder and the voice : Also he called to remembrance that saying of the holy Jesus, " To do the will of my Father, is both my meat and my drink " So he turned away from Mr. Gluttony, and went apace out of the hall, without giving him one word, tho' he followed him, and entreated him to sit down, and make merry with the good cheer that was before him. Then old Carnal-security met him at the hall-door, which opened into the inner-court of the palace, and took him by the hand, and asked him whether he was going in such haste.

*Tender.* To whom Tender-conscience replied, I am going forward on my journey.

*Carnal.* Aye, but tarry and eat first, for you have a long way to walk, before you find another house ; and therefore it is not convenient for you to go out fasting from hence, lest you faint by the way.

*Tender.* *It is written, Man liveth not by bread alone, but by every word that proceedeth from the mouth of God.*

*Carnal.* This is not applicable to your case, you must not expect to be fed by miracles : meat and drink are appointed for the support of our frail bodies, and therefore it is a foolish preciseness to abstain from eating when we have absolute need of it.

*Tender.* Aye, but I have no such absolute need of eating or drinking either at this time, it being early in the morning ; I have read in a certain book thus : *Woe be to thee O land when thy princes eat in the morning ; but blessed is the land whose princes eat in due season for refreshment, and not for riotousness.*

*Carnal.* Neither is this saying any ways applicable to you ; for you are no prince, but a poor pilgrim, and this is spoken altogether of princes.

*Tender.* Yes, I am a prince, and am going to take possession of my crown and kingdom : for we are made kings and princes, and priests unto God, and

we shall reign with him for ever ; and therefore cease to persuade me in this manner, or to retard my journey, for I will go on in the strength of the Lord my God.

*Carnal.* Well, since you are so obstinate, that you will not hearken to my counsel in this point, pray be advised to drink before you go, at yonder vine, where you see the grapes hang so thick and plump.

*Tender.* No : neither will I drink in this place, for I remember how I drank of the juice of those fatal grapes, and they intoxicated me, so that I committed folly with Mrs. Wantonness, and slept away my time, when I should have been going forward on my journey, and I believe you have a design upon me to make me drunk again, or you would not press me so hard.

Now by this time, they went on talking together, they came to a fountain of water clear as crystal, and Mrs. Wantonness was bathing herself in the fountain, who, when he saw Tender-conscience coming out of the court with her father, she ran out of the fountain, naked as she was, and embraced him, and prayed him to tarry a while longer. This was a grievous temptation, and he knew not how to resist it, for she used such alluring arts and fawning tricks, as had almost conquered him; but at length calling to mind the thundering and lightening, with the voice that followed them, he suddenly sprung out of her arms, and run away as fast as he could ; neither did he stop till he came out of the uttermost gate of the palace, and till he had gotten into the highway again, where Carnal-Security first seduced him. Then he went on singing,

My soul like a bird from the fowler's snare,  
Escaped is, while after me they stare :  
Their ways are pleasant, but they'll sting at last,  
Woe be to them that in their nets are cast.  
They spread their gins on every side for men,  
Seducing souls to their enchanted den :  
All's fair without, but rotten is within ;  
Fair is the form but black the guilt of sin.

At length he came to the place where the lions lay, who began to roar at the sight of him, which put him into a very great fright, so that he stood still at first ;  
calling

calling to mind what he had seen in the cave of Good-resolution, concerning the dangers which those brave worthies had encountered and overcome, he took courage, and went boldly on his way, brandishing his crutch towards the lions; at which they immediately ceased their roaring, and lay still while he passed by, and came up to the gate of the palace called Beautiful, where the porter stood ready to receive him; but first he examined from whence he came, and whither he was going.

*Tender-con.* Sir, I am come from the valley of Destruction, and am going toward the Holy Sion or Heavenly Jerusalem.

*Porter.* But did you come in by the wicket-gate, which is the head of the *Way of Life*.

*Tender.* Yes Sir. and was directed by one Goodwill, who kept that gate, to call at the House of the Interpreter.

*Porter.* Let me see your pass, that I may shew it to one of the virgins; who if she be satisfied in your truth, will receive you hospitably, and shew you the civilities of this house.

So Tender-conscience pulled out his pass, and gave it to Watchful the porter, who immediately rang a little bell, at which the virgin Discretion came out, and the porter told her what Tender-conscience was, and whither he was going; withal, giving her the Interpreter's pass to read, which, when she had perused and marked the seal, she desired him to walk in. So she had him to the hall, and there came to him Prudence, Piety, and Charity, and welcomed him to the house and brought him a little wine and a few figs, to refresh himself at present, till dinner should be ready; for they supposed him to be weary and spent in getting up the hill Difficulty, not knowing that he had taken a long rest and sleep in the house of Carnal-Security. But he freely told them how he met with an old man, as soon as he was past the stage on the top of the hill, who invited him into his house which said he, is a stately palace on the left hand side of the high road: So he told them all that happened to him in that place, and how he was forced at last to take to his heels, and run away from Mrs. Wantonness.

Then

Then Piety desired to know his name, and he told her, saying, My name is Tender-conscience.

Well, said she, Tender-conscience, You have escaped one of the great dangers on the road, for the old man who enticed you into his house is called Carnal-security, and his wife is the lady Intemperance, who is always to be seen with a golden cup in her hand, full of enchantments, whereby she intoxicates those that drink out of it.

*Tender-con.* Aye, said Tender-conscience, I believe that was the lady who gave me the juice of grapes to drink out of a golden cup, when we were entering the second court.

*Piety.* And did not you see her two daughters, Mrs. Wantonness, and Mrs. Forgetfulness?

*Tender-con.* I know not their names, said he, but I saw two beautiful young damselfs, waiting upon the lady Intemperance; and I, being overcome with the strength of the wine, fell to dallying with one of them, till at length I fell asleep in the other's arms.

*Piety.* These are the same I mean, and they use to bewitch men to destruction, if once they are within their arms, especially if they fall asleep therein. But how could you get away from them again? They use to have so many tricks and artifices to entangle them that once come within their doors, that not one in ten gets out of their clutches without suffering some great damage.

*Tender-con.* O said he, I carried talking and arguing the case with the old man so long, that I almost lost the day; for as we were discoursing together, his daughter came out of a fountain stark naked, and embraced me, using all the enticing words imaginable to hinder my going away; but I finding myself not able to struggle, or resist so powerful a temptation, on a sudden gave a spring out of her arms, and ran away as fast as I could drive.

*Piety.* In this I commend your conduct, for though it be said *Relig: the Devil and he will flee from you*, yet it is to be understood of other temptations. For when any one is tempted to unholiness in his actions, there is no time for disputing. A resolu-

lute and speedy flight is the only way to secure the victory. The soul may stand the battle against adversities, persecutions, crosses and the like; but pleasures must be subdued by retreating from them: *He that toucheth pitch shall be defiled*, says the wise man; and *he that stands capitulating with temptations of uncleanness, is in danger to fall*. The soul, like wax, is hardened by cold and stormy weather; but in the sunshine of prosperity, and the heat of lust, she melts and becomes effeminate and yielding. Therefore well said one of old, *Flee youthful lusts which war against the soul*: he does not say, stand and face them and resist them: but run away from them. It is in some degree the same in that common vice which this age does so much abound in, I mean excessive drinking. Men think they may safely venture into company without being obliged to drink, and when they are in company, they think they may drink a little without doing themselves any harm; not considering that that little does but embolden them to venture on more, every glass they pour depriving them of so much of their resolution and strength to resist; and when they come to be doubtful whether they shall let this one glass go down, they throw down the fence of their soul, their reason, and expose her to be polluted by the height of debauchery and folly, letting in their unguarded breasts with all their pleasure, a flood of vain passions with their superfluity of drink. Thus by little and little, the poor soul suffers shipwreck. In such a case the only remedy is, to flee the first occasions and temptations, to stop the avenues of the soul, to set a guard upon the senses and to restrain the imagination within its proper limits. A man ought not so much as to fancy the company pleasant or delightful, by keeping of which he runs the hazard of his soul's health; much less ought he to follow them: nay, rather let him refuse when he is courted by them; it is much better to be thought ill-natured and uncomplaisant to others, than to be really so one's self, by ruining myself to oblige my acquaintance.

*Charity.* There are some souls that are naturally so pliable and courteous, so soft and pliant, that they

comply oftentimes with company, more through the flexibility and sweetness of their own disposition, than out of any inclination to debauchery; nay, while they loath the drink, they cannot forbear obliging their unreasonable companions. This is a great weakness; and though it may be capable of admitting some excuse on account of that sweetness of temper from whence it flows, yet it is nevertheless dangerous, and therefore must not be palliated, lest in so doing, we turn advocates to vice.

*Prudence.* If you please, let us break off our discourse for the present, and go to dinner, which is now ready, for the bell rings.

So they all arose and went into the refectory or dining-room, where more virgins of that society were waiting for their coming, who all welcomed Tender-conscience to the house, every one saluting him with a particular congratulation, and then they sat down in exquisite order and silence. After the divine blessing was invoked, one of the virgins, whose name was Temperance, carved out for the rest, for that was her office, while another of them, named Decency, waited at the table. Here was no loud laughter to be heard, no offensive nor unseemly jests broached, but a modest cheerfulness crowned the entertainment: They had plenty without riot, variety without extravagance, and frugality and bounty seemed to hand in the dishes together. They eat to nourish nature, not to prompt lust or cloy the appetite, and they rose from the table lightsome and well refreshed, having returned thanks to the sovereign Giver of all good gifts, the creator and preserver of all mankind, for refreshing them with his good creatures.

