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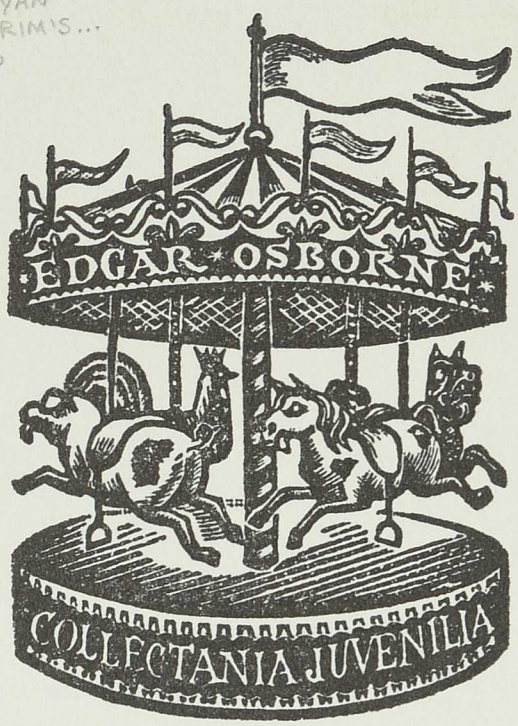

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THE PILGRIM'S PROGRESS

BUNYAN

OXFORD : HORACE HART
PRINTER TO THE UNIVERSITY

THE

PILGRIM'S PROGRESS

BY

JOHN BUNYAN

ILLUSTRATED WITH 85 DRAWINGS ON
WOOD BY GEORGE CRUIKSHANK FROM
THE COLLECTION OF EDWIN TRUMAN

Apollyon falls upon Christian

WITH BIOGRAPHICAL INTRODUCTION AND INDEXES

HENRY FROWDE
OXFORD UNIVERSITY PRESS WAREHOUSE
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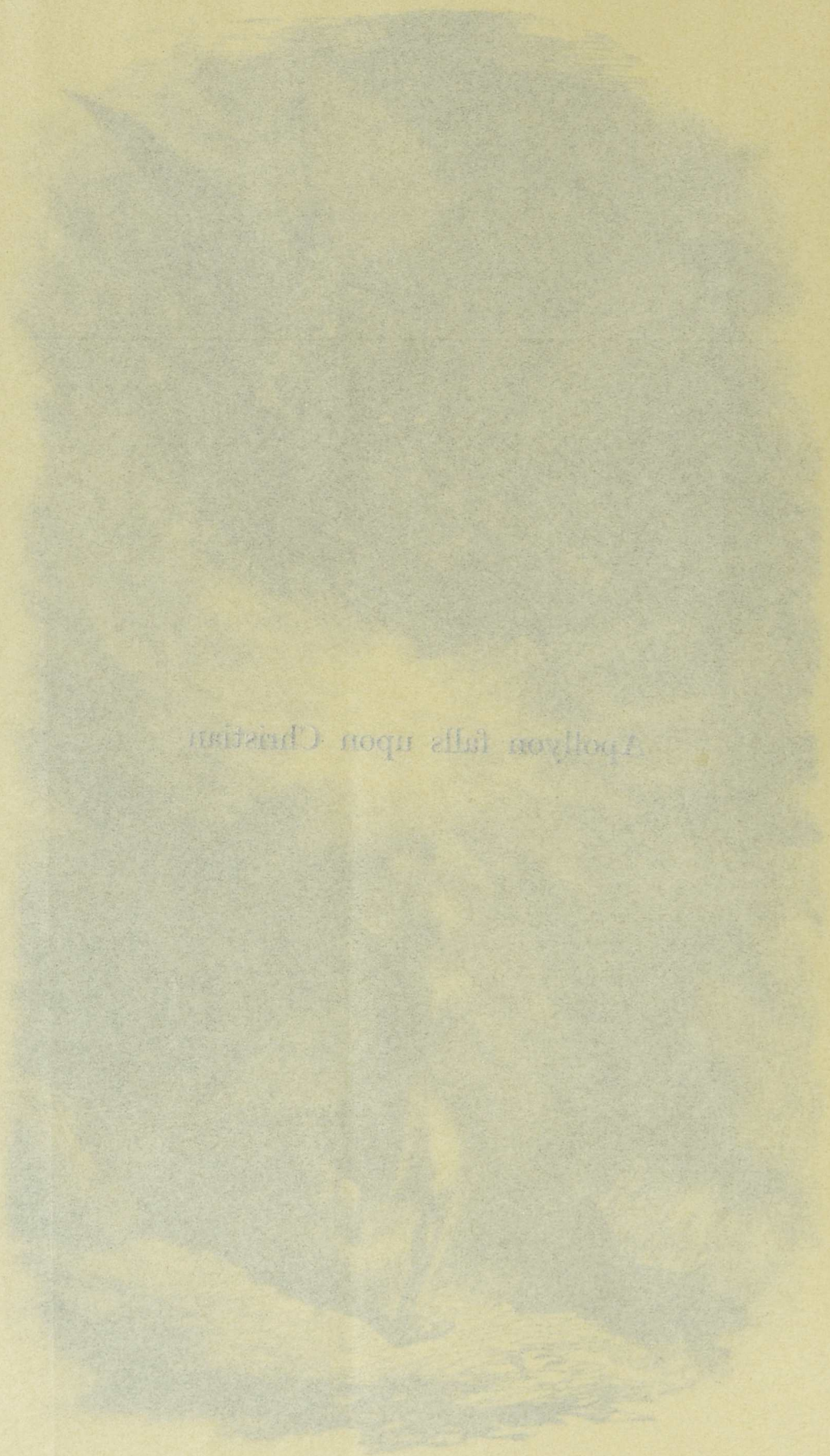
1904



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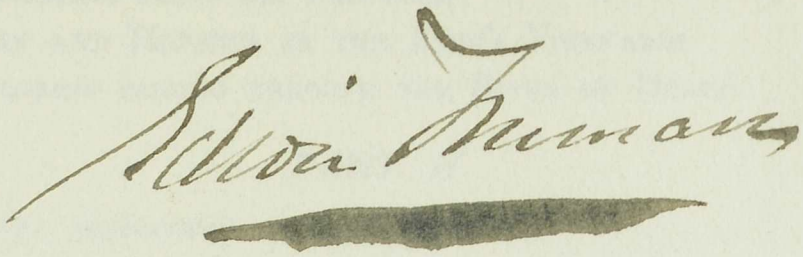
The drawings for the illustrations in this edition of the Pilgrim's Progress were made by my friend George Cruikshank more than forty years ago, and have been in my possession for upwards of thirty-three years. They are now produced for the first time.



One thousand copies have been printed of this edition
of which this is No. 408

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BIOGRAPHICAL INTRODUCTION

By EDMUND VENABLES, M.A.

Late Precentor and Canon of Lincoln.

Revised by Miss Mabel Peacock.

THE birthplace of John Bunyan was Elstow, a small village rather more than a mile to the south of the town of Bedford. The original form of the name of Elstow was Ellen-stow, the *stow* [1] or place of St. Helen, one of our few early British saints, the mother of the Emperor Constantine, under whose patronage the village was originally placed. Elstow was the seat of a Benedictine nunnery, founded in 1078 by Judith, niece to William the Conqueror, and widow of Waltheof, Earl of Huntingdon ; and Elstow nunnery, or abbey, continued to rank among the most wealthy of similar foundations till the Dissolution. The abbey was surrendered to the crown Aug. 26, 1540. The sisters had pensions granted to them out of the estates, and several of them continued to live quietly close to their old home in the town of Bedford. The register of the united parishes of St. Mary and St. Peter Dunstaple in that town contains the entry of the burial of four of them. The monastic property passed to Sir Humphrey Ratcliffe, brother to the Earl of Sussex, who made the convent his place of residence. He died there in 1566, and was buried in the chancel. From the Ratcliffes the property passed to the Hillersdens, by whom a mansion was erected early in the seventeenth century, which must have been a grand new house in Bunyan's early days. The ivy-clad ruins form a picturesque feature on the south side of the church. Attached to the south-west corner is a beautiful little apartment of the fourteenth century, vaulted from a central pillar, which may have been the chapter-house. The church, so intimately connected with Bunyan's history, which is only the nave of the abbey church,

[1] The Anglo-Saxon *stow*, a dwelling-place or habitation, forms an element in many local names.

is a building of unusual loftiness and dignity, partly rude Norman, partly Early English, with five well-proportioned arches, and an Early English clerestory. The octagonal font, in which we may conclude that John Bunyan was himself baptized, as we learn from the parish registers his two daughters, Mary (his beloved blind child) (July 20, 1650) and Elizabeth (April 14, 1654) certainly were, stands at the west door, but originally stood in the north aisle, facing the entrance door. The seat assigned by long-standing tradition to John Bunyan is an old open oaken bench in the north aisle, facing the pulpit, and polished by the hands of the thousands of visitors yearly attracted to this little village by the fame of the tinker of Elstow. As the seat now faces south instead of east, it must have been moved from its original position. The pulpit, of a pentagonal form, must be looked on with no common interest, as that from which the sermon was preached by Christopher Hall, the then 'parson' of Elstow, which first awoke Bunyan's slumbering conscience. The tower, or 'steeple-house,' the scene of Bunyan's bell-ringing exploits, as well as of the fierce struggles of conscience so graphically described, is a massive detached structure strongly buttressed, standing twenty-one feet from the church at its north-west corner. It is of late Perpendicular work, built after the destruction of the central tower and choir of the monastic church. The five bells that hang in it are the same in which Bunyan so much delighted. Tradition says that the fourth bell is the one he was accustomed to ring. The rough flagged floor, all worn and broken with the hobnailed boots of generations of ringers, happily remains undisturbed. The 'steeple-door' is in all respects the same as when he used to stand in it, hoping 'if a bell should fall' he could 'slip out' safely behind the thick walls, which show as little tendency to ruin as in Bunyan's days.

The church stands on the south side of the village green, a wide expanse of turf, very little altered either in its character or surroundings from the time when John Bunyan was the ringleader of all the youth of the place in the dances on the sward, 'tipcat,' and the other sports which his morbid conscience afterwards regarded as 'ungodly practices.' Few villages are so little modernized as Elstow. The old half-timbered cottages with overhanging storeys, gabled porches and peaked dormers, tapestried with roses and honeysuckles, must be much the same as in the days of the Commonwealth. On the green may still be seen the stump of the ancient

market cross, and at the upper end is a quaint old brick and timber building, with well-carved corner-posts and spars supporting the jutting upper-storey, which in former days, when Elstow was a more important place than now, served as a market-house, or moot-hall. In the large upper room the village dancers held their revels when the cold of winter drove them in from the green. The cottage where Bunyan was born, if its site was ever accurately known, has long since passed away. That occupied by him after his first marriage, and where his children were born, is still standing, but modern repairs have robbed it of all its picturesqueness.

John Bunyan was born in the year 1628, a year remarkable in English history for the 'Petition of Right,' and the assassination of the Duke of Buckingham. His father was a tinker ('a mender of pots and kettles,' writes Charles Doe), or what we should now call a 'whitesmith,' or 'brazier,' for he had a settled home at Elstow. Still, as we know from contemporary literature, his calling was low and disreputable, 'of that rank,' in his own words, 'that is the meanest and most despised in the land.' Although the surname of Bunyan has now almost died out in Bedfordshire, it is of long-standing there, and was at one time very common [1]. This effectually dispels the idea, alluded to with favour by Sir Walter Scott, that Bunyan was of gypsy descent, to establish which a good deal of misdirected learning and research has been employed. Bunyan's inquiry of his father whether he was descended from the Israelites or not, is entirely beside the mark; for there is no reason to suppose that he could have had any acquaintance with the strange hallucination that the gypsies are to be regarded as the representatives of the ten lost tribes. The name Bunyan appeared in many different forms in those days of unsettled orthography and phonetic spelling. Bunyan himself spelt it in several different ways. In the parish register of Elstow we find Bonion, Bunion, Bonyon, Bunyon, and Bunyan. The last form, which has become universally accepted, is certainly the least frequent.

Poor as his parents were they did not neglect to send their son John to school. However, he learnt but little, and that little he confesses with shame he soon lost, 'almost utterly.' His hand-

[1] Dr. Brown has proved from the evidence of assize-rolls, manorial court-rolls, wills, and other historical documents, that at one time the Bunyans were a yeoman family of good position. *John Bunyan: His Life, Times, and Work*, by John Brown, B.A., D.D.

writing, as exhibited in the margin of the copy of Fox's *Acts and Monuments*, which was his companion in prison, is a vile scrawl, on a par with the badness of the spelling and the rudeness of his doggerel rhymes. His boyhood was spent in his native village, where he grew up what Coleridge calls 'a bitter blackguard'; having, according to his own confession, 'but few equals' even when a child 'for cursing, swearing, lying, and blaspheming the name of God.' The unmeasured language in which he laments his youthful misdeeds has led to a very mistaken estimate of his character, which, handed on from one writer to another until it became almost a matter of faith, Southey was the first to demolish. 'The wickedness of the tinker,' he writes, 'has been greatly overcharged, and it is taking the language of self-accusation too literally to pronounce of John Bunyan that he was at any time depraved.' It is certain from his own solemn declaration when, at a later period of his life, charges of immorality were brought against him, that he was entirely guiltless of sins of impurity. There is not a shadow of evidence that he was ever drunk in his life. He acknowledges to a habit of profane swearing, acquired when a child, and indulged in without restraint till after his marriage, so that he became celebrated as 'a town-swearer'; shocking those who were by no means spotless themselves with the abundance and vehemence of his oaths. But the offences of which he speaks with the deepest self-condemnation were the very venial crimes of dancing, bell-ringing, ballad-reading, and an eagerness for all kinds of sports and pastimes. True they were practised on the Sunday. According to the standard of the *Book of Sports*, however, that was a merit rather than a crime. But while to the ordinary observer Bunyan would only be known as a gay, daring young fellow, the ringleader at wake or merrymaking, ready, in Coleridge's words, 'to curse his own or his companions' eyes on slight or no provocation, and fond of a row,' from his earliest years his inner life, known only to himself, had been of a very different complexion. While still a child, 'but nine or ten years old,' he was racked with convictions of sin and haunted with religious terrors. He specially mentions 'the fearful dreams and dreadful visions' which scared and affrighted him in his childhood, and 'the apprehension of devils and wicked spirits' coming to carry him off which made his bed a place of terrors. The thought of the Day of Judgement and the doom of the ungodly crushed his spirit. In the midst of his games and pastimes

with other boys—'vain companions' his morbid feelings led him to call them—the recollection of these nightly horrors threw a cloud over his merriment. But it was only a passing shadow. After a while his feverish dreams left him, and the youthful pleasures to which he gave himself up unrestrainedly quickly cut off all remembrance of them as if they had never been. They, however, left their mark, and helped to shape his mind, which was naturally one of powerful imagination and vivid susceptibility, for the task which has made him famous.

The preservation of his life more than once under circumstances of imminent danger—'judgements mixed with mercy' as he afterwards termed them—deepened the undercurrent of religious feeling. Twice he fell into the water and hardly escaped drowning. At another time his reckless daring brought him, as he mistakenly thought, near being stung to death by an adder. But that which made the greatest impression upon him—'which,' says his anonymous biographer, 'Mr. Bunyan would often mention, but never without thanksgiving to God'—was the one incident preserved to us from his life as a soldier. It is best told in his own words—'When I was a soldier I with others were drawn out to go to such a place to besiege it. But when I was just ready to go, one of the company desired to go in my room; to which when I consented he took my place, and coming to the siege, as he stood sentinel, he was shot in the head with a musket bullet and died.' We wish he had told us more. The name of the besieged place, and even the cause for which he took up arms, are left in complete obscurity. In the absence of definite information fancy has taken the place of fact, and a historical fabric has been built on a very sandy foundation. Leicester being the only town of the siege of which we have any certain evidence at this time suggested that it might have been the place referred to by Bunyan. An examination of the military history of the campaign, as has been shown by Dr. Brown[1], leads to a very different conclusion, and proves that it is most improbable that a levy from Bedford should have served at Leicester, especially on the Royalist side[2].

[1] *Book of the Bunyan Festival*, pp. 4–7.

[2] In 1896 Mr. E. G. Atkinson, of the Public Record Office, discovered there a volume containing the muster-rolls of the parliamentary garrison of Newport Pagnell. John Bunyan's name appears in these lists. On November 30, 1644, he was a private, or, as it was then termed, a 'centinel,' in the company commanded by Colonel Richard Cockayne. On March 22, 1645,

When Bunyan's military career was over he soon returned to his native village, and 'presently afterwards changed his condition into a married state.' The date of this, his first marriage, is not known, but it seems to have been at the end of 1648 or the beginning of 1649, when he was not much more than twenty years of age. His marriage was a most imprudent one in all respects but one. He had nothing, and his wife was as ill-provided with worldly goods as himself—'as poor as poor might be,' 'as poor as owlets,' to adopt his own image—without 'so much household stuff as a dish or spoon between them.' But though not seeking it he had the good fortune to light on a wife, whose 'father while he lived was counted godly,' who brought to her new home two pious books, as well as the fruits of a religious training. Such books would be entirely new reading to John Bunyan. Like most young fellows of his temperament, before his wife's loving influence had won him to more serious thoughts, he had found religious books distasteful. 'The Scriptures,' thought I, 'what are they? a dead letter, a little ink and paper of three or four shillings price. Give me a ballad, a news book, *George on horseback*, or *Bevis of Southampton*; give me some book that teaches curious arts, that tells of old fables[1].' These books which Bunyan and his young wife read together over the fireside awoke the slumbering sense of religion in his heart, and produced some external reformation. A sermon on the sin of Sabbath-breaking, aimed, as he imagined, expressly at him, sent him home conscience stricken, 'sermon smitten,' and 'sermon sick,' as he expresses it elsewhere. But his

he appears in the list of Major Boulton's company; and he was regularly mustered in Major Boulton's company up to May 27, 1645. His presence at Newport on May 27, 1645, renders the theory that he was at the siege of Leicester impossible. According to Mr. Atkinson, Bunyan was still a member of one of the companies belonging to the Newport garrison as late as June 17, 1647. His military service, therefore, lasted about three years.

Facsimiles of the muster-rolls containing Bunyan's name are given in *The Presbyterian* for March 3, 1898.

Colonel Richard Cockayne, under whom Bunyan served, appears to have been a Bedfordshire man of some note. See Ed. Husband, *A Collection of Orders, Ordinances, and Declarations*, 1646 (vol. ii), p. 193; Whitelock, *Memorials*, ed. 1732, p. 168; ed. 1853, vol. i. p. 501. A book entitled *Cockayne Memoranda*, printed for private circulation in 1869 at Congleton, contains an account of the various branches of the Cockayne family. A second volume of the work by the same author, A. E. Cockayne, appeared in 1873.

[1] *Sighs from Hell*; Works, vol. i. p. 501, ed. 1767.

Sunday's dinner, and perhaps a glass of good ale, soon dispelled his gloom, and he went out as before to play with the young men of Elstow on the village green. Yet in the midst of his game of tipcat or 'sly' he seemed to hear a voice from heaven asking him whether he would leave his sins and go to heaven, or keep his sins and go to hell; and thought he saw a threatening Face frowning down on him from the clouds. But, like his own Hopeful, he 'shut his eyes against the light' and smothered the reproaching voice, and, concluding that his condemnation was already sealed, and that if he was to be eternally lost he might as well have his fill of pleasure first, he returned desperately to his sport again. This despair and recklessness lasted with him about a month or more, till one day as he was standing at a neighbour's shop-window, cursing and swearing, and playing the madman after his wonted manner, the woman of the house, though 'a very loose and ungodly wretch,' rebuked him so severely as 'the ugliest fellow for swearing that ever she heard,' that he hung down his head with shame, and, though he still thought himself beyond hope of salvation, he then and there gave up the evil habit.

Soon after this the company of a poor godly neighbour led him to the study of the Bible, the historical parts of which he perused with much interest. St. Paul's Epistles and 'such like scriptures' he 'could not away with.' This Bible reading forwarded the reformation of life already begun. 'In outward things,' writes Lord Macaulay, 'he soon became a strict Pharisee;' 'a poor painted hypocrite' he calls himself. He was constant in attendance at prayers and sermons, and joined devoutly in the service, looking with the utmost reverence on the Church and all belonging to it, 'priest, clerk, vestment, service, and what else.' His favourite amusements were one after another given up, though not without severe struggles. Bell-ringing was one of the hardest to relinquish, and, after he had renounced it, he still went to look on at the ringers until the fear that, if he persisted in sanctioning what his conscience condemned, a bell or the tower itself would fall on his head, compelled him to forgo even that compromise. Dancing was still harder to give up. It was a full year before he could quite leave that.

But with all his sacrifices, which gained him great peace of conscience and supreme self-satisfaction, the conversation of a few poor women, whom he overheard one day at Bedford when engaged

in his tinker's craft, sitting at a door in the sun and talking of the things of God, showed him that he was still a stranger to vital religion. They were members of the congregation of Mr. John Gifford, who, from being one of the most debauched of the Royalist officers, had become minister of a Nonconformist Church at Bedford. He himself had been 'a brisk talker' in the matters of religion, such as he afterwards drew from the life in his own 'Talkative.' Their words, spoken with 'such pleasantness, and such appearance of grace,' opened 'a new world' to him to which he had been altogether a stranger. He went again and again into their company, and could not stay away. Religion became all in all to him. His mind 'lay fixed on eternity like a Horse-leech at the vein.' The Bible became 'precious' to him, and was read with new eyes; but through his ignorance, and the want of wise spiritual guidance, he was led by a misinterpretation of its words into strange fantasies, the wild coinage of his own brain, which went near to unsettle his intellect. He became the victim of his own ingenuity in self-torment. At one time the stress laid on faith as the essential requisite for salvation awoke a restless longing to determine whether he had faith or not. The test would be his ability to work miracles, and the temptation came strong upon him as he was going along the muddy road between Elstow and Bedford, to say to the puddles 'Be dry,' and to the dry places 'Be ye puddles,' and to stake his hope of salvation on the issue. At another time he was harassed with the insoluble questions about predestination and election. 'How could he tell if he was elected? and if not, what then?' He might as well leave off and strive no further.

Few of his religious experiences were the cause of more lasting trouble to him than a dream which he describes with much vividness, and which gives us a kind of prevision of the Pilgrim's Progress. In this he saw some enjoying themselves in the sunshine on one side of a high mountain, while he was shivering in the dark and cold on the other, and shut out from them by a high wall, with only a small gap in it which he had the greatest difficulty in struggling through. Stranger fantasies still assailed him. 'All thought their own religion true. Might not the Turks have as good ground for thinking Mahomet their Saviour as the Christians had for Jesus Christ? What if all we believed in should be but "a think-so too?"' He had hard work to hinder himself from praying to everything about him, to the bushes, to a broom, to

a bull, or even to Satan himself. He wished himself a dog or a toad which had no soul to perish, and when he would have given a thousand pounds for a tear could not shed one. He was pursued by a hideous temptation to blaspheme God and Christ and the Holy Spirit, and to commit the unpardonable sin. At last he believed he had committed it, and a good but not over-wise man whom he consulted on his sad case told him 'he verily believed he had.' The perusal of a copy of Luther's Comment on the Galatians which fell into his hands, 'so old that it was ready to fall to pieces if he did but turn it over,' proved a balm for his wounded conscience, for it seemed 'written out of his own heart,' and awoke a burning love for his Saviour. But the joy and peace were but transient. 'The tempter came on him again, and that with a more grievous and dreadful temptation than before.' This crisis of his spiritual disease came in an almost irresistible impulse to give up his Saviour and all share in his redemption. Wherever he was, whatever he was doing, day and night, in bed, at table, at work, a voice would sound in his ears bidding him 'sell Christ' for some earthly good. At length, utterly worn out by the torturing suggestions of his mind, he let the fatal words slip from him, as he lay on his bed, 'let Him go if He will.' This to his diseased imagination sealed his doom. He had sold his birthright like Esau; he had betrayed his Lord like Judas. There was no longer any place for repentance. He was past all recovery, and bound over to eternal punishment.

It is not to be wondered at that his health gave way in such a lengthened struggle. His sturdy frame was seized with a constant trembling. He would wind and twist and shrink under his burden. His digestion became disordered, and the pain was so violent that it seemed as if his breast-bone would have split asunder. His overwrought fancy suggested that God had set a mark on him as on Cain, and that he was about to burst in the midst like Judas. As a skilful self-tormentor Bunyan rivalled the most rigid ascetics, and his agonies were the more terrible as being inflicted on his soul rather than on his body.

All this time Bunyan was a member of Gifford's little congregation. But the teaching he received was ill adapted to lessen his burden. Its principle was constant introspection, and scrupulous weighing of every word and deed and even of every thought, instead of leading the mind off from self to the Saviour. This 'horror of great

darkness' broken by intermittent gleams of heavenly light, not lasting, but 'like to Peter's sheet of a sudden caught up to heaven again,' continued more than two years and a half. This period was one continued spiritual ague; hot and cold fits alternating with fearful suddenness; 'as Esau beat him down, Christ raised him up.' At the end of this period the clouds gradually dispersed. He allowed himself to believe that he had not committed the unpardonable sin; that he was not quite a castaway. He began to read his Bible as a whole, carefully noting how the different portions bore on and explained one another, 'comparing spiritual things with spiritual.' 'And now remained only the hinder part of the tempest, for the thunder was gone past, only some drops did still remain.' And when one day, in the field, 'fearing lest yet all was not right,' the words 'thy righteousness is in heaven' fell upon his soul; 'methought,' he says, 'I saw with the eyes of my soul Jesus Christ at God's right hand. There was my righteousness.' Then his chains fell off in very deed. He was loosed from his affliction. His temptations fled away, and he went on his way rejoicing. Like his own Christian when delivered from his burden at the foot of the cross 'he gave three leaps for joy,' and cried 'with a merry heart, he hath given me rest by his sorrow and life by his death.'

Bunyan, having now found peace and comfort, climbed the hill Difficulty and passed the Lions, entered the House Beautiful, and formally united himself to the little congregation under Mr. Gifford, the prototype of his Evangelist, to which belonged the poor women—the Piety, Prudence, and Charity of his immortal narrative, known in their own little Bedford world as 'sister Bosworth, sister Munnes, and sister Fenne;'—whose pleasant words on the things of God as they sat in the sun, 'as if joy did make them speak,' had first opened his eyes to his spiritual ignorance. The earliest records of this church, according to Dr. Brown, do not commence till 1656, six years after its formation, and three years after the date given by Charles Doe for Bunyan's baptism. He does not mention this himself, but it is stated by Doe to have been performed publicly, in 1653, by Mr. Gifford in the river Ouse, the 'Bedford river' where he had once escaped drowning. He was also admitted to the Holy Communion. This ordinance was at first a source of much comfort to him, but before long his old temptation returned upon him, and it was only by force he could keep himself from blaspheming

the Sacrament and cursing his fellow-communicants[1]. His name occurs in the first extant list of members of Mr. Gifford's little community, 'all ancient and grave Christians'; and there are about a dozen references to him in the church books up to his imprisonment in 1660. About this time 'Captain Consumption,' who killed 'Mr. Badman' (one of his most powerfully drawn characters), threatened Bunyan's life; but his naturally robust constitution 'routed his forces' and carried him through what at one time he anticipated would prove a fatal illness. The tempter took advantage of his bodily weakness to attack him with his former doubts; but, after considerable alternation of hope and fear, faith prevailed. It was not long before Bunyan was proposed as a deacon of the little brotherhood, and he began to exercise his gift of exhortation first privately, and as he gained courage and acceptance 'in a more publick way.' In 1656 holy Mr. Gifford died, leaving behind him an exhortation to his congregation to mutual charity and forbearance, breathing, as Southey has said, 'a wise, tolerant, and truly Christian spirit.' The year after his death Bunyan's powers as a preacher were formally recognized; and in 1657 an entry in the church-book records that 'brother Bunyan being taken off by the preaching of the Gospel' another member was made deacon in his room. Bunyan was regularly set apart as a preacher of the Word, after the ritual of the Nonconformists, 'after solemn prayer and fasting'; not however so much for Bedford itself, as to itinerate through the villages round about. He still continued to work at his tinkering craft for a livelihood.

[1] In the same year we find the name, John Bunyan, appended to a memorial existing among the Milton papers, from the people of Bedford 'to the Lord Generall Cromwell, and the rest of the Councell of the Army,' recommending two gentlemen to form part of his intended Council after he had dissolved the Long Parliament (Offor's Life; *Works*, vol. iii. p. xxx). There are thirty-six names, and this stands the fourteenth. The difference of the handwriting in this signature and in those which are undoubtedly his, together with the improbability that a working tinker who had so recently joined the Church should have gained sufficient consideration to warrant his affixing his signature among magistrates, incumbents of parishes, and other persons of substance and position, renders it very improbable that it is the name of the author of the *Pilgrim's Progress*. Dr. Brown states that there were at least three other John Bunyans living in Bedford in 1653, who from social position would have been more likely to have signed this document. Though accepted by Mr. Offor, this signature was regarded with grave doubt by Mr. Bruce, the eminent Treasurer of the Society of Antiquaries, to which body these MSS. belong.