Then one of the virgins, named Health, proposed to the company that it would be convenient and pleasant to take the air of the garden after dinner; to which they all readily consented, and Discretion, Prudence, Temperance, Charity, and Piety, took Tender-conscience along with them into a mount, which gave him a lovely prospect of the country round about; and there they sat down under the shade of a broad spreading sycamore, and fell into

discourse. Tender-conscience being desirous to learn the reason of their living thus in a society together, and to know the rule and manner of their life, Piety thus replied :

*Piety.* When we were young, and living at home with our friends, we were daily exposed to innumerable vanities and follies, and were carried away by the flood of custom ; yet, being religiously inclined from our childhood, we, by degrees, as we grew up, began to grow sick of our carnal education, and to despise the vanities and fooleries of the world, and sought for a place where we might be free of them, and where we might serve the Lord both night and day in all purity of life : So after much enquiry and diligent search, at length we were informed that a certain holy woman, named Religion, had built her a house in this place : and she being an especial favourite of the King of this country, was permitted to gather a great number of virgins, who were willing to renounce the world and live in this retirement with her, having a particular charter granted them, whereby they should be forever free of certain taxes, imposts, and homages, which the other subjects were obliged to pay, on condition they would make it their business to observe such and such laws and statutes as the aforesaid holy woman, Religion, should prescribe unto them, and to live in true obedience to her commands all the days of their life : Whereupon we were presently inflamed with a fervent desire to see this woman, and if possible to come and live with her (I speak for us all, because I have heard all my companions here own the same inclinations as myself had ; ) so we consulted no longer with flesh and blood, but immediately resolved to wait upon her, and declare our intentions, hoping to find favour in her eyes, and to be admitted into her society ; which we did accordingly : And having made her a visit, and heard her heavenly voice, we were ravished more than ever, and grew impatient till we were taken into the house. At length our wishes were fulfilled, our desires granted, and here we lived ever since, and would not change our life for the  
which



whole world; for this woman is of a sweet temper, all her laws are pleasant, her yoke is easy and her burden is light.

*Charity.* Not that we condemn all those who do not live in such a state, or just according to our rules, for without doubt many do live mixed with the rest of the world, yet keep themselves unspotted from the vices of the world; but they are exposed to great danger. They run the risque of more temptations than we. For here one spirit and soul, (as it were) animates us all: holiness and purity are all that we aim at, and we mutually encourage one another, assist one another, and forward one another, in the practise of it. We have no cares to embitter us, nor vain pleasures to debauch us; we have no honours to tempt us to ambition, nor riches to make us covetous. All our ambition is to approve ourselves blameless in the sight of God; and the riches we covet, are those which never fade away, the gifts and graces of the Holy Ghost.

*Tender-con.* But I suppose you have some particular laws and rules, to which you are obliged to conform yourselves, which I should be glad to know.

*Piety.* Yes, we have so, and I will acquaint you with them in the best manner I can.

1. We are obliged to rise every morning before the sun, and then we join altogether in prayer and praises to the great God of Heaven, thanking him for his past blessings, and imploring his favour and protection over us.

2. Then every one goes to their proper business, as belongs to their office, till the time of their refreshment and so again till dinner.

3. We are obliged to entertain all pilgrims that are travelling towards the heavenly country; provided they shew their pass, or give such an account of themselves as may be thought equivalent.

4. At the close of the day, we are obliged to join all again in prayer and praises, as in the morning.

5. We are obliged to keep and maintain the king's armory, and to furnish all pilgrims with weapons and armour of proof against all dangers and disasters whatever.

These are the general and most important laws of our society; but besides these, we have many particular rules of less note, though very good, and in a manner necessary to our well being; all which it would be too tedious to rehearse.

*Temp.* Only give me leave to insist upon the statute of moderation in eating and drinking, which we are strictly charged to keep under severe penalties, which I suppose you have forgot.

*Piety* It is true indeed, I had forgot to mention it, and am very glad of that forgetfulness, since I have thereby given you an opportunity of discoursing more at large upon that subject, who are best able to do it, as being appointed the particular interpreter of this statute; therefore pray inform the pilgrim about it.

*Temp.* This statute of moderation in eating and drinking, is grounded on this consideration:

That Adam fell by eating the forbidden fruit; the first sin that was committed by mankind was by eating.

Now though it be not certain whether it proceeded from some natural contagion in the fruit which Adam did eat, or from the venomous breath of the serpent, that recommended it to Eve, or from any other hidden cause, yet we are sure that whereas Adam was before in the full perfection of human nature, being the lively image of the glorious God, his soul being full of the beams of eternal light, his understanding clear and serene as the morning, his will regular and obedient to his reason, his body in perfect vigour and health, beauty and proportion impassable and immortal; no sooner had he tasted the fatal morsel, but a strange alteration befel him: The image of God was immediately defaced and sullied. His soul grew dark and cloudy, his understanding and reason became dull and inactive, and his will went retrograde: in short all the faculties of his soul were dislocated and disjointed. As for his body, it became weak and unhealthful, subject to divers casualties, sicknesses, and infirmities, and at last to death itself. This was the effect of irregular eating. Nor did the mischief rest here, but he transmitted it to his posterity, conveying all these ill qualities of his body and soul to his children, wherefore

fore all the generations of men in the world are under the same misfortunes, corrupted both in body and soul, conceived in sin and brought forth in iniquity. But as if we were not unhappy enough in this original depravation of our nature, the greatest part of mankind endeavour to increase the misery, by their own actual repetition, and continual repetition of the same crime; gluttony and drunkenness reigned over the greatest part of the world.—This is the reason why the statute of moderation in eating and drinking is so strictly enjoined to our society; and well it were if all the world would observe it, then would there be no found minds in our found bodies.

*Tend.* Wherein doth this moderation in eating and drinking consist?

*Temp.* It consists in bridling and regulating the appetite, as to the quantity and quality of meats and drinks.

*Tender.* But how shall a man know how much will exactly serve to keep the body in health, suffice nature and refresh the spirit.

*Temp.* It is a taming of the body, and bringing it into subjection to the soul, so that the inferior faculties may be subservient to the superior.

*Tender.* But how shall a man know how much will exactly serve to keep the body in health, to suffice nature, and refresh the spirit, since there are as many different constitutions in the world as there are faces?

*Temp.* The way to know this, is for every one to observe his own temper, and then they will quickly find out the true measure, and proper time for eating and drinking. But take this for a general rule: that it is convenient by all means to rise from table with an appetite, and to have a mind, after a meal, as well disposed to labour, for exercise, or for prayer, as it was before. He that eats and drinks beyond this, breaks the rule of moderation; for the end of eating and drinking is to refresh nature, and make it more vigorous and active, and not to render it dull and heavy.

*Tender.* Pray tell me what good effects this moderation produces in the soul, and how it works there.

*Temp.* Great certainly, and manifold are the bene-

sits which redound to the soul, from the constant practice of this moderation in eating and drinking; for though the soul be of itself, an immortal and impassable essence, yet while it is joined to this mortal body it partakes of all its conveniences and inconveniences. If the body be in pain, the soul suffers with it, if the body feels pleasure, the soul enjoys it likewise. Nay rather 'tis the soul alone that is sensible of every thing that happens to the body; for the body of itself is but a dead and inactive matter, incapable of sense or motion in itself; 'tis the soul which gives life, sense, or motion to it. Now therefore as the body is maintained in health and vigour, so does the soul flourish and triumph within herself: On the contrary, when the body is sickly and weak, the soul languishes in sympathy. He therefore that eats and drinks to excess, and thereby cloy's his stomach, fills his body full of contagious humours, and sows the seeds of many diseases in his own bowels;—This man is no friend to his soul, for she by this means grows dull and sluggish, dark and cloudy, dull and melancholy, and void of all pleasure and comfort; whereas on the contrary, he that bridles his appetite, and eats and drinks no more nor oftener than suffices nature, and refreshes his spirits is also lively and vigorous, sprightly as youth, and serene as the morning, full of life and comfort; and in an holy triumph, she often soars aloft, and basks in the rays of eternal brightness, despising the world, and all that is in it, excepting her own tabernacle, which is always kept neat and clean, and therefore she takes delight to repose herself therein, when, like the eagle, she is tired of her lofty flights. Our bodies are the temples of the Holy Ghost, and he that pollutes them with riot and uncleanness, is guilty of sacrilege. And therefore well said Solomon, *Be not a companion of wine-bibbers, nor riotous eaters of flesh.*

*Tender.* I thank you for your good and wholesome talk: now pray shew me how moderation in eating and drinking consists in bridling the appetite as to the quality of meats, &c.

*Temp.* In order to the better clearing of this point, it is necessary to look back to Adam, who, we find had permission and leave given him, to eat of the fruits of  
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the garden of Eden, but only he was forbid to taste of the fruit of the tree of knowledge of good and evil. And afterward to intimate that God took an especial regard to the qualities of man's food, he was told by God what sorts of fruits and herbs should be his diet, and which should be food for the beasts:—Of every herb bearing seed, and of every tree bearing fruit, he was allowed to eat: and the grass of the field was appointed for the beasts. Here we may observe, that there was no mention made as yet of flesh or fish to be eaten, not till after the flood; so that many are of opinion that the fathers before the flood did eat no manner of flesh; and it is not improbable, that this was the reason of their living so very long, nothing more conducting to health and long life, than an Ascetick Diet, that is, a diet of fruits, roots, and herbs, honey, oil, &c. without flesh or fish.

The first time we read that God gave to man a licence to eat flesh was after the flood, when he blessed Noah and his sons, saying unto them, Be thou fruitful and multiply and replenish the earth: and the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the face of the earth, and upon all the fishes of the sea, into your hands are they delivered. Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things: but the flesh with the life thereof, which is the blood thereof, you shall not eat.

So that you may see, that even in this first licence to eat flesh man was restrained from eating it with the blood, which restraint was afterward more particularly confirmed in the law of Moses, when the fat was also forbidden to be eaten in these words. Speak to the children of Israel, saying, Ye shall eat no manner of fat, of ox, of sheep, or of goat, &c. which prohibition must needs have regard to the quality of fat. And a little afterwards, there is a separation made between the meats that were to be eaten, and those that were not: between the clean and unclean beasts, birds and fishes. Which law was strictly observed by the children of Israel throughout their generations, and it is to this day: Now, without doubt, it was on the account

of the different good or ill qualities that resided in the flesh of these creatures, that some were forbidden, and others allowed.

And though this law was abolished by the coming of Christ, yet we find the Apostles in their council at Jerusalem, forbid the eating of things strangled, and commanded the christians to abstain from blood. And in the lives of the Apostles, it is recorded, that some of them abstained from all flesh, during their lives. — And not only the Apostles, but other Christians in those days were abstemious, living chiefly upon herbs or the like sustenance, as Paul witnesses in the Epistle to the Corinthians.