He soon became famous as a preacher, and people flocked by hundreds from all parts to hear him, though 'upon sundry and divers accounts,' some, as Southey writes, 'to marvel, and some perhaps to mock; but some also to listen and to be touched with a conviction that they needed a Saviour.' But he was not permitted to preach unmolested. Venner's insurrection in 1657 awoke a feeling of insecurity in the public mind and aggravated the prejudice against Baptists and Quakers, in spite of their protestations of loyalty and disavowal of the principles of the Fifth Monarchy; 'the doctors and priests of the county did open wide against him,' and in 1658 an indictment was preferred against him at the assizes at Eaton. It will be borne in mind that this took place before the Restoration, when Cromwell was still Protector[1]. But as Dr. Brown observes, 'religious liberty had not come to mean liberty all round, but only liberty for a certain recognized section.' That there was much prosecution during the Protectorate is clear from the history of the Quakers, to say nothing of the intolerant treatment of Roman Catholics and Episcopalians. In Bunyan's own county Quakeresses were sentenced to be whipped and sent to Bridewell for reproving a parish priest, perhaps well deserving of it, and exhorting market-folks to repentance and amendment of life. Even the holy and peaceful Philip Henry was presented in the September of this year at the Flint assizes. 'The simple truth is,' writes Mr. Southey, 'all parties were agreed in the one Catholic opinion that certain doctrines were not to be tolerated'; the only point of difference between them was 'what those doctrines were,' and how far intolerance might be carried. How Bunyan came to escape we do not know. But we hear no more of the indictment, which indeed he does not mention, and of which we should have remained in ignorance but for the entry in the church-book appointing a day of prayer with reference to that and other urgent matters. Bunyan's celebrity as a preacher aroused other enemies besides those set in motion by the law. Slanders of the blackest dye were circulated with regard to his moral character: it was rumoured up and down that he was 'a witch, a Jesuit, a highwayman,' that he had 'two wives at once,' and lived a life of gross immorality. These calumnious charges called forth that vehement vindication of himself, to which reference has already been made, in which, in the most solemn manner, he declares his absolute

[1] *Book of the Bunyan Festival*, p. 8.

innocence as regards sins of licentiousness, and the purity, in this respect, of his whole life, calling not on men only but on angels to prove him guilty if they could.

We approach now the great crisis in Bunyan's life, but for which his name would have passed away and been forgotten, together with those of thousands of preachers as earnest and as popular as he was. Early in May, 1660, Charles II was proclaimed king, and on the 29th of that month he entered London amid the universal acclamations of all classes of his subjects. Bunyan, as the extracts from his works given by Mr. Offor and Mr. Copner show, was an eminently loyal man, and few would rejoice more heartily at this event which he was to be one of the first to suffer by. Already distant mutterings of the storm of persecution had been heard. Before Charles' landing at Dover the Episcopalians in Wales had been very busy in manifesting their orthodox zeal by the persecution of Quakers and Nonconformists. In the May or June of that year stories are told of sectaries being haled out of their beds to prison, and brought in chains to the quarter sessions. As we have seen, Bunyan had many enemies. The public mind was in a very unquiet state, agitated by the wild schemes of political and religious enthusiasts, who were plotting to destroy the whole existing framework both of Church and State, and set up their own chimerical fabric. In such times we cannot be surprised that, as Southey has said, the 'government, rendered suspicious by the constant sense of danger, was led as much by fear as by resentment to severities which are explained by the necessities of self-defence.' The acts of relentless severity which still stood unrepealed on the Statute Book, enforcing conformity with the established Church, put a weapon in the hands of the party in power they were not slow to use. 'It is not generally remembered,' writes Dr. Stoughton[1], 'that long before the Uniformity, Conventicle, and Five Mile Acts were passed John Bunyan was cast into Bedford Gaol[2].' Under these Acts, within

[1] *Church of the Restoration*, vol. i. p. 138.

[2] The old Statute Law of the Realm, 1 Eliz. c. 2, re-enacted with all its rigour 16 Charles II, 4 (1664), required all persons to resort to church every Sunday and holiday, on fine of 1*s.* for each offence and Church censure. 23 Eliz. c. 1 made the fine £20 a month, and an obstinate offender for twelve months had to be bound to good behaviour by two sureties in £200 each, till he conformed. 29 Eliz. c. 6 empowered the Queen by process out of the Exchequer to seize the goods and two parts of the real property of such

six months of the king's arrival, a warrant was issued against Bunyan, and he was arrested for preaching in a private house at Samsell, a hamlet of the village of Harlington about thirteen miles south of Bedford, on November 12, 1660. The intention to arrest him had oozed out, and Bunyan was warned of his danger, and might have escaped if he had chosen; some of his friends advised it: but he had no mind to play the coward, lest he should 'make an ill savour in the country' and discourage the weaker brethren. The justice before whom he was taken, Mr. Francis Wingate, who seems to have been really desirous to release him, finding all his endeavours, earnestly seconded by his household, useless to lead him to promise to forgo preaching, was compelled to make out his 'mittimus' and commit him to the county gaol. While his 'mittimus' was preparing he was reviled by one Dr. Lindale, 'an old enemy to the truth,' who sarcastically reminded him of Alexander the coppersmith who much troubled the apostles—'aiming 'tis like at me,' says Bunyan, 'because I was a tinker'—and comparing him to those 'who made long prayers that they might devour widows' houses.' But Bunyan was a match for him, and paid him back in his own coin. He was given over to the constable, and in his custody returned to Bedford, probably passing through his native village of Elstow on the way, and was committed to the prison which, with perhaps a brief interval in 1666, was to be his enforced home for the next twelve years, carrying 'God's comfort in his poor soul.' By an obstinate and widespread error it was long taken for granted that Bunyan's place of confinement was the town gaol, which, as old drawings show us, stood so picturesquely on one of the piers of the many-arched bridge over the Ouse. This idea, on which much sensational writing has been expended, has been satisfactorily proved by Mr. James Wyatt to be a baseless fancy, conjured up with the view of exaggerating the severity of Bunyan's sufferings during his by no means harsh imprisonment, and piling contumely on his persecutors. The bridge-gaol was a corporation 'lock-up-house.' The county prison, to which the county justices' warrant must

offenders, in default of paying these fines. 35 Eliz. c. 1 made frequenting conventicles punishable by imprisonment. Those who after conviction would not submit were to abjure the realm. Refusal to abjure was felony without benefit of clergy. See also 3 Jacob. 4; 21 Jacob. 4; Stoughton, *Church of the Restoration*, i. 135.

have committed him, was a much larger and less wretched place of incarceration, now pulled down, occupying the angle between High Street and Silver Street. Prisons at the best were foul, dark, miserable places in those days, and one who visited Bunyan during his confinement speaks of Bedford gaol as 'an uncomfortable and close prison': but his own narrative contains no complaint of it, and we may reasonably believe that his condition was by no means so wretched as many of his biographers represent, especially after he had gained the favour of his gaoler, who at a later time was ready to imperil himself to grant indulgence to his notable prisoner. An attempt to procure Bunyan's release by his obtaining sureties having failed, some seven weeks after his committal the quarter sessions were held, and Bunyan was indicted as a person who 'devilishly and perniciously abstained from coming to church to hear divine service, and was a common upholder of unlawful meetings and conventicles to the great disturbance and distraction of all good subjects.' The brutal and blustering Keeling, who afterwards by his base subserviency to an infamous government climbed to the Chief Justice's seat, was chairman of the sessions. Under such a man the issue was predetermined even had there been any question of Bunyan's guilt. But he confessed the indictment, and declared his resolve to repeat his crime the first moment opportunity was given him. Sentence therefore was passed on him, indeed in the then state of the law his judges had no choice in the matter, that he should be imprisoned three months longer, and if at the end of that time he persisted in his contumacy be 'banished the realm'—in modern language 'transported'—and if he ventured to return without royal licence he must 'stretch by the neck for it.' Back therefore he was had 'with a heart sweetly refreshed' both during his examination and on his return to prison, and full of a peace no man could take from him. Three months elapsed, and then the clerk of the peace, one Mr. Cobb, went to him (April 3, 1661) by the desire of the magistrates to see if he could induce him to conform. But his attempts, which seem to have been very kindly made, were vain, and, after giving Bunyan some very sensible counsel that he was in no state of mind to listen to, he left him with Bunyan's thanks for his 'civil and meek discoursing with him, and a prayer that they might meet in heaven.'

Ten days after this interview, April 13, Charles II's coronation took place, and the usual proclamation which allowed persons to

sue out a pardon for twelve months from that day had the effect of suspending the execution of his sentence of banishment. The agent employed by Bunyan to avail himself of the royal clemency was his second wife, Elizabeth, a truly noble-hearted Christian woman, worthy to be the helpmate of such a man, as fearless as her husband in the pursuit of the right, but withal a true woman, with 'abashed face and trembling heart,' fuller of compassion for the justices, on the failure of her mediation, thinking 'what a sad account such poor creatures would have to give hereafter,' than of anger at their hardheartedness against her husband. How long before Bunyan's first wife had died we do not know. His narrative is provokingly sparing of facts and dates, except those which concern his own spiritual experiences; but we may gather from her account that somewhere about a year before his first apprehension in November, 1660, she had joined her lot with his and become a second parent to his five little motherless children, one of them a blind girl, the special object of her father's love. Eager for her husband's release she travelled up to London, and with dauntless courage made her way to the House of Lords, where she presented her petition to one of the peers whom she calls Lord Barkwood, but whom we cannot now identify. He treated her kindly, showed her petition to other peers, but gave her small encouragement. Not baffled by previous failures, in August, when the assizes came round and the judges visited Bedford, the excellent Sir Matthew Hale being the most conspicuous among them, Elizabeth Bunyan, at her husband's instance, three times presented a petition to them that he might be heard, and his case taken impartially into consideration. The interview, which took place in the large chamber of the old Swan Inn, at the Bridge-foot, ended in Sir Matthew expressing real compassion for her sad case, but mildly telling her he was sorry he could do her no good, for what her husband had said was taken for a conviction, and that she must either apply herself to the king or sue out his pardon, or get a writ of error; the last course being the cheapest. No steps seem to have been taken to carry out any of these expedients, either because they required money which was not forthcoming, or, which Southey sensibly remarks is quite probable, 'because it is certain that Bunyan, thinking himself in conscience bound to preach in defiance of the law, would soon have made his case worse than it then was.' What perhaps rendered him less eager to take the suggested remedies

was that, like Joseph before him, he had 'found favour in the eyes of the keeper of the prison,' who treated him rather like 'a prisoner at large'; and, confident that he was not a man to abuse his trust, suffered him to go where he pleased, and return when he thought proper. The church-book shows that during this very year he was occasionally present at the church-meetings, and employed on the business of the congregation. Nor was his preaching, which was the very cause of his imprisonment, inhibited. So far did this temporary liberty extend, that he even went to 'see Christians at London.' This coming to the ears of those in authority, he was charged with having for his object 'to plot and raise divisions, and make insurrections,' and his well-meant indulgence was nearly costing his gaoler his place, and an indictment for breach of trust. His liberty was therefore seriously abridged, and he was forbidden even 'to look out at the door.' He was passed by at the following assizes, and when they were again held in the March of 1662, his earnest desire to be allowed to appear before the judges and plead his own cause was effectually thwarted by the unfriendly influence of the county magistrates by whom he had been committed, and the clerk of the peace, Mr. Cobb, who, having failed to induce him to conform, had turned bitterly against him, and become one of his greatest opposers. This failure effectually closed the prison doors on him, and, as already stated, he remained an inmate of Bedford gaol, with a short interval, for the next twelve years, till his release by order of the Privy Council, May 17, 1672. The seven years that followed his incarceration were 'years of deep darkness and trouble' to all Nonconformists. In 1661 the re-enactment of the Act of Uniformity, demanding an unfeigned assent and consent to everything contained in the Book of Common Prayer, had dealt a heavy blow at the Puritans. The next year, 'black Bartholomew's day' saw nearly two thousand rectors and vicars, about one fifth of the parochial clergy, driven from their charges as Nonconformists. The 'Conventicle Act' of 1664, and the 'Five Mile Act' of 1665, completed the code of persecution, and deepened the feeling of despair in the Nonconformist body. England seemed no longer a home for them, and those who were fortunate enough to escape prison meditated a flight to the Low Countries or to America. The gaols were crammed with men of piety and education, some of whom perished of disease and wretchedness, while the old and young, sick and healthy, were shut up with the vilest miscreants.

Upwards of 8,000 Quakers alone suffered imprisonment. Sixty Nonconformists were at one time incarcerated in Bedford gaol for attending a religious meeting, among whom were two ministers. According to his earliest biographer—his friend Charles Doe, 'the Struggler'—Bunyan obtained his release in 1666, the year of the fire in London; but he was speedily apprehended again on the old charge and put into the same gaol. Doe tells us that before his final deliverance he was released and apprehended again, his last imprisonment lasting only six months. But there is some doubt as to the perfect accuracy of these statements. The straitness of Bunyan's imprisonment may be seen from the fact that during all that time his name is not once mentioned in the church-book. These records are indeed very fragmentary till 1668. 'For four years and a half after the passing of the Conventicle Act (in 1664) there is a gap, without a single entry.' On August 30, 1668, Bunyan's name appears again in the church records, and is of frequent occurrence till his release in 1672. Before his final deliverance the extreme rigour of his incarceration was relaxed, and he was allowed to steal out and visit his family, and even to preach in the adjoining villages under the cover of night. Many of the Baptist congregations in Bedfordshire are said to owe their origin to these midnight preachings.

But though his imprisonment was not so severe, nor his prison so wretched as some word-painters have depicted it, the twelve years spent by Bunyan in gaol must have been a dreary and painful time, and 'sometimes under cruel and oppressive gaolers.' The separation from his wife and children was a continually renewed sorrow to his loving heart. He seemed like a man pulling down his house on the head of his wife and children, and yet he said, 'I must do it, I must do it.' He was also at one time, when but 'a young prisoner,' greatly troubled by the thought that his 'imprisonment might end at the gallows,' not so much that he dreaded death, as that he feared his apparent cowardice, when it came to the point, might do discredit to the cause of religion. Being precluded by his imprisonment from carrying on his tinker's craft for the support of his family, he betook himself to making long tagged laces, many hundred gross of which he made and sold to the hawkers. 'While his hands were thus busied,' writes Lord Macaulay, 'he had often employment for his mind and his lips.' He gave religious instruction to his fellow captives; 'at one time,' writes his anonymous

biographer, 'there were threescore dissenters imprisoned with him,' and he formed from among these a little flock of which he was himself the pastor[1]. He studied indefatigably the few books which he possessed. His two chief companions were the Bible and Fox's *Acts and Monuments.*

'I surveyed his library,' says his anonymous biographer, 'when making him a visit in prison, the least and yet the best that ever I saw, consisting only of two books.' At length Bunyan began to write the wonderful work which has made him immortal, and which is characterized by Coleridge[2] as 'incomparably the best *Summa Theologiae Evangelicae* ever produced by a writer not miraculously inspired,' the first part of the '*Pilgrim's Progress from this world to that which is to come, delivered under the similitude of a Dream.*' This was far from being the earliest product of his pen, in the ceaseless activity of which, as Mr. Green remarks, he found compensation for the narrow bounds of his prison[3]. In 1656, in his twenty-eighth year, he had given his first work to the world under the title of *Some Gospel Truths opened according to the Scriptures,* in which, says Mr. Offor, 'he attacked the follies of the time, exposed and condemned heresies without mercy.' This was followed the next year with a *Vindication of Gospel Truths,* in which he defended himself against the violent onslaught of Edward Burrough, the Quaker, who perished afterwards in Newgate, whom among other not very conciliatory epithets Bunyan termed 'a railing Rabshakeh.' In the September of 1658 he published a tract under the terrible title which prepares us for the nature of its contents, *A few sighs from Hell,* succeeded in the May of the following year by *The doctrine of the Law and Grace unfolded.* In both the author calls himself that 'poor and contemptible creature, John Bunyan of Bedford.' During his imprisonment, and after his enlargement, tracts, meditations, controversial treatises, poetry, or what he wished to pass for such, followed one another in quick succession. The one work of real genius of which he was the author was slow to see the light. His own estimation of it was so low, and he was so fearful

[1] 'Upon a certain fixed day, being together with my brethren in our prison chamber, they expected that, according to our custom, something should be spoken out of the Word for our mutual edification. I felt myself, it being my turn to speak, empty, spiritless, barren.'—*The Holy City, or New Jerusalem,* 1665.

[2] *Literary Remains,* vol. iii. p. 391.

[3] *Short History of the English People,* p. 614.

of its being regarded as a light and trifling work, beneath the dignity of a minister of the Gospel, that after its completion Bunyan kept the Pilgrim locked up in his desk for several years. It was not till 1678, six years after his release from prison, that the first edition of the most popular allegory in the English language 'stole silently into the world.' The same year a second edition appeared with additions, including Mr. Worldly Wiseman, Byends' friends, and other of the most characteristic creations. It at once caught the popular taste. Edition after edition was called for, and the sale became enormous. Of the substantial originality of this book there can be no reasonable doubt. Every attempt to rob Bunyan of the merit of originality in the conception and execution of his design, and to convict him of secret plagiarism, has utterly broken down, and done little but prove the entire want of critical discernment in its originators. It is perfectly true that the same allegory had often been treated before Bunyan: so frequently indeed, that pages could be filled, as Mr. Offor has done, with notices of such works. But even if there were any probability that an itinerant tinker should have fallen in with such works, some only existing in French or Dutch, the resemblance between them and his immortal allegory is far too general and vague to warrant the hypothesis that Bunyan had borrowed from them. Remarkable as is the similarity between portions of Spenser's *Faery Queen* and some of the most striking passages of the *Pilgrim's Progress,* too remarkable, many have thought, to be quite accidental, so excellent a critic as Lord Macaulay speaks of any deliberate imitation as a notion that may be easily confuted by a detailed examination of the respective passages. The complete originality of the Pilgrim is plainly asserted by the author himself; and if ever there was a man who would have scorned a falsehood, or revolted at the bare idea of passing off the coinage of another man's brains as his own, that man was John Bunyan.

Bunyan had indeed, as Lord Macaulay remarks, 'no suspicion that he was producing a masterpiece. He could not guess what place his allegory would occupy in English literature, for of English literature he knew nothing. Knavish booksellers put forth volumes of trash under his name, and envious scribblers maintained it to be impossible that the poor ignorant tinker should really be the author of the book. He took the best way to confound both those who counterfeited him and those who slandered him. He continued to

work the goldfield which he had discovered, and to draw from it new treasures; not indeed with quite such ease, and in quite such abundance, as when the precious soil was still virgin, but yet with success which left all competition far behind.' In 1684 appeared the Second Part of the *Pilgrim's Progress*. It had been preceded in 1682 by the *Holy War*, which, 'if the *Pilgrim's Progress* did not exist, would be the best allegory that ever was written.' *Grace Abounding* was first published in 1666. Its immediate popularity caused six impressions to be called for in that year.

After twelve years' imprisonment, Bunyan finally left Bedford gaol in 1672. His pardon under the Great Seal bears date the 13th of September of that year. The documents which rewarded the late Mr. Offor's patient researches in the State Paper Office and elsewhere prove that the Quakers were mainly instrumental in throwing open the prison doors to those who were suffering for the sake of religion in the various gaols of the kingdom, and that Charles' gratitude to John Groves, the Quaker mate of Tattersall's fisher-boat, in which he escaped to France after the battle of Worcester, had something, and the determined advocacy of George Whitehead, the Quaker, still more, to do with this act of royal clemency. But the main cause lies deeper, and is connected, as Macaulay says, 'with one of the worst acts of one of the worst governments that England has ever seen,' that of the Cabal. Charles had just concluded the base Treaty of Dover, by which he bound himself to declare himself a Roman Catholic, and to set up the Popish religion in England. The announcement of his conversion it was found convenient to defer. Nor could the other part of the treaty be safely carried out at once. But as a first step toward it, by an unconstitutional exercise of his prerogative, he suspended all penal statutes against Nonconformists and recusants—the former being introduced the better to cloak his real design. Toleration was thus at last secured. 'Ministers returned,' writes Mr. Green, 'after years of banishment, to their houses and their flocks, chapels were reopened, the gaols were emptied, Bunyan left his prison at Bedford; the "Den" where he had been visited with his marvellous dream.' More than three thousand licences to preach were granted, one of the first of which, dated May 9, 1672, was granted to Bunyan, who on the 21st of the preceding January had been called to the pastorate of the Baptist church at Bedford, and 'giving himself up to

serve Christ and His Church in that charge, received of the elders the right hand of fellowship.' The place in which Bunyan was licensed to preach was the house, or more probably a barn on the premises, of Josiah Roughead, a man of substance at Bedford, whose goods had been seized a few months before to pay a fine inflicted for nonconformity. The story that Bunyan owed his liberation to the kind offices of Dr. Barlow, Bishop of Lincoln, in which diocese Bedford then was, though told with much particularity in the *Life of Dr. Owen*, is contradicted by dates, Barlow not having succeeded to his see until three years later, June 27, 1675, and must be regarded as one of the pleasing fictions of history. This Declaration of Indulgence was short-lived. It was withdrawn, and the Test Act was passed the next year, 1673. 'But though,' says Dr. Stoughton, 'this altered the legal position of Nonconformists much for the worse, the law was not generally pressed, and they were treated with much less severity than before.'

Almost Bunyan's first act after his liberation was to apply to the Government for licences for preachers and preaching-places in Bedfordshire and the neighbouring counties under the Declaration of Indulgence. A document discovered by Dr. Brown in the Record Office contains a list of six-and-twenty such applications, the sixth of which is for 'John Bunyon for Josias Roughead's house in his Orchard at Bedford[1].' While he made Bedford his chief care, Bunyan's pastoral superintendence extended beyond the surrounding district to other parts of England, where he is said to have made stated circuits. He was the means of establishing Baptist congregations at Gamlingay, and in many of the villages round, some of which, we are told, subsist to the present day. When he preached in London, which he seems to have done at stated intervals, an enormous concourse assembled to listen to him, if but one day's notice was given of his coming, in the coldest winter weather, and before daylight in the morning. Two anecdotes are on record with regard to Bunyan's preaching. 'The first, which,' says Southey, 'authenticates itself,' is that one day when he had preached 'with peculiar warmth and enlargement,' one of his friends remarked what 'a sweet sermon' he had delivered. 'Ay,' said he, 'you have no need to tell me that; for the Devil whispered it to me before I was well out of the pulpit.' The other, which has perhaps needlessly been called in question, states that, Charles II having heard

[1] *Book of the Bunyan Festival*, p. 17.

that Dr. Owen greatly admired Bunyan's preaching, asked in surprise 'how a learned man such as he could sit and listen to an illiterate tinker.' 'May it please your Majesty,' he replied, 'I would gladly give up all my learning for that tinker's power of preaching.'

Bunyan survived Charles II, and with a heavy heart saw James II, an avowed Papist, mount the throne. The danger he foresaw for the Nonconformists was made more real by Monmouth's rebellion in 1685. The persecution, which had much increased in violence during the last three years of Charles' reign, not on religious but political grounds, raged with still greater fury. The gaols were filled, and many were driven into exile. Scarcely a single Dissenting Minister of any eminence remained unmolested, and it was by no means unlikely that Bunyan might be called again to occupy his old quarters in Bedford gaol. In this uncertainty, fearing lest if he were sent to prison as a felon his little property might all be forfeited and his wife and children left destitute, by a deed of gift, dated Dec. 23, 1685, in which he describes himself as 'John Bunyan of the parish of St. Cuthbert's in the town of Bedford, *Brazier*,' he made over to his wife Elizabeth all his worldly possessions.

His frequent journeys to exhort other Baptist congregations exposed him to danger of apprehension. Reading was one of the places where he was best known, and there is a tradition that he sometimes visited that town disguised as a wagoner with a long whip in his hand to avoid detection. Quieter times succeeded, and this period of peril to his liberty was followed by one of still greater danger to his honesty and consistency of purpose. James, despairing of using the Tories and Church party as his tools, turned, as his brother had done before him, to the Nonconformists. The snare was craftily baited with a Declaration of Indulgence. A paper in the Bodleian, quoted by Dr. Stoughton [1], shows that Bunyan was deemed a man of sufficient importance to be consulted as to the choice of members of Parliament for Bedford, as one who was prepared to do his utmost to return those who would vote for the repeal of all tests and penal laws touching religion. But Bunyan saw through James' device, and utterly refused to hold any communication with the member of the Court commissioned to secure his aid, and appointed a day of fasting and prayer for the danger that again menaced their civil and religious liberties. A true

[1] *Church of the Restoration*, vol. ii. p. 555, note.

sturdy Englishman, he with Baxter and Howe 'refused an Indulgence which could only be purchased by the violent overthrow of the law.'

Bunyan did not live to see the Revolution. Four months after the acquittal of the seven bishops, the Pilgrim's earthly Progress ended, and he was bidden to cross the dark river which has no bridge. He was called away in the very midst of his religious activity, and when the once despised tinker had approached the nearest to worldly honour. That year he was chaplain to Sir John Shorter, Lord Mayor of London, and, though in the spring he had suffered from the 'sweating sickness,' he published six considerable volumes, and left twelve more in manuscript ready for the press. His death was brought about by a work of true Christian love. The father of a young man in whom he took an interest had resolved, on some offence, real or supposed, to disinherit his son. The young man besought Bunyan's mediation. Desirous to reconcile them Bunyan rode on horseback to Reading, where the father lived, and pleaded the offender's cause so effectually that he obtained a promise of forgiveness. On his return he had to ride through heavy rain. He reached the house of his friend John Strudwick ('grocer and chandler at the sign of the Star, Holborn Bridge,' as we learn from a still existing billhead with a picture of the four-storied gabled house) drenched to the skin. A fever ensued, of which he died August 31, 1688, aged sixty years. His last earthly work was to revise the proof sheets of the earlier part of a short treatise entitled *The Acceptable Sacrifice,* which was carried through the press after his decease by his old Bedfordshire friend the Rev. George Cokayn of Cople, minister of the church in Red Cross Street. He was buried in Mr. Strudwick's vault in the Nonconformist *Campo Santo,* the burial-ground in Bunhill Fields.

By his first wife Bunyan had five children. Elizabeth, born in 1654, died in childhood before the commencement of his imprisonment. His blind child, Mary, born in 1650, who was unspeakably precious to him, also died before her father. One daughter, Sarah, and his sons Thomas and Joseph, survived him. Thomas became a preacher, and we are told was held in good repute as a man of piety and discretion, but of no remarkable gifts. Bunyan's heroic wife Elizabeth died four years after him, in 1692.

Much of Bunyan's literary activity was spent in controversy. And in dealing with his opponents he did not employ honeyed

words or measured phrases. His language towards those whom he looked on as the perverters of the truth was vehement and downright. He wrote very bitterly of the Quakers, the Ranters, the Roman Catholics, the Church of England. The Church had not spared him, neither did he spare her. One of his latest and most impressive warnings to his adherents was not to 'touch the Common Prayer.' But we should be very wrong if we regarded Bunyan as a mere polemic. No one ever had less of the narrow sectarian spirit of the controversialist, which thinks more of the infinitely small points on which Christians differ than of the infinitely great truths on which they are agreed. External differences were nothing where there was true Christian faith. And it is this freedom from the trammels of sect and dogma which has given the *Pilgrim's Progress* its universal popularity. In it we have Bunyan's best self, the Christian, not the angry controversialist. And thus, as Dean Stanley has said, it has become 'one of the few books which act as a religious bond to the whole of English Christendom.' This peculiar glory is what above all things Bunyan would have desired for his little book, far as he must have been from conceiving the possibility of it. 'I would be,' he says, 'as I hope I am, a Christian; but as for those factious titles of Anabaptist, Independent, Presbyterian, and the like, I conclude that they come neither from Jerusalem nor from Antioch, but from hell or Babylon.' It was this universal charity that he expressed in his last sermon. 'Dost thou see a soul that has the image of God in him? Love him, love him. This man and I must go to heaven one day. Love one another and do good for one another.' 'There is,' writes Dean Stanley, 'no compromise in his words, no faltering in his convictions; but his love and admiration are reserved on the whole for that which all good men love, and his detestation on the whole is reserved for that which all good men detest.' By the catholic spirit which breathes through his immortal work, even more than by its homely vigorous style, its graphic power, its insight into character, its 'touches of nature,' which 'make the whole world kin,' John Bunyan 'became the teacher not of any particular sect, but of the universal Church[1].'

It now remains to speak of Bunyan as a writer, and of the literary character of the book that has made his name immortal.

[1] Dean Stanley's Address: *Book of the Bunyan Festival*, pp. 51-3.

The great charm of the *Pilgrim's Progress* is the purity, the homeliness, of its vernacular. Few were ever such complete masters of their 'sweet mother tongue,' in its native vigour, as Bunyan[1]. The book stands unrivalled as a model of our English speech, plain but never vulgar, full of metaphor but never obscure, always intelligible, always forcible, going straight to the point in the fewest and simplest words. He is 'powerful and picturesque,' writes Mr. Hallam[2], 'from his concise simplicity.' Bunyan's style is recommended by Lord Macaulay as 'an invaluable study to every person who wishes to gain a wide command over the English language. Its vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, that would puzzle the rudest peasant.' He remarks that there are whole pages which do not contain a single word of more than two syllables, and that thus there is no book which shows so well 'how rich the old unpolluted English is in its proper wealth, and how little it has been improved by all that it has borrowed.' And the reason of this excellence is evident. Bunyan's English was the English of the Bible. By constant perusal his mind was thoroughly steeped in Holy Scripture; he thought its thoughts, spoke its words, adopted its images. 'In no book,' writes Mr. Green[3], 'do we see more clearly the new imaginative force which had been given to the common life of Englishmen by their study of the Bible. Its English is the simplest and homeliest English that has ever been used by any great English writer, but it is the English of the Bible.'

To pass from the style of the *Pilgrim's Progress* to the form. Some have questioned how best to describe it, as a religious allegory or a religious novel, and on which ground its claim to transcendent excellence chiefly rests. Such discussions are fruitless. It is both the one and the other. And both as allegory and as story it surpasses nearly all allegories and stories which have ever been written. But it is probably on its merits as a story that its universal interest and its lasting vitality rests. Lord Macaulay has said, 'Bunyan is as decidedly the first of allegorists as Demosthenes

[1] Some of the choicest examples of Bunyan's racy vernacular appear in the marginal notes—those 'windows,' as Bunyan calls them, in the verses appended to the *Holy War*, to cast light upon the text.

[2] *Literature of Europe*, vol. i. p. 305.