Upon the whole matter, we may conclude, That all this caution and care about the difference of meats from the beginning of the world to the flood, and from the flood to the giving of the Mosaick law, and from thence to the times of the Apostles of Jesus Christ, would not have been, had there not been some greater reason for it, than barely to try men's obedience, or to furnish them with emblems of virtue and vice, as some hold. There must be something in the nature of living creatures, some difficult qualities that occasioned one sort to be forbidden, and another allowed. And though we are now obliged to keep the law of Moses, yet I cannot find upon what grounds many Christians take the liberty to act contrary to the ordinance of the Apostles of Christ, in eating blood and things strangled.

*Ten.* I remember to have heard this point handled before by some disputants; and to this last part of your discourse it hath been answered, that Jesus said, Not that which goeth into a man defileth him, but that which cometh out. And Paul says, to the pure all things are pure. And he called the doctrine of, touch not, taste not, handle not, a doctrine of worldly elements, and beggarly rudiments.

*Dis.* But then if that saying of Christ be taken literally, one may venture of all manner of living creatures without danger of hurt. Without doubt, there is a discreet choice to be made in our diet, as to the qualities of the things we eat and drink, and every one in this is left to his own conduct; only in this general

ral rule ought to be observed, that we forbear eating and drinking such things as we find by experience, or know by common observation to be prejudicial to health, impediments of virtue and devotion, spurs to vice and passion, by intoxicating the brain, heating the blood, disordering the spirits, or by any other ways being subservient to the works of the flesh, or the temptations of the devil. In so doing we shall do well.

*Prud.* As to that saying of Paul, *To the pure all things are pure*, it may well be retorted, that which the apostle said in another place, *All things are lawful for me, but I will not be under the power of any thing*, 1 Cor. vi. 12. To which he immediately subjoins these words, *Meats for the belly, and the belly for meats*; but the Lord will destroy both it and them. Now by this coherence of the text it is plain, that he spoke in reference to the liberty that is given to christians in eating; shewing, that though they were freed from the strict and punctual observation of the Mosaical law, according to the letter, yet they were nevertheless obliged by the law of prudence and Christian virtue, to make such an election of meats as might neither offend charity, or interfere with the grand design of religion, which is to make us holy and pure, not more licentious and prophane.

*Char.* Your mentioning the offence which may be given to charity, by a dissolute libertinism in eating, puts me in mind of another passage of the same apostle, where he says, *If meat make my brother to offend (or he scandalized) I will eat no flesh while the world standeth, lest I give scandal to my brother*, 1 Cor. viii. 13. Certainly charity is the very flower and quintessence of all christian virtues, the particular glory of the Christian religion, and the fulfilling both the law and the prophets. He that pretends to Christianity, and has not charity, is an infidel in masquerade, a spy upon the faith, a religious juggler, a dead mimic of divine life; he runs with the hare and holds he is the very hink of sin, for in him all the vices of the world disembo,ue themselves as in a common emunctory.

But lest I be mistaken by those that hear me give this character of a man that wants charity, I will ex-  
 plia

plain myself more at large, and give a particular description of this radical virtue; I do not mean by charity, only that branch of it which bears the fruit of material good works, in feeding the hungry, giving drink to the thirsty, cloathing the naked, visiting and redeeming prisoners and captives, harbouring those that want a place to lay their heads in, visiting and relieving, comforting and healing the sick, and the like acts of mercy: Charity is of a far larger and more spiritual extent than all these good works amount to; some of them may be performed without charity, as good St. Paul witnesses, when he says, *Though I bestow all my goods on the poor, and though I give my body to be burned, and have not Charity, it profiteth me nothing,* 1 Cor. xii. In which he plainly supposes, that many outward good works may be done, and yet the doers of them may want charity: Therefore when I speak of charity, I understand that divine accomplishment of the soul, which the same apostle describes in the following words, 1 Cor. xiii. *4 Charity suffereth long, and is kind: Charity envieth not: Charity vaunteth not itself, is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; bearing all things, believing all things, hopeth all things, endureth all things.* This is the compleat character of charity, and he that makes it good in practise is a perfect christian; a believer is a believer in his true colours, a champion of the faith, an Israelite indeed, in whom there is no guile, a living stone in the temple of God: He runs with patience the race that is set before him; he practises sobriety, righteousness, and godliness towards God and man, and himself. His soul is the receptacle of goodness, the center of piety, in which all virtues delight to inhabit. In all things he has a holy tenderness, and acts even to the curiosity and niceness of divine love: Though his body dwells on earth, his soul lives in heaven; he couches under the shadow of the trees of Paradise; he breaths immortal airs, and often tastes the fruit of the tree of life.

Now, to apply this to the subject you have been hand-



handling, I say, that a man endued with this divine and supernatural gift of charity, as he loves God above all things, so he loves his neighbour as himself, and will in all things so comfort himself, as to be void of offence both toward God and man. He will (in all things indifferent) comply with the prepossessions, prejudices, and customs of his weak brother: To the Jews he becomes as a Jew, that he may win the Jews; to them that are under the law, as under the law; to them that are without the law, as without the law, (being not without the law to God, but under the law to Christ) that he might gain them that are without the law: To the weak he will become as weak, that he may gain the weak: He is made all things to all men, that by any means he may save— With them that eat flesh, he will eat likewise, asking no questions for conscience sake (for the earth is the Lord's and the fulness thereof.) With those that abstain he will practice abstinence. Whether he eat or drink, or whatever he does, he does all to the glory of God; but pleasing all men in all things, not seeking his own profit, but the profit of many that they may be saved, 1 Cor. x. 31, 32, 33. This is the practice of a perfect christian; this is the ultimate end of the commandments, the *non ultra* of both the law and the gospel, and the aim of our statute of moderation in eating and drinking.

To this discourse of Charity the whole company agreed, and Tender-conscience expressed a more than ordinary satisfaction and complacency in her grave and moderate decision of a controversy that he had raised. He had long been disturbed in his mind about this point; but was now convinced of the truth, and gave them all most hearty thanks for their edifying discourse, making a particular acknowledgment to Charity for her evangelical conclusion.

Then the virgin Temperance, who began this discourse of moderation in eating and drinking, and whose proper office it was to interpret and expound that statute, call'd for two lamps, which were immediately brought by Obedience, one of the waiters. One of the lamps gave him but a dim light so that you could not discern whether it was burning or not,

on the contrary, the other shined very bright and clear : Then said Temperance, you see the difference between two lamps, how the one affords but a weak, faint light, and the other sheds her beams round with great splendor : The crystals are both alike, but only one of them is sullied and furr'd (as it were) with smoak and vapours, and the other is transparent and clean ; These are emblems of moderation and riot in eating and drinking. The soul of man is a lamp, which will burn and shine with great splendor if the body be kept clean, and purified by temperance, abstinence and fasting. But if a man by excessive eating and drinking, does pollute and stain his body, his spirits (which are the crystals of the soul) become clouded and thick'ned with vapour and smoak, so that he neither shines in good works to others, nor has much light in himself : and if the light that is in him be darkness, how great must that darkness be !

*Tender.* Pray give me leave to trouble you with one question more about fasting, because I think you mentioned that just now as one means to purify and cleanse the body, and render it more instrumental to the operation of the soul. I desire to be informed what examples you have of fasting in scripture, and whether it be now requisite and profitable for a christian to fast, and what are proper effects of it ?

*Temperance.* It will be no trouble to me, but a delight to satisfy you in this point, according to my ability as it is my office.

Know then that fasting is a practice frequently recommended in the book of God, and warranted by the examples of sundry good and holy men : We read that Moses fasted forty days and forty nights in the mountain ; and though no mention be made of fasting before the flood, yet the lives of men in that infancy of the world in all probability, was a daily fast, or at least a continual abstinence from flesh ; so that what seems now so grievous and burdensome a discipline, was then, peradventure, esteemed but a natural and universal diet, observed by all mankind, whereby they preserved their bodies in an inviolable health and vigour, prolonging their days almost to a thousand

and years; but now in these latter ages of the world, the bodies of men grow weaker, and men think it a heavy task to fast once a month, nay once a year too much for their delicate constitutions.

There were several occasions of fasting among the people of God in old time, Lev. xxiii. 26, 32— There was a day of atonement commanded to be observed by the Israelites throughout all their generations for ever, in which they were to fast and afflict their soul from even to even. This was an annual day of public humiliation, enjoined to the people for ever. It was also customary to fast on any momentous occasion, as David fasted when his child lay sick, 2 Sam. xii. 17, 18. And the men of Jabes Gilead fasted seven days when they buried the bones of Saul and Jonathan his son under a tree at Jabesh, 1 Sam. xxxi. 13. And as soon as David heard the news of their death, both he and all the men that were with him, took hold of their cloaths and rent them; and they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the Lord, and for the house of Israel, 2 Sam. i. 11, 13. Moreover the people of Israel used to fast in time of public calamity; and not only they but other nations also, as the inhabitants of the great city of Nineveh. When the prophet Jonah foretold the destruction of that stately city would come to pass in forty days, they proclaimed a fast, and put on sackcloth from the greatest of them to the least; for word came unto the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered himself in sackcloth, and sat in ashes; and he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, nor herd nor flock, taste any thing, let them not feed nor drink water. Jonah iii. 5.

But besides these solemn and public fasts, we read of some private men who practised it; as the prophet Daniel, who fasted till three weeks, in which time he eat no pleasant bread, neither came flesh nor wine within his mouth: And this fast of his was so acceptable to God, that he sent one of his holy angels to him, who saluted him with the title of, A man

greatly beloved, bidding him not to fear or be troubled; for, says he, from the first day thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I came for thy words. Now I am come to make thee understand what shall befall thy people in the latter days, Dan. x. 1. 15. And when he had thus comforted and strengthened Daniel, he revealed many wonderful things that should come to pass in the world. So that by these great favours shewn to Daniel, we may plainly see how acceptable religious fasting is to God.

Many more examples of this kind might be produced out of the Old Testament; but these may suffice to shew that fasting was a duty often practised by the people of God, and by holy men under the law of Moses.