[3] *Short History of the English People*, p. 614.

is the first of orators, or Shakespeare the first of dramatists. Other allegorists have shown great ingenuity, but no other allegorist has ever been able to touch the heart, and to make abstractions objects of terror, pity, and of love.' But we may question whether if this had been its only claim to endurance the *Pilgrim's Progress* would have survived so long, and that with a continually growing appreciation. As an allegory it had many predecessors, and if regarded simply on the ground of allegorical propriety and unity of aim, some rivals, if not superiors. That which gives it its unique position is the human interest and dramatic power which belongs to it as a biographic fiction. This, which is the secret of its literary perfection, it has been remarked, is also the secret of its life. Bunyan lives, and we doubt not will continue to live, not so much as the religious allegorist, but as the novelist of unique genius, the first indeed in point of time of all English novelists. 'The claim to be the father of English romance,' writes Dr. Allon, 'which has sometimes been preferred for Defoe, really pertains to Bunyan. Defoe may claim the parentage of a species, but Bunyan is the creator of the genus. Although intensely religious in purpose, character, and interest, the *Pilgrim's Progress* is the first English novel.' As the parent of biographic fiction it is that Bunyan has charmed the world.

But with all its consummate power, Bunyan's genius was reproductive rather than creative. Its force lay in vivid description, not in invention. Even if we concede to Mr. Hallam[1], that 'his inventive faculty is considerable,' it is with the reserve that 'it is his power of representation which is his distinguishing excellence.' He makes us see what he describes because he had seen it himself. The history of the Pilgrim is his own history. The varied experiences of Christiana and her children, her sweet companion 'young Mercy,' are such as he had witnessed around him in the members of Mr. Gifford's church. And it is this which breathes life into every line. He was not evolving a shadowy career out of his own inner consciousness—a dead abstraction of what might be or ought to be—but portraying what he had himself known and felt.

The scenery and surroundings of his allegory, except when borrowed from the great repertory of the Bible, are also such as he had grown up amidst in his native county, or had seen in his

[1] *Literature of Europe*, vol. iii. p. 588.

tinker's wanderings. 'Born and bred,' writes Kingsley, 'in the monotonous midland, he has no natural images beyond the pastures and brooks, the town and country houses he saw about him.' Bunyan was a man of keen perception, and described what he saw with a homely graphic power; but whenever he had to draw on his own resources his pictures are frigid and formal. His mind was probably insensible to the higher types of beauty and grandeur in nature. All his nobler imagery is taken from Scripture; 'There is scarcely a circumstance or metaphor in the Old Testament which does not find a place bodily and literally in the *Pilgrim's Progress*, and this has made his imagination appear more creative than it really is[1].'

We notice also this superiority of the descriptive to the creative faculty in the *dramatis personae* of his book. With all their distinctness—no two alike, and each with their individual traits of manner and language, which stamp them as living persons, not mere lay-figures named and ticketed—there is not one we can think of as the creation of his own mind. They are English men and women of his own time. He had seen and known every one of them. Bold personifications as they are, and to some extent exaggerated types of some leading vice or virtue, they are not mere pale shadows, like the characters in most allegories, but beings of flesh and blood like ourselves. We may be sure that they were all well known in Bunyan's own circle. He could have given a personal name to every one, and we could do the same to many. Dean Stanley says most truly, 'We as well as he have met with Mr. Byends and Mr. Facing-both-ways, and Mr. Talkative. Some of us perhaps have seen Mr. Nogood and Mr. Liveloose, Mr. Hatelight, and Mr. Implacable. All of us have at times been like Mr. Ready-to-Halt, Mr. Feeblemind and Faint-heart, Noheart, and Slowpace, Shortwind, and the young woman whose name was Dull.'

The descriptive touches of person and bearing, in which Bunyan so much excels, make these characters still more real to us. We can see poor Feeblemind, with his 'whitely look, the cast in his eye,' and his trembling speech, and Madam Bubble, 'tall and of a swarthy complexion,' and Littlefaith, 'as white as a clout' when the thieves were on him, and 'Ready-to-Halt' coming along on his crutches, and Demas 'gentlemanlike' standing to call passers

[1] Hallam, *Literature of Europe*, vol. iii. p. 588.

by to 'come and see.' It is this intimate knowledge of human life and human nature that gives Bunyan his great power to rivet and to charm. But it is human life and human nature in their ordinary every-day guise. Of those 'complexities and contradictions of the human heart which we are now so fond of trying to unravel,' as Kingsley says, he takes very little note. They were probably too subtle for his apprehension.

Bunyan's genius in indicating character and his command of his mother-tongue are nowhere more apparent than in the happily chosen designations given to his personages and their dwelling-places. The name of the man himself, of his parents, of his relations and of his home, set him before us in a few masterly touches. Even if they only appear incidentally in the narrative, quitting the stage as soon as they have been brought upon it, the features of each are so marked that they leave an indelible impression. Who can forget 'Temporary, who dwelt in Graceless, two miles off of Honesty, next door to one Turnback'—or 'Talkative, the son of one Saywell, who dwelt in Prating Row'—or 'Beelzebub's friend Sir Having Greedy,' and 'Turnaway, that dwelt in the town of Apostacy,' and 'Valiant-for-the-Truth, born in Darkland, where his father and mother still were'? But Bunyan's masterpiece in characteristic nomenclature is Mr. Byends, with his relatives and associates. If he had not spoken a word we should have known all about the man that came from 'the town of Fairspeech, the Parson of which, Mr. Twotongues, was his mother's own brother by father's side,' who claimed kindred with 'my Lord Turnabout, my Lord Timeserver, Mr. Smoothman and Mr. Anything,' and 'went to school at one Mr. Gripeman's of Lovegain, a market-town in the county of Coveting,' and had 'Hold-the-world, Moneylove and Saveall' as his schoolfellows, and whose wife was 'my Lady Feigning's daughter,' and his grandfather 'a waterman looking one way and rowing another.' A man of such antecedents we are sure would 'be zealous for religion when he went in his silver slippers, when the sun shines and the people applaud him,' and would be equally ready to go and dig with Demas in his silver-mine underneath Hill Lucre, and 'never be seen in the way again.'

It would be a thankless office to point out the imperfections which attach to the *Pilgrim's Progress*, as to all human compositions. We may acquiesce in the soundness of Hallam's judgement, that

'in the conduct of the romance no rigorous attention to the conduct of the allegory seems to have been preserved'; that it is difficult to say why certain events occur where they do; that 'Vanity Fair and the Cave of the two Giants might for anything we see have been placed elsewhere.' We may not be insensible to circumstantial incongruities—for instance, Faithful's being carried up to the Heavenly City in the middle of the pilgrimage without crossing the River of Death, and Hopeful's joining Christian midway on, having never passed through the Wicket-gate, or lost his burden at the foot of the Cross. We may see a want of exact correspondence between the First and Second Parts—that that which is a mere 'wicket-gate' in the one is a considerable building with a 'summer parlour' in the other—that the 'Shepherds' tents' on the 'Delectable Mountains' have given place to a 'Palace' with a 'Dining Room' and a 'Looking Glass,' and a store of jewels; we may wonder at the change in the aspect and the town of Vanity, where Christiana and her family settle down comfortably, enjoying the society of the good people of the place, and the sons marry and have children. We may be offended at the want of keeping which in the course of a supposed journey converts Christiana's sweet babes, who are terrified at the dog at the Wicket-gate, and 'plash the boughs' for the plums, and cry at having to climb the hill; whose faces are 'stroked' by the Interpreter; who are catechized and called 'good boys' by Prudence; who sup on 'bread crumbled into basins of milk,' and are put to bed by Mercy—into 'young men and strong,' able to go out and fight with a giant and give a hand to the destruction of Doubting Castle, and becoming husbands and fathers. But these are but motes in the sunbeam, defects inseparable from every work of native genius, which we could ill afford to exchange for the tame accuracy of the schools. 'If you were to polish it,' writes Coleridge, 'you would destroy at once the reality of the vision.'

The text of the *Pilgrim's Progress* in the present reprint is, in all essential points, that of the second edition of the First Part, and of the first edition of the Second Part, published respectively in 1678 and 1684.

The additions made in the second edition of the First Part include the whole episodes of Mr. Worldly Wiseman, and of

Mrs. Diffidence, with most of that of Byends; the touching conversation at the House Beautiful between Charity and Christian with regard to his family, and that of Evangelist with Christian and Faithful as they approach Vanity Fair, the pillar of Lot's wife at the Hill Lucre, the trumpeting and bell-ringing at the Celestial City, and the name of the Hill Difficulty.

The first edition, which had been probably printed from Bunyan's own rude manuscript, written in prison, with some slight corrections from an editor hardly better educated than himself, abounds with orthographical irregularities, which are generally amended in the second edition.

In the Second Part the orthography of the original edition of 1684 has been generally followed. The spelling here is usually more correct than in the First Part. While religiously preserving the text unaltered, the rule has been to adopt the more modern orthography, except in special characteristic cases. This course has been fully authorized by the fact that there is scarcely a single instance where in some part of the work the modern spelling may not be found. To preserve the old orthography would therefore have been mere pedantry. The same rule has been adopted with regard to capital letters and punctuation. In both Bunyan was lawless and capricious. No good end was to be served in retaining an erroneous usage, and it has been discarded without question. Manifest errors have also been corrected without scruple.

THE
PILGRIMS PROGRESS

FROM

THIS WORLD

TO

THAT WHICH IS TO COME

DELIVERED UNDER THE SIMILITUDE OF A

DREAM

WHEREIN IS DISCOVERED

THE MANNER OF HIS SETTING OUT, HIS DANGEROUS JOURNEY, AND SAFE ARRIVAL AT THE DESIRED COUNTRY

BY

JOHN BUNYAN

I have used similitudes. HOSEA xii. 10

THE AUTHOR'S APOLOGY

FOR HIS BOOK

When at the first I took my Pen in hand,
Thus for to write; I did not understand
That I at all should make a little Book
In such a mode; Nay, I had undertook
To make another, which when almost done,
Before I was aware, I this begun.
And thus it was: I writing of the Way
And Race of Saints, in this our Gospel-Day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory,
In more than twenty things, which I set down;
This done, I twenty more had in my Crown,
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove ad infinitum, *and eat out*
The Book that I already am about.
Well, so I did; but yet I did not think
To show to all the World my Pen and Ink
In such a mode; I only thought to make
I knew not what: nor did I undertake
Thereby to please my Neighbor; no not I;
And did it mine own self to gratify.
Neither did I but vacant seasons spend
In this my Scribble; nor did I intend
But to divert myself in doing this,
From worser thoughts, which make me do amiss.

Thus I set Pen to Paper with delight,
And quickly had my thoughts in black and white.
For having now my Method by the end,
Still as I pull'd, it came; and so I penn'd
It down; until at last it came to be,
For length and breadth the bigness which you see.
Well, when I had thus put mine 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 was I in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, Since you are thus divided,
I print it will; and so the case decided.
For, thought I, Some, I see, would have it done,
Though others in that Channel do not run;
To prove then who advised for the best,
Thus I thought fit to put it to the test.
I further thought, if now I did deny
Those that would have it thus, to gratify,
I did not know but hinder them I might
Of that which would to them be great delight.
For those which were not for its coming forth,
I said to them, Offend you I am loth;
Yet since your Brethren pleased with it be,
Forbear to judge, till you do further see.
If that thou wilt not read, let it alone;
Some love the meat, some love to pick the bone:
Yea, that I might them better palliate,
I did too with them thus expostulate.
May I not write in such a stile as this?
In such a method too, and yet not miss
Mine end, thy good? why may it not be done?
Dark Clouds bring Waters, when the bright bring none
Yea, dark, or bright, if they their Silver drops
Cause to descend, the Earth, by yielding Crops,

Gives praise to both, and carpeth not at either,
But treasures up the Fruit they yield together:
Yea, so commixes both, that in her Fruit
None can distinguish this from that, they suit
Her well, when hungry: but if she be full,
She spues out both, and makes their blessings null.
You see the ways the Fisherman doth take
To catch the Fish; what Engins doth he make?
Behold how he ingageth 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 make thine;
They must be grop't for, and be tickled too,
Or they will not be catcht, what e're you do.
How doth the Fowler seek to catch his Game,
By divers means, all which one cannot name?
His Gun, his Nets, his Limetwigs, light, and bell:
He creeps, he goes, he stands; yea who can tell
Of all his postures, Yet there's none of these
Will make him master of what Fowls he please.
Yea, he must Pipe, and Whistle to catch this;
Yet if he does so, that Bird he will miss.
If that a Pearl may in a Toads-head dwell,
And may be found too in an Oystershell;
If things that promise nothing, do contain
What better is than Gold; who will disdain,
(That have an inkling of it,) there to look,
That they may find it. Now my little Book,
(Tho' void of all those paintings that may make
It with this or the other Man to take,)
Is not without those things that do excel
What do in brave, but empty notions dwell.
Well, yet I am not fully satisfied,
That this your Book will stand when soundly try'd;
Why, what's the matter! it is dark, what tho?
But it is feigned. What of that I tro?
Some men by feigning words as dark as mine,
Make truth to spangle, and its rays to shine.

But they want solidness: Speak man thy mind,
They drown'd the weak; Metaphors make us blind.
Solidity, indeed becomes the Pen
Of him that writeth things Divine to men:
But must I needs want solidness, because
By Metaphors I speak; Was not Gods Laws,
His Gospel-Laws, in older time held forth
By Types, Shadows and Metaphors? Yet loth
Will any sober man be to find fault
With them, lest he be found for to assault
The highest Wisdom. No, he rather stoops,
And seeks to find out what by pins and loops,
By Calves, and Sheep, by Heifers, and by Rams;
By Birds, and Herbs, and by the blood of Lambs,
God speaketh to him. And happy is he
That finds the light, and grace that in them be.
Be not too forward therefore to conclude,
That I want solidness, that I am rude:
All things solid in 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 inclose the Gold.
The Prophets used much by Metaphors
To set forth Truth; Yea, who so considers
Christ, his Apostles too, shall plainly see,
That Truths to this day in such Mantles be.
Am I afraid to say that holy Writ,
Which for its Stile, and Phrase puts 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 turns 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 durst adventure Ten,
That they will take my meaning in these lines
Far better than his Lies in Silver Shrines.
Come, Truth, although in Swadling-clouts, I find
Informs the Judgment, rectifies the Mind,
Pleases the Understanding, makes the Will
Submit; the Memory too it doth fill
With what doth our 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 doth forbid*
The use of Parables; in which lay hid
That Gold, those Pearls, and precious stones that were
Worth digging for; and that with greatest care.
Let me add one word more, O man of God!
Art thou offended? dost thou wish I had
Put forth my matter in another dress,
Or that I had in things been more express?
Three things let me propound, then I submit
To those that are my betters, as is fit.
1. *I find not that I am denied the use*
Of this my method, so I no abuse
Put on the Words, Things, Readers, or be rude
In handling Figure, or Similitude,
In application; but, all that I may,
Seek the advance of Truth, this or that way:
Denied, did I say? Nay, I have leave,
(Example too, and that from them that have
God better pleased 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-wise; yet no man doth them slight
For writing so: Indeed if they abuse
Truth, cursed be they, and, the craft they use

To that intent; But yet let Truth be free
To make her Sallies upon Thee, and Me,
Which way it pleases God. For who knows how,
Better than he that taught us first to Plough,
To guide our Mind and Pens for his Design?
And he makes base things usher in Divine.

3. I find that holy Writ in many places,
Hath semblance with this method, where the cases
Doth call for one thing, to set forth another:
Use it I may then, and yet nothing smother
Truths 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 profit of my Book, and then
Commit both thee, and it unto that hand
That pulls the strong down, and makes weak ones stand.

This Book it chalketh out before thine eyes
The man that seeks the everlasting Prize:
It shews you whence he comes, whither he goes,
What he leaves undone; also what he does:
It also shews you how he runs and runs,
Till he unto the Gate of Glory comes.

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

This Book will make a Traveller of thee,
If by its Counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its Directions understand:
Yea, it will make the slothful, active be;
The Blind also, delightful things to see.

Art thou for something rare, and profitable?
Wouldest thou see a Truth within a Fable?
Art thou forgetful? wouldest thou remember
From New-year's-day *to the last of* December?
Then read my fancies, they will stick like Burs,
And may be to the Helpless, Comforters.

This Book is writ in such a Dialect,
As may the minds of listless men affect:
It seems a Novelty, and yet contains
Nothing but sound, and honest Gospel-strains.
Would'st thou divert thyself from Melancholy?
Would'st thou be pleasant, yet be far from folly?
Would'st thou read Riddles, & their Explanation?
Or else be drowned in thy Contemplation?
Dost thou love picking meat? Or wouldst thou see
A man i'th Clouds, and hear him speak to thee?
Would'st thou be in a Dream, and yet not sleep?
Or wouldest thou in a moment laugh, and weep?
Wouldest thou lose thyself, and catch no harm?
And find thyself again without a charm?
Would'st 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 my Book, thy Head, and Heart together.

JOHN BUNYAN.

Christian breaks out with a lamentable cry

Christian breaks out with a lamentable cry

THE PILGRIMS PROGRESS:

IN THE SIMILITUDE OF A

DREAM

AS I walk'd through the wilderness of this world, I lighted on a certain place, where was a Den; and I laid me down in that place to sleep: and as I slept I dreamed a Dream. I dreamed, and behold *I saw a man cloathed with Rags, standing in a certain place, with his face from his own House, a Book in his hand, and a great burden upon his back.* I looked, and saw him open the Book, and read therein; and as he read, he wept and trembled: and not being able longer to contain, he brake out with a lamentable cry; saying, *what shall I do?*

The Gaol.

Isa. 64. 6. Luke 14. 33. Ps. 38. 4. Hab. 2. 2.

His Outcry. Acts 2. 37.

In this plight therefore he went home, and refrained himself as long as he could, that his Wife and Children should not perceive his distress; but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his Wife and Children; and thus he began to talk to them, *O my dear Wife,* said he, *and you the Children of my bowels, I your dear friend, am in myself undone, by reason of a burden that lieth hard upon me: moreover, I am for certain informed that this our City will be burned with fire from Heaven, in which fearful overthrow, both myself, with thee, my Wife, and you my sweet babes, shall miserably come to ruin; except (the which, yet I see not) some way of escape can be found, whereby we may be delivered.* At this his Relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed; but the night was as troublesome

This World.

He knew no way of escape as yet.

to him as the day: wherefore instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; he told them, worse and worse. He also set to talking to them again, but they began to be hardened; they also thought to drive away his distemper by harsh and surly carriages to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him: wherefore he began to retire himself to his Chamber to pray for, and pity them; and also to condole his own misery: he would also walk solitarily in the Fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

Carnal Physic for a Sick Soul.

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

Acts 16. 30, 31.

I saw also that he looked this way, and that way, as if he would run; yet he stood still, because as I perceived he could not tell which way to go. I looked then, and saw a Man named *Evangelist*[1] coming to him, and asked, *Wherefore doest thou cry?* He answered, Sir, I perceive, by the Book in my hand, that I am condemned to die, and after that to come to Judgement; and I find that I am not willing to do the first, nor able to do the second.

Heb. 9. 27.

Job 16. 21, 22. Ezek. 22. 14.

Then said *Evangelist*, Why not willing to die? since this life is attended with so many evils? The Man answered, Because I fear that this burden that is upon my back, will sink me lower than the Grave; and I shall fall into *Tophet*. And Sir, if I be not fit to go to Prison, I am not fit (I am sure) to go to Judgement, and from thence to Execution; and the thoughts of these things make me cry.

Isa. 30. 33.

Then said *Evangelist*, If this be thy condition, why standest thou still? He answered, Because I know not

[1] *Christian* no sooner leaves the World but meets
Evangelist, who lovingly him greets
With tidings of another: and doth show
Him how to mount to that from this below.

Christian flees from the City of Destruction

Christian flees from the City of Destruction

whither to go. Then he gave him a *Parchment Roll*, and there was written within, *Fly from the wrath to come.*

Conviction of the necessity of flying. Matt. 3. 7.

The Man therefore read it, and looking upon *Evangelist* very carefully; said, Whither must I fly? Then said *Evangelist*, pointing with his finger over a very wide Field, Do you see yonder *Wicket-gate?* The Man said, No. Then said the other, Do you see yonder shining light? He said, I think I do. Then said *Evangelist*, Keep that light in your eye, and go up directly thereto, so shalt thou see the Gate; at which when thou knockest, it shall be told thee what thou shalt do.

Matt. 7. 13. Psalm 119. 105. 2 Pet. 1. 19.

Christ and the way to him cannot be found without the Word.

So I saw in my Dream, that the Man began to run; now he had not run far from his own door, but his Wife and Children perceiving it, began to cry after him to return: but the Man put his Fingers in his Ears, and ran on crying, Life, Life, Eternal Life: so he looked not behind him, but fled towards the middle of the Plain.

Luke 14. 26. Gen. 19. 17.

They that fly from the wrath to come are A Gazing Stock to the world. Jer. 20. 10.

The Neighbors also came out to see him run, and as he ran, some mocked, others threatned; and some cried after him to return. And among those that did so, there were two that were resolved to fetch him back by force: the name of the one was *Obstinate*, and the name of the other *Pliable*. Now by this time the Man was got a good distance from them; But however they were resolved to pursue him; which they did, and in a little time they over-took him. Then said the Man, Neighbors, *Wherefore are you come?* They said, To perswade you to go back with us; but he said, That can by no means be: You dwell, said he, in the City of *Destruction* (the place also where I was born,) I see it to be so; and dying there, sooner or later, you will sink lower then the Grave, into a place that burns with Fire and Brimstone; Be content good Neighbors, and go along with me.

Obstinate *and* Pliable *follow him.*

What! said *Obstinate, and leave our Friends, and our comforts behind us!*

Obstinate.

Yes, said *Christian*, (for that was his name) because that *all* is not worthy to be compared with a *little* of that that I am seeking to enjoy, and if you will go along with me, and hold it, you shall fare as I myself; for there where

Christian. 2 Cor. 4. 18.

Luke 15. 17. 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?*

1 Pet. 1. 4. Heb. 11. 16. Chr. I seek an *Inheritance, 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 diligently 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 the other; because I have laid my hand to the Plough.

Luke 9. 62.

Obs. *Come then, Neighbor* Pliable, *let us turn again, and go home without him; There is a Company of these Craz'd-headed Coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a Reason.*

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

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

Christian *and* Obstinate *pull for* Pliable's *Soul.*

Chr. Nay, but do thou come with me Neighbor *Pliable;* there are such things to be had which I spoke of, and many more Glories besides. If you believe not me, read here in this Book; and for the truth of what is exprest therein, behold all is confirmed by the blood of him that made it.

Heb. 13. 20, 21. Heb. 9. 17, 18, 19, 20, 21.

Pli. *Well Neighbor* Obstinate, (*said* Pliable) *I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him: But my good Companion, do you know the way to this desired place?*

Pliable *contented to go with* Christian.

Chr. I am directed by a man whose name is *Evangelist,* to speed me to a little Gate that is before us, where we shall receive instruction about the way.

Pli. *Come then good Neighbor, let us be going.* Then they went both together.

Obs. And I will go back to my place, said *Obstinate*. I will be no Companion of such misled fantastical Fellows. Obstinate *goes railing back.*

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

Chr. Come Neighbor *Pliable*, how do you do? I am glad you are perswaded to go along with me; and had even *Obstinate* himself but felt what I have felt of the Powers and Terrors of what is yet unseen, he would not thus lightly have given us the back.

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

Chr. I can better conceive of them with my Mind, than speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book. *God's things unspeakable.*

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

Chr. Yes verily, for it was made by him that cannot lye. Tit. 1. 2.

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

Chr. There is an endless Kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that Kingdom for ever. Isa. 45. 17. John 10. 27, 28, 29.

Pli. *Well said; and what else?*

Chr. There are Crowns of Glory to be given us; and Garments that will make us shine like the Sun in the Firmament of Heaven. 2 Tim. 4. 8. Rev. 3. 4. Matt. 13. 43.

Pli. *This is excellent; and what else?*

Chr. There shall be no more crying, nor sorrow; For he that is owner of the place, will wipe all tears from our eyes. Isa. 25. 8. Rev. 7. 16, 17. ch. 21. 4.

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

Chr. There we shall be with *Seraphims*, and *Cherubins*, Creatures that will dazzle your eyes to look on them: There also you shall meet with thousands, and ten thousands that have gone before us to that place; none of them are hurtful, but loving, and holy: every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the Elders with their Golden Isa. 6. 2. 1 Thess. 4. 16, 17. Rev. 7. 17. Rev. 4. 4.

Rev. 14. 1, 2, 3, 4, 5
John 12. 25.
2 Cor. 5. 2, 3, 5.

Crowns: there we shall see the Holy Virgins with their Golden Harps: there we shall see Men that by the World were cut in pieces, burned in flames, eaten of Beasts, drowned in the Seas, for the love that they bare to the Lord of the place, all well, and cloathed with Immortality as with a Garment.

Pli. *The hearing of this is enough to ravish ones heart; but are these things to be enjoyed? How shall we get to be Sharers hereof?*

Isa. 55. 12.
John 7. 37.
ch. 6. 37.
Rev. 21. 6.
ch. 22. 17.

Chr. The Lord, the Governor of that 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 upon my back.

The Slough of Dispond.

Now I saw in my Dream, that just as they had ended this talk, they drew near to a very *Miry Slough*, that was in the midst of the Plain, and they being heedless, did both fall suddenly into the bog. The name of the Slough was *Dispond.* Here therefore they wallowed for a time, being grievously bedaubed with the dirt; and *Christian*, because of the burden that was on his back, began to sink in the Mire.

Pli. *Then said* Pliable, *Ah, Neighbor* Christian, *where are you now?*

Chr. Truly, said *Christian*, I do not know.

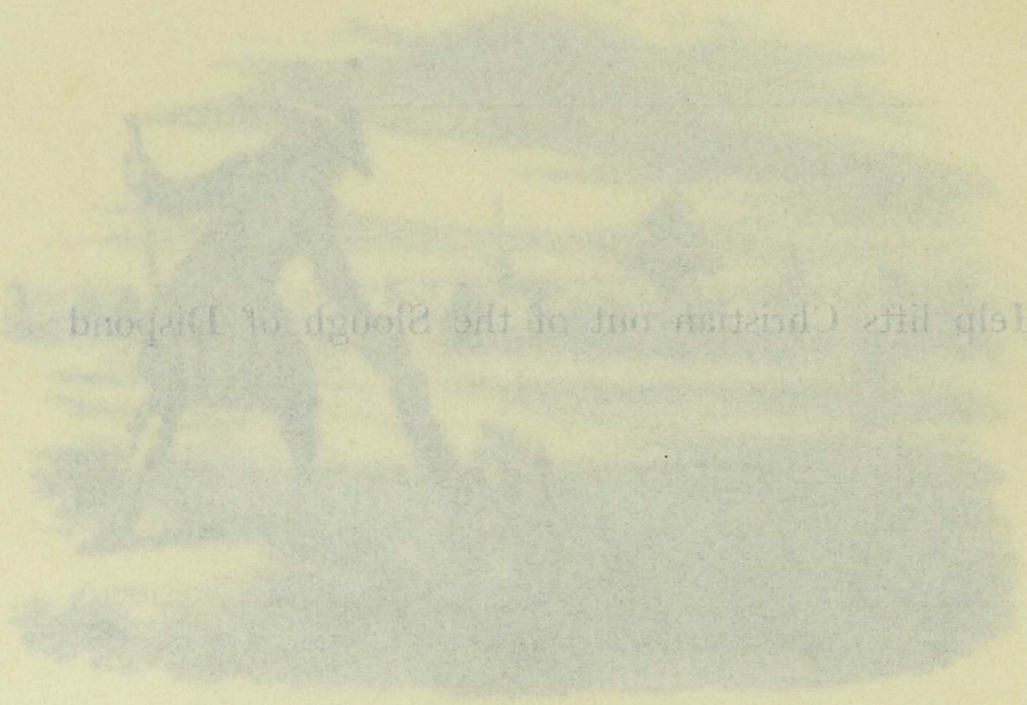
Pli. At that *Pliable* began to be offended; and angerly said to his Fellow, *Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect, 'twixt this and our Journeys end?*

It is not enough to be Pliable.

May I get out again with my life, you shall possess the brave Country alone for me. And with that he gave a desperate struggle or two, and got out of the Mire, on that side of the Slough which was next his own House; so away he went, and *Christian* saw him no more.

Wherefore *Christian* was left to tumble in the Slough of *Dispond* alone; but still he endeavoured to struggle to that

Help lifts Christian out of the Slough of Dispond



side of the Slough that was still further from his own House, and next to the Wicket-gate; the which he did, but could not get out, 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?*

Christian in trouble seeks still to get further from his own House.

Chr. Sir, said *Christian*, I was directed 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?*

The Promises.

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

Help. *Then*, said he, *Give me thy hand!* So he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

Help *lifts him out.* Ps. 40. 2.

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

What makes the Slough of Dispond.

It is not the pleasure of the King that this place should remain so bad. His Laborers also have, by the direction of His Majestye's Surveyors, been for above this sixteen hundred years imployed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, *Here* hath been swallowed up at least twenty million Cart Loads; yea millions, of wholesome Instructions, that have at all seasons been brought from all places of the Kings Dominions; (and they that can tell, say, they are the best Materials to make good ground of the place;) if so be it

Isa. 35. 3, 4.

might have been mended; but it is the *Slough of Dispond* still, and so will be, when they have done what they can.

The Promises of forgiveness and acceptance to life by faith in Christ.

True, there are by the direction of the Lawgiver, certain good and substantial Steps, placed even through the very midst of this *Slough;* but at such time as this place doth much spue out its filth, as it doth against change of Weather, these steps are hardly seen; or if they be, Men through the dizziness of their heads, step besides; and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good when they are once got in at the Gate.

1 Sam. 12. 23.

Pliable got home and is visited of his Neighbors. His entertainment by them at his return.

Now I saw in my Dream, that by this time *Pliable* was got home to his House again. So his Neighbors came to visit him; and some of them called him wise Man for coming back; and some called him Fool, for hazarding himself with *Christian;* others again did mock at his Cowardliness; saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So *Pliable* sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor *Christian* behind his back.

And thus much concerning *Pliable.*

Mr. Worldly-Wiseman *meets with* Christian.