And the gospel recommends it, from the beginning to the end by the example of Christ, and John the Baptist, of Peter, Paul, and the rest of the apostles, as well as by their counsels and exhortations; nothing more frequently inculcated than this duty of fasting, throughout the writings of the New Testament: and without all doubt, it is now as requisite as ever it was, since we are liable to the same infirmities, exposed to the same temptations, and beset with the same dangers as the former christians were, against all which evils fasting is the proper remedy. Fasting mortifies the body, and tames concupiscence; it is the handmaid of prayer, and the nurse of meditation; it refines the understanding, subdues the passions, regulates the will, and sublimes the whole man to a spiritual state of life: 'Tis the life of angels, the enamel of the soul, the great advantage of religion, the best opportunity for retirement or devotion. While the sinews of carnal appetites is suppressed and extinguished, the heart breaks forth with holy fire till it be burning like the cherubim, and the most exalted order of pure and unpolluted spirits. These are the genuine and proper effects of religious and frequent fasting, as they can witness who have made it their private practice.

*Tender-con.* You have made me in love with fasting.

ing, by giving so fair an account of it, and discovering its consequences to the soul and body, and I am resolved to make trial of it myself hereafter; for in my opinion, as you describe it, it causes a man to draw nearer unto God, while his soul being, by abstinence and fasting, withdrawn, as it were from the body, and abstracted from all outward things, retires into herself, and in the secret tabernacle within she sits under the shadow of the divinity, and enjoys a more close communion and intimate union with God.

When Tender-conscience had made an end of these words, he began to take his journey; and giving them all his thanks for the kind entertainment he had met with in this place, and especially for their edifying discourse, he rose up and took his leave. Then they rose up with him, and accompanied him to the armoury which stood by the gate, and there they armed him all over with weapons of proof, as was the custom to do to all pilgrims, because the rest of his journey was like to be more dangerous, the ways being infested with fiends and devils: Also they gave him his pass, which he had delivered to them at his first coming thither: Now they had all set their hands to confirm and strengthen it the more, bidding him be sure to take care of it; so they conducted him to the gate, and wishing him a prosperous journey, he parted from them with tears in his eyes.

Now I saw in my dream, that Tender-conscience went forward a good pace, till he came to the brow of the hill, where the way led down to the valley of Humiliation; but because it was steep and dangerous going down, he was forced to slacken his pace, and lean hard upon his strong crutch: he was apt to slip, and could hardly stop himself from running, or rather tumbling down the hill; but at length, with much ado, he got safe at the bottom, and came to the valley of Humiliation. Now all this valley was a kind of marshy boggy ground, and was at this time overflowed with water, so that there was but one way to pass through it with safety, and that was over certain planks fastened to stumps or posts, and joined one to another; that is, the end of one plank to the end of another, for it was but one plank's breadth all the way,

way, and that a very narrow one. This set of planks was called the bridge of Self-Denial, and it reached all over the valley of Humiliation. Now the waters were very high, and touched the planks; nay, in some places they covered them so, that a man could hardly discern his way. The sight of this dangerous and narrow bridge did not a little discourage Tender-conscience; but considering that it grew towards night, he was resolved to venture over it. So on he went courageously, but with a very slow pace, because of the exceeding narrowness of the planks, which also now and then would seem to yield and bend under him, which often put him into a fright lest they should break, and he be drowned in the waters. And the more to increase his troubles, when he was got half way over, the air was all over hung with nets and gins, which were placed so low that a man could not walk upright, but he must be caught in some of them: These were planted here by the prince of the power of the air, to catch such pilgrims in as were high-minded, and walked with out-stretched necks; therefore when Tender-conscience perceived the danger that was spread before him, he stooped down, and crept along upon his hands and knees, and so he escaped the nets and gins; and he had this advantage moreover, that he could go faster in this manner, and more securely, without danger of tottering over on either side of the planks into the water, as he was often like to do, when he walked upright. In this manner crawled he along, 'till he was almost got over when he saw several boats making towards him on either side of the bridge, and in the boats there were men that rowed them, who hallooed and called after Tender-conscience, but he regarded them not; for he was afraid, lest they were some of the robbers or murderers that infested that country, and therefore he kept on his pace; but they rowed hard by him, and shot several arrows at him, some of which missed him, others he received with the shield of faith, that was given him out of the King's armoury. Now the names of those men who rowed in the boats, and shot at Tender-conscience so fiercely, were Worldly-Honour, Arrogancy, Pride, Self-conceit, Vain-glory,

and

and Shame ; which last happened to let fly an arrow that wound'd Tender-conscience lightly in the cheek, fetching all the blood into his face, but did him no greater harm ; so at length he got to the end of the bridge, and then he was past the danger of the nets and pins, so that he could now walk upright, and that upon dry ground, and he went on singing ;

Through many toils and dangers I have run,  
 Much pain and hardship I have undergone ;  
 Yet still my God hath mingled sweet with sour ;  
 Oft-times he smil'd when he did seem to frown.  
 O'er hills and dales he leads me by the hand,  
 Through bogs and fens, by water and by land ;  
 He feeds, and cloaths, and arms his pilgrims still,  
 Protecting them from danger, death and ill.  
 Tho' Satan spreads his nets, and lays his gins,  
 To trap their souls in labyrinths of sins,  
 Yet by God's grace I have escap'd his wiles,  
 The humble pilgrim Satan ne'er beguiles.  
 Humility the soul's pure refuge is,  
 The lowest step that leads to highest bliss.

Then I saw in my dream, that Tender-conscience entered the valley of the shadow of death, and night overtook him, so that his feet stumbled in the dark, and he was ready to fall in the ditch or the quag, which were on each side of the narrow way : but being in the midst of summer, the sun arose within a few hours, and so he enjoyed the day-light which was exceeding comfortable to him, though he met with many frightful objects ; for the valley is of itself very dark, and there hangs perpetually over it such dark and thick clouds of confusion, that what for them and what for death, who spreads his wings over this valley the sun gives but a very dim faint light here : Yet that which shined at this time served to light Tender-conscience the hollow dreadful way, where he heard as he went along, a continual howling and yelling ; but at length he got safe of all, and came to the end of the valley, over to the place where Christian saw blood, ashes, bones, and mangled bodies of men lying on the ground ; but now they were buried, and a pillar erected in the place, as a standing memorial of all the cruelties that were acted by the two giants that lived

in the cave hard by this place. There was an inscription on the pillar also giving account of all the righteous blood that had been shed in the world on the score of religion, from Abel's to that day; there was also a summary of all the sanguine laws that had been enacted on that account by cruel tyrants, as by Pharaoh, Nebuchadnezer, Darius, Antiochus, Nero, &c. There was a relation of a woman and her seven sons that were barbarously tormented with agonizing tortures, and afterwards put to death, because they would not taste of swine's flesh contrary to their conscience and the law of God; on the same account also a venerable old man called Eleazer, was cruelly scourged to death by command of the tyrant. Many more curious memorials were there engraved on this pillar, which Tender-conscience took great delight in reading. Now the name of the pillar is History; and hard by it, even over against the cave of the two giants Pagan and Pope, there is another cave, wherein Tender-conscience saw a middle aged man sitting, of a mild grave, and venerable countenance, and his name was Reformation: now it was this man's charge to look after this pillar, and to see that no injury be done by the thieves and robbers that infest that road, nor by any of giant Pope's party, for he maintained a great army under ground, his cave being of vast extent, and his party used sometimes to issue out, and commit great spoils and ravages in the neighbouring countries; but now Reformation kept as strong a party as he, and had as much room in his cave to lodge them in, and sometimes they fall out and skirmish, sometimes come to pitched battles, and then the ground would be fresh strewed with dead bodies, and stained with blood till they were buried out of the way. And this Tender-conscience learned from one that came out of the cave of Reformation, and fell into discourse with him as they stood talking by the pillar.

At length the man having understood that Tender-conscience came from the valley of Destruction, and was going to the heavenly Jerusalem, was very inquisitive after his country, and the place of his birth; for, said he, I have heard my father say that I was born in that country too, and brought from thence



very young; and when my father came to this place, he left me in company with Reformation with whom I have continued ever since; and what is become of my father I know not, or whether I shall ever see him again or no; but I remember he used to talk of going to the celestial city, which I suppose is the same place whither you are now travelling: and therefore if you will accept of my company, I will gladly travel along with you, having great hopes of seeing my father there, or hearing some tidings of him; and, besides, they say it is brave living in that city, and that it is the richest place in the world; therefore I would fain go along with you, in hopes of going into that famous city to dwell.

*Tender-con.* I like your notions very well, for I have travelled some hitherto, which made the way seem more tedious to me, and a companion in the rest of my journey would divert melancholy, and we should encourage each other in our pilgrimage. But I must acquaint you with one thing first, and that is that your journey will prove ineffectual, I doubt, unless you came in by the wicker-gate that is at the head of the way, and can produce your certificate, or pass, from the Interpreter; for I am informed, the King has given strict orders that none shall be admitted into the heavenly city that are not thus qualified.

Then Seek-truth (for so was the other man called) replied, I have a pass by me, which my father procured for me when he brought me along with him, and told me he had it from the Interpreter, giving me strict charge to have a care of it.

*Tender-con.* What was your father's name, and from whence came he?

*Seek.* His name was Little-faith, and he came from the town of Sincere.

*Sender.* Oh! I believe I have heard of him, if it be the man that I mean, there goes a report as if he were robbed in a place called Dead-man's lane.

*Seek.* I hope not so, though I am sure he had plenty of silver and gold about him, besides some very rich jewels; nay I may say he carried his whole estate about him, so that if he were robbed upon the road, he is utterly ruined and undone; I am much concerned

at the sad news, and shall not be at rest till I have enquired farther about it: therefore if you please, let us hasten forwards on our journey; and it is ten to one but I shall hear particularly of this matter by the way. I will call two or three more of my friends of mine own, who are very desirous to travel towards the holy city, and would be glad to take the opportunity of your good company; so he ran into the cave, and called for Zealous-mind, Weary-o'-the-world, Convert, and Yeilding, who all came out to know what we would have.

*Zeal.* Have I says Zealous-mind, you may be sure that it is no hurt we would have when Seek-truth calls us.

*Seek.* No my friends, I call you for your good, I hope, and to fulfil your own wishes; for you have often told me how desirous you were to travel toward the heavenly Jerusalem, and now here is a man going that way would be glad of your company; for my part, I am resolved to go along with him, do as you please.

*Weary-o.* And I, said Weary-o'-the-world; for here is nothing in this country but trouble, vexation, cares, grief, and all manner of evil: I would not tarry a day longer in it if I might be a king: come let us be jogging.

*Convert.* I burn with desire to go to that glorious place, of which I have heard such renowned things; I care not what hardships I undergo, nor what torments I endure, provided I may get thither at last.

*Yield.* And for my part I like your company so well that I would go with you to the end of the world with all my heart: For you talk so wisely, and tell such pretty stories, that you have won my very heart: I am ready to melt when I hear Seek-truth discourse of such strange things as are in the heavenly country, and tell his father's travels from the city of destruction, and how kindly he was entertained by the way at some houses.

*Seek.* Well, if you are all agreed, come follow me, and I will bring you to the man that is now on his pilgrimage to Zion, he stands not far from our cave's mouth, hard by the pillar of history. So they all fol-

lowed

lowed with one consent, and went out of the cave, where they found Tender-conscience waiting for their appearance, then they went up to him, and saluted him one by one, and after some questions passed on both sides, they all set forward together.

Now I saw in my dream, that as they were going up a piece of rising ground, they saw before them a man walking an even moderate pace, and made haste to overtake him, for by his gait they guessed he was no ordinary man, as certain wise men observed, by a man's gait you may know what he is. So when they came up to him, they saluted him courteously, and he returned their salutation with an air which discovered the tranquility and peace of his soul.

Then said Tender-conscience to him, Sir, if a stranger may take the liberty to ask you a question, I entreat you to tell me, whether your name be not Spiritual Man, for I think I have seen you before, and was told you went by that name.

*Spiritual.* Yes, said Spiritual Man, I am the same you take me for; and though your knowledge of me be but as yet imperfect, yet I very well know you and all your company, and am glad to see you so far on your journey towards the heavenly country, whither we are all now going.

*Tender.* I do not wonder that you know me, and my fellow travellers here with me, for I have heard a very learned and holy man, one Paul the Apostle, say, that you *know all things, and judge all things.* 1 Cor. ii. 15. and therefore I am very glad we are so happy as to overtake you on the road; and I hope we shall have the pleasure of your good company to our journey's end.

*Spiritual.* With a very good will, for it is my delight to keep company with those that set their faces Zion-ward, and are going thither as I see you at this time; but I spy a young man in your company who I doubt will not be able to go through this tedious journey, but will either faint by the way, or turn aside with the flatterer, or take up his abode at Vanity-fair. Then turning aside to Yielding, he said unto him, young man, you are the person I mean; do you think you shall be able to hold out to the heavenly Jerusalem?

*Yielding.* I make no doubt of it, Sir, for I find my self in good health, and as able to foot it as any of the company.

Then they went on together till they came to a great wilderness, where were several paths leading divers ways; so that had it not been for Spiritual-man (who knew the right way) they had wandered no doubt into some dangerous part or other, and either been devoured by wild beasts, or taken prisoners by some cruel giants, whose castles stood in the remote corners of this wilderness. This made them all shew a great deal of respect and obedience to Spiritual-man, and esteem him as their guide and patron. So they went along together till they came to a place where there was an altar built; there was incense burning thereon, and the smell of the incense was very fragrant, refreshing the spirits of the pilgrims: then Spiritual-man spake to this effect; My brethren, you may know that this wilderness is much haunted with wild beasts, as also by thieves and murderers, spirits and hobgobls which oftentimes assault poor pilgrims in the night time, and sometimes by day: now had we taken by any other path, we had been in danger of falling into their clutches; but now, I hope there will be no such danger, if you will follow my counsel.

*Tender.* We will readily obey thee in all things, for we see thou art a man of God, and hast the mind of Christ: tell us: herefore what we shall do to be safe from the dangers that threaten us in this place?

*Spiritual.* You see this altar of incense here perpetually smoaking, and sending up clouds of sweet smelling savour to heaven, and the fire upon the altar keeps off all wild beasts. If then you would be free from the danger of wild beasts, let every man take a coal from the altar, and carry along with him; and if he would be free from hobgoblins, let him take the incense that is in the treasury of the altar, and take it along with him, and as he travels through the wilderness, let him often kindle a fire with a coal from the altar, and burn incense thereon, so shall he be protected from all evil. Let him awaken the spirit of prayer, and kindle devotion in himself, by making good of the grace of God; for the heart of a Ge-

vout man, and one that fears God, is an altar of incense, always sending holy ejaculations, which are a sweet savour or perfume before God : such a man attracts the divine blessing and protection.

*Tender.* But how shall a man pray ? In form, or without ? with words, or in silence ?

*Spiritual.* That you may be the better satisfied in this point, you ought to consider, that prayer is the soul's discourse or conversation with God. Now seeing that God knoweth all things, and discerneth the secret thoughts of our heart, it is a thing indifferent in prayer, whether we use words or no, for the soul may discourse and converse with God, as well in silence as with words, nay, better sometimes, because silence preserves her attention, and prevents wandering thoughts ; whereas, when the soul is occupied in verbal prayer, it often proves little better than lip-service ; as God complained of Old, This people serve me with their lips, but their hearts are far from me : But, however, this silent or mental prayer, is a gift which all men are not capable of. Some have not that recollection of spirit, that composedness of mind, as to pray in this manner, and it is convenient that such men should use words : But whether they use a set form or no in private is not material, only let me give this reasonable caution, that those who use extemporary prayer be careful of committing any indecency, by uttering improper expressions, vain repetitions, or using too many words ; which must needs be offensive to the divine Majesty, who knows our necessities before we declare them, and only requires an humble and fervent application of our hearts to him for what we stand in need of. All the fine words in the world without this, all the rhetorical flourishes, the elegant cadences, and the soft periods with this, are but as sounding brass and tinkling cymbals in the ears of God : and therefore good was the advice of Solomon : *When thou comest into the house of God, let thy words be few, and be more ready to hear than to offer the sacrifice of fools ;* intimating thereby, that multiplicity of words in prayer are but the sacrifice of fools ; and a greater

man than Solomon has said, *When ye pray, use not vain repetitions as the heathens do, for they think that they shall be heard for their much speaking: Be ye not therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.* Matth. vi. 7, 8. And therefore the form of prayer, which Christ here prescribes as a pattern, was very short, but comprehensive, including in less than a hundred words all the several parts of prayer, as thanksgiving, petition, oblation, intercession, &c. And this, no doubt, he prescribeth as a pattern to others, that all who call upon God may do it in reverence and godly modesty, using but few words, and those pithy and significant, comprehensive and full, proper and becoming the Majesty we address ourselves unto.

*Tender-con.* You have given me great satisfaction as to this matter, which has often disturbed my mind, and kept me at too remote a distance from God, not knowing certainly how to pray acceptably: But now I am convinced that God requires chiefly the heart; for it is but reason, that he who is a spirit, and the parent of all spirits, should be served in spirit and in truth, which cannot be done where the heart goes not along with the lips; and if it does, then it matters not whether it be in a set form of words or no; the fervency and attention of the mind, the regulation of the affections, and the lawfulness of our petitions, being the chief thing regarded by the sovereign Majesty of heaven.

*Seek-truth.* How happy am I to light into such good company! I have been long searching and enquiring into the nature and obligation of christian duties, and particularly this of prayer, which puzzles a good many well-meaning people; but I never met with so much comfort and satisfaction as I have now found in your discourse.

*Wery-o'th-world.* I approve of what has been said concerning prayer; for I find so many defects in the best of my devotion, that I have no heart to venture on vocal prayer at some times; for if I should, my heart would afterwards check me, with putting an affront upon God, whilst in the midst of passionate words, and devout expressions, my thoughts were employe

employed clear another way, while my tongue chattered like a magpye to God, my heart was upon the devil's ramble, started a thousand vain and foolish thoughts, amidst the most serious and religious, the most fervent and pious words of the world. I know not how it fares with other people, or what advantages they find; but for my part, so long as I carry flesh and blood about me, I cannot presume to be free from distractions, alienation of mind, coldness, indifference, and impertinent suggestions, even in the calmest minutes, the most recollected seasons, and the severest application of my mind to the duty I am engaged in. Much less can I hope for an immunity from such failings, when I give the reins to my tongue and suffer my lips to prate over a multitude of formal words: For then I find it falls out with me, as I have heard say it does with musicians, who by long accustoming themselves to play on any instrument, at length get such a habit, that they can run over the familiar tunes, without minding or giving attention to what they are doing. Not that I thereby condemn the use of vocal prayer, for without doubt, it is expedient for some people, and in a manner necessary in the public worship of God, where many people are to join together in offering up the same petitions, thanksgivings, intercessions, &c. which cannot be performed without a form of words, which are the only proper means of conveying our conceptions and thoughts one towards another, and consequently making each other sensible what we all pray for. In short, my judgment is, That it is all one in respect to God's hearing us, whether we use words or not, in public or in private; but for the sake of human necessities, words are necessary in public, and frequent application of mind is absolutely required both in public and private, as the only efficacious means to render our prayers acceptable to the divine majesty.

Then I heard in my dream, that as they walked along the wilderness, the wild beasts roared, and sent forth hideous noises, which put some of them into no small disorder and consternation; but the rest, who had more courage heartened them on: So at last they

got out of the wilderness, and came within sight of the town of Vanity, where Faithful was put to death for his testimony to the truth. Now the town was very magnificent and stately to the eye, full of temples, and other public structures, where lofty towers, adorned with gold and other costly embellishments, made a glittering show in the sunshine: Likewise it was exceeding large and populous, so that there was a perpetual noise to be heard at a distance, like the roaring of the sea, because of the multitude of people that were in it, the chariots and the horses that were also running up and down the streets, which made poor Yielding think it was the city whither they were all going. He was so taken with the glorious figure this town made, that he could hardly contain himself from running thither before the rest of his company; which when Spiritual-man perceived, he said,

*Spiritual-man.* Young man, mistake not this place, for it is not the heavenly city, as you imagine, but a mere counterfeit; it is Babylon, the town of Confusion and Vanity: Though our way lies through it, yet we are not to take up our rest there. We may abide a while, but we must not think of settling there for ever.