Now as Christian was walking solitary by himself, he espied one afar off come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The Gentleman's name was Mr. *Worldly-Wiseman;* he dwelt in the Town of *Carnal-Policy,* a very great Town, and also hard by from whence Christian came. This man then meeting with Christian, and having some inkling of him,—for Christian's setting forth from the City of *Destruction* was much noised abroad, not only in the Town where he dwelt, but also it began to be the *Town*-talk in some other places.—Master *Worldly-Wiseman* therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with *Christian.*

Talk betwixt Mr. Worldly-Wiseman *and* 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 into a way to be rid of my heavy burden.

World. *Hast thou a Wife and Children?*

Chr. Yes, but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks, I am as if I had none. 1 Cor. 7. 29.

World. *Wilt thou hearken to me, if I give thee counsel?*

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

World. *I would advise thee then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then.* *Mr.* Worldly-Wiseman. *Counsel to* Christian.

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 may be rid of my burden.

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

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

World. *I beshrow him for his counsel; there is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee; and that thou shalt find if thou wilt be ruled by his counsel. Thou hast met with something (as I perceive) already; for I see the dirt of the* Slough of Dispond *is upon thee; but that Slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou! thou art like to meet with in the way which thou goest, Wearisomness, Painfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darkness, and in a word, death, and what not? These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?* *Mr.* Worldly-Wiseman *Condemned* Evangelists *Counsel.*

Chr. Why, Sir, this burden upon my back is more terrible to me than all these things which you have mentioned: nay, *The frame of the heart of young* Christians.

methinks I care not what I meet with in the way, so be I can also meet with deliverance from my burden.

WORLD. *How camest thou by thy burden at first?*

CHR. By reading this Book in my hand.

Worldly-Wiseman *does not like that Men should be Serious in reading the Bible.*

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

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

Whether Mr. Worldly *prefers* Morality *before the* Straight Gate.

WORLD. *But why wilt thou seek for ease this way, seeing so many dangers attend it, especially, since (hadst thou but patience to hear me,) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thy self into: yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.*

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

WORLD. *Why in yonder Village, (the Village is named* Morality) *there dwells a Gentleman, whose name is* Legality, *a very judicious man (and a man of a very good name) that has skill to help men off with such burdens as thine are from their shoulders: yea, to my knowledge he hath done a great deal of good this way: Aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his Son, whose name is* Civility, *that can do it (to speak on) as well as the old Gentleman himself: There, I say, thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy Wife and Children to thee to this Village, where there are houses now stand empty, one of which thou mayest have at reasonable rates: Provision is there also cheap and good, and that which will make thy life the more happy, is,*

Evangelist finds Christian under Mount Sinai

to be sure there thou shalt live by honest neighbors, 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.

Christian Snared by Mr. Worldly-Wiseman's words.

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

World. *Do you see yonder high hill?*

Mount Sinai.

Chr. Yes, very well.

World. By that *Hill* you must go, and the first house you come at is his.

So *Christian* turned out of his way to go to Mr. *Legality's* house for help; but behold, when he was got now hard by the *Hill*, it seemed so high, and also that side of it that was next the way side did hang so much over, that Christian was afraid to venture further, lest the *Hill* should fall on his head: wherefore there he stood still, and he wot not what to do. Also his burden, *now*, seemed heavier to him than while he was in his way. There came also flashes of fire out of the Hill, that made *Christian* afraid that he should be burned. Here therefore he sweat, and did quake for fear. And now he began to be sorry that he had taken Mr. *Worldly-Wisemans* counsel; and with that he saw *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful countenance: and thus began to reason with *Christian.*

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

Exod. 19. 18.

Ver. 16.

Heb. 12. 21.

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

Evan. What doest thou here? *Christian*, said he? at which word *Christian* knew not what to answer: wherefore, at present he stood speechless before him. Then said *Evangelist* farther, *Art not thou the man that I found crying without the walls of the City of* Destruction?

Evangelist *reasons afresh with* Christian.

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

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

Chr. Yes, dear Sir, said *Christian.*

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

Chr. I met with a Gentleman, so soon as I had got over

the *Slough of Dispond*, who perswaded me that I might, in the *Village* before me, find a man that could take off my burden.

Evan. *What was he?*

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

Evan. *What said that Gentleman to you?*

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

Evan. *And what said he then?*

Chr. He asked me if I had a Family, and I told him: but, said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. *And what said he then?*

Chr. He bid me with speed get rid of my burden, and I told him, 'twas ease that I sought: And said I, I am therefore going to yonder *Gate* to receive further direction how I may get to the place of deliverance. So he said that he would shew me a better way, and short, not so attended with difficulties, as the way, Sir, that you set me: 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.

Evangelist *convinces* Christian *of his Error.*

Evang. *Then* (said Evangelist) *stand still a little, that I 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 not we escape, if we turn away from him that speaketh from Heaven.* He said moreover, *Now the just shall live by faith; but if any man 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 hast began to reject the counsel of the most high, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.*

Heb. 12. 25.

Heb. 10. 38.

Then *Christian* fell down at his foot as dead, crying, Woe is me, for I am undone: at the sight of which *Evangelist* caught him by the right hand, saying, all manner of sin and 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.*

Matt. 12. 31. Mark 3. 28.

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 'twas also to whom he sent thee. The man that met thee, is one *Worldly-Wiseman*[1], and rightly is he so called; partly, because he savoureth only the Doctrine of this world (therefore he always goes to the Town of *Morality* to Church) and partly because he loveth that Doctrine best, for it saveth him from the Cross; and because he is of this carnal temper, therefore he seeketh to prevent my ways, though right. Now there are three things in this mans counsel that thou must utterly abhor:

Mr. Worldly-Wiseman *described by* Evangelist.

1 John 4. 5. Gal. 6. 12.

Evangelist *discovers the deceit of* Mr. Worldly-Wiseman.

1. His turning thee out of the way.
2. His labouring to render the Cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of Death.

First, 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 strait gate,* the gate to which I sent thee; *for strait is the gate that leadeth unto life, and few there be that find it.* From this little wicket-gate, and from the way thereto hath this wicked man turned thee, to the bringing of thee almost to destruction; hate therefore his turning thee out of the way, and abhor thyself for hearkening to him.

Luke 13. 24. Matt. 7. 13, 14.

Secondly, Thou must abhor his labouring to render the Cross odious unto thee; for thou art to *prefer it before the treasures of Egypt:* besides, the King of Glory hath told thee,

Heb. 11. 25, 26.

[1] When Christians unto carnal men give ear,
Out of their way they go, and pay for't dear
For master *Worldly-Wiseman* can but shew
A Saint the way to Bondage and to woe.

Mark 8. 35. John 12. 25. Matt. 10. 39. Luke 14. 26.

that he that will save his life shall lose it: *and he that comes after him, and hates not his father, and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my Disciple.* I say therefore, for a man to labour to perswade thee, that that shall be thy death, without which the truth hath said, thou canst not have eternal life, This Doctrine thou must abhor.

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

Gal. 4. 21, 22, 23, 24, 25, 26, 27. *The Bond-Woman.*

He to whom thou wast sent for ease, being by name *Legality*, is the Son of the Bond-woman which now is, and is in bondage with her children, and is in a mystery this Mount *Sinai*, which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This *Legality* therefore is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him, no, nor ever is like to be: ye cannot be justified by the Works of the Law; for by the deeds of the Law no man living can be rid of his burden: therefore Mr. *Worldly-Wiseman* is an alien, and Mr. *Legality* a cheat: and for his son *Civility*, notwithstanding his simpering looks, he is but an hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of this sottish man, but a design to beguile thee of thy Salvation, by turning thee from the way in which I had set thee. After this *Evangelist* called aloud to the Heavens for confirmation of what he had said; and with that there came words and fire out of the Mountain under which poor Christian stood, that made the hair of his flesh stand. The words were thus

Gal. 3. 10.

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 began to cry out lamentably, even cursing the time in which he met with Mr. *Worldly-Wiseman*, still calling himself a thousand

fools for hearkening to his counsel; he also was greatly ashamed to think that this Gentleman's arguments, flowing only from the flesh, should have that prevalency with him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sense as follows.

Christian *Enquired if he may yet be Happy.*

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

Evangelist *comforts him.*

Evang. Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths: yet will the man of the Gate receive thee, for he has good will for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way when his wrath is kindled but a little. Then did *Christian* address himself to go back, and *Evangelist*, after he had kist him, gave him one smile, and bid him God speed: so he went on with haste, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. *Worldly-Wiseman's* counsel. So in process of time, *Christian* got up to the Gate. Now over the Gate there was written, *Knock and it shall be opened unto you.* He knocked therefore [1], more than once or twice, saying,

Psalm 2. 12.

Matt. 7. 8.

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

At last there came a grave Person to the Gate, named *Good-will*, who asked *Who was there? and whence he came? and what he would have?*

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

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.

The Gate will be opened to broken hearted sinners.

Good Will. I am *willing* with all my heart, said he; and with that he opened the Gate.

So, when *Christian* was stepping in, the other gave him a pull; Then said *Christian*, What means that? The other told him, A little distance from this Gate, there is erected a strong Castle, of which *Beelzebub* is the Captain: from thence both he, and them that are with him shoot Arrows at those that come up to this Gate; if haply they may die before they can enter in. Then said *Christian*, I rejoice and tremble. So when he was got in, the Man of the Gate asked him, Who directed him thither?

Satan envies those that enter the straight Gate.

Christian *Entred the Gate with Joy and trembling.*

Talk between Good Will *and* Christian.

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 Will. *An open Door is set before thee, and no man can shut it.*

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

Good Will. *But how is it that you came alone?*

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

Good Will. *Did any of them know of your coming?*

Chr. Yes, my Wife and Children saw me at the first, and called after me to turn again: Also some of my Neighbors stood crying, and calling after me to return; but I put my Fingers in my Ears, and so came on my way.

Good Will. *But did none of them follow you, to perswade you to go back?*

Chr. Yes, both *Obstinate*, and *Pliable:* But when they saw that they could not prevail, *Obstinate* went railing back; but *Pliable* came with me a little way.

Good Will. *But why did he not come through?*

Chr. We indeed came both together, until we came at the Slough of *Dispond*, into the which we also suddenly fell. And then was my Neighbor *Pliable* discouraged, and would not

SHALL BE GIVEN
UNTO THEE.

Cha. 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.

The Gate will be opened to broken hearted sinners.

Good Will. I am *willing* with all my heart, said he; and with that he opened the Gate.

So, when *Christian* was stepping in, the other gave him a pull; Then said *Christian*, What means that? The other told him, A little distance from this Gate, there is erected a strong Castle, of which *Beelzebub* is the Captain: from thence both he, and them that are with him shoot Arrows at those that come up to this Gate; if haply they may die before they can enter in. Then said *Christian*, I rejoice and tremble. So when he was got in, the Man of the Gate asked him, Who directed him thither?

Satan enter those that enter the straight Gate.

Christian *Entred the Gate with Joy and trembling.*

Talk between Good Will and Christian.

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

Good Will. An open Door is set before thee, and no man can shut it.

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

Good Will. *But how is it that you came alone?*

Cha. Because none of my Neighbors saw their danger, as I saw mine.

Good Will. *Did any of them know of your coming?*

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Good Will. *But why did he not come through?*

Cha. We indeed came both together, until we came at the Slough of *Dispond*, into the which we also suddenly fell. And then was my Neighbor *Pliable* discouraged, and would not

Christian at the Wicket-Gate

KNOCK AND IT
SHALL BE OPENED
UNTO THEE.

adventure further. Wherefore getting out again, on that side next to his own House, he told me, I should possess the brave Country alone for him: So he went *his* way, and I came *mine*. *He* after *Obstinate*, and I to this Gate.

A Man may have Company when he sets out for Heaven, and yet go thither alone.

Good Will. Then said *Good Will*, Alas poor Man, is the Cœlestial Glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it.

Chr. Truly, said *Christian*, I have said the truth of *Pliable*, and if I should also say the truth of myself, it will appear there is no betterment 'twixt him and myself. 'Tis true, he went back to his own house, but I also turned aside to go in the way of death, being perswaded thereto by the carnal arguments of one Mr. *Worldly-Wiseman*.

Christian accuseth himself before the man at the Gate.

Good Will. Oh, did he light upon you? what, he would have had you a sought for ease at the hands of Mr. *Legality*; they are both of them a very cheat: But did you take his counsel?

Chr. Yes, as far as I durst: I went to find out Mr. *Legality*, until I thought that the Mountain that stands by his house, would have fallen upon my head: wherefore there I was forced to stop.

Good Will. That Mountain has been the death of many, and will be the death of many more: 'tis well you escaped being by it dasht in pieces.

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

Good Will. We make no objections against any, notwithstanding all that they have done before they come 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

Christian *comforted again.*

John 6. 37.

Christian *directed yet on his way.*

narrow way? THAT is the way thou must go. It was cast up by the Patriarchs, Prophets, Christ, and his Apostles; and it is as straight as a Rule can make it: This is the way thou must go.

Christian *afraid of losing his way.*

CHR. But said *Christian, Is there no turnings nor windings by which a Stranger may lose the way?*

GOOD WILL. Yes, there are many ways *butt* down upon this; and they are crooked, and wide: But *thus* thou may'st distinguish the right from the wrong, *That* only being straight and narrow.

Matt. 7. 14.

Christian *weary of his burden.*

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

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

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

Then *Christian* began to gird up his loins, and to address himself to his Journey. So the other told him, that by that he was gone some distance from the Gate, he would come at the House of the *Interpreter;* at whose Door he should knock; and he would shew him excellent things. Then *Christian* took his leave of his Friend, and he again bid him God speed.

Christian *comes to the House of the Interpreter.*

Then he went on, till he came at the House of the *Interpreter*, where he knocked over and over; at last one came to the Door, and asked *Who was there?*

CHR. Sir, here is a Traveller, who was bid by an acquaintance of the Good-man of this House, to call here for my profit: I would therefore speak with the Master of the House. So he called for the Master of the House; who after a little time came to *Christian*, and asked him what he would have?

CHR. Sir, said *Christian*, I am a Man that am come from the City of *Destruction*, and am going to the Mount *Zion*, and I was told by the Man that stands at the Gate, at the head of this way, That if I called here, you would shew me excellent things, such as would be an help to me in my Journey.

INTER. Then said the *Interpreter*, Come in, I will shew thee that which will be profitable to thee. So he commanded his Man to light the Candle, and bid *Christian* follow him ; so he had him into a private Room, and bid his Man open a Door ; the which when he had done, *Christian* saw the Picture of a very grave Person hang up against the Wall, and this was the fashion of it. *It had eyes lift up to Heaven, the best of Books in his hand, the Law of Truth was written upon his lips, the World was behind his back ; it stood as if it pleaded with Men, and a Crown of Gold did hang over his head.*

He is entertained.

Illumination.

Christian *sees a brave Picture.*

The fashion of the Picture.

CHR. *Then said* Christian, *What means this ?*

INTER. 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 lift up to Heaven, the best of Books in his hand, and the Law of Truth writ on his lips : it is to shew thee, that his work is to know and unfold dark things to sinners ; even as also thou seest him stand as if he pleaded with Men : And whereas thou seest the World as cast behind him, and that a Crown hangs over his head ; that is, to shew thee that slighting and despising the things that are present, for the love that he hath to his Masters 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 the 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.

1 Cor. 4. 15. Gal. 4. 19. 1 Thess. 2. 7.

The meaning of the Picture.

Why he shewed him the Picture first.

Then he took him by the hand, and led him into a very large *Parlour* that was full of dust, because never swept ; the which, after he had reviewed a little while, the *Interpreter* called for a man to *sweep*. Now when he began to sweep, the dust began so abundantly to fly about, that *Christian* had

almost therewith been choaked. Then said the *Interpreter* to a *Damsel* that stood by, Bring hither the Water, and sprinkle the Room; which when she had done, it was swept and cleansed with pleasure.

CHR. *Then said* Christian, *What means this?*

INTER. The *Interpreter* answered; this Parlour is the heart of a Man that was never sanctified by the sweet Grace of the Gospel: the *dust*, is his Original Sin, and inward Corruptions that have defiled the whole Man. He that began to sweep at first is the Law; but She that brought water, and did sprinkle it, is the Gospel. Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about that the Room by him could not be cleansed, but that thou wast almost choaked therewith: this is to shew thee, that the Law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it, but doth not give power to subdue.

Rom. 7. 6.
1 Cor. 15. 56.
Rom. 5. 20.

Again, as thou sawest the *Damsel* sprinkle the Room with Water, upon which it was cleansed with 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 sawest the Damsel lay the dust by sprinkling the Floor with Water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of Glory to inhabit.

John 15. 3.
Eph 5. 26.
Acts 15. 9.
Rom. 16. 25, 26.
John 15. 13.

I saw moreover in my Dream, that the *Interpreter* took him by the hand, and had him into a little Room, where sate two little Children, each one in his Chair. The name of the eldest was *Passion*, and of the other *Patience*. *Passion* seemed to be much discontent, but *Patience* was very quiet. Then *Christian* asked, What is the reason of the discontent of *Passion?* The *Interpreter* answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now: But *Patience* is willing to wait.

He shewed him Passion *and* Patience.
Passion *will have all now.*
Patience *is for waiting.*

Then I saw that one came to *Passion*, and brought him a Bag of Treasure, and poured it down at his feet; the which

Passion *has his desire.*

The Dusty Parlour in the Interpreter's House

The Dusty Parlour in the Interpreter's House

he took up, and rejoiced therein ; and withal, laughed *Patience* to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but Rags.

And quickly lavishes all away.

Chr. *Then said* Christian *to the* Interpreter, *Expound this matter more fully to me.*

The matter expounded.

Inter. So he said, These two Lads are Figures; *Passion*, of the Men of *this* World ; and *Patience*, of the Men of *that* which is to come. For as here thou seest, *Passion will have all now*, this year ; that is to say, in *this* World ; *So* are the Men of this World: they must have all their good things now, they cannot stay till next *Year ;* that is, until the *next* World, for their Portion of good. That Proverb, *A Bird in the Hand is worth two in the Bush*, is of more Authority with them, than are all the Divine Testimonies of the good of the World to come. But as thou sawest, that he had quickly lavished all away, and had presently left him, nothing but Rags ; so will it be with all such Men at the end of this World.

The Worldly Man for a Bird in the hand.

Chr. *Then said* Christian, *Now I see that* Patience *has the best Wisdom ; and that upon many accounts.* 1. *Because he stays for the best things.* 2. *And also because he will have the glory of his, when the other hath nothing but Rags.*

Patience *had the best Wisdom.*

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

Things that are first must give place, but things that are last, are lasting.

Luke 16. 25. Dives *had his good things first.*

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

Inter. You say Truth ; *For the things that are seen, are* 2 Cor. 4. 18.

The first things are but Temporal.

Temporal; *but the things that are not seen, are* Eternal. But though this be so; yet since things present, and our fleshly appetite, *are such near Neighbors one to another;* and again, because things to come, and carnal sense, are such strangers one to another: therefore it is, that the first of these so suddenly fall into *amity*, and that *distance* is so continued between the second.

Then I saw in my Dream, that the *Interpreter* took *Christian* by the hand, and led him into a place where was a Fire burning against a Wall, and one standing by it always, casting much Water upon it to quench it: yet did the Fire burn higher and hotter.

Then said Christian, *What means this?*

The *Interpreter* answered, This fire is the work of Grace that is wrought in the heart; he that casts Water upon it, to extinguish and put it out, is the *Devil:* but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that: So he had him about to the back side 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 begun in the heart; by the means of which, notwithstanding what the Devil can do, the souls of his People prove gracious still. And in that thou sawest that the Man stood behind the Wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of Grace is maintained in the soul.

2 Cor. 12. 9.

I saw also that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was builded a stately Palace, beautiful to behold; at the sight of which, *Christian* was greatly delighted; he saw also upon the top thereof, certain Persons walked, who were cloathed all in Gold. Then said *Christian*, May we go in thither? Then the *Interpreter* took him, and led him up toward the door of the Palace; and behold, at the door stood a great Company of men, as desirous to go in, but durst not. There also sat

a Man, at a little distance from the door, at a Table-side, with a Book, and his Inkhorn before him, to take the Name of him that should enter therein: He saw also that in the doorway, stood many Men in Armor to keep it; being resolved to do to the Man that would enter, what hurt and mischief they could. Now was *Christian* somewhat in a maze: at last, when every Man started back for fear of the armed men; *Christian* saw a Man of a very stout countenance come up to the Man that sat there to write; saying, *Set down my name, Sir;* the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the Man, not at all discouraged, fell to cutting and hacking most fiercely; so, after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the Palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the Palace, saying,

The Valiant Man.

Acts 14, 22.

Come in, Come in;
Eternal Glory thou shalt win.

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this.

Now, said *Christian*, let me go hence: Nay stay (said the *Interpreter*,) till I have 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.

Despair like an Iron Cage.

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

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

Chr. *What wast thou once?*

Luke 8. 13. MAN. The *Man* said, I was once a fair and flourishing Professor, both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the Cœlestial City, and had then 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 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 come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I *cannot* repent.

Then said *Christian* to the *Interpreter*, But is there no hopes for such a Man as this? Ask him, said the *Interpreter*.

CHR. Then said *Christian*, *Is there no hope but you must be kept in the Iron Cage of Despair?*

MAN. No, none at all.

CHR. *Why? The Son of the Blessed is very pitiful.*

Heb. 6. 6. Luke 19. 14. 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 Heb. 10. 28, 29. the Spirit of Grace: Therefore I have shut myself out of all the Promises; and there now remains to me nothing but threatnings, dreadful threatnings, faithful threatnings of certain Judgment, which shall devour me as an Adversary.

INTER. *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 my self much delight; but now every one of those things also bite me, and gnaw me like a burning worm.

INTER. *But canst thou not now repent and turn?*

MAN. God hath denied me repentance; his Word gives me no encouragement to believe; yea, himself hath shut me up in this Iron Cage; nor can all the men in the World let

me out. O Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity!

INTER. Then said the *Interpreter* to *Christian*, Let this mans misery be remembred by thee, and be an everlasting caution to thee.

CHR. Well, said *Christian*, this is fearful; God help me to watch and be sober; and to pray, that I may shun the causes of this mans misery. Sir, is it not time for me to go on my way now?

INTER. Tarry till I shall 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 there was one rising out of Bed; and as he put on his Raiment, he shook and trembled. Then said *Christian*, Why doth this man thus tremble? The *Interpreter* then bid him tell to *Christian* the reason of his so doing. So he began, and said: This night as I was in my sleep, I Dreamed, and behold the Heavens grew exceeding black; also it thundred and lightned in most fearful wise, that it put me into an Agony. So I looked up in my Dream, and saw the Clouds rack at an unusual rate; upon which I heard a great sound of a Trumpet, and saw also a Man sit upon a Cloud, attended with the thousands of Heaven; they were all in flaming fire, also the Heavens were on a burning flame. I heard then a voice, saying, *Arise ye Dead, and come to Judgment;* and with that, the Rocks rent, the Graves opened, & 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 that issued out and came from before him, a convenient distance betwixt 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 whereabout I stood; out of the mouth of which there came in an abundant

1 Cor. 15. 52. 1 Thess. 4. 16. Jude 15. 2 Thess. 1. 8. John 5. 28. Rev. 20. 11, 12, 13, 14.

Isa. 26. 21. Mic. 7. 16, 17. Ps. 50. 1, 2, 3. Dan. 7. 10.

Mal 3. 2, 3. Dan. 7. 9, 10.

Mat. 3. 12. ch. 13. 30. Mal. 4. 1.

manner Smoke, and Coals of fire, with hideous noises. It was
Luke 3. 17. also said to the same persons; *Gather my Wheat into the*
1 Thess. 4. 16, 17. *Garner.* And with that I saw many catch'd up and carried away into the Clouds, but I was left behind. I also sought to hide myself, but I could not; for the Man that sat upon
Rom. 2. 14, 15. the Cloud, still kept his eye upon me: my sins also came into my mind, and my Conscience did accuse me on every side. Upon this I awaked from my sleep.

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

MAN. Why I thought the day of Judgement was come, and that I was not ready for it: but this frighted 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.

Then said the *Interpreter* to *Christian, Hast thou considered all these things?*

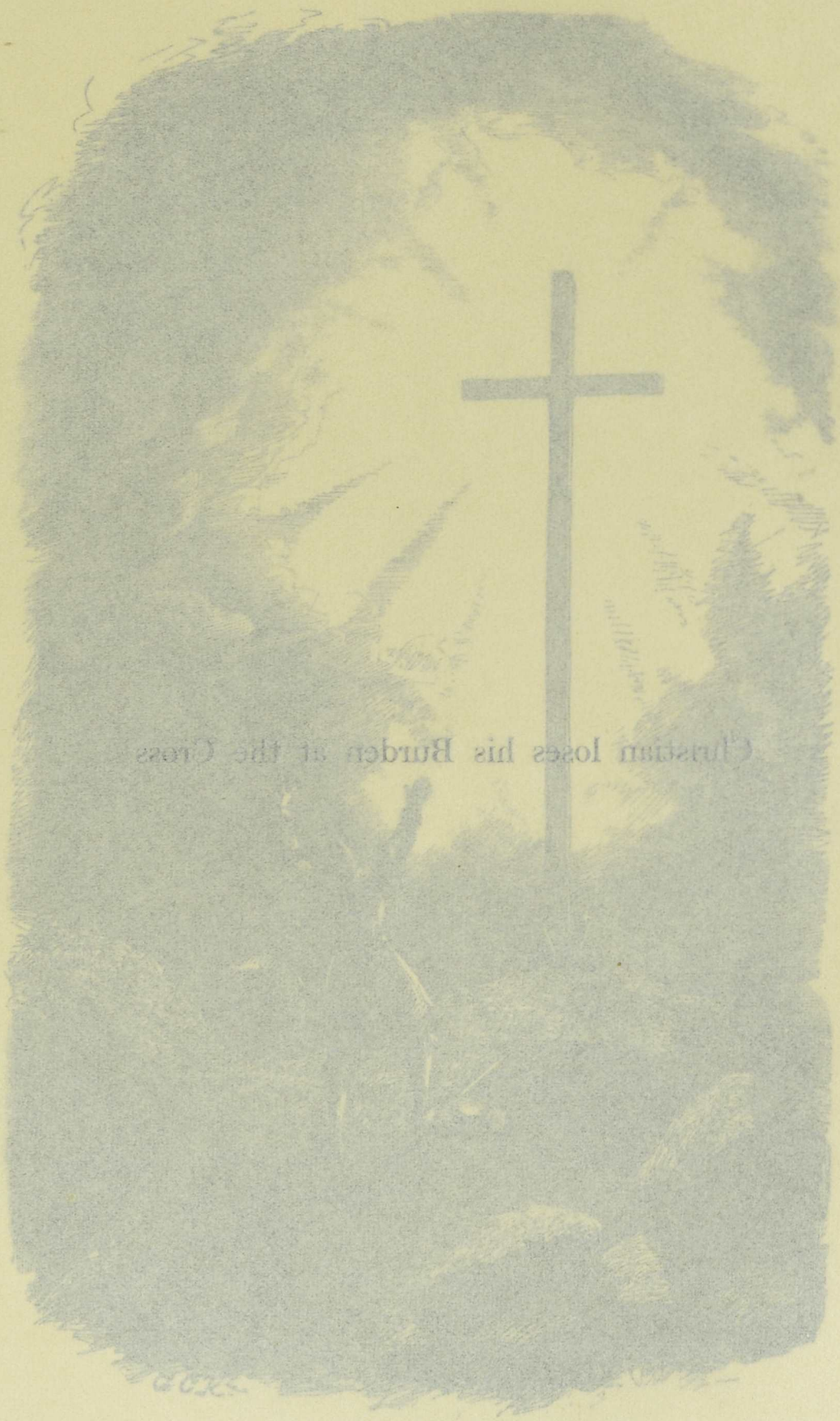
CHR. Yes, and they put me in *hope* and *fear.*

INTER. Well, keep all things so in thy mind, that they may be as a *Goad* in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird up his loins, and to address himself to his Journey. Then said the *Interpreter,* The Comforter be always with thee good *Christian,* to guide thee in the way that leads to the City.