*Yielding.* Sir, I thought by the description that had been given me, of the heavenly Jerusalem, that this had been the very place indeed, but now you have satisfied me to the contrary.

So the pilgrims went forward, and entered into the town; but they met with a great many affronts and injuries by the way, by reason of the strange dress that they were in, and because they had not the mark of the beast in their foreheads, nor in their right hands, as all the inhabitants of the town had: Therefore the boys hooted and halloo'd at them, and gathered a rabble about them; nay, some of the graver sort threw dirt upon them as they went by their doors; they mocked and derided them, they fastened all manner of slanders and reproaches upon them, and very few there were that shewed any compassion or civility to them: but this did not at all dishearten any of them, saving the young man to whom Spiritual-man spoke last, whose name was Yielding: He, indeed, being  
discouraged



discouraged by the inhospitable carriage of the townsmen towards his companions, and being strongly invited by a courteous spokesman to leave that giddy-brained company of fools (for so he termed the pilgrims) to come and dwell with him, and he should find all things to his content; he accordingly complied, and forsaking his company, followed the man, who conducted him to a tavern in the market-place, and sending for some of his bon companions, they fell to carousing and making merry; also they drank confusion to the pilgrims that were going to the heavenly city; but Yielding got little by the bargain, for, being surfeited with excess of wine, he died suddenly in the night.

In the mean while the rest of the pilgrims passed through the streets of the town, molested on all hands by the ruder sort of people, and unpitied by them that ought to have shewn more wit and humanity. Thus they went on till they came to a place called the Exchange, where the merchants meet and traffic: There were men of all nations and families, men of all tribes and languages, each one busy in his particular occupation or commerce: But when the pilgrims came amongst them, they all with one accord left off their business and talk, and stood gazing on these strangers, saying among themselves. What countrymen are these that appear in so strange a dress so different from all that use to frequent here?

Then I saw in my dream that Zealous-mind, one of the pilgrims, stood up and spake to the multitude, saying, Men and brethren, partakers of the same flesh and blood with us, why stand ye gazing on us, as tho' some new thing had happened unto you, which you had never seen nor known before? Have you forgot the days wherein Christian and Faithful passed through your town, whereof the one was burned for the testimony which he bore to the truth; and the other, though imprisoned, yet by the mighty power and providence of God escaped your rage and malice: Are these things out of your memory already; or are your records silent in the matter? We are some upon the same account as they, and are going

to the same country whither they bent their course : Therefore wonder not at our unusual dress, for it is necessary that all who travel Zion-ward should be apparelled after the fashion of that city, so that their entrance thereinto may be easy, and without blame.— This is the reason why we are not cloathed after the manner of this town, or of this world, for we have no abiding city here, but we seek one to come, whose builder and maker is God.

After Zealous-mind had made an end of speaking, some of the merchants left their affairs, and joined themselves unto the pilgrims, others mocked and derided them : But they shook the dust off their feet, and departed from that place ; and the merchants that had left their merchandize went along with them ; and the people followed them out of the town, hallooing and hooting at them ; but they remembering the saying of Christ, Cursed is he that hath set his hand to the plough of the kingdom, and looketh back ; they regarded not the ridiculous noise they made ; but kept on their course in the right path, walking directly in the way of the Lord, till they came to the plain of Ease, where the merchants hearkened to the enticing words of Demas, and were persuaded to go down into the mine to dig for treasure that corrupteth, but the rest of the pilgrims would not turn aside out of the way, to follow after filthy lucre : Yet they had not gone far before one of them whose name was Weary-o'-the-world, was turning about to look back toward the silver mine, when Spiritual-man just espying him, caught hold of his arms as he was facing about, and stopped him, saying, Brother, here is a sight just before thee will convince thee of the danger of looking back in this place : So he shewed him the pillar of salt, into which Lot's wife was turned, which stood directly before them on the way side. Then Weary-o'-the-world thanked him for his friendly admonition and assistance, confessing that he was glad he so timely prevented both his crime and his punishment, by shewing him the example of Lot's wife, who, for looking back on Sodom, was turned into a pillar of salt.

Now I saw in my dream, that the pilgrims went forward

forward to the river of God. Their way lay along by the river side, where grew trees, bearing all manner of delightful fruit, which the pilgrims tasted to their wonderful refreshment: they also drank of the water of the river, whose virtue is to rejoice the heart more than wine, and there being pleasant green pastures all along the banks of the river, they laid down sometimes to repose themselves there, and then rose up to prosecute their journey, coming at length to the place that led to Doubting-Castle, which was demolished in the days of Christiana's pilgrimage; so they passed by the stile that Christian and Hopeful went over when they were taken prisoners by giant Despair, keeping the highway, and never stopped till they came to the Delectable Mountains, where they again refreshed themselves in the gardens and vineyards, eating freely of the fruits that were therein. Now as they went up the Delectable Mountains, they came at last to a mountain that was at the top of all the mountains, and established above the rest of the hills, and it was called the Mountain of the House of the Lord. Now there were shepherds feeding of their flocks all over this mountain; also men of all nations, tribes, and languages were walking up and down on the mountain; sometimes they walked with the shepherds; at others they talked one to another.

So I saw in my dream, that as the pilgrims went along the highway, there stood some shepherds by the way side, tending of their flocks; and the shepherds asked the pilgrims whence they came, and whither they were going? To whom Spiritual-man replied, Sirs, we come from the valley of Destruction, and are going to the celestial country.

*Shepherds.* Ye are welcome thus far on your journey, for now you are on the top of the Delectable Mountains, even the Mountain of the Lord's House, and here be men of all nations, tribes, and languages, that are going the same journey with you; only they tarry a while here to take the air of these delectable mountains, and to partake of the fruits that grow on this holy ground, which are good to refresh and strengthen them after their wearisome travel. More-

over, we shepherds have remedies for all the diseases that pilgrims are subject to in their journey, and we minister freely unto them of such things as we have, giving advice and physic unto the sick, opening the eyes of the blind, the ears of the deaf, and loosening the tongues of the dumb, causing them to shew forth the praise and glory of God. To this end we are placed here, and our tents are open to all comers, where we entertain the stranger, the fatherless and the widow, the rich and the poor, the weak and the strong, the young and the old, at the King's cost, for he prepares a table for all that will come to it, and hath made us his stewards to portion out to every one what they need; we have milk for babes, and meat for them that are of ripe age. Our doors are not shut day nor night, neither do we cease crying out, Ho! every one that is thirsty let him buy milk without money and without price; for the Lord himself hath prepared a feast of fat things, of wines well refined, and he inviteth all men to his royal table.

Then the shepherds conducted them to their pavilions, and set before them such dainties as they had not met with before in all their journey, so they eat and drank cheerfully, and were mightily refreshed; afterwards the shepherds invited them to walk out and take the air of the mountain, which they did, and found it the wholesomest, purest, and pleasantest air in the world; for it was perfumed with the odour of pomegranates and citrons, with all manner of spice-trees, which grew upon the mountain in abundance; so that, what with the admirable diet, and the delicious air of this place, their strength was renewed like eagles, for they rested there with the shepherds two or three days, who shewed them good hospitality, as they had all things in common among themselves, and therefore the pilgrims went up and down from one tent to another, and were kindly received every where; for this is Immanuel's land, the holy mountain of the kingdom of peace, where their spears are turned into pruning-hooks, and their swords into plough-sheers, every one sitting peaceably under his own vine, and under his own fig-tree,

and no man did harm to another, but all lived together in unity, love, and peace.

The shepherds also shewed them many wonderful things of the mountain, as the hill of Error, and the hill of Caution. When the time came that the pilgrims were desirous to pursue their journey; the shepherds led them to their overseer, whom the King had set over them, even one of their brethren, and a shepherd; to this man they brought the pilgrims; who, when they came before him, blessed them, saying, peace be unto you; and when the shepherds had told him who they were, and how far they had travelled, and whither they were going, he anointed them with a rich and sovereign ointment, which would exceedingly strengthen them in the rest of their journey. Then the pilgrims, bowing their heads to the ground, took their leave of the venerable old man, giving him many thanks for the kindness he had shewed them.

Then the shepherds went along with them, and shewed them the door in the side of the hill, which is a bye-way to hell, and lent them a perspective-glass to take a prospect of the holy city through it, which, when the pilgrims had a glimpse of, they were ravished at the sight of such glorious things, and longed to be there; wherefore they desired the shepherds to give them leave to depart; which was granted them, only the shepherds first gave them directions concerning the way, bidding them have an especial care lest they slept upon the enchanted ground, which they must pass through before they could arrive at the heavenly city, and it lies just on this side the region called Baulah.

Moreover I saw in my Dream, that the pilgrims, having bid adieu to the shepherds, went down from the mountain in the plain, having a large valley before, which was called the valley of Vain-opinions. Now, as they were going through this valley, they saw a company of men before them; and as they drew nearer they could hear them talk very eagerly one to another, as though it were about some weighty matter; so when they came up to them they perceived that the men were talking about the King of the country,

try, which made them dispute very passionately, and with a deal of heat; one asserting, That the King was of his opinion; another, that he was of his judgment; a third said, that he only had a right understanding of the Royal mind, will and pleasure, and each man quoted some article or sentence of the King's statute-book in confirmation of what he had said; so that there was a great noise and hurly-burly among them, insomuch that they were ready to go together by the ears, while every one thought themselves in the right: thus contended they, Till Spiritual-man spoke to them and said. Good people what is all this clamour for? Then they all ceased their loud talking, and gave attention to what he would say, who thus proceeded:

*Spiritual-man.* I hear you very vehement and earnest in controversy about the King's pleasure, one saying, He knows best; and another that he is best acquainted with it: This puts me in mind of the words of Christ, where he says; "If any man shall say unto you Lo, here is Christ, or lo, he is there, believe him not; for there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch that if (it were possible) they shall deceive the very elect. Behold I have told you before, wherefore if they say unto you, behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not: For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be," Matt. xxiv. 23-24. &c. Therefore I have reason to judge you all deceivers and false prophets, since you so exact'y make good the character which our Lord has given them; For whereas one boasteth that he knows the King's mind; another, that he is the best interpreter of his will; ye are all out of the way of truth; the King's mind is none with you, Christ is not among you; it is the shepherds who are his privy counsellors, who know the secrets of the kingdom; go ye therefore and feed with the flocks, and frequent the places where they lie down at noon; so shall ye learn knowledge, and preserve your feet from stumbling into error. And having spoken these words, he turned from them, with  
all

all his company, and they kept their way over the plain.

Now they had not gone far before a man bolted out upon them from a little cave on the side of the highway, which was called the Cave of Natural Speculation, and the name of the man was Human-reason. So he asked them whence they came, and whither they were going? To whom Spiritual-man made answer, we come from the vally of Destruction, and are going toward the heavenly Jerusalem and shall be glad of thy company, if thou wilt go with us.

*Human-reason.* I am designed for the same place myself, and would gladly accept of any good company; but I suppose you intend to go the false way as yonder shepherds shewed you, who know no more of it than the man in the moon, but only it is their livelihood to tell a parcel of stories to strangers and travellers, making them believe they are the servants of the King, and it is their office to entertain pilgrims and give them directions of the way. They also pretend to give them a prospect of the heavenly Jerusalem, thro' a perspective glass, and to shew one of the mouths of hell; whereas they are a pack of jugglers and religious cheats, amusing the credulous and unwary traveller with fiction and romantic stories of heaven and hell, and using enchantments to delude them in their way thither, casting a mist before their eyes, when they pretend to give them a glimpse of the glories of that place; for that is a deceitful glass through which ye looked, and presents not with the appearance of things, as I can prove at large, if you will be pleased to hear me out: Nay, can demonstrate before your eyes, without the help of any glass, the situation and beauty of the celestial city, and shew you the nearest way thither, as plain as that two and three makes five.

*Spiritual.* Thou art as blind as a beetle thyself, and wilt thou pretend to direct us to a place that thou never sawest, nor knowest? Go, get thee into thy den again, and go not about to seduce poor harmless pilgrims; for we will not hearken to thy insinuating discourse, but keep on our way as the shepherds directed us.

*Tender.*

*Tender.* I cannot be satisfied unless I hear this man's arguments; he seems to have something extraordinary in his very face, and more in his words.

*Zealous.* To the empty are empty things; if this man be so obstinate that he will tarry and hear this fellow prate, let him tarry alone, why should we lose our time for his folly? Let us hasten forwards to run the race which is set before us.

*Spiritual.* No, brother, let us rather bear one another's burden, and to fulfil the royal law of Christ our King. Let us pity his infirmity, as St. Paul exhorts us in the like case: "Brethren, says he, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. And another Apostle saith, Brethren, if any of you err from the truth, and one convert him, let him know that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. Now therefore since this our brother is tempted with a vain curiosity to hear the arguments of Human-reason, let us stay awhile, and I will undertake to confute him; which will be more to my brother's profit than if he had never heard him speak. Go to then, said he, turning to Human-reason, let's hear what thou hast to argue against the way that we are going.

*Human.* Then Human-reason putting on a grave and serious countenance, spake as follows:—Gentlemen it is not manly to fall in a passion, and abuse a stranger, before you have a just cause given you, especially when you are ignorant of, or mistake his quality. I am sprung from a right noble and illustrious family and as ancient as any in the world by my father's side: Understanding is my father, who is a prince and courtier, and of near kin to the royal family of heaven. Therefore, as ye are gentlemen, I hope you'll use me with that respect which is due to my birth and extraction, and not run me down with reproachful names and scurrilous language.

*Spiritual.* Cry you mercy, Sir, I know your father well, and honour his noble birth and illustrious quality: and give me leave to tell you, your mother is but of mean and obscure quality, and a notorious strumpet,  
and



and therefore you must excuse us if we esteem no better of you than a bastard, or at best, a very degenerate son, a mongrel breed, partaker more of your mother's vices than your father's virtues, who was much overseen when he suffered himself to be debauched by such a common drab as she. Her name was Sense, the daughter of Animal-life, an old doating fat, that minded nothing but eating, drinking and sleeping, his birth-place being no better than a dung-hill: this was your goodly grandfather on your mother's side. Now he used to prostitute your mother when she was young, to all comers and goers: and amongst the rest, the prince your father fell in love with her once upon a time, and lay with her, and begot you. So that you have no such reason to glory in your high birth, but rather to be ashamed of your father's infirmity, in committing folly with such an adulteress as your mother. Besides, what signifies being his son, unless you were also endued with his princely virtues? and he himself lost these virtues after he had defiled himself with your mother. He was once quick sighted as an eagle, but now his eyes are dim: Here you resemble him to the life, for you are put blind — He was active and sincere, but now dull and treacherous: in this you are like him, you are dull in all your operations, and as uncertain as a weather-cock. I could take notice of more ill features in you, but it would be too tedious to the company.

*Zealous-mind.* Aye, aye, it is not worth while to lose time with this impostor, when we are on a journey.

*Henry d'oh-world,* No, indeed, brother Spiritual-man, no more it is: and were you half so tired as I, you would not stand reckoning up this fellow's genealogy, or making comparisons between him and his father, I long to be at my journey's end, let us be jogging.

*Spiritual-man,* Have patience, whilst this man and I discourse the point farther, for the sake of Tender-conscience, who seems staggered at his first words, and has a desire to hear what he can say for himself: perhaps he will have a better opinion of the man, if he refuse to converse with him, he might think us  
 Z ashamed

anaimed to stand the brunt of his boasted demonstration, and conclude the truth on his side. Therefore, have patience awhile. I doubt not but I shall convince this man of his error, and make him hold his peace, if not recant his ill-grounded opinions, to the glory of God, and the edification of us all, especially of poor wavering Tender-conscience.

Then they all agreed to tarry and hear out the dispute between them: So Spiritual-man bid Human-reason wave all farther preamble about his birth and family, and fall upon the point in hand, making as quick dispatch as he could.

*Human-reason.* Well, I tell you in short, you are out of the way, and if you will follow my directions, as I will shew you a far nearer and more secure road to the heavenly country. I believe there is a God as well as you, and worship him day and night; but I take not up this belief, nor practice this worship on other men's credits; I do not blindly pin my faith on other men's sleeves, nor worship God according to the traditions of men, but I lay a sure foundation of my faith, I behold and contemplate this wonderful and glorious fabrick of the world, and by a regular deduction I trace the footsteps of an eternal divinity, whilst climbing up the chain of inferior causes, I at length fasten upon the uppermost link, and clearly see the supreme cause, source and spring of all things visible and invisible. Thus as common bodily objects, are the first and lowe most of this chain of causes, so my senses are the first and lowest of my faith, whilst by a chain of rational inferences, I join the first and last things together, and make my senses, reason, and faith, to be all proportionably subservient to the adoration I pay to the eternal godhead. Thus I observe a due order in letting that which is natural first take place, and then that which is spiritual. Whereas you take a quite contrary course, and so do all that hearken to these blind guides the shepherds on yonder mountains. For they teach that you begin at the wrong end, and laying aside the service of your senses and reasons, which are the essential properties of your nature, to believe by an implicit blind faith, the doctrines and opinions of such a number of men,  
pretending

pretending they were divinely inspired, and not only so, but to believe doctrines that are diametrically opposite to your reason, and the common sense of the world. As for example, They teach, and you must believe, that one can be three, and three are but one, contrary to the first principles of natural reason, That God is man, and man is God; That a virgin could conceive a son without the help of man, and after a child birth remain a virgin; with many more opinions of the like nature, inconsistent with themselves, and with other fundamental principles of nature.

*Tender.* If all be true as the man says, for ought I see, we are guilty of popery. I have heard wise men say, that the secret of that religion is to make its proflytes believe, by a blind implicit faith, things contrary to sense and reason; and if we are guilty of the same error, wherein do we differ from the papists? with wonder I admire this man's discourse, he speaks home to the purpose, and I can't see what can be objected against it, or how it can be answered.

*Spiritual-man.* Be not carried away with every wind of false doctrine, but let your heart be established in the truth. Be not credulous, but examine well his discourse, and you shall find it all sophistry and deceit, as I shall make apparent, if you give me the hearing.

In the 2<sup>d</sup> place therefore, he goes upon a wrong ground, in supposing our reason to be perfect, in exercising itself upon proper objects. Before the fall of Adam indeed it was so, but now it is imperfect and frail; it was then one intire shining diamond, but now it is shattered into pieces. We only retain some fragments or sparks of the original jewel; we can boast of nothing but some broken remains of reason, escaped from that fatal shipwreck of human nature, which still float up and down in a sea of uncertainties. We grope as in the dark, and can hardly discern things that are familiar to us. Our notions of things are liable to a thousand mistakes, our inferences loose and uncertain and all our faculties turned upside down.

His discourse commonly is rather rhetoric than reason, and has either a smatch of the serpent's sophistry

or the woman's soft and insinuating eloquence : These generally supply the place of true masculine reason, whilst the sophist does but mimic the philosopher, and both they and the orator act the divine, as this man doth in his specious accusation of the shepherds, and vindication of his own way, for,