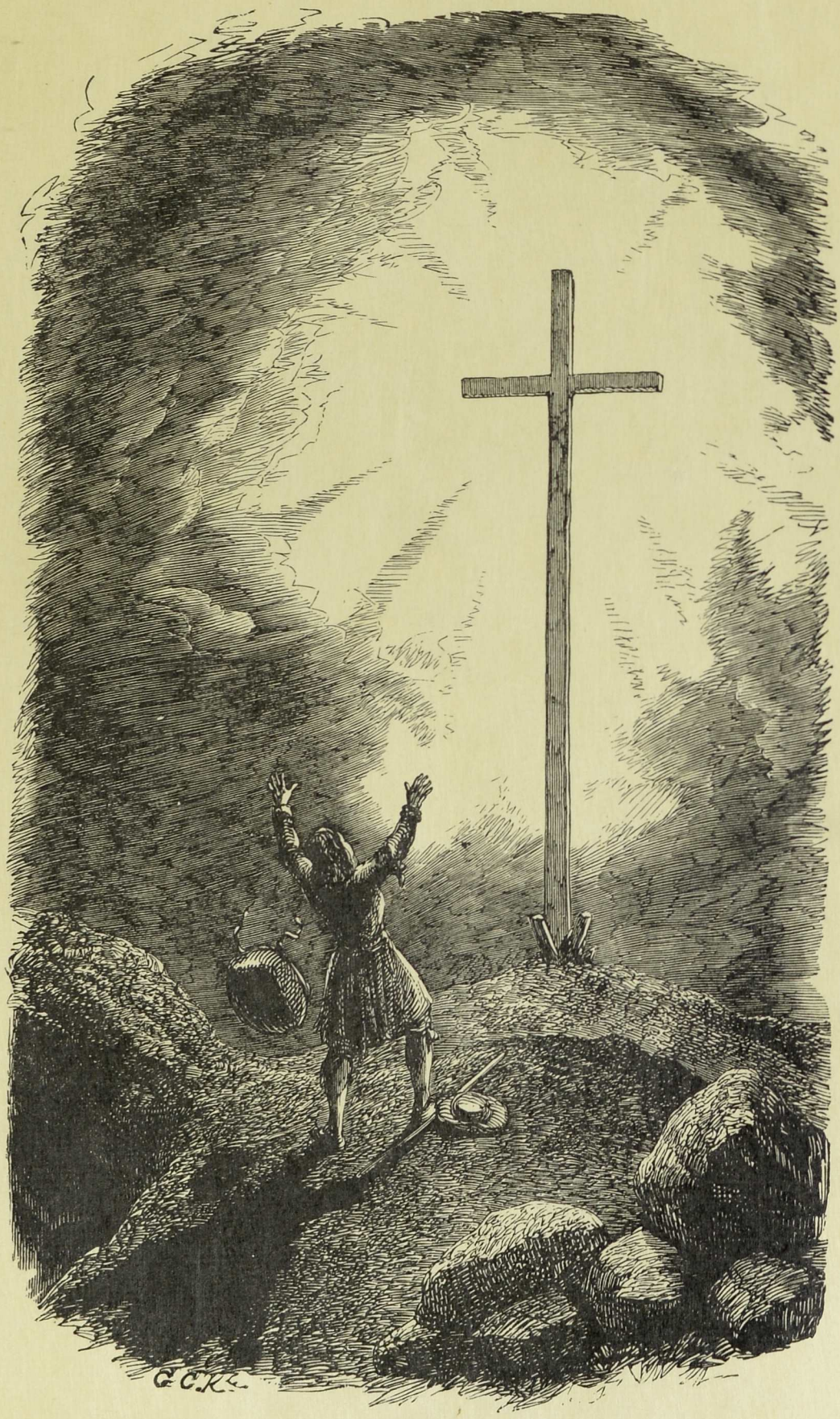
So *Christian* went on his way, saying,

Here have I seen things rare and profitable;
Things pleasant, dreadful; things to make me stable
In what I have began to take in hand:
Then let me think on them, and understand
Wherefore they shewed me was, and let me be
Thankful, O good Interpreter, to thee.

Now I saw in my Dream, that the highway up which *Christian* was to go, was fenced on either side with a Wall,
Isa. 26. 1. and that Wall is called *Salvation.* Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the load on his back.



Christian loses his Burden at the Cross



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

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

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 a 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, and saluted him, with *Peace be to thee*: so the first that said to him, *Thy sins be forgiven.* The second stript him of his Rags, and cloathed him with change of Raiment. The third also set a mark in his forehead, and gave him a Roll with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Celestial Gate, which being done, their way. Then *Christian* gave three leaps for joy, and went on singing,

Christian receives his Roll

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

A Christian can sing the' closer, when God doth give him the joy of his heart.

I saw then in my Dream that he went on *thus*, even until he came at a bottom, where he saw, a little out of the way, three Men fast asleep with Fetters upon their heels. The

Who's this: the Pilgrim. How! 'tis very true,
Old things are past away, all's become new.
Strange! he's another man upon my word,
They be fine Feathers that make a fine Bird.

He ran thus till he came at a place somewhat ascending; and upon that place stood a *Cross*, and a little below in the bottom, a Sepulchre. So I saw in my Dream, that just as *Christian* came up with the *Cross*, his burden loosed from off his Shoulders, and fell from off his back, and began to tumble; and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more[1].

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

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Zech. 12. 10.

Mark 2. 5.

Zech. 3. 4.

Ephes. 1. 13.

A Christian can sing tho' alone, when God doth give him the joy of his heart.

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

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[1] Who's this; the Pilgrim. How! 'tis very true,
Old things are past away, all's become new.
Strange! he's another man upon my word,
They be fine Feathers that make a fine Bird.

Simple, Sloth, and *Presumption.*

name of the one was *Simple*, another *Sloth*, and the third *Presumption.*

Christian then seeing them lie in this case, went to them, if peradventure he might awake them. And cried, You are

Prov. 23. 34.

like them that sleep on the top of a Mast, for the dead Sea is under you, a Gulf that hath no bottom. Awake therefore and come away; be willing also, and I will help you off with your Irons. He also told them, If he that goeth about like

1 Pet. 5. 8.

a *roaring Lion* comes by, you will certainly become a prey to his teeth. With that they lookt upon him, and began to

There is no perswasion will do, if God openeth not the eyes.

reply in this sort; *Simple* said, *I see no danger*; *Sloth* said, *Yet a little more sleep:* and *Presumption* said, *Every Fatt must stand upon his own bottom.* And so they lay 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 awakening of them, counseling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two Men come tumbling over the Wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was *Formalist*, and the name of the other *Hypocrisy.* So, as I said, they drew up unto him, who thus entered with them into discourse.

Christian *talked with them.*

CHR. *Gentlemen, Whence came you, and whither do you go?*

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

CHR. *Why came you not in at the Gate which standeth at*

John 10. 1.

the beginning of the way? Know you not that it is written, That he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?

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

CHR. *But will it not be counted a Trespass against the Lord of the City whither we are bound, thus to violate his revealed will?*

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

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

CHR. *But, said* Christian, *will your practice stand a Trial at Law?*

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

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

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

CHR. By Laws and Ordinances, you will not be saved, since you came not in by the door. And as for this Coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me, for I had nothing but rags before. And besides, thus I comfort myself as I go: Surely, think I, when I come to the Gate of the City, the Lord thereof will know me for good, since I

Gal. 2. 16.

Christian *has got his Lords Coat on his back, and is comforted therewith.*

He is comforted also with his Mark and his Roll.

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 moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lords most intimate Associates, fixed there in the day that my burden fell off my shoulders. I will tell you moreover, that I had then given me a Roll sealed to comfort me by reading, as I go in the way; I was also bid to give it in at the Cœlestial Gate, in token of my certain going in after it: all which things I doubt you want, and want them because you came not in at the Gate.

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

Christian *has talk with himself.*

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 was also in the same place two other ways besides that which came straight from the Gate; one turned to the left hand, and the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill (and the name of the going up the side of the Hill, is called *Difficulty.*)

He comes to the hill Difficulty.

Isa. 49. 10.

Christian now went to the Spring and drank thereof to refresh himself, and then began to go up the Hill; saying,

This Hill, though high, I covet to ascend;
The difficulty will not me offend;
For I perceive the way to life lies here;
Come, pluck up, Heart; lets neither faint nor fear:
Better, tho' difficult, th'right way to go,
Than wrong, though easy, where the end is wo.

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 was two other ways to go; and supposing also, that these two ways might meet again with that up which *Christian* went, on the other side of the Hill; therefore they

were resolved to go in those ways (now the name of one of those ways was *Danger*, and the name of the other *Destruction.*) So the one took the way which is called *Danger*, which led him into a great Wood; and the other took directly up the way to *Destruction*, which led him into a wide field full of dark Mountains, where he stumbled and fell, and rose no more[1].

The danger of turning out of the way.

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the Hill, was a pleasant *Arbor*, made by the Lord of the Hill, for the refreshing of weary Travellers. Thither therefore *Christian* got, where also he sat down to rest him. Then he pull'd his Roll out of his bosom and read therein to his comfort; he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night, and in his sleep his Roll fell out of his hand. Now as he was sleeping, there came one to him, and awaked him saying, *Go to the Ant, thou sluggard, consider her ways and be wise.* And with that *Christian* suddenly started up, and sped him on his way, and went apace till he came to the top of the Hill.

A ward of grace.

He that sleeps is a loser.

Prov. 6. 6.

Now when he was got up to the top of the Hill, there came two men running against him amain; the name of the one was *Timorous*, and the name of the other *Mistrust*, to whom *Christian* said, Sirs, what's the matter you run the wrong way? *Timorous* answered, That they were going to the City of *Zion*, and had got up that *difficult* place; but, said he, the further we go, the more danger we meet with, wherefore we turned, and are going back again.

Christian *meets with* Mistrust *and* Timorous.

Yes, said *Mistrust*, for just before us lie a couple of Lions

[1] Shall they who wrong begin yet rightly end?
Shall they at all have safety for their friend?
No, no, in headstrong manner they set out,
And headlong will they fall at last no doubt.

in the way, (whether sleeping or waking we know not); and we could not think, if we came within reach, but they would presently pull us to pieces.

Chr. Then said *Christian*, You make me afraid, but whither shall I fly to be safe? If I go back to mine own Country, *That* is prepared for Fire and Brimstone; and I shall certainly perish there. If I can get to the Cœlestial City, I am sure to be in safety there. I must venture. To go back is nothing but death; to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So *Mistrust* and *Timorous* ran down the Hill; and *Christian* went on his way. But thinking again of what he heard from the men, he felt in his bosom for his Roll, that he might read therein and be comforted; but he felt and found it not. Then was *Christian* in great distress, and knew not what to do, for he wanted that which used to relieve him, and that which should have been his Pass into the Cœlestial 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 *Arbor* that is on the side of the Hill: and falling down upon his knees, he asked God forgiveness for that his foolish Fact; and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of *Christians* heart? somtimes he sighed, somtimes he wept, and often times he chid himself, for being so foolish to fall asleep in that place which was erected only for a little refreshment from his weariness. Thus therefore he went back; carefully looking on this side and on that, all the way as he went, if happily he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the *Arbor*, where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind. Thus therefore he now went on bewailing his sinful sleep, saying, *O wretched Man that I am*, that I should sleep in the day-time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use *that* rest for ease to my flesh, which the Lord of the

Christian shakes off fear.

Christian missed his Roll wherein he used to take Comfort.

He is perplexed for his Roll.

Christian bewails his foolish sleeping. Rev. 2. 5. 1 Thess. 5. 7, 8.

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 sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: Yea now also I am like to be benighted, for the day is almost spent. O that I had not slept! Now by this time he was come to the *Arbor* again, where for awhile he sat down and wept, but at last (as *Christian* would have it) looking sorrowfully down under the Settle, there he espied his Roll; the which he with trembling and haste catch'd up, and put it into his bosom. But who can tell how joyful this Man was, when he had gotten his Roll again! For this Roll was the assurance of his life and acceptance at the desired Haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his Journey. But Oh how nimbly now did he go up the rest of the Hill! Yet before he got up, the Sun went down upon *Christian*; and this made him again recall the vanity of his sleeping to his remembrance, and thus he again began to condole with himself: *Oh thou sinful sleep! how for thy sake am I like to be benighted in my Journey! I must walk without the Sun, darkness must cover the path of my feet, and I must hear the noise of doleful Creatures, because of my sinful sleep!* Now also he remembered the story that *Mistrust* and *Timorous* told him of, 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 thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately Palace before him, the name of which was *Beautiful*, and it stood just by the Highway side.

Numb. 15. 25.

Christian *findeth his Roll where he lost it.*

So I saw in my Dream, that he made haste and went forward, that if possible he might get Lodging there; now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the Porter's Lodge, and looking very narrowly before him as he went, he espied two Lions in the way. Now, thought he, I see the dangers that *Mistrust* and *Timorous* were driven back by. (The Lions were chained, but he saw not the Chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before
Mark 13. 34. him. But the *Porter* at the Lodge, whose Name is *Watchful*, perceiving that *Christian* made a halt, as if he would go back, cried unto him, saying, Is thy strength so small? fear not the Lions, for they are chained: and are placed there for trial of faith where it is; and for discovery of those that have none: keep in the midst of the Path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the Lions; but taking good heed to the directions of the *Porter;* he heard them roar, but they did him no harm. Then he clapt his hands, and went on, till he came and stood before the Gate where the *Porter* was [1]. 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 security of Pilgrims. The *Porter* also asked whence he was, and whither he was going?

Chr. I am come from the City of *Destruction*, and am going to Mount *Zion*, but because the Sun is now set, I desire, if I may, to lodge here to night.

Por. *What is your name?*

Chr. My name is now *Christian;* but my name at the first was *Graceless:* I came of the race of *Japhet*, whom God
Gen. 9. 27. will perswade to dwell in the Tents of *Shem*.

[1] Difficult is behind, Fear is before,
Though he's got on the Hill, the Lions roar;
A Christian man is never long at ease,
When one fright's gone, another doth him seize.

Christian passes the Lions in the way

Christian passes the Lions in the way

Por. *But how doth it happen that you come so late? the Sun is set.*

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

Por. Well, I will call out one of the Virgins of this place, who will, if she likes your talk, bring you in to the rest of the Family, according to the Rules of the House. So *Watchful* the *Porter* rang a Bell, at the sound of which came out at the door of the House a grave and beautiful Damsel, named *Discretion*, and asked why she was called.

The *Porter* answered, This Man is in a Journey from the City of *Destruction* to Mount *Zion*, but being weary, and benighted, he asked me if he might lodge here to night; so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going, and he told her. She asked him also, how he got into the way, and he told her. Then she asked him, What he had seen, and met with in the way, and he told her; and last, she asked his name, so he said, It is *Christian;* and I have so much the more a desire to lodge here tonight, because, by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes: and after a little pause, she said, I will call forth two or three more of the Family. So she ran to the door, and called out *Prudence*, *Piety*, and *Charity*, who after a little more discourse with him, had him in to the Family; and many of them meeting him at the threshold of the house, said, Come in thou blessed of the Lord; this House was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head, and followed them into the House. So when he was come in, and set down, they

gave him something to drink; and consented together that until supper was ready, some of them should have some particular discourse with *Christian*, for the best improvement of time: and they appointed *Piety*, and *Prudence*, and *Charity*, to discourse with him; and thus they began.

Piety *discourses him.*

Pi. *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.

Pi. *What moved you at first to betake yourself to a Pilgrims life?*

How Christian *was driven out of his own Country.*

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

Pi. *But how did it happen that you came out of your Country this way?*

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

How he got into the Way to Sion.

Pi. *But did you not come by the House of the Interpreter?*

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; specially three things, *to wit*, How Christ, in despite of Satan, maintains his work of Grace in the heart; how the Man had sinned himself quite out of hopes of Gods mercy; and also the Dream of him that thought in his sleep the day of Judgment was come.

A rehearsal of what he saw in the way.

Pi. *Why? Did you hear him tell his Dream?*

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

Pi. *Was that all that 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 venturous Man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal Glory. Methought those things did ravish my heart; I would have stayed at that good Mans house a twelvemonth, but that I knew I had further to go.

Pi. *And what saw you else in the way?*

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

Pi. *But you saw more than this, did you not?*

Chr. The things that I have told you were the best: yet some other matters I saw, as namely I saw three Men, *Simple*, *Sloth*, and *Presumption*, lie asleep a little out of the way as I came, with Irons upon their heels; but do you think I could awake them? I also saw *Formalist* and *Hypocrisy* come tumbling over the wall, to go, as they pretended, to *Sion*, but they were quickly lost; even as I myself did tell them, but they would not believe. But, above all, I found it *hard* work to get up this Hill, and as *hard* to come by the Lions mouth; and truly if it had not been for the good Man, the Porter that stands at the Gate, I do not know but that, after all, I might have gone back again: but now I thank God I am here, and I thank you for receiving of me.

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

Pru. *Do you not think sometimes of the Country from whence you come?*

Christians *thoughts of his Native Country.* Heb. 11. 15, 16.

CHR. Yes, but with much shame and detestation; *Truly, if I had been mindful of that Country from whence I came out, I might have had opportunity to have returned, but now I desire a better Country, that is, an Heavenly.*

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

Christian *distasted with carnal cogitations.*

CHR. Yes, but greatly against my will; especially my inward and carnal cogitations; with which all my Country-men, as well as myself, were delighted; but now all those things are my grief: and might I but chuse mine own things, I would chuse never to think of those things more; but when I would be doing of that which is best, that which is worst is with me.

Christians *choice.* Rom. 7.

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

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

Christians *golden hours.*

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

How Christian *gets power against his corruptions.*

CHR. Yes, when I think what I saw at the Cross, that will do it; and when I look upon my broidered Coat, that will do it; also when I look into the Roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

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

Why Christian *would be at Mount* Zion.

CHR. Why, there I hope to see him *alive*, that did hang *dead* on the Cross; and there I hope to be rid of all those things, that to this day are in me an annoyance to me; there they say there is no death, and there I shall dwell with such Company as I like best. For to tell you truth, I love him, because I was by him eased of my burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the Company that shall continually cry, *Holy, Holy, Holy.*

Isa. 25. 8. Rev. 21. 4.

Charity *discourses him.*

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

CHR. I have a Wife and four small Children.

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

CHR. Then *Christian* wept, and said, Oh how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage. Christians *love to his Wife and Children.*

CHA. *But you should have talked to them, and have endeavoured to have shewen them the danger of being behind.*

CHR. So I did, and told them also what God had shewed to me of the destruction of our City; but I seemed to them as one that mocked, and they believed me not. Gen. 19. 14.

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

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

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

CHR. Yes, over, and over, and over. 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. Christians *fears of perishing might be read in his very countenance.*

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

CHR. Why, my Wife was afraid of losing this World; and my Children were given to the foolish delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone. *The cause why his Wife and Children did not go with him.*

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

CHR. Indeed I cannot commend my life; for I am conscious to myself of many failings: therein, I know also that a man by his conversation, may soon overthrow what by argument or perswasion he doth labour to fasten upon others for their good: Yet, this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on Pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied Christians *good conversation before his Wife and Children.*

myself of sins (for their sakes) in which they saw no evil. Nay, I think I may say, that, if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my Neighbor.

1 John 3. 12. Christian *clear of their blood if they perish.* Ezek. 3. 19.

CHA. *Indeed,* Cain *hated his Brother, because his own works were evil, and his Brother's righteous; and if thy Wife and Children have been offended with thee for this, they thereby 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 namely, about what HE had done, and wherefore HE did what HE did, and why HE had builded that House: and by what they said, I perceived that HE had been a *great Warrior,* and had fought with and slain him that had the power of Death, but not without great danger to himself, which made me love him the more.

What Christian *had to his supper.*

Their talk at supper time.

Heb. 2. 14, 15.

For, as they said, and as I believe (said *Christian*) he did it with the loss of much blood; but that which put Glory of Grace into all he did, was, that he did it of pure love to his Country. And besides, there were some of them of the Household that said they had seen and spoke with him since he did die on the Cross; and they have attested, that they had it from his own lips, that he is such a lover of poor Pilgrims, that the like is not to be found from the East to the West.

They moreover gave an instance of what they affirmed, and that was, He had stript himself of his glory that he might do this for the Poor; and that they heard him say and affirm, That he would not dwell in the Mountain of *Zion* alone. They said moreover, That he had made many Pilgrims Princes, though by nature they were Beggars born, and their original had been the Dunghil.

Christ makes Princes of Beggars. 1 Sam. 2. 8. Ps. 113. 7.

Thus they discoursed together till late at night, and after they had committed themselves to their Lord for Protection,

they betook themselves to rest. The Pilgrim they laid in a large upper Chamber, whose window opened towards the Sunrising; the name of the Chamber was *Peace*, where he slept till break of day; and then he awoke and sang,

Christians *Bed-chamber.*

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 Records of the greatest Antiquity; in which, as I remember my Dream, 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 an 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.

Christian *had into the Study, and what he saw there.*

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*.

Heb. 11. 33, 34.

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 past had offered great affronts to his Person and proceedings. Here also were several other Histories of many other famous things, of all which *Christian* had a view. As of things both Ancient and Modern; together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

Christian *had into the Armory.*

The 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.

Christian *is made to see Ancient Things.*

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 *Jael* slew *Sisera*, 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 *Shamgar* slew six hundred men. They shewed him also the Jaw bone with which Samson did such mighty feats; they shewed him moreover the Sling and Stone with which *David* slew *Goliah* 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.

Christian *shewed the delectable Mountains.*

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 further add to his comfort, because they were nearer the desired Haven 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 most pleasant Mountainous Country, beautified with Woods, Vineyards, Fruits of all sorts; Flowers also, with Springs and Fountains, very delectable to behold. Then he asked the name of the Country, they said it was *Immanuels Land;* and it is as common, said they, as this *Hill* is, to and for all the Pilgrims. And when thou comest there, from thence, said they, thou mayest see to the Gate of the Cœlestial City, as the Shepherds that live there will make appear.

Isa. 33. 16, 17.

Now he bethought himself of setting forward, and they were willing he should: but first, said they, let us go again into the Armory. So they did; and when he came there, they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred walketh 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.

Christian *sets forward.*

Christian *sent away Armed.*

Chr. Pray did you know him? said he.

Por. I asked his name, and he told me it was *Faithful.*

Chr. O, said *Christian*, I know him, he is my Townsman, my near Neighbor, he comes from the place where I was born: how far do you think he may be before?

Por. He is got by this time below the Hill.

Chr. Well, said *Christian*, good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast shewed to me.

How Christian *and the Porter greet at parting.*

Then he began to go forward, but *Discretion*, *Piety*, *Charity*, and *Prudence*, would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses till they came to go down the Hill. Then said *Christian*, As it was *difficult* coming up, so (so far as I can see) it is *dangerous* going down. Yes, said *Prudence*, so it is; for it is an hard matter for a man to go down into the valley of *Humiliation*, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the Hill. So he began to go down, but very warily, yet he caught a slip or too [1].

The Valley of Humiliation.

Then I saw in my Dream, that these good Companions, (when *Christian* was gone down to the bottom of the Hill,) gave him a loaf of Bread, a bottle of Wine, and a cluster of Raisins; and then he went on his way.

But now in this Valley of *Humiliation* poor *Christian* was hard put to it, for he had gone but a little way before he

[1] Whilst *Christian* is among his godly friends,
Their golden mouths make him sufficient 'mends,
For all his griefs, and when they let him go,
He's clad with northern steel from top to toe.

espied a foul *Fiend* coming over the field to meet him; his name is *Apollyon.* Then did *Christian* begin to be afraid, and to cast in his mind whether to go back, or to stand his ground. But he considered again, that he had no Armor for his back, and therefore thought that to turn the back to him might give him greater advantage with ease to pierce him with his Darts; therefore he resolved to venture, and stand his ground. For thought he, had I no more in mine eye than the saving of my life, 'twould be the best way to stand.

Christian *no Armor for his back.*

Christians *resolution on the approach of* Apollyon.

So he went on, and *Apollyon* met him. Now the Monster was hideous to behold, he was cloathed with scales like a Fish (and they are his pride) he had Wings like a Dragon, feet like a Bear, and out of his belly came Fire and Smoke, and his mouth was as the mouth of a Lion. When he was come up to *Christian*, he beheld him with a disdainful countenance, and thus began to question with him.

Apol. *Whence come you, and whither are you bound?*

Discourse betwixt Christian *and* Apollyon.

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

Apol. *By this I perceive thou art one of my Subjects, for all that Country is mine; and I am the Prince and God of it. How is it then that thou hast ran 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 my self.

Rom. 6. 23.

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

Apollyons *flattery.*

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

Apollyon *undervalues Christ's service.*

Apol. *Thou hast done in this, according to the Proverb, changed a bad for a worse: but it is ordinary for those that*

have professed themselves his Servants, after a while to give him the slip, and return again to me: do thou so to, and all shall be well.

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

APOL. *Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.* Apollyon *pretends to be merciful.*

CHR. What I promised thee was in my nonage; and besides, I count that the Prince under whose Banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, (O thou destroying *Apollyon*) to speak truth, I like his Service, his Wages, his Servants, his Government, his Company, and Country better than thine: and therefore leave off to perswade me further, I am his Servant, and I will follow him.

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

CHR. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their account. For for present 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 doest thou think to receive wages of him?*

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

APOL. *Thou didst faint at first setting out, when thou wast*

Apollyon *pleads* Christians *infirmities against him.*

almost choked in the Gulf of Dispond; thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off: thou didst sinfully sleep and lose thy choice thing: thou wast also almost perswaded to go back, at the sight of the Lions; and when thou talkest of thy Journey, and of what thou hast heard, and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

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

Apollyon *in a rage falls upon* Christian.

APOL. Then *Apollyon* broke out into a grievous rage, saying, *I am an Enemy to this Prince: I hate his Person, his Laws, and People: I am come out on purpose to withstand thee.*

CHR. *Apollyon* beware what you do, for I am in the King's Highway, the way of Holiness, therefore take heed to your self.

APOL. Then *Apollyon* straddled quite over the whole breadth of the way, and said, I am void of fear in this matter, prepare thy self to die, for I swear by my Infernal Den, that thou shalt go no further, here will I spill thy soul; and with that, he threw a flaming Dart at his breast, 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 'twas time to bestir him; and *Apollyon* as fast made at him, throwing Darts as thick as Hail; by the which, notwithstanding all that *Christian* could do to avoid it, *Apollyon* wounded him in his head, his hand and foot; this made *Christian* give a little back: *Apollyon* therefore followed his work 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.

Christian *wounded in his understanding, faith and conversation.*

Then *Apollyon* espying his opportunity, began to gather up close to *Christian*, and wrestling with him, gave him a dreadful fall; and with that, *Christian*'s Sword flew out of his hand. Then said *Apollyon*, *I am sure of thee now*; and with that, he had almost pressed him to death, so that *Christian* began to despair of life. But as God would have it, while *Apollyon* was fetching of his last blow, thereby to make a full end of this good man, *Christian* nimbly reached out his hand for his Sword, and caught it, saying, *Rejoice not against me, O mine Enemy! when I fall, I shall arise*; and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound: *Christian* perceiving that, made at him again, saying, *Nay, in all these things we are more than Conquerors, through him that loved us.* And with that, *Apollyon* spread forth his Dragon's wings, and sped him away, that *Christian* saw him no more[1].

Apollyon casteth down to the ground Christian.

Christians victory over Apollyon. Mic. 7. 8.

Rom. 8. 37. James 4. 7.

In this Combat no man can imagine, unless he had seen and heard as I did, what hideous noises and dreadful roaring *Apollyon* made all the time of the fight, he spake like a Dragon: and on the other side, what sighs and groans brast from *Christian*'s heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two edged Sword, then indeed he did smile, and look upward: but 'twas the dreadfullest sight that ever I saw.

A brief relation of the Combat by the spectator.

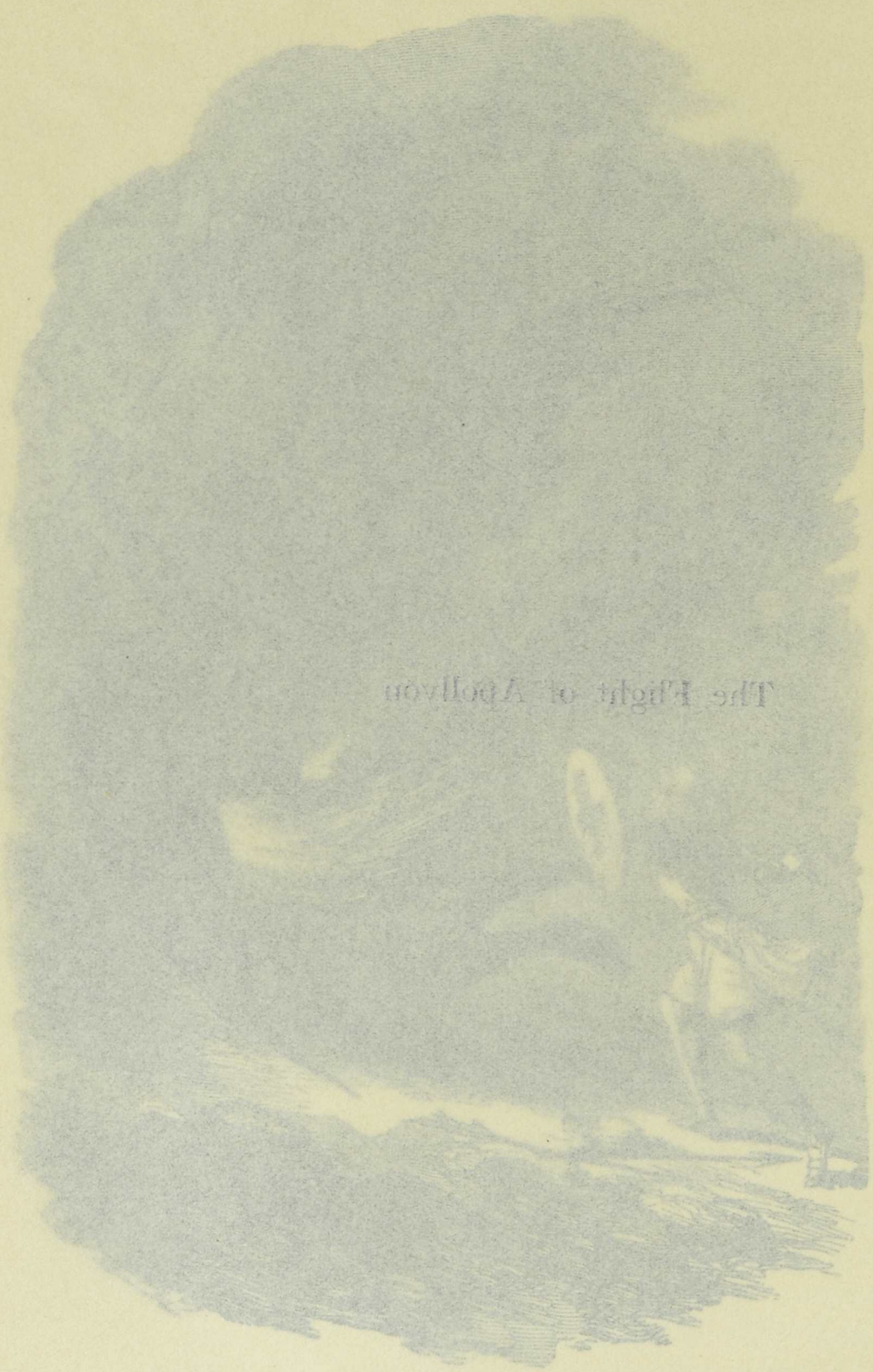
So when the Battle was over, *Christian* said, I will here give thanks to him that hath delivered me out of the mouth of the Lion; to him that did help me against *Apollyon*: and so he did, saying,

Christian gives God thanks for deliverance.