In the second place, suppose we grant his ground to be good, and that reason is perfect in its exercising itself on its proper objects ; yet his inferences from thence are but the effort of his eloquence and sophistry, while he would endeavour to persuade us, that divine and supernatural things are the objects of natural reason also. It is but just the same thing as if he would go about to convince us, that we may hear with our noses, and see with our ears. We may as well do this, as discern divine and supernatural things by natural and human reason. God has endued us with different faculties, suitable and proportionable to the different objects that engage them. We discover sensible things by our senses, rational things by our reason, things intellectual by understanding, but divine and cœlestial things he has reserved for the exercise of our faith, which is a kind of divine and superior sense in the soul, our reason may sometimes catch a glimpse, but cannot make a steady and adequate prospect of things so far above their reason and sphere, thus, by the help of natural reason I may espy there is a God, the first cause and original of all things : but his essence, attributes, and will, are hid within the veil of inaccessible light, and can't be discerned by us, but through faith in his divine revelation, he that walks without this light, walks in darkness, though he may strike out some faint and glimmering sparkles of his own. And he that out of the gross and wooden dictates of his natural reason, carves out a religion to himself, is but a more refined idolater than those who worship stocks and stones, hammering an idol out of his fancy, and adoring the work of his imagination. For this reason God is no where said to be jealous, but on the account of his worship. He gave to Moses in the Mount an exact pattern of the tabernacle, and all its vessels, instruments, and appurtenances : He prescribed the particular times and seasons, the particu-

fer manner, and rites and ceremonies of his worship, not a tittle of which they were to transgress under pain of death.—Now what needed all this caution and severity, if it were a matter so indifferent as this man makes it, how God is worshipped? He thinks, if by patching up half a dozen natural reasons together, he can prove a deity, and pay some homage or acknowledgment to him as such, that all is well with him; nay, that he is in the nearest and most ready way to heaven, in the mean while concluding that we go round about, if not a quite contrary way, to take up our religion on no less credit and authority than that of divine revelation. This he calls laying aside our senses and our reason, to believe by a blind and implicit faith, the doctrines and opinions of a certain number of men, pretending to be divinely inspired, and not only so, but believing doctrines diametrically opposite to our reason, and the common sense and experience of the whole world. But tell me, O vain Man! how do we lay aside our senses and our reason, when we use both in subordination to our faith? Faith itself comes by hearing, which is one of our senses: We hear the glad tidings of the gospel preached to us, and our hearts are brought into subjection to the power thereof: Nature and reason taught us to believe there is a God, but faith teaches us how to believe in him, and how to worship him. The things which we believe of him are indeed far above our sense and reason, but not contrary to them. Now, in this our sense and reason are instrumental to our faith, that when we read or hear of the miracles which were done by Christ and his Apostles, our reason tells us, they could not be done but by the mighty power of God, and that God would not by such miracles give testimony to a lie; therefore consequently our reason is to believe, that Christ and his Apostles were really such as they professed themselves to be: He the Son of God, they his servants, and men inspired by the Holy Ghost, and consequently that their doctrines were true. How then can I stand at the doctrine of the Trinity, the incarnation of Christ, his being conceived without the help of man, and brought

forth by a virgin, she being a pure virgin? Thus far my reason is serviceable to my faith. Now, without faith it is impossible to please God. Faith is the evidence of things not seen, the substance of things hoped for. This is that Faith, which thou, O Human Reason so much contemned and vilified! — After he had made an end of these words, Tender-conscience burst out into tears of joy; which made him express himself thus to Spiritual-man.

*Tender-con.* I am heartily sorry that my foolishness should hinder the company of so much time, while we might have been a good way on our journey: Now I am fully satisfied that Human Reason is but an *ignis fatuus* to the mind, a false light, a deceiver, and therefore let us leave him to his den of shadows, and prosecute our journey.

Now I saw in my Dream, that they went forward, while Tender-conscience sang,

Vain Human Reason boasts himself a light,  
Tho' but a wand'ring meteor of the night,  
Bred in the bogs and fens of common earth,  
A dunghill was the place of his high birth;  
Yet the impostor would aspire to be,  
Esteem'd a son of noble pedigree:  
Vaunting his father's titles and high race,  
Tho' you see MUNGREL written on his face.  
A better herald has unmask'd the sham,  
And prov'd a trumpet was the juggler's dam,  
In vain he seeks on pilgrims to impose;  
In vain he strives to lead them by the nose;  
The cheat's discover'd, and bright truth prevails,  
When humble faith does hold the sacred scales.  
Reason and sense are but deceitful guides;  
A better convoy GOD for us provides.  
Celestial truth dwells in the abyss of light,  
Wrapt up in clouds, from Human Reason's sight,  
He that would see her, as she's thus conceal'd,  
Must look by faith, believe in what's reveal'd.  
Reason may well at her own quarry fly,  
But finite cannot grasp infinity.

Rest then, my soul, from endless anguish freed,  
Mere reason's not thy guide, nor sense thy creed:

Faith

Faith is the best insurer of thy bliss ;

The bank above must fail before the venture miss.

Now as they went along, they came to the place where the Flatterer seduced Christian and Hopeful out of the road into a bye-way, which might be easily done ; for though it was a bye-way, yet it seemed to lie as straight as the high way. But however our pilgrims had the good fortune to escape the way that led to the nets, by means of Spiritual-man's company, who had a shrewd insight into that road.

Now I saw in my dream, that they had not gone far before they began to be very drowsy, inasmuch that Weary-o'-the-world began to talk of lying down and taking a nap : At which Convert, who had not spoken a word since they parted from the cave of Reformation till this time, fetcht a deep sigh and wept bitterly ; but amidst his tears he called out very earnestly to Weary-o' the-world, warning him not to sleep in that place. This sudden passion and extraordinary carriage of Convert who had been silent all the way before, made every body curious to learn the occasion of it ; and Spiritual-man desired him to acquaint his companion with the occasion of this motion. Then Convert seeing that they would excuse death or very near danger of it, they must not offer to sleep on that ground : promising to give them an account of his dream first, and desired them to give good attention to his words, which would be a means to keep them waking : so he began.

*Convert.* You may remember, the shepherds, at parting, among other good and wholesome advices, bids us have a special care not to sleep in the enchanted ground. Now when I saw some of the company inclined to sleep, I called to mind the shepherds' exhortation, and also my own former misadventure in this point, which made me but fit forth to think how I have gone back from heaven-ward, by reason of sleeping in this place : and what danger you would have run, should you have lay down on this enchanted ground, for this is the place the shepherds told me of.

*Spiritual-man.* Blessed art thou of the Lord, O happy man, who has prevented us from sleeping in this place; pray entertain us with a relation of your past travels, for I perceive by your discourse that you have been this way before now.

*Convert.* 'Tis possible that you may have heard of Atheitt, that met Christian and Hopeful a little way off from this place as they travelled to the heavenly city. I am the man, though my name be changed; nor was that my proper name, but was given me after my sleep on the enchanted ground; for my name before was Well-meaning, but now it is Convert. I was born in the valley of Destruction, and brought thence very young by my father, but as we came along, by that man behind us even by Human-reason, I was so pleased with his discourse, that my father could not get me along with him, but I must needs tarry a while to converse with Human reason, telling my father, that he being old and crazy. I should soon overtake him: But Human-reason had such enticing ways with him, that I had not power to leave his company a great while; nay, and at the last when he saw that I would go, he would needs accompany me to this place, and at parting he gave me something to drink out of a phial, which he told me was an excellent cephalic, and good against all the distempers of the brain, to which travellers are liable, by reason of heats and colds and the like; and so he took his leave and went back to his cave: But he was no sooner gone than I fell asleep on this ground, whether thro' the influence of that liquor he gave me, or thro' the nature of the vapours which arise out of the ground, I know not, but my sleep seemed very sweet unto me; and I believe I had slept my last here, had I not been used in my childhood to walk in my sleep: For getting up in my sleep, I walked back again the same way by which I came, and there I met with Christian and Hopeful, who were going forward to mount Zion: when they told me where they were going I fell a laughing heartily at them, calling them a hundred fools for taking upon them so tedious a journey, when they were like to have nothing for their pains but labour and travel. Now all  
this



this while my brains were so stupied with that liquor which Human Reason had made me drink, that I was not sensible I had been asleep, but was once as in a dream, and my fancy was so possessed with an imagination, that I had been as far as any pilgrim ever went, but could find no such place as the heavenly Jerusalem, and therefore I believed there was none, and so I told them: but however they did not mind my foolish words, but went forwards on their journey, and I kept on my course backward till I came to the town of Vanity, where I took up my lodging for a great while, till once upon a time, being at one of the public shows in the fair, I was struck with such a thunderbolt, which had almost cost me my life, for I was forced to keep my chamber a whole year upon it. Now, in this time of my confinement, I began to think of my former life, and the miserable condition I was in, if it should please God to take me away; this made me weep day and night by myself: I fasted also, and prayed, and humbled myself before the Lord in secret, and I vowed a vow unto my God, that if it would please him to restore me to health again, I would undertake a journey to Mount Zion, on the first opportunity I could meet with to have company: So God heard my prayer, my vows and my tears, and restored me in a little time, and I walked, and soon left that wicked town; and remembering that I had an acquaintance or two in the cave of Reformation, men of sober dispositions and religious lives, I resolved to go and see them, if perhaps I might prevail upon them to go along with me: So I went to the aforesaid cave, and found my two friends there, whom I often broke my mind to about this matter; but they put me off till they could get more company, telling me that it would not be long before some pilgrims would come by, made me long for the happy hour when I might hear of any travellers that were going that way, in the mean while I abode in the cave, and conversed with a great many men there, and among the rest I prevailed on Zealous-mind and Yielding to go along with us; for my friends names were Jeck-truth and Weary-o'-the-world whom we have in our company now: So when Tender-conscience came by,

and

and was looking on the pillar of History, Seek-truth happened to see him, and knowing by his habit he was a pilgrim, he presently struck up the bargain with him to bear him company, and called the rest out of the cave, a little way off from which we overtook Spiritual man, and so we all joined in company, and came along together, not one of us but Yielding being lost: for he followed the seducer into the town of Vanity, and so got a surfeit with excess of wine, which killed him.

Now I saw in my dream, that the pilgrims by this time were got over the enchanted ground, and entered into the country of Beulah, whose air was sweetened with all sorts of aromatic perfumes, which revived their drooping spirits, grown heavy, and almost stupified with walking over the enchanted ground. Here were trees growing, whose fruits never fade away, and whose leaves are always green. In this place there is a perpetual spring, the birds always singing, the meadows adorned with flowers, and all things abounding that are delightful; for it lies within sight of paradise, and the shadow of the celestial city reaches to it. Here they walked and comforted themselves with the pleasures which the goodly land afforded, reflecting back unto the toils and hardships they had undergone; they solaced themselves with the thought that now they were near their journey's end, and within plain view of the celestial Jerusalem, which they had so long and so fervently desired to see. The farther they walked, the plainer might the glory of that place be seen, and the more earnestly did they long to come to it: So they spurred one another forward, with comfortable words, saying, Come, let us go up to the house of the Lord, our feet shall be standing in thy courts, O Jerusalem. In the sight of angels will we sing unto thee, O Lord, and will adore in thy holy temple.

And as they passed along they came to certain vineyards which belonged to the King, and the keepers invited them in, saying, Come in ye blessed of the Lord, and taste ye the wine that rejoices the heart of God and man: So the pilgrims went into the vineyards and drank of the wine thereof, which inebriated