Great Beelzebub, the Captain of this Fiend,
Design'd my ruin; therefore to this end
He sent him harness out, and he with rage
That Hellish was, did fiercely me engage:
But blessed Michael helped me, and I

[1] A more exquisite 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.

The Flight of Apollyon



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Design'd my ruin; therefore to this end
He sent him harnest out, and he with rage
That Hellish was, did fiercely me engage:
But blessed Michael *helped me, and I*

[1] 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.

By dint of Sword, did quickly make him fly:
Therefore to him let me give lasting praise,
And thank and bless his holy name always.

Then there came to him an hand, with some of the leaves of the Tree of Life, the which *Christian* took, and applied to the wounds that he had received in the Battle, and was healed immediately. He also sat down in that place to eat Bread, and to drink of the Bottle that was given him a little before; so being refreshed, he addressed himself to his Journey, with his Sword drawn in his hand, for he said, I know not but some other Enemy may be at hand. But he met with no other affront from *Apollyon*, quite through this Valley.

Christian goes on his Journey with his Sword drawn in his hand.

Now at the end of this Valley, was another, called the Valley of the *Shadow of Death*, and *Christian* must needs go through it, because the way to the Cœlestial City lay through the midst of it. Now this Valley is a very solitary place. The Prophet *Jeremiah* thus describes it, *A Wilderness, a Land of Desarts, and of Pits, a Land of Drought, and of the shadow of death, a Land that no man* (but a Christian) *passeth through, and where no man dwelt.*

The Valley of the shadow of Death.

Jer. 2. 6.

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

I saw then in my Dream, that when *Christian* was got to the Borders of the Shadow of Death, there met him two Men, Children of them that brought up an evil report of the good Land, making haste to go back: to whom *Christian* spake as follows,

The Children of the Spies go back.

Numb. 13. 32.

Chr. *Whither are you going?*

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

Chr. *Why? what's the matter? said* Christian.

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

Chr. *But what have you met with, said* Christian?

MEN. Why we were almost in the Valley of the Shadow of Death, but that by good hap we looked before us, and saw the danger before we came to it. Ps. 44. 19. Ps. 107. 10.

CHR. *But what have you seen, said* Christian?

MEN. Seen! why the Valley itself, which is as dark as pitch; we also saw there the Hobgoblins, Satyrs, and Dragons of the Pit: we heard also in that Valley a continual howling and yelling, as of a People under unutterable misery, who there sat bound in affliction and Irons: and over that Valley hangs the discouraging Clouds of confusion; death also doth always spread his wings over it: in a word, it is every whit dreadful, being utterly without Order. Job 3. 5. ch. 10. 22.

CHR. *Then said* Christian, *I perceive not yet, by what you have said, but that this is my way to the desired Haven.* Jer. 2. 6.

MEN. Be it thy way, we will not chuse it for ours. So they parted, and *Christian* went on his way, but still with his Sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my Dream, so far as this Valley reached, there was on the right hand a very deep Ditch; that Ditch is it into which the blind have led the blind in all Ages, and have both there miserably perished. Again, behold on the left hand, there was a very dangerous Quag, into which, if even a good man falls, he can find no bottom for his foot to stand on. Into that Quag *King* David *once did fall*, and had no doubt therein been smothered, had not He that is able, pluckt him out. Ps. 69. 1.

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

About the midst of this Valley, I perceived the mouth of

Hell to be, and it stood also hard by the wayside[1]: Now thought *Christian*, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for *Christians* Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himself to another weapon called *All-Prayer*, so he cried in my hearing, *O Lord I beseech thee deliver my Soul.* Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley; he remembred also how he had already vanquished many a danger: and that the danger of going back might be much more than for to go forward; so he resolved to go on. Yet the *Fiends* seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, *I will walk in the strength of the Lord God;* so they gave back, and came no further.

Eph. 6. 18.

Ps. 116. 4.

Christian *put to a stand, but for a while.*

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

Christian *made believe that he spake blasphemies, when twas Satan that suggested them into his mind.*

[1] Poor man! where art thou now? thy day is night.
Good man be not cast down, thou yet art right.
Thy way to Heaven lies by the gates of Hell;
Cheer up, hold out, with thee it shall go well.

The Valley of the Shadow of Death

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Ps. 116. 4. weapon called *All-Prayer*, so he cried in my hearing, *O Lord I beseech thee deliver my Soul.* Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him,

Christian got up a stand, but for a while.

he stopt, and began to cast in his mind whether now or no, he had best to go back again. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley: He remembred also how he had already vanquished many a danger, and that the danger might be greater if he should much more than for to go forward: so he resolved to go on. Yet the *Fiends* seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, *I will walk in the strength of the Lord God*; so they gave back, and came no further.

The Valley of the Shadow of Death

One thing I would not let slip, I took notice that now poor *Christian* was so confounded, that he did not know his own voice; and thus I perceived it. Just when he was come over against the mouth of the burning Pit, one of the wicked ones got behind him, and stept up softly to him, and

Christian made believe that he spake blasphemies, when 'twas Satan that suggested them into his mind.

whisperingly suggested many grievous 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

[1] Poor man! where art thou now? thy day is night.
Good man be not cast down, thou yet art right.
Thy way to Heaven lies by the gates of Hell;
Cheer up, hold out, with thee it shall go well.

him that he loved so much before; yet could he have helped it, he would not have done it: but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

When *Christian* had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, *Though I walk through the valley of the shadow of death, I will fear none ill, for thou art with me.* Ps. 23. 4.

Then was he glad, and that for these reasons:

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

Secondly, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me? though by reason of the impediment that attends this place, I cannot perceive it. Job 9. 10.

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.* Christian *glad at break of day.* Amos 5. 8.

Now morning being come, he looked back, not of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand, and the Quag that was on the other; also how narrow the way was which lay betwixt them both; also now he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar of; for after break of day, they came not nigh; yet they were discovered to him, according to that which is written, *He discovereth deep things out of darkness, and bringeth out to light the shadow of death.* Job 12. 22.

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way, which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. 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 yet to go, was, if possible, far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins, and Nets here, and so full of Pits, Pit-falls, deep Holes and Shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but 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.*

The second part of this Valley very dangerous.

Job 29. 3.

In this light therefore he came to the end of the Valley. Now I saw in my Dream, that at the end of this Valley lay blood, bones, ashes, and mangled bodies of men, even of Pilgrims that had gone this way formerly: And while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old time, by whose Power and Tyranny the Men whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered; but I have learnt since, that *Pagan* 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 the many shrewd brushes that he met with in his younger days, grown so crazy, and stiff in his joints, that he can now do little more than sit in his Cave's mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that *Christian* went on his way, yet at the sight of the *old Man*, that sat in the mouth of the *Cave*, he could not tell what to think, specially because he spake to him, though he could not go after him; saying, *You will never mend, till more of you be burned:* but he held his peace, and set a good face on't, and so went by, and catcht no hurt. Then sang *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 delivered me!

Christian goes undaunt by Giant Pope

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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 delivered me!

Dangers in darkness, Devils, Hell, and Sin,
Did compass me, while I this Vale was in:
Yea, Snares, and Pits, and Traps, and Nets did lie
My path about, that worthless silly I
Might have been catch't, intangled, and cast down:
But since I live, let Jesus *wear the Crown.*

Now as *Christian* went on his way, he came to a little ascent, which was cast up on purpose that Pilgrims might see before them: up there therefore *Christian* went, and looking forward he saw *Faithful* before him, upon his Journey. Then said *Christian* aloud, Ho, ho, So-ho; stay and I will be your Companion. At that *Faithful* looked behind him, to whom *Christian* cried again, Stay, stay, till I come up to you. But *Faithful* answered, No, I am upon my life, and the Avenger of Blood is behind me. At this *Christian* was somewhat moved, and putting to all his strength, he quickly got up with *Faithful*, and did also overrun him, so the *last was first.* Then did *Christian* vain-gloriously smile, because he had gotten the start of his Brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came up to help him.

Christian *overtakes* Faithful.

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

Christians *fall makes* Faithful *and he go lovingly together.*

Chr. *My honoured and well beloved Brother* Faithful, *I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as Companions in this so pleasant a path.*

Faith. I had thought dear friend, to have had your company quite from our Town, but you did get the start of me; wherefore I was forced to come 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?*

Their talk about the Country from whence they came.

Faith. Till I could stay no longer; for there was great talk presently after you was gone out, that our City would in

short time with Fire from Heaven be burned down to the ground.

CHR. *What! Did your Neighbors talk so?*

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

CHR. *What, and did no more of them but you come out to escape the danger?*

FAITH. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you, and of your desperate Journey, (for so they called this your Pilgrimage) but I did believe, and do still, that the end of our City will be with Fire and Brimstone from above: and therefore I have made mine escape.

CHR. *Did you hear no talk of Neighbor* Pliable?

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

CHR. *And what said the Neighbors to him?*

How Pliable *was accounted of when he got home.*

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

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

Jer. 29. 18, 19.

FAITH. O, they say, Hang him, he is a Turn-Coat, he was not true to his profession. I think God has stirred up even his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the way.

CHR. *Had you no talk with him before you came out?*

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

2 Pet. 2. 22.

The Dog and the Sow.

CHR. *Well, at my first setting out, I had hopes of that Man; but now I fear he will perish in the overthrow of the City, for it is happened to him, according to the true 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 of him too. But who can hinder that which will be?

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

FAITH. I escaped the Slough that I perceive you fell into, and got up to the Gate without that danger; only I met with one whose name was *Wanton*, that had like to have done me a mischief. *Faithful assaulted by Wanton.*

CHR. *'Twas well you escaped her Net;* Joseph *was hard put to it by her, and he escaped her as you did, but it had like to have cost him his life. But what did she do to you?* Gen. 39. 11, 12, 13.

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

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

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

CHR. *Thank God you have escaped her: The abhorred of the Lord shall fall into her Ditch.* Prov. 22. 14.

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

CHR. *Why, I tro you did not consent to her desires?*

FAITH. No, not to defile myself; for I remembered an old writing that I had seen, which saith, *Her steps take hold of hell.* So I shut mine eyes, because I would not be bewitched with her looks: then she railed on me, and I went my way. Prov. 5. 5. Job 31. 1.

CHR. *Did you meet with no other assault as you came?*

FAITH. When I came to the foot of the Hill called *Difficulty*, I met with a very aged Man, who asked me, *What I was, and whither bound?* I told him, That I was a Pilgrim, going to the Cœlestial City. Then said the Old Man, *Thou lookest like an honest fellow; Wilt thou be content to dwell with me, for the wages that I shall give thee?* Then I asked him his name, and where he dwelt? He said his *He is assaulted by* Adam *the first.*

Eph. 4. 22. name was *Adam the first, and I dwell in the Town of Deceit.* I asked him then, What was his work? and what the wages that he would give? He told me, That his work was *many delights; and his wages, that I should be his Heir at last.* I further asked him, What House he kept, and what other Servants he had? So he told me, *That his House was maintained with all the dainties in the world, and that his Servants were those of his own begetting.* Then I asked, if he had any children? He said that he had but three Daughters, *The*

1 John 2. 16. *lust of the flesh, the lust of the eyes, and the pride of life;* and that I should marry them all, if I would. Then I asked, how long time he would have me live with him? And he told me *As long as he lived himself.*

CHR. *Well, and what conclusion came the* Old Man *and you to, at last?*

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

CHR. *And how then?*

FAITH. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his House, he would sell me for a Slave. So I bid him forbear to talk, for I would not come near the door of his House. Then he reviled me, and told me that he would send such a one after me, that should make my way bitter to my Soul. So I turned to go away from him: but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought

Rom. 7. 24. he had pull'd part of me after himself. This made me cry, *O wretched Man!* So I went on my way up the Hill.

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

CHR. *Just there,* said Christian, *did I sit down to rest me; but, being overcome with sleep, I there lost this Roll out of my bosom.*

FAITH. But good Brother hear me out: So soon as the

Man overtook me, he was but a word and a blow: for down he knockt 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 strook me another deadly blow on the breast, and beat me down backward, so I lay at his foot as dead as before. So when I came to myself again, I cried him mercy; but he said, I know not how to show mercy, and with that knockt me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

CHR. *Who was that, that bid him forbear?*

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

The temper of Moses.

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 that came 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 not you see the House that stood there on the top of that Hill, on the side of which* Moses *met you?*

FAITH. Yes, and the Lions too, before I came at it; but for the Lions, I think they were asleep, for it was about Noon; and because I had so much of the day before me, I passed by the Porter, and came down the Hill.

CHR. *He told me indeed that he saw you go by; but I wish you had called at the House; for they would have shewed you so many Rarities, that you would scarce have forgot them to the day of your death. But pray tell me, Did you meet nobody in the Valley of* Humility?

Faithful assaulted by Discontent.

FAITH. Yes, I met with one *Discontent*, who would willingly have perswaded me to go back again with him: his reason was, for that the Valley was altogether without *Honour*. He told me moreover, that there to go was the way to disobey all my Friends, as *Pride*, *Arrogancy*, *Self-Conceit*, *Worldly Glory*, with others, who he knew, as he said,

would be very much offended, if I made such a Fool of myself as to wade through this Valley.

CHR. *Well, and how did you answer him?*

Faithfuls *answer to* Discontent.

FAITH. I told him, That although all these that he named might claim kindred of me, and that rightly, (for indeed they were my Relations, *according to the flesh*) yet since I became a Pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my Lineage. I told him moreover, that as to this Valley, he had quite mis-represented the thing: *for before Honour is Humility, and a haughty spirit before a fall.* Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wisest, than chuse that which he esteemed most worth our affections.

Prov. 15. 33. ch. 16. 18.

CHR. *Met you with nothing else in that Valley?*

He is assaulted with Shame.

FAITH. Yes, I met with *Shame*. But of all the Men that I met with in my Pilgrimage, he I think bears the wrong name: the other would be said nay, after a little argumentation, (and somewhat else) but this boldfaced *Shame*, would never have done.

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

FAITH. What! why he objected against Religion itself; he said it was a pitiful low sneaking business for a Man to mind Religion; he said that a tender conscience was an unmanly thing, and that for a Man to watch over his words and ways, so as to tye up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make me the Ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise, were ever of my opinion; nor any of them, neither, before they were perswaded to be Fools, and to be of a voluntary fondness to venture the loss of all, *for no body else knows what.* He moreover objected the base and low estate and condition of those that were chiefly the Pilgrims of the times in which they lived: also their 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 here I relate;

1 Cor. 1. 26. ch. 3. 18. Phil. 3. 7, 8.

John 7. 48.

as, that it was a *shame* to sit whining and mourning under a Sermon, and a *shame* to come sighing and groaning home. That it was a shame to ask my Neighbor forgiveness for petty faults, or to make restitution where I had taken from any. He said also that Religion made a man grow strange to the great, because of a few vices (which he called by finer names) and made him own and respect the base, because of the same Religious Fraternity. And is not this, said he, a shame?

CHR. *And what did you say to him?*

FAITH. Say! I could not tell what to say at the first. Yea, he put me so to it, that my blood came up in my face, even this *Shame* fetch'd it up, and had almost beat me quite off. But at last I began to consider, *That that which is highly esteemed among Men, is had in abomination with God.* Luke 16. 15. And I thought again, This *Shame* tells me what men are, but it tells me nothing what *God*, or the *Word* of God is. And I thought moreover, that at the day of doom, we shall not be doomed to death or life, according to the hectoring spirits of the world; but according to the Wisdom and Law of the Highest. Therefore thought I, what God says is best, is best, though all the Men in the world are against it. Seeing then, that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven are wisest; and that the poor man that loveth Christ is richer than the greatest Man in the world that hates him; *Shame* depart, thou art an Enemy to my Salvation: shall I entertain thee against my Soveraign 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? Mark 8. 38. But indeed this *Shame* was a bold Villain; I could scarce shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend Religion: but at last I told him, 'Twas but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory. And so at last I got past this *importunate*

one. And when I had shaken him off then I began to sing

The trials that those men do meet withal,
That are obedient to the Heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh;
That now, or 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 sayst, 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,*
Prov. 3. 35. *he promoteth the Fool, and none else.* The Wise shall Inherit Glory *said* Solomon, but shame shall be the promotion of Fools.

Faith. I think we must cry to him for help against shame, 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 Sunshine all the rest of the way, through that, and also through the Valley of the Shadow of Death.

Chr. *'Twas well for you, I am sure it fared far otherwise with me.* I had for a long season, as soon almost as I entred into that Valley, a dreadful Combat with that foul Fiend *Apollyon:* yea, I thought verily he would have killed me; especially when he got me down, and crusht me under him, as if he would have crusht me to pieces. For as he threw me, my Sword flew out of my hand; nay he told me *He was sure of me:* but *I cried to God, and he heard me, and delivered me out of all my troubles.* Then I entred into the Valley of the Shadow of Death, and had no light for almost half the

way through it. I thought I should have been killed there, over, and over. But at last day brake, and the Sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my Dream, that as they went on, *Faithful*, as he chanced to look on one side, saw a Man whose name is *Talkative*, walking at a distance 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. Talkative *described.*

FAITH. *Friend, Whither away? Are you going to the Heavenly Country?*

TALK. I am going to that same place.

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

TALK. With a very good will 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.* Faithful *and* Talkative *enter discourse.*

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

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

TALK. I like you wonderful well, for your saying is full of conviction; and I will add, What thing 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 Mystery of things, or if a man doth love to talk of Miracles, Wonders, or Signs, where shall he find things recorded so delightful, and so sweetly penned, as in the holy Scripture?

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

Talkatives *fine Discourse.*

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

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

TALK. Alas! the want of this is the cause that so few understand the need of Faith, and the necessity of a work of Grace in their Soul, in order to eternal life; but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

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

O brave Talkative.

TALK. All this I know very well, for a man can receive nothing except it be given him from Heaven; all is of Grace, not of works: I could give you an hundred Scriptures for the confirmation of this.

FAITH. *Well, then, said* Faithful, *what is that one thing, that we shall at this time found our discourse upon?*

O brave Talkative.

TALK. What you will: I will talk of things Heavenly, or 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 that all be done to our profit.

Faithful *beguiled by* Talkative.

FAITH. Now did *Faithful* begin to wonder; and stepping to Christian (for he walked all this while by himself,) he said

to him, (but softly) *What a Brave Companion have we got! Surely this man will make a very excellent Pilgrim.*

Christian *makes a discovery of* Talkative, *telling* Faithful *who he was.*

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

Faith. *Do you know him then?*

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

Faith. *Pray what is he?*

Chr. His name is *Talkative*, he dwelleth in our Town; I wonder that you should be a stranger to him, only I consider that our Town is large.

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

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

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

Chr. That is, to them that have not thorough acquaintance with him, for he is best abroad, near home he is ugly enough: your saying, That he is a *pretty man*, brings to my mind what I have observed in the work of the Painter, whose Pictures 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*, (though I smiled) in this matter, or that I should accuse any falsely; I will give you a further discovery of him: This man is for any company, and for any *talk;* as he *talketh now* with you, so will he *talk* when he is on the *Ale-bench:* and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation; all he hath, lieth in his *tongue*, and his Religion is to make a noise *therewith.*

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

Chr. Deceived! you may be sure of it. Remember the Proverb, *They say and do not; but the Kingdom of God is not* Matt. 23. 3.

1 Cor. 4. 20. Talkative *talks, but does not.*

in word, but in power. He *talketh* of Prayer, of Repentance, of Faith, and of the New Birth: but he knows but only to *talk* of them. I have been in his Family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of Religion, *as the white of an Egg is of savour.* There is there neither Prayer, nor sign of Repentance for sin: yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of Religion to all that know him; it can hardly have a good word in all that end of the Town where he dwells, through him. Thus say the common People that know him, *A* Saint *abroad, and a* Devil *at home.* His poor Family finds it so, he is such a *churl*, such a railer at, and so unreasonable with his Servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say 'tis better to deal with a Turk then with him, for fairer dealing they shall have at their hands. This *Talkative*, if it be possible, will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his Sons to follow his steps; and if he findeth in any of them *a foolish timorousness* (for so he calls the first appearance of a tender conscience) he calls them fools and blockheads; and by no means will employ them in much, or speak to their commendations before others. For my part I am of opinion, that he has by his wicked life caused many to stumble and fall; and will be, if God prevent not, the ruin of many more.

His house is empty of Religion.

He is a stain to Religion. Rom. 2. 24, 25.

The Proverb that goes of him.

Men shun to deal with him.

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

CHR. Had I known him no more than you, I might perhaps have thought of him as at the first you did. Yea, had he received this report at *their* hands only that are enemies to Religion, I should have thought it had been a slander: (a Lot that often falls from bad mens mouths upon good mens Names and Professions:) But all these things, yea and a great many more as bad, of my own knowledge I can prove him guilty of.

Besides, good men are ashamed of him, they can neither call him *Brother* nor *Friend;* the very naming of him among them, makes them blush, if they know him.

Faith. *Well, I see that* Saying *and* Doing *are two things, and hereafter I shall better observe this distinction.*

Chr. They are *two* things indeed, and are as diverse as are the Soul and the Body: for as the Body without the Soul, is but a dead Carcass; so, *Saying*, if it be alone, is but a dead Carcass also. The Soul of Religion is the practick part: *Pure Religion and undefiled, before God and the Father, is this, To visit the Fatherless and Widows in their affliction, and to keep himself unspotted from the World.* This *Talkative* is not aware of, he thinks that *hearing* and *saying* will make a good Christian, and thus he deceiveth his own Soul. Hearing is but as the sowing of the Seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves, that at the day of Doom men shall be judged according to their fruits. It will not be said then, *Did you believe?* but, were you *Doers*, or *Talkers* only? and accordingly shall they be judged. The end of the World is compared to our Harvest, and you know men at Harvest regard nothing but Fruit. Not that any thing can be accepted that is not of Faith; but I speak this to show you how insignificant the profession of *Talkative* will be at that day.

The Carcass of Religion.

James 1. 27. *see ver.* 22, 23, 24, 25, 26.

See Matt. 13. 18–23, *and* ch. 25. 14–46.

Faith. *This brings to my mind that of* Moses, *by which he describeth the beast that is clean. He is such an one that parteth the Hoof, and cheweth the Cud: not that parteth the Hoof only, or that cheweth the Cud only. The Hare cheweth the Cud, but yet is unclean, because he parteth not the Hoof. And this truly resembleth* Talkative; *he cheweth the Cud, he seeketh knowledge, he cheweth upon the Word, but he divideth not the Hoof, he parteth not with the way of sinners; but as the Hare, retaineth the foot of a Dog, or Bear, and therefore he is unclean.*

Levit. 11. 3, 6. Deut. 14. 7. Faithful *convinced of the badness of* Talkative.

Chr. You have spoken, for ought I know, the true Gospel sense of those Texts, and I will add another thing. *Paul* calleth some men, yea and those great Talkers too, sounding

1 Cor. 13. 1, 2, 3. ch. 14. 7.

Talkative *like to things that sound without life.*

Brass, and Tinkling Cymbals; that is, as he expounds them in another place, *Things without life, giving sound.* Things without life, that is, without the true Faith and Grace of the Gospel; and consequently, things that shall never be placed in the Kingdom of Heaven among those that are the Children of life: Though their *sound*, by their *talk*, be as if it were the *Tongue* or voice of an Angel.

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

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

FAITH. *What would you have me to do?*

CHR. Why, go to him, and enter into some serious discourse about *the power of Religion:* And ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House, or Conversation.

FAITH. Then *Faithful* stepped forward again, and said to *Talkative: Come, what chear? how is it now?*

TALK. Thank you, Well. I thought we should have had a great deal of *Talk* by this time.

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

TALK. I perceive then that our talk must be *about the power of things;* Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief thus. First, *Where the Grace of God is in the heart, it causeth there a great outcry against sin.* Secondly,——

Talkatives *false discovery of a work of grace.*

FAITH. *Nay hold, let us consider of one at once: I think you should rather say, It shows itself by inclining the Soul to abhor its sin.*

To cry out against sin, no sign of Grace.

TALK. Why, what difference is there between crying out against, and abhoring of sin?

FAITH. *Oh! a great deal; a man may cry out against sin, of policy; but he cannot abhor it, but by vertue of a Godly antipathy against it: I have heard many cry out against sin*

in the Pulpit, who yet can abide it well enough in the heart, house, and conversation. Joseph's *Mistris cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the Mother cries out against her Child in her lap, when she calleth it Slut and naughty Girl, and then falls to hugging and kissing it.* Gen. 39. 15.

TALK. You lie at the catch, I perceive.

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

TALK. Great knowledge of Gospel Mysteries.

FAITH. *This sign should have been first; but first or last, it is also false;* for, *Knowledge, great knowledge, may be obtained in the mysteries of the Gospel, and yet no work of grace in the Soul: Yea, if a man have* all *knowledge, he may yet be nothing, and so consequently be no child of God. When Christ said,* Do you know all these things? *and the Disciples had answered, Yes: He addeth,* Blessed are ye, if ye do them. *He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing:* He that knoweth his Masters will, and doth it not. *A man may know like an Angel, and yet be no Christian; therefore your sign is not true. Indeed to know, is a thing that pleaseth Talkers and Boasters; but to do, is that which pleaseth God. Not that the heart can be good without knowledge, for without that the heart is naught. There is therefore knowledge and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the Talker, but without the other the true Christian is not content.* Give me understanding, and I shall keep thy Law, yea, I shall observe it with my whole heart.

Great knowledge no sign of grace. 1 Cor. 13. 2.

Knowledge and knowledge.

Psal. 119. 34.

True knowledge attended with endeavours.

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.

One good sign of grace.

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

John 16. 8. Rom. 7. 24. John 16. 9. Mark 16. 16. Ps. 38. 18. Jer. 31. 19. Gal. 2. 16. Acts 4. 12. Matt. 5. 6. Rev. 21. 6.

To him that hath it, thus. *It gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand by faith in Jesus Christ.) This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Saviour of the World, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirstings after him, to which hungerings, etc. the promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this World. But though I say it 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, makes his mind to mis-judge in this matter; therefore in him that hath this work, there is required a very sound Judgement, before he can with steadiness conclude that this is a work of Grace.*

Rom. 10. 10. Phil. 1. 27. Matt. 5. 19. John 14. 15. Ps. 50. 23. Job 42. 5, 6. Ezek. 20. 43.

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 the work of Grace, and also the discovery of it, if you have ought to object, object; if not, then give me leave to propound to you a second question.*

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

FAITH. It is this, *Do you experience the first part of this description of it? and doth your life and conversation testify the same? or standeth your Religion* in Word or in Tongue, *and not in* Deed *and* Truth? *pray, if you incline to answer me in this, say no more than you know the God above will say* Amen *to; and also, nothing but what your Conscience can justify you in:* For, not he that commendeth himself is approved, but whom the Lord commendeth. *Besides, to say I am thus, and thus, when my Conversation, and all my Neighbors tell me I lye, is great wickedness.*

Another good sign of Grace.

2 Cor. 10. 18.

TALK. Then *Talkative* at first began to blush, but recovering himself, Thus he replyed, You come now to Experience, to Conscience, and God: and to appeal to him for justification of what is spoken: This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because, I count not myself bound thereto, unless you take upon you to be a *Catechiser;* and, though you should so do, yet I may refuse to make you my Judge. But I pray will you tell me, why you ask me such questions?

Talkative *not pleased with* Faithfuls *Question.*

FAITH. *Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the Truth, I have heard of you, that you are a Man whose Religion lies in talk, and that your Conversation gives this your Mouth-profession the lye. They say You are a spot among Christians, and that Religion fareth the worse for your ungodly conversations that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your Religion, and an Ale-House, and Covetousness, and uncleanness, and swearing, and lying, and vain Company-keeping, etc. will stand together. The proverb is true of you, which is said of a Whore,* to wit, *That she is a shame to all Women; so you are a shame to all Professors.*

The reasons why Faithful *put to him that question.*

Faithfuls *plain dealing to* Talkative.

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

Talkative *flings away from* Faithful.

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

A good ridance.

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

CHR. You did well to talk so plainly to him as you did, there is but little of this faithful dealing with men 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 stumble the World, blemish Christianity, and grieve the Sincere. I wish that all men would deal with such as you have done, then should they either be made more conformable to Religion, or the company of Saints would be too hot for them.

How Talkative *at first lifts up his Plumes!*
How bravely doth he speak! how he presumes
To drive down all before him! but so soon
As Faithful *talks of* Heart-work, *like the Moon*
That's past the full, into the wane he goes;
And so will all, but he that Heart-work *knows.*

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

Now when they were got almost quite out of this Wilderness, *Faithful* chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said *Faithful* to his Brother, who comes yonder? Then *Christian* looked, and

said, It is my good friend *Evangelist*. Ay, and my good friend too, said *Faithful;* for 'twas he that set me the way to the Gate. Now was *Evangelist* come up unto them, and thus saluted them. *Evangelist overtakes them again.*

Evang. Peace be with you, dearly beloved, and, peace be to your helpers.

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

Faith. *And, a thousand times welcome,* said good Faithful; *Thy company, O sweet* Evangelist, *how desirable is it to us, poor Pilgrims!*

Evang. 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 your selves?

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

Evang. Right glad am I, said *Evangelist;* not that you met with trials, but that you have been victors, and for that you have (notwithstanding many weaknesses,) continued in the way to this very day. *His exhortation to them.*

I say, right glad am I of this thing, and that for mine own sake and yours; I have sowed, and you have reaped, and the day is coming, when both he that sowed, and they that reaped shall rejoice together; that is, if you hold out: for, in due time ye shall reap, if you faint not. The Crown is before you, and it is an incorruptible one; so run that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in, and takes it from them? hold fast therefore that you have, let no man take your Crown. You are not yet out of the gun-shot of the Devil. You have not resisted unto blood, striving against sin. Let the Kingdom be always before you, and believe stedfastly concerning things that are invisible. Let nothing that is on this side the other world get within you; and above all, look well to your own hearts, and to the lusts thereof; for they are deceitful above all things, and desperately wicked: set

John 4. 36. Gal. 6. 9.

1 Cor. 9. 24, 25, 26, 27.

Rev. 3. 11.

your faces like a flint, you have all power in Heaven and Earth on your side.

They do thank him for his exhortation.

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 also how they might resist and overcome them. To which request* Faithful *also consented. So* Evangelist *began as followeth.*

He predicteth what troubles they shall meet with in Vanity-Fair, *and encourageth them to stedfastness.*

EVANG. My Sons, you have heard in the words of the truth of the Gospel, that you must through many tribulations enter into the Kingdom of Heaven. And again, that in every City, bonds and afflictions abide in you; and therefore you cannot expect that you should go long on your Pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow: for now, as you see, you are almost out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you: and in that Town you will be hardly beset with enemies, who will strain hard but they will kill you: and be you sure that one or both of you must seal the testimony which you hold, with blood: but be you faithful unto death, and the King will give you a Crown of life. He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Cœlestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his Journey. But when you are come to the Town, and shall find fulfilled what I have here related, then remember your friend, and quit your selves like men; and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.

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

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them, and the name of that Town is *Vanity;* and at the town there is a *Fair* kept, called *Vanity-Fair.* It is kept all the Year long: it beareth the name of *Vanity-Fair,* because the Town

Isa. 40. 17. Eccl. 1. 2, 14. ch. 2. 11, 17.

where 'tis 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 you the original of it.

The Antiquity of this Fair.

Almost five thousand years agone, there were Pilgrims walking to the Cœlestial City, as these two honest persons are; and *Beelzebub*, *Apollyon*, and *Legion*, with their Companions, perceiving by the path that the Pilgrims made, that their way to the City lay through *this Town* of *Vanity*, they contrived here to set up a Fair[1]; a Fair wherein should be sold of *all sorts of Vanity*, and that it should last all the year long. Therefore at *this Fair* are all such Merchandize sold, as Houses, Lands, Trades, Places, Honors, Preferments, Titles, Countries, Kingdoms, Lusts, Pleasures and Delights of all sorts, as Whores, Bawds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious Stones, and what not.

The Merchandize of this Fair.

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, Adulteries, False-swearers, and that of a blood-red colour.

The Streets of this fair.

And as in other fairs of less moment, there are the several Rows and Streets, under their proper names, where such and such Wares are vended: So here likewise, you have the proper Places, Rows, Streets, (*viz.* Countreys and Kingdoms,) where the Wares of this Fair are soonest to be found: Here is the *Britain* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities are to be sold. But as in other *fairs*, some one Commodity is as the chief of all the *fair*, so the Ware of *Rome* and her Merchandize is greatly promoted in *this fair:* Only our *English* Nation, with some others, have taken a dislike thereat.

[1] Behold Vanity Fair! the Pilgrims there
Are chain'd and stand beside;
Even so it was our Lord pass'd here,
And on Mount *Calvary* dy'd.

Now, as I said, the way to the Cœlestial City lies just through *this Town*, where this lusty Fair is kept; and he that will go to the City, and yet not go through this Town, *must* needs *go out of the World*. The Prince of Princes himself, when here, went through *this Town* to his own Country, and that upon a *Fair-day too*: Yea, and as I think, it was *Beelzebub* the chief Lord of this *Fair*, that invited him to buy of his Vanities; yea, would have made him Lord of the *Fair*, would he but have done him Reverence as he went through the *Town*. Yea, because he was such a person of Honour, *Beelzebub* had him from *Street* to *Street*, and 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*. But 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 Ancient thing, of long standing, and a very great *Fair*.

1 Cor. 5. 10.
Christ went through this fair.
Matt. 4. 8, 9.
Luke 4. 5, 6, 7.
Christ bought nothing in this fair.

The Pilgrims enter the fair.

Now these Pilgrims, as I said, must needs go through this *fair*. Well, so they did; but behold, even as they entred into the *fair*, all the people in the *fair* were moved, and the Town it self as it were in a Hubbub about them; and that for several reasons: For,

The fair in a hubbub about them.

The first cause of the hubbub.

First, the Pilgrims were cloathed with such kind of Raiment as was diverse from the Raiment of any that Traded in that *fair*. The people therefore of the *fair* made a great gazing upon them. Some said they were Fools, some they were Bedlams, and some they are Outlandish-men.

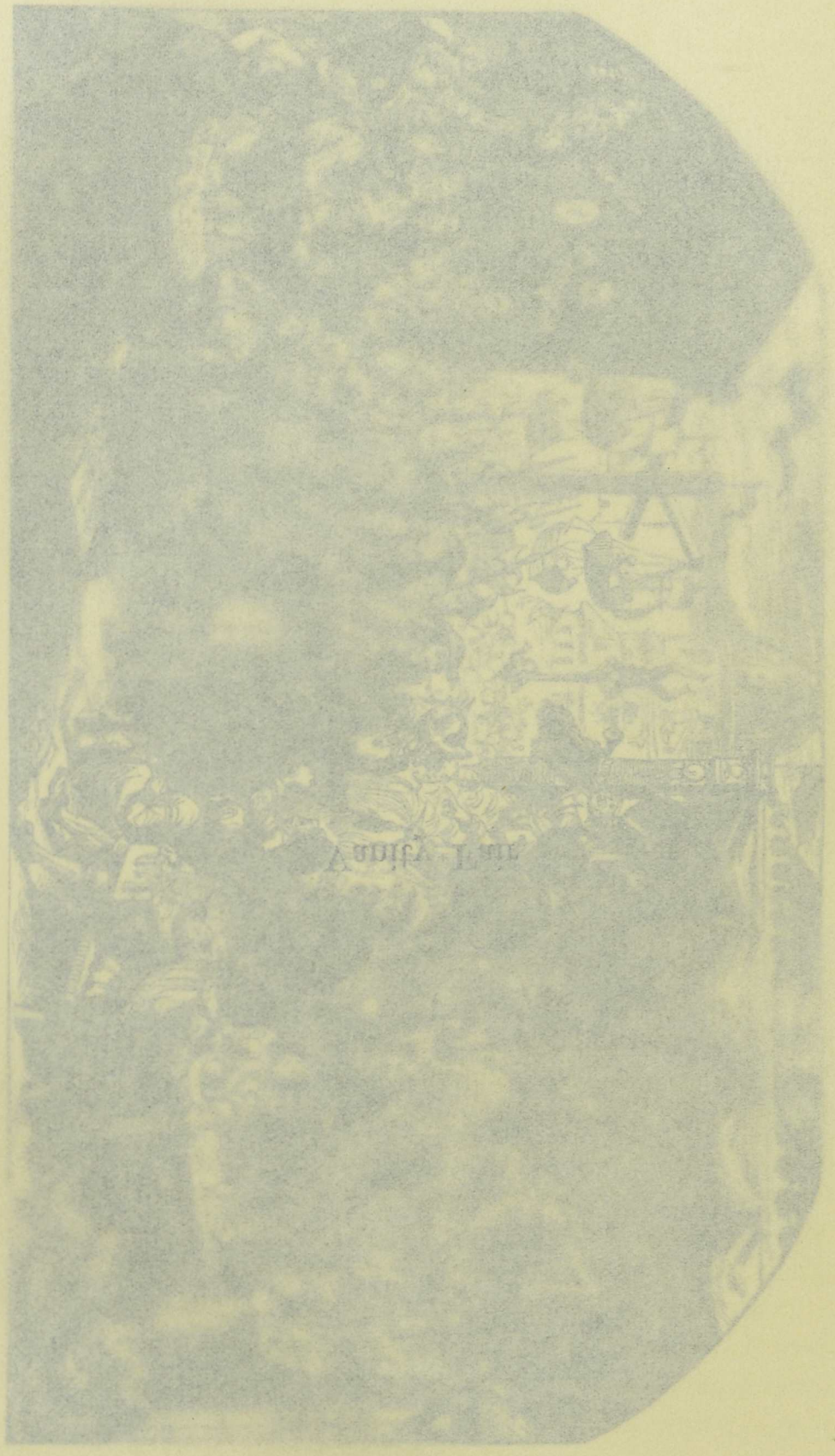
1 Cor. 2. 7, 8.

2nd Cause of the hubbub.

Secondly, And as they wondred at their Apparel, so they did likewise at their Speech, for few could understand what they said; they naturally spoke the Language of *Canaan*, but they that kept the *fair*, were the men of this World: so that from one end of the *fair* to the other, they seemed *Barbarians* each to the other.

Third cause of the hubbub.

Thirdly, But that which did not a little amuse 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



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Vanity Fair

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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. Ps. 119. 37. Phil. 3. 19, 20.

Fourth cause of the hubbub.

One chanced mockingly, beholding the carriages of the men, to say unto them, What will ye buy? But they, looking gravely upon him, said, *We buy the Truth.* At that, Prov. 23. 23. there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to an hubbub and great stir in the *fair*, in so much that all order was confounded. Now was word presently brought to the *Great One* of the *fair*, who quickly came down, and deputed some of his most trusty friends to take these men into examination, about whom the *fair* was almost overturned. So the men were brought to examination; and they that sat upon them asked them whence they came, whither they went, and what they did there in such an unusual Garb? The men told them, that they were Pilgrims and Strangers in the World, and that they were going to their own Country, which was the Heavenly *Jerusalem;* and that they had given none occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to let them in their Journey. Except it was for that, when one asked them what they would buy, they said they would *buy the Truth.* But they that were appointed to examine them did not believe them to be any other than Bedlams and Mad, or else such as came to put all things into a confusion in the *fair*. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the Cage, that they might be made a Spectacle to all the men of the *fair*. There therefore they lay for some time, and were made the objects of any mans sport, or malice, or revenge. The Great One of the *fair* laughing still at all that befel them. But the men being patient, and not rendering railing for railing, but contrarywise blessing, and giving good words for bad, and kindness for injuries done, some men in the *fair* that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them

The fair in a hubbub.

They are mocked.

They are examined

They tell who they are, and whence they came.

Heb. 11. 13, 14, 15, 16.

They are not believed.

They are put in the Cage.

Their behaviour in the Cage.

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

to the men. They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The other replied, That for ought they could see, the men were quiet, and sober, and intended nobody any harm; and that there were many that traded in their *fair*, that were more worthy to be put into the Cage, yea, and Pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them,) they fell to some Blows, and did harm one to another. Then were these two poor men brought before their Examiners again, and there charged as being guilty of the late Hubbub that had been in the *fair*. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the *fair*, for an example and a terror to others, lest any should further speak in their behalf, or join themselves unto them. But *Christian* and *Faithful* behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the *fair*. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatned that the Cage nor irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the *fair*.

They are made the Authors of this disturbance.

They are led up and down the fair in Chains for a terror to others.

Some of the men of the fair won to them.

Their adversaries resolve to kill them.

Then were they remanded to the Cage again until further order should be taken with them. So they put them in, and made their feet fast in the Stocks.

Here also they called again to mind what they had heard from their faithful friend *Evangelist*, and was the more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, that even he should have the best on't; therefore each man secretly wished that he might have that preferment; but committing themselves to the All-wise dispose of him that ruleth all things, with much

content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their Tryal in order to their Condemnation. When the time was come, they were brought before their Enemies and arraigned; The Judge's name was Lord *Hategood.* Their indictment was one and the same in substance, though somewhat varying in form; the Contents whereof was this. *They are again put into the Cage and after brought to Tryal.*

That they were enemies to, and disturbers of their Trade; that they had made Commotions and Divisions in the Town, and had won a party to their own most dangerous opinions, in contempt of the Law of their Prince. *Their Indictment.*

Then *Faithful* began to answer[1], That he had only set himself against that which had set itself against him that is higher than the highest. And said he, As for disturbance, I make none, being myself a man of Peace; the Parties that were won to us, were won by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is *Beelzebub*, the Enemy of our Lord, I defy him and all his Angels. Faithful *answer for himself.*

Then Proclamation was made, that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear and give in their evidence. So there came in three Witnesses, to wit, *Envy*, *Superstition*, and *Pickthank.* They were then asked, If they knew the Prisoner at the Bar? and what they had to say for their Lord the King against him?

Then stood forth *Envy*, and said to this effect; My Lord, I have known this man a long time, and will attest upon my Oath before this honourable Bench, That he is —— Envy *begins.*

Judge. Hold, give him his Oath;

So they sware him. Then he said, My Lord, This man, notwithstanding his plausible name, is one of the vilest men

[1] Now *Faithful* play the man, speak for thy God:
Fear not the wicked's malice nor their rod;
Speak boldly man, the truth is on thy side;
Die for it, and to life in triumph ride.

in our Country; he neither regardeth Prince nor People, Law nor Custom: but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls Principles of Faith and Holiness. And in particular, I heard him once myself affirm, *That Christianity and the Customs of our Town of* Vanity, *were Diametrically opposite, and could not be reconciled.* By which saying, my Lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

JUDGE. Then did the Judge say to him, Hast thou any more to say?

ENVY. My Lord I could say much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my Testimony against him. So he was bid stand by. Then they called *Superstition*, and bid him look upon the Prisoner; they also asked, What he could say for their Lord the King against him? Then they sware him, so he began.

Superstition *follows.*

SUPER. My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; However this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this *Town;* for then talking with him, I heard him say, That our Religion was naught, and such by which a man could by no means please God: which sayings of his, my Lord, your Lordship very well knows, what necessarily thence will follow, *to wit*, That we still do worship in vain, are yet in our Sins, and finally shall be damned; and this is that which I have to say.

Then was *Pickthank* sworn, and bid say what he knew, in behalf of their Lord the King against the Prisoner at the Bar.

Pick-thanks *Testimony.*

PICK. My Lord, and you gentlemen all, This fellow I have known of a long time, and have heard him speak things that ought not to be spoke. For he hath railed on our noble Prince *Beelzebub*, and hath spoke contemptibly of his honourable Friends, whose names are the Lord *Oldman*, the Lord

Carnal-delight, the Lord *Luxurious*, the Lord *Desire of Vain-glory*, my old Lord *Lechery*, Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, that if all men were of his mind, if possible, there is not one of these Noblemen should have any longer a being in this Town. Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly Villain, with many other such like vilifying terms, with which he hath bespattered most of the Gentry of our Town. When this *Pickthank* had told his tale, the Judge directed his speech to the Prisoner at the Bar, saying, Thou Runagate, Heretick, and Traitor, hast thou heard what these honest Gentlemen have witnessed against thee?

Sins are all Lords and Great ones.

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

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

Faith. 1. I say then in answer to what Mr. *Envy* hath spoken, I never said ought but this, *That what Rule, or Laws, or Custom, or People, were flat against the Word of God, are diametrically opposite to Christianity.* If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

Faithfuls *defence of himself.*

2. As to the second, to wit, Mr. *Superstition*, and his charge against me, I said only this, *That in the worship of God there is required a divine Faith; but there can be no divine Faith without a divine Revelation of the will of God: therefore whatever is thrust into the worship of God, that is not agreeable to divine Revelation, cannot be done but by an human Faith; which Faith will not be profit to Eternal life.*

3. As to what Mr. *Pickthank* hath said, I say, (avoiding terms, as that I am said to rail, and the like) That the Prince of this Town, with all the Rabblement his Attendants, by this Gentleman named, are more fit for a being in Hell, than in this Town and Country; *and so the Lord have mercy upon me.*

Then the Judge called to the Jury (who all this while stood by, to hear and observe) Gentlemen of the Jury, you see this

The Judge his speech to the Jury.

man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen have witnessed against him; also you have heard his reply and confession: It lieth now in your breasts to hang him, or save his life, But yet I think meet to instruct you into our Law.

Exod. 1. 22.

There was an Act made in the days of *Pharaoh* the Great, Servant to our Prince, That lest those of a contrary Religion should multiply and grow too strong for him, their Males should be thrown into the River. There was also an Act

Dan. 3. 4-6.

made in the days of *Nebuchadnezzar* the Great, another of his Servants, that whoever would not fall down and worship his golden Image, should be thrown into a fiery Furnace. There

Dan. 6. 7-9.

was also an Act made in the days of *Darius*, That whoso, for some time, called upon any God but him, should be cast into the Lions' Den. Now the substance of these Laws this Rebel has broken, not only in thought (which is not to be borne) but also in word and deed; which must therefore needs be intolerable.

For that of *Pharaoh*, his Law was made upon a supposition, to prevent mischief, no Crime being yet apparent; but here is a Crime apparent. For the second and third, you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the death.

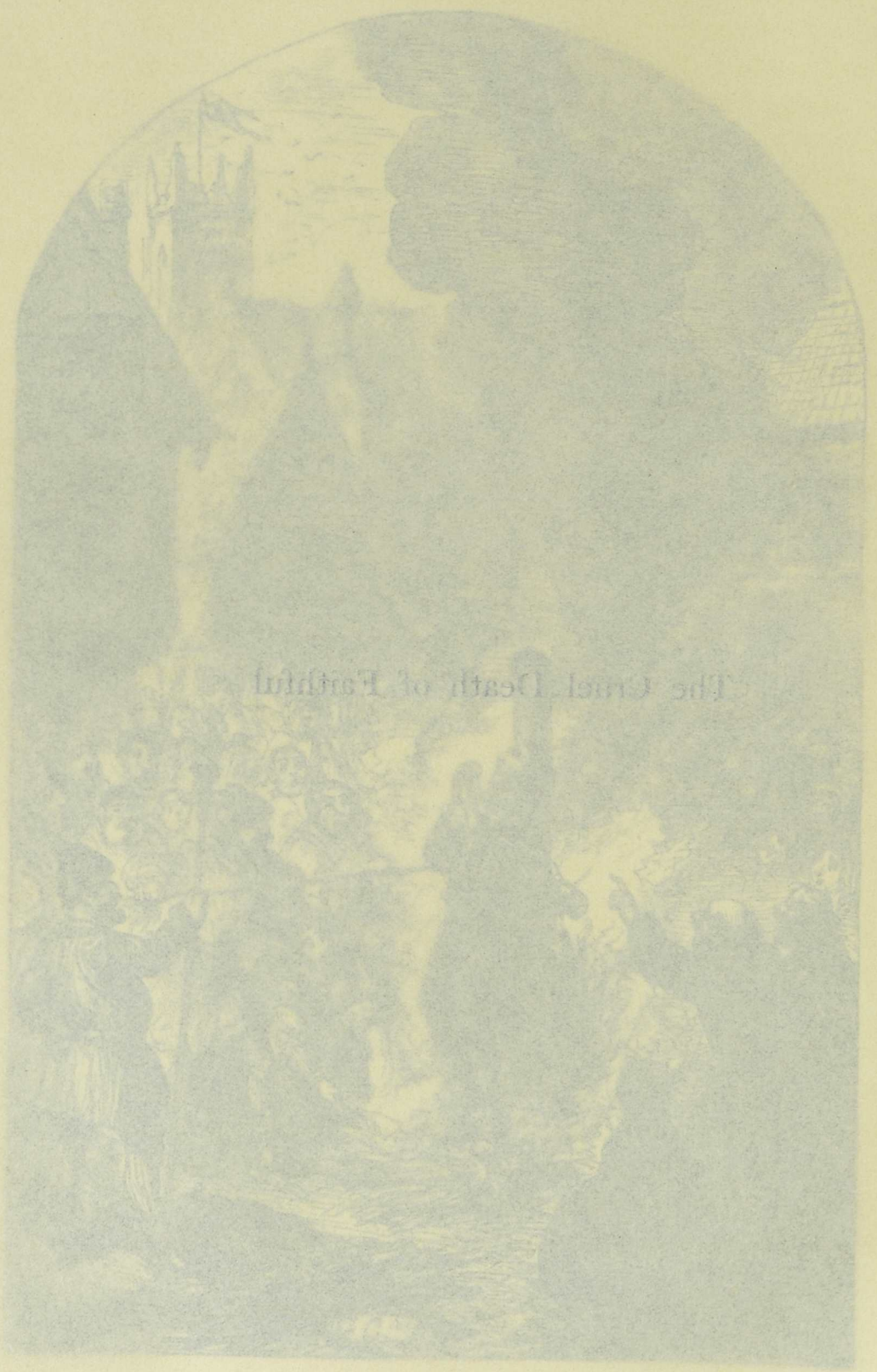
The Jury and their Names.

Then went the Jury out, whose names were, Mr. *Blind-man*, Mr. *No-good*, Mr. *Malice*, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, Mr. *High-mind*, Mr. *Enmity*, Mr. *Lyar*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implacable*, who every one gave in his private Verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the

Every ones private Verdict.

Judge. And first Mr. *Blind-man* the Foreman, said, *I see clearly that this man is an Heretick.* Then said Mr. *No-good*, *Away with such a fellow from the Earth.* *Ay*, said Mr. *Malice*, *for I hate the very looks of him.* Then said Mr. *Love-lust*, *I could never endure him.* *Nor I*, said Mr. *Live-loose*, *for he would always be condemning my way.* *Hang him, hang him*, said Mr. *Heady.* *A sorry Scrub*, said Mr. *High-mind.* *My heart riseth against him*, said Mr. *Enmity.* *He is a Rogue*, said Mr. *Lyar.* *Hanging is too good for him*, said Mr. *Cruelty.*

The Cruel Death of Faithful



Lets dispatch him out of the way, said Mr. *Hate-light*. Then said Mr. *Implacable*, *Might I have all the World given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of death;* And so they did, therefore he was presently condemned, To be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented[1].

They conclude to bring him in guilty of death.

They therefore brought him out, to do with him according to their Law; and first they Scourged him, then they Buffeted him, then they Lanced his flesh with Knives; after that, they Stoned him with Stones, then prickt him with their Swords, and last of all they burned him to Ashes at the Stake. Thus came *Faithful* to his end. Now, I saw that there stood behind the multitude, a Chariot and a couple of Horses, waiting for *Faithful*, who (so soon as his adversaries had dispatched him) was taken up into it, and straightway was carried up through the Clouds, with sound of Trumpet, the nearest way to the Cœlestial Gate. But as for *Christian*, he had some respit, and was remanded back to prison, so he there remained for a space. But he that over-rules all things, having the power of their rage in his own hand, so wrought it about, that *Christian* for that time escaped them, and went his way.

The Cruel death of Faithful.

A Chariot and Horses wait to take away Faithful.

Christian *is still alive.*

And as he went he sang, saying,

The Song that Christian *made of* Faithful *after his death.*

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

Now I saw in my Dream, that *Christian* went not forth alone, for there was one whose name was *Hopeful*, (being made so by the beholding of *Christian* and *Faithful* in their words and behaviour, in their sufferings at the *fair*) who

Christian *has another Companion.*

[1] Brave *Faithful*, Bravely done in word and deed;
Judge, Witnesses, and Jury, have instead
Of overcoming thee, but shewn their rage,
When they are dead, thou 'lt live, from age to age.

joyned himself unto him, and entering into a brotherly covenant, told him that he would be his Companion. Thus one died to make Testimony to the Truth, and another rises out of his Ashes to be a Companion with *Christian*. This *Hopeful* also told *Christian*, that there were many more of the men in the *fair* that would take their time and follow after.

There is more of the men of the fair *will follow.*

So I saw that quickly after they were got out of the *fair*, they overtook one that was going before them, whose name was *By-ends;* so they said to him, What Country-man, Sir? and how far go you this way? He told them, That he came from the Town of *Fair-speech*, and he was going to the Cœlestial City, (but told them not his name.)

They overtake By-ends.

Prov. 26. 25. *From* Fair-speech, *said* Christian; *is there any that be good live there?*

By-ends. Yes, said *By-ends*, I hope.

Chr. *Pray Sir, what may I call you?*

By-ends. I am a Stranger to you, and you to me; if you be going this way, I shall be glad of your Company; if not, I must be content.

By-ends *loth to tell his name.*

Chr. *This Town of* Fair-speech, *I have heard of it, and, as I remember, they say it's a Wealthy place.*

By-ends. Yes, I will assure you that it is, and I have very many rich Kindred there.

Chr. *Pray, who are your Kindred there, if a man may be so bold?*

By-ends. Almost the whole Town; and in particular, my Lord *Turn-about*, my Lord *Time-server*, my Lord *Fair-speech*, (from whose Ancestors that Town first took its name:) Also Mr. *Smooth-man*, Mr. *Facing-bothways*, 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 a Gentleman of good Quality; yet my Great-Grandfather was but a Water-man, looking one way, and rowing another; and I got most of my Estate by the same occupation.

Chr. *Are you a married man?*

The wife and Kindred of By-ends.

By-ends. Yes, and my Wife is a very vertuous Woman, the Daughter of a vertuous Woman. She was my Lady

Fainings Daughter, therefore she came of a very Honourable Family, and is arrived at such a pitch of Breeding, that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ in Religion from those of the stricter sort, yet but in two small points: First, we never strive against Wind and Tide. Secondly, we are always most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street, if the Sun shines, and the people applaud it.

Where By-ends *differs from others in Religion.*

Then *Christian* stept a little a to-side to his fellow *Hopeful*, saying, It runs in my mind that this is one *By-ends* of *Fair-speech*, and if it be he, we have as very a Knave in our Company as dwelleth in all these parts. Then said *Hopeful*, *Ask him; methinks he should not be ashamed of his name.* So *Christian* came up with him again, and said, Sir, you talk as if you knew something more than all the World doth, and if I take not my mark amiss, I deem I have half a guess of you: Is not your name Mr. *By-ends* of *Fair-speech?*

By-ends. That 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 other good men have born theirs before me.

Chr. *But did you never give an occasion to men to call you by this name?*

How By-ends *got his name.*

By-ends. Never, never! the worst that ever I did to give them an occasion to give me this name, was, that I had always the luck to jump in my Judgment with the present way of the times, whatever it was, and my chance was to 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 reproach.

Chr. *I thought indeed, that you was the man that I had heard of, and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.*

He desires to keep Company with Christian.

By-ends. Well, if you will thus imagine, I cannot help it. You shall find me a fair Company-keeper, if you will still admit me your associate.

CHR. *If you will go with us, you must go against Wind and Tide, the which, I perceive, is against your opinion: You must also own Religion in his Rags, as well as when in his Silver Slippers, and stand by him too, when bound in Irons, as well as when he walketh the Streets with applause.*

BY-ENDS. You must not impose, nor lord it over my Faith; leave me to my liberty, and let me go with you.

CHR. *Not a step further, unless you will do in what I propound, as we.*

Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my Company.

By-ends *and* Christian *parts.*

Now I saw in my dream, that *Christian* and *Hopeful*, forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. *By-ends*, and behold, as they came up with him, he made them a very low *Congee*, and they also gave him a *Compliment*. The men's names were Mr. *Hold-the-World*, Mr. *Money-love*, and Mr. *Save-all;* men that Mr. *By-ends* had formerly been acquainted with; for in their minority they were schoolfellow, and were taught by one Mr. *Gripe-man*, a School-master in *Love-gain*, which is a market town in the County of *Coveting* in the North. This Schoolmaster taught them the art of getting, either by violence, cousenage, flattery, lying, or by putting on a guise of Religion; and these four Gentlemen had attained much of the art of their Master, so that they could each of them have kept such a School themselves.

He has new Companions.

Well when they had, as I said, thus saluted each other, Mr. *Mony-love* said to Mr. *By-ends*, Who are they upon the Road before us? For *Christian* and *Hopeful* were yet within view.

By-ends *Character of the* Pilgrims.

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

MONY-LOVE. Alas, why did they not stay that we might have had their good company, for *they*, and *we*, and *you* Sir, I hope, are all going on Pilgrimage.

By-ends. We are so indeed, but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the Opinions of others; that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Save-all. That's bad; But we read of some, *that are righteous over-much*, and such men's rigidness prevails with them to judge and condemn all but themselves. But I pray *what* and *how* many, were the things wherein you differed.

By-ends. Why they after their headstrong manner, conclude that it is duty to rush on their Journey *all* weathers, and I am for waiting for *Wind* and *Tide*. They are for hazarding all for God, at a clap, and I am for taking *all* advantages to secure my life and estate. They are for holding *their notions*, though all other men are against them; but I am for Religion in what, and so far as the times, and my safety will bear it. They are for Religion, when in rags, and contempt; but I am for him when he walks in his golden slippers in the Sun-shine, and with applause.

Hold-the-World. Ay, and hold you there still, good Mr. *By-ends*, for, for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as *Serpents*, 'tis best to make hay when the Sun shines; you see how the Bee lieth still all winter and bestirs her then only when she can have profit with pleasure. God sends sometimes Rain, and sometimes Sun-shine; if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part I like that Religion best, that will stand with the security of God's good blessings unto us; for who can imagine that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake. *Abraham* and *Solomon* grew rich in Religion. And *Job* says, that a good man *shall lay up gold as dust*. But he must not be such as the men before us, if they be as you have described them.

Save-all. I think that we are all agreed in this matter, and therefore there needs no more words about it.

MONY-LOVE. No, there needs no more words about this matter indeed, for he that believes neither Scripture nor reason (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

BY-ENDS. My Brethren, we are, as you see, going all on Pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question.

Suppose a man, a Minister, or a Tradesman, &c. should have an advantage lie before him to get the good blessings of this life. Yet so, as that he can by no means come by them, except, in appearance at least, he becomes extraordinary Zealous in some points of Religion, that he meddled not with before, may he not use this means to attain his end, and yet be a right honest man?

MONY-LOVE. I see the bottom of your question, and with these Gentlemen's good leave, I will endeavour to shape you an answer. And first to speak to your question, as it concerns a *Minister* himself. *Suppose a Minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat, and plump by far; he has also now an opportunity of getting of it; yet so as by being more studious, by preaching more frequently and zealously, and because the temper of the people requires it, by altering of some of his principles; for my part I see no reason but a man may do this (provided he has a call,) ay, and more a great deal besides, and yet be an honest man.* For why,

1. His desire of a greater benefice is lawful (this cannot be contradicted) since 'tis set before him by providence; so then, he may get it if he can, *making no question for conscience sake.*

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c. and so makes him a better man. Yea makes him better improve his parts, which is according to the mind of God.

3. Now as for his complying with the temper of his people, by dissenting, to serve them, some of his principles, this argueth, 1. That he is of a self-denying temper. 2. Of a sweet and winning deportment. 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 thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question which concerns the *Tradesman* you mentioned: suppose such an one to have but a poor imploy in the world, but by becoming Religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop. For my part I see no reason but that this may be lawfully done. For why,

1. To become religious is a vertue, by what means soever a man becomes so.

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

3. Besides the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good. Therefore to become religious to get all these is a good and profitable design.

This answer, thus made by this Mr. *Mony-love* to Mr. *By-ends* question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholsome and advantageous. And because, as they thought, no man was able to contradict it, and because *Christian* and *Hopeful* was yet within call, they joyntly agreed to assault them with the question as soon as they overtook them, and the rather because they had opposed Mr. *By-ends* before. So they called after them, and they stopt, and stood still till they came up to them; but they concluded as they went, that not Mr. *By-ends*, but old Mr. *Hold-the-world* should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends* and them, at their parting a little before.

So they came up to each other and after a short salutation, Mr. *Hold-the-World* propounded the question to *Christian* and his fellow, and bid them to answer it if they could.

Chr. Then said *Christian*, even a babe in Religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is, *Joh.* 6. How much more abominable is it to make of him and religion a stalking horse to get and enjoy the world. Nor do we find any other than Heathens, Hypocrites, Devils and Witches that are of this opinion.

1. *Heathens*, for when *Hamor* and *Shechem* had a mind to the Daughter and Cattle of *Jacob*, and saw that there was no ways for them to come at them, but by becoming circumcised, they say to their companions; If every male of us be circumcised, as they are circumcised, shall not their Cattle, and their substance, and every beast of theirs be ours? Their Daughter and their Cattle were that which they sought to obtain, and their Religion the stalking horse they made use of to come at them. Read the whole story, *Gen.* 34. 20, 21, 22, 23.

2. The Hypocritical Pharisees were also of this Religion, long prayers were their pretence, but to get widows' houses were their intent, and greater damnation was from God their Judgment, *Luke* 20. 46, 47.

3. *Judas* the Devil was also of this Religion, he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very Son of perdition.

4. *Simon* the witch was of this Religion too, for he would have had the Holy Ghost, that he might have got money therewith, and his sentence from *Peter's* mouth was according, *Acts* 8. 19, 20, 21, 22.

5. Neither will it out of my mind, but that that man that takes up Religion for the world, will throw away Religion for the world; for so surely as *Judas* designed the world in becoming religious, so surely did he also sell Religion, and his Master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of as authentick such answer, is both Heathenish, Hypocritical and Devilish, and your reward will be according to your works. Then they stood staring one upon another, but had not

wherewith to answer *Christian*. *Hopeful* also approved of the soundness of *Christian's* answer, so there was a great silence among them. Mr. *By-ends* and his company also staggered and kept behind, that *Christian* and *Hopeful* might outgo them. Then said *Christian* to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? & 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?

The ease that Pilgrims have is but little in this life.

Then *Christian* and *Hopeful* out-went them, and went till they came at a delicate Plain, called *Ease*, where they went with much content; but that plain was but *narrow*, so they were quickly got over it. Now at the further side of that plain, was a little Hill called *Lucre*, and in that *Hill* a *Silver-Mine*, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

Lucre *Hill a dangerous Hill.*

Then I saw in my Dream, that a little off the road, over against the *Silver-Mine*, stood *Demas* (*Gentleman*-like,) to call to Passengers to come and see: who said to *Christian* and his Fellow; Ho, turn aside hither, and I will shew you a thing.

Demas *at the Hill* Lucre.

He calls to Christian *and* Hopeful *to come to him.*

Chr. *What thing so deserving, as to turn us out of the way?*

De. Here is a Silver-*Mine*, and some digging in it for Treasure; if you will come, with a little pains, you may richly provide for yourselves.

Hope. Then said Hopeful, *Let us go see.*

Hopeful *tempted to go but* Christian *holds him back.*

Chr. Not I, said *Christian;* I have heard of this place before now, and how many have there been slain; and besides, that Treasure is a snare to those that seek it, for it hindreth them in their Pilgrimage. Then *Christian* called to *Demas*, saying, *Is not the place dangerous? hath it not hindred many in their Pilgrimage?*

Hos. 4. 18.

De. Not very dangerous, except to those that are careless: but withal, he *blushed* as he spake.

Chr. Then said *Christian* to *Hopeful*, Let us not stir a step, but still keep on our way.

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

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

De. Then *Demas* called again, saying, But will you not come over and see?

Christian *roundeth up* Demas. 2 Tim. 4. 10.

Chr. Then *Christian* roundly answered, saying, *Demas*, Thou art an Enemy to the right ways of the Lord in 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 cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said *Christian*, What is thy name? is it not the same by the which I have called thee?

De. Yes, my name is *Demas*, I am the son of *Abraham*.

2 Kings 5. 20. Matt. 26. 14, 15. ch. 27. 3, 4, 5.

Chr. I know you, *Gehazi* was your Great-Grandfather, and *Judas* your Father, and you have trod their steps. It is but a devilish prank that thou usest. Thy Father was hanged for a Traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

By-ends *goes over to* Demas.

By this time *By-ends* and his companions was come again within sight, and they at the first beck went over to *Demas*. Now whether they fell into the Pit by looking over the brink thereof; or whether they went down to dig, or whether they were smothered in the bottom, by the damps that commonly arise, of these things I am not certain: But this I observed, that they were never seen again in the way. Then sang Christian,

The Pilgrims see a strange Monument

The Pilgrims see a strange Monument

By-ends *and Silver*-Demas *both agree;*
One calls, the other runs, that he may be,
A sharer in his Lucre; so these two
Take up in this World, and no further go.

Now I saw, that just on the other side of this Plain, the Pilgrims came to a place where stood an old *Monument*, hard by the High-way-side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a *Woman* transformed into the shape of a Pillar: here therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof. At last *Hopeful* espied written above upon the head thereof, a Writing in an unusual hand; but he being no Scholar, called to *Christian* (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of Letters together, he found the same to be this, *Remember Lot's Wife.* So he read it to his fellow; after which, they both concluded, that that was the Pillar of Salt into which *Lot's Wife* was turned for looking back with a *covetous heart*, when she was going from *Sodom* for safety, which sudden and amazing sight, gave them occasion of this discourse.

They see a strange Monument.

Gen. 19. 26.

Chr. Ah my brother, this is a seasonable sight, it came opportunely to us after the invitation which *Demas* gave us to come over to view the Hill *Lucre:* and had we gone over as he desired us, and as thou wast inclining to do (my Brother) we had, for ought I know, been made ourselves like this Woman, a spectacle for those that shall come after to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as *Lot's* Wife; for wherein was the difference 'twixt her sin and mine. She only looked back, and I had a desire to go see. Let Grace be adored, and let me be ashamed that ever such a thing should be in mine heart.

Chr. Let us take notice of what we see here, for our help for time to come: *This* woman escaped one Judgment; for she fell not by the destruction of *Sodom*, yet she was

destroyed by another; as we see, she is turned into a Pillar of Salt.

Hope. True, and she may be to us both *Caution* and *Example*; *Caution* that we should shun her sin, or a sign of what judgment will overtake such as shall not be prevented by this caution. So *Korah*, *Dathan*, and *Abiram*, with the two hundred and fifty men, that perished in their sin, did also become a sign, or example to others to beware. 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 stept one foot out of the way) was turned into a pillar of Salt; specially 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.

Numb. 26. 9, 10.

Chr. It is a thing to be wondered at, and it argueth that their heart is grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick Pockets in the presence of the Judge, or that will cut Purses under the Gallows. It is said of the men of *Sodom*, *that they were sinners exceedingly*, because they were sinners *before the Lord*; that is, in his eyesight; and notwithstanding the kindnesses that he had shewed them, for the land of *Sodom*, was now, like the Garden of *Eden heretofore*. This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest Judgments.

Gen. 13. 1.

ver. 10.

Hope. Doubtless thou hast said the truth, but what a mercy is it, that neither thou, but especially I, am not made myself this example: this ministreth occasion to us to thank God, to fear before him, and always to remember *Lot's* Wife.

A River.
Ps. 65. 9.
Rev. 22. 1–3.
Ezek. 47.

I saw then, that they went on their way to a pleasant River, which *David the King* called *the River of God*; but *John*, *the River of the water of life*. Now their way lay just

upon the bank of the River: here therefore *Christian* and his Companion walked with great delight. They drank also of the water of the River, which was pleasant and enlivening to their weary Spirits: besides, on the banks of this River on either side were *green Trees*, that bore all manner of Fruit; and the leaves of the Trees were good for Medicine; with the Fruit of these Trees they were also much delighted; and the leaves they eat to prevent Surfeits, and other Diseases that are incident to those that heat their blood by Travels. On either side of the River was also a Meadow, curiously beautified with Lilies; and it was green all the year long. In this Meadow they lay down and slept, for here they might *lie down safely*. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the Water of the River, and then lay down again to sleep. Thus they did several days and nights. Then they sang:

Trees by the River.

The Fruit and leaves of the Trees.

A Meadow in which they lie down to sleep.

Ps. 23. 2.
Isa. 14. 30.

> *Behold ye how these Crystal streams do glide*
> *(To comfort Pilgrims) by the Highway side;*
> *The Meadows green, besides their fragrant smell,*
> *Yield dainties for them: And he that can tell*
> *What pleasant Fruit, yea Leaves, these Trees do yield,*
> *Will soon sell all, that he may buy this Field.*

So when they were disposed to go on (for they were not, as yet, at their Journey's end) they eat and drank, and departed.

Now I beheld in my Dream, that they had not journied far, but the River and the way, for a time, parted. At which they were not a little sorry, yet they durst not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Travels: *So the soul of the Pilgrims was much discouraged, because of the way.* Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road, a *Meadow*, and a Stile to go over into it, and that *Meadow* is called *By-Path-Meadow*. Then said *Christian* to his fellow, If this Meadow lieth along by our way side, lets go over into it. Then he went to the Stile to see, and behold

Numb. 21. 4.

By-Path-Meadow.

One Temptation does make way for another.

a Path lay along by the way on the other side of the fence. 'Tis according to my wish said *Christian*, here is the easiest going; come good *Hopeful*, and let us go over.

Hope. *But how if this Path should lead us out of the way?*

Strong Christians may lead weak ones out of the way.

Chr. That's not like, said the other; look, doth it not go along by the way side? So *Hopeful*, being perswaded by his fellow, went after him over the Stile. When they were gone over, and were got into the Path, they found it very easy for their feet; and withal, they looking before them, espied a Man walking as they did, (and his name was *Vain confidence*) so they called after him, and asked him whither that way led? he said, *To the Cœlestial Gate.* Look, said *Christian*, did not I tell you so? by this you may see we are right. So they followed, and he went before them. But behold the night came on, and it grew very dark, so that they that were behind lost the sight of him that went before.

See what it is too suddenly to fall in with strangers.

Isa. 9. 16.

A Pit to catch the vain-glorious in.

He therefore that went before (*Vain confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds to catch *vain glorious* fools withal and was dashed to pieces with his fall.

Reasoning between Christian *and* Hopeful.

Now *Christian* and his fellow heard him fall. So they called, to know the matter, but there was none to answer, only they heard a groaning. Then said *Hopeful*, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten in a very dreadful manner, and the water rose amain.

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

Chr. Who could have thought that this path should have led us out of the way?

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

Christians *repentance for leading of his Brother out of the way.*

Chr. Good Brother be not offended, I am sorry I have brought thee out of the way, and that I have put thee into

such eminent danger; pray my Brother forgive me, I did not do it of an evil intent.

Hope. *Be comforted my Brother for I forgive thee; and believe too, that this shall be for our good.*

Chr. I am glad I have with me a merciful Brother. But we must not stand thus; let's try to go back again.

Hope. *But good Brother let me go before.*

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

Hope. *No, said* Hopeful, *you shall not go first, for your mind being troubled, may lead you out of the way again.* Then for their encouragement, they heard the voice of one saying, *Let thine heart be towards the High-way, even the way that thou wentest, turn again.* But by this time the Waters were greatly risen, by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.)[1] Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

Jer. 31. 21. *They are in danger of drowning as they go back.*

Neither could they, with all the skill they had, get again to the Stile that night. Wherefore, at last, lighting under a little shelter, they sat down there till the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a *Castle*, called *Doubting-Castle*, the owner whereof was *Giant Despair*, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his Fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a *grim* and *surly* voice he bid them awake, and asked them whence they were? and what they did in his grounds? They told him, they were Pilgrims, and that they had lost their

They sleep in the grounds of Giant Despair.

He finds them in his ground and carries them to Doubting *Castle.*

[1] *The Pilgrims now, to gratify the Flesh,*
Will seek its ease; but Oh! how they afresh
Do thereby plunge themselves new grieves into:
Who seek to please the Flesh, themselves undo.

way. Then said the *Giant*, You have this night trespassed on me, by trampling in, and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his Castle, into a very dark Dungeon, nasty and stinking to the spirit of these two men. Here then they lay, from *Wednesday* morning till *Saturday* night, without one bit of bread, or drop of drink, or any light, or any to ask how they did. They were therefore here in evil case, and were far from friends and acquaintance. Now in this place, *Christian* had double sorrow, because 'twas through his unadvised haste that they were brought into this distress.

The Grievousness of their Imprisonment.

Ps. 88. 18.

Now *Giant Despair* had a Wife, and her name was *Diffidence*. So when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners, and cast them into his *Dungeon*, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her: then she counselled him, that when he arose in the morning, he should beat them, without any mercy. So when he arose, he getteth him a grievous Crab-tree Cudgel, and goes down into the *Dungeon* to them; and there, first falls to rateing of them as if they were dogs, although they gave him never a word of distaste; then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery, and to mourn under their distress. So all that day they spent the time in nothing but sighs and bitter lamentations. The next night she talking with her Husband about them further, and understanding that they were yet alive, did advise him to counsel them, to make away 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

On Thursday Giant Despair *beats his Prisoners.*

Giant Despair beats his Prisoners

Giant Despair beats his Prisoners

were never like to come out of that place, their only way would be, forthwith to make an end of themselves, either with Knife, Halter, or Poison: For why, said he, should you chuse life, seeing it is attended with so much bitterness. But they desired him to let them go; with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits; (for he sometimes in sun-shine weather fell into fits) and lost (for a time) the use of his hand: wherefore he withdrew, and left them, (as before) to consider what to do. Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no: and thus they began to discourse.

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

The Giant sometimes has fits.

Chr. Brother, said *Christian*, what shall we do? the life that we now live is miserable; for my part I know not whether is best, to live thus, or to die out of hand? *My soul chooseth strangling rather than life;* and the Grave is more easy for me than this Dungeon. Shall we be ruled by the Giant?

Christian *crushed.*

Job 7. 15.

Hope. *Indeed our present condition is dreadful, and death would be far more welcome to me than* thus *for ever to abide. But yet let us consider, the Lord of the Country to which we are going, hath said, Thou shalt do no murther, no not to another man's person; much more then are we forbidden to take his counsel to kill ourselves. Besides, he that kills another, cannot 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,* etc. *And, let us consider again, that all the Law is not in the hand of* Giant Despair. *Others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hand. Who knows but that God that made the world may cause that* Giant Despair *may die; or that, at some time or other he may forget to lock us in; or, but he may in short time have another of his fits before us, and may lose the use of his limbs; and if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under*

Hopeful *comforts him.*

his hand. I was a fool that I did not try to do it before: but however, my Brother, let's be patient, and endure a while; the time may come that may give us a happy release: but let us not be our own murderers. With these words *Hopeful* at present did moderate the mind of his Brother; so they continued together (in the dark) that day, in their sad and doleful condition.

Well, towards evening the Giant goes down into the Dungeon again, to see if his Prisoners had taken his counsel; but when he came there, he found them alive, and truly, alive was all: for now, what for want of Bread and Water, and by reason of the Wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them, that seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that *Christian* fell into a Swound; but coming a little to himself again, they renewed their discourse about the *Giant's* counsel; and whether yet they had best to take it or no. Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as followeth.

Christian *still dejected.*

Hope. *My Brother, said he, remembrest thou not how valiant thou hast been heretofore.* Apollyon *could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the Shadow of Death. What hardship, terror, and amazement hast thou already gone through, and art thou now nothing but fear? Thou seest that I am in the Dungeon with thee, a far weaker man by nature than thou art: also this Giant has wounded me as well as thee, and hath also cut off the Bread and Water from my mouth; and with thee I mourn without the light: but let's exercise a little more patience. Remember how thou playedst the man at* Vanity Fair, *and wast neither afraid of the Chain nor Cage; nor yet of bloody Death: wherefore let us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can.*

Hopeful *comforts him again, by calling former things to remembrance.*

Now night being come again, and the *Giant* and his Wife being in bed, she asked him concerning the Prisoners, and if

they had taken his counsel: To which he replied, They are sturdy Rogues, they chuse rather to bear all hardship than to make away themselves. Then said she, Take them into the Castle-yard to morrow, and show them the *Bones* and *Skulls* of those that thou hast already dispatch'd; and make them believe, e're a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the *Giant* goes to them again, and takes them into the Castle-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. *Diffidence* and her Husband, the *Giant*, were got to bed, they began to renew their discourse of their Prisoners: and withal, the old *Giant* wondered, that he could neither by his blows, nor counsel, bring them to an end. And with that his Wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have pick-locks about them; by the means of which they hope to escape. And, sayest thou so, my dear? said the *Giant*, I will therefore search them in the morning.

On Saturday *the Giant threatned, that shortly he would pull them in pieces.*

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

Now a little before it was day, good *Christian*, as one half amazed, brake out in this passionate Speech, *What a fool*, quoth he, *am I thus to lie in a stinking Dungeon, when I may as well walk at liberty! I have a* Key *in my bosom, called* Promise, *that will, I am persuaded, open any Lock in* Doubting Castle. Then said *Hopeful*, That's good news; good Brother pluck it out of thy bosom and try.

A Key in Christians *bosom called* Promise, *opens any Lock in* Doubting *Castle.*

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 the door also. After he went to the *Iron* Gate, for that must be opened too, but that Lock went *damnable* hard, yet the Key did open it; then they thrust open the Gate to make their escape with speed, but that Gate, as it opened, made such a creaking, that it waked *Giant Despair*, who hastily rising to pursue his Prisoners, felt his Limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's high-way again, and so were safe, because they were out of his Jurisdiction.

A Pillar erected by Christian *and his fellow.*

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that should come after, from falling into the hands of *Giant Despair*. So they consented to erect there a Pillar, and to engrave upon the side thereof *Over this Stile is the Way to* Doubting-Castle, *which is kept by* Giant Despair, *who despiseth the King of the Cœlestial Country, and seeks to destroy his holy Pilgrims.* Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows.

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground:
And let them that come after have a care,
Lest heedlessness makes them, as we, to fare:
Lest they, for trespassing, his prisoners are,
Whose Castle's Doubting, *and whose name's* Despair.

The delectable mountains.

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 the Mountains, to behold the Gardens and Orchards, the Vineyards, and Fountains of water; where also they drank, and washed themselves, and did freely eat of the Vineyards. Now there was on the tops of these Mountains Shepherds feeding their flocks, and they stood by the high-way side[1]. The Pilgrims

They are refreshed in the mountains.

[1] Mountains delectable they now ascend,
Where Shepherds be, which to them do commend
Alluring things, and things that cautious are,
Pilgrims are steady kept by faith and fear.

therefore went to them, and leaning upon their staves, (as is common with weary Pilgrims, when they stand to talk with any by the way,) they asked, *Whose delectable Mountains are these? and whose be the sheep that feed upon them?* *Talk with the Shepherds.*

SHEP. These Mountains are *Immanuel's Land*, and they are within sight of his City, and the sheep also are his, and he laid down his life for them. John 10. 11.

CHR. *Is this the way to the Cœlestial City?*

SHEP. You are just in your way.

CHR. *How far is it thither?*

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

CHR. *Is the way safe, or dangerous?*

SHEP. Safe for those for whom it is to be safe, *but transgressors shall fall therein.* Hos. 14. 9.

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 even before you. Heb. 13. 1, 2.

I saw also in my Dream, that when the Shepherds perceived that 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 so persevered therein? For but few of them that begin to come hither, do shew their face on these Mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them; and said, *Welcome to the delectable Mountains.* *The shepherds welcome them.*

The Shepherds, I say, whose names were *Knowledge*, *Experience*, *Watchful*, and *Sincere*, took them by the hand, and had them to their Tents, and made them partake of that which was ready at present. They said moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace yourselves with the good of these delectable Mountains. They told them, That they were content to stay; and so they went to their rest that night, because it was very late. *The Names of the shepherds.*

Then I saw in my Dream that in the morning the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains. So they went forth with them, and walked a while, having a pleasant prospect on every side. 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 an Hill called *Error*, which was very steep on the furthest side, and bid them look down to the bottom. So *Christian* and *Hopeful* lookt down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said *Christian*, What meaneth this? The Shepherds answered; Have you not heard of them that were made to err, by hearkening to *Hymeneus* and *Philetus*, as concerning the Faith of the Resurrection of the Body? They answered, Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this Mountain, *are they:* and they have continued to this day unburied (as you see) for an example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

They are shewn wonders.

The Mountain of Error.

2 Tim. 2. 17, 18.

Then I saw that they 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?*

Mount Caution.

The Shepherds then answered, Did you not see a little below these Mountains a *Stile* that led into a Meadow on the left hand of this way? They answered, Yes. Then 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) came once on Pilgrimage, as you do now, even till they came to that same *Stile*. And because the right way was rough in that place, they chose to go out of it into that Meadow, and there were taken by Giant *Despair*, and cast into *Doubting-Castle;*

where, after they had a while been kept in the Dungeon, he at last did put out their eyes, and led them among those Tombs, where he has left them to wander to this very day; that the saying of the wise Man might be fulfilled, *He that wandereth out of the way of understanding shall remain in the Congregation of the dead.* Then *Christian* and *Hopeful* looked one upon another, with tears gushing out; but yet said nothing to the Shepherds. Prov. 21. 16.

Then I saw in my Dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of an Hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark, and smoaky; they also thought that they heard there a rumbling noise as of fire, and a cry of some tormented, and that they smelt the scent of Brimstone. Then said *Christian, What means this?* The Shepherds told them, saying, this is a By-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. *A by-way to Hell.*

Hope. 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 Pilgrimage in their day, since they notwithstanding were thus miserably cast away?*

Shep. Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, *We had need cry to the Strong for strength.*

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

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the Mountains. Then said the Shepherds one to another, Let us here shew to the Pilgrims the Gates of the Cœlestial City, if they have skill to look through our Perspective Glass. The Pilgrims then lovingly accepted the *The Shepherds Perspective-glass.*

The Hill Clear. motion: so they had them to the top of an high Hill, called *Clear*, and gave them their Glass to look. Then they essayed to look, but the remembrance of that last thing that the Shepherds had shewed them made their hand shake, by means of which impediment they could not look steadily through the Glass; yet they thought they saw something like the Gate, and also some of the Glory of the place.

The fruit of slavish fear.

Thus by the Shepherds, *Secrets are reveal'd,*
Which from all other men are kept conceal'd:
Come to the Shepherds *then, if you would see*
Things deep, things hid, and that mysterious be.

When they were about to depart, one of the Shepherds gave them a *note of the way*, Another of them *bid them beware of the flatterer*, The third, *bid them take heed that they sleep not upon the Inchanted Ground*, and the fourth, *bid them God speed.* So I awoke from my Dream.

A two-fold caution.

And I slept, and dreamed again, and saw the same two Pilgrims going down the Mountains along the High-way towards the City. Now a little below these Mountains, on the left hand, lieth the Country of *Conceit*, from which Country there comes into the way in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Country; and his name was *Ignorance.* So *Christian* asked him, *From what parts he came? and whither he was going?*

The Country of Conceit, *out of which came* Ignorance.

Christian *and* Ignorance *hath some talk.*

Ign. Sir, I was born in the Country that lieth off there, a little on the left hand; and I am going to the Cœlestial City.

Chr. *But how do you think to get in at the Gate, for you may find some difficulty there?*

Ign. As other good People do, said he.

Chr. *But what have you to shew at that Gate, that may cause that the Gate should be opened to you?*

The ground of Ignorance's *hope.*

Ign. I know my Lords will, and I 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 camest not in at the Wicket-Gate, that is at the head of this way; thou camest in hither through that same*

crooked Lane; and therefore I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge that thou art a Thief and a Robber, instead of getting admittance into the City.

Ign. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the Religion of your Country, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the World knows that that is a great way off of our Country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Country the next way into it.

He saith to every one that he is a fool.

When *Christian* saw that 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 faileth him, and he saith to every one that he is a fool.* What, shall we talk further with him? or out-go him at present? and so leave him to think of what he hath heard already; and then stop again for him afterwards, and see if by degrees we can do any good of him? Then said *Hopeful:*

Prov. 26. 12.
Eccl. 10. 3.
How to carry it to a fool.

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good Counsel to imbrace, lest he remain
Still Ignorant of what's the chiefest gain.
God saith, Those that no understanding have
(Although he made them) them he will not save.

Hope. He further added, It is not good, I think, to say all to him at once, let us pass him by, if you will, and talk to him anon, *even as he is able to bear it.*

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark Lane, where they met a man whom seven Devils had bound with seven strong Cords, and were carrying of him back *to the door* that they saw in the side of the Hill. Now good *Christian* began to tremble, and so did *Hopeful*

Matt. 12. 45.
Prov. 5. 22.

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 espied on his back a Paper with this Inscription, *Wanton Professor, and 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 of this passage there comes down from *Broad-way-gate* a Lane called *Dead-man's-lane;* so called, because of the Murders that are commonly done there. And this *Little-Faith* going on Pilgrimage, as we do now, chanced to sit down there and slept. Now there happened, at that time, to come down that *Lane* from *Broad-way-gate* three Sturdy Rogues, and their names were *Faint-heart*, *Mistrust*, and *Guilt*, (three brothers) and they espying *Little-Faith* where he was, came galloping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his Journey. So they came all up to him, and with threatening Language bid him *stand*. At this, *Little faith* lookt as white as a Clout, and had neither power to fight nor fly. Then said *Faint-heart*, Deliver thy Purse; but he making no haste to do it, (for he was loth to lose his Money,) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pull'd out thence a bag of Silver. Then he cried out, Thieves, thieves. With that, *Guilt* with a great Club that was in his hand, strook *Little-Faith* on the head, and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the Thieves stood by: but at last, they hearing that some were upon the Road, and fearing lest it should be one *Great-grace* that dwells in the City of *Good-confidence*, they betook themselves to their heels, and left this good man to shift for himself. Now after a while, *Little-faith* came to himself, and getting up, made shift to scrabble on his way. This was the story.

The destruction of one Turn-away.

Christian *telleth his Companion a story of* Little-Faith.

Broad-way-gate. Dead-man's Lane.

Little-Faith *robbed by* Faint-heart, Mistrust, *and* Guilt.

They got away his Silver, and knockt him down.

HOPE. *But did they take from him all that ever he had?*

CHR. No: the place where his Jewels were, they never ransack'd, 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 Journeys end; nay, (if I was not mis-informed) he was forced to beg as he went, to keep himself alive, (for his Jewels he might not sell.) But beg, and do what he could, *he went* (as we say) *with many a hungry belly*, the most part of the rest of the way.

Little-Faith lost not his best things.

1 Pet. 4. 18.

Little-Faith forced to beg to his Journeys end.

HOPE. *But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Cœlestial gate?*

CHR. 'Tis a wonder, but they got not that: though they mist 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 'twas more by good Providence than by his endeavour, that they mist of *that good thing.*

He kept not his best Things by his own Cunning.

2 Tim. 1. 14.

HOPE. *But it must needs be a comfort to him, that they got not this Jewel from him.*

CHR. It might have been great comfort to him, had he used it as he should; but they that told me the story, said, That he made but little use of it all the rest of the way; and that because of the dismay that he had in their taking away of his Money: indeed he forgot it a great part of the rest of the Journey; and besides, when at any time, it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

2 Pet. 1. 9.

HOPE. *Alas poor Man! this could not but be a great grief unto him.*

He is pitied by both.

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

but doleful and bitter complaints. Telling also to all that over-took him, or that he over-took in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

HOPE. *But 'tis a wonder that his necessities did not put him upon* selling, or pawning *some of his Jewels, that he might have wherewith to relieve himself in his Journey.*

Christian *snibbeth his fellow for unadvised speaking.*

CHR. Thou talkest like one upon whose head is the Shell to this very day: For what should he *pawn* them? or to whom should he sell them? In all that Country where he was Robbed, his Jewels were not accounted of, nor did he want that relief which could from thence be administred to him; besides, had his Jewels been missing at the Gate of the Cœlestial City, he had (and that he knew well enough) been excluded from an Inheritance there; and that would have been worse to him than the appearance and villany of ten thousand Thieves.

Heb. 12. 16.

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 might not* Little-Faith *do so too?*

A discourse about Esau *and* Little-Faith.

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 *Caitiff* did. But you must put a difference betwixt *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 further 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*, though it was his lot to have but a *little faith*, was by his *little faith* kept from such extravagances; and made to *see* and *prize* his Jewels more, than to sell them, as *Esau* did his 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

Esau *was ruled by his lust.*

Gen. 25. 32.

Esau *never had faith.*

in that Man where *no* faith is 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 occasions cannot be turned away.* 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 perswade the *Turtle-dove* to live upon Carrion, like the *Crow?* Though *faithless* ones, can for carnal Lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot; yet they that have *faith*, *saving-faith*, though but a *little* of it, cannot do so. Here therefore, my Brother, is thy mistake.

Jer. 2. 24.

Little-Faith *could not live upon* Esaus *Pottage.*

A comparison between the Turtle-dove *and the* Crow.

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

Chr. Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in trodden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. *But* Christian, *These three fellows, I am perswaded in my heart, are but a company of Cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not* Little-Faith *pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there was no remedy.*

Hopeful *swaggers.*

Chr. That they are Cowards, many have said, but few have found it so in the time of Trial. As for *a great heart*, *Little-faith* had none; and I perceive by thee, my brother, hadst thou been the Man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy Stomach now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

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

We have more courage when out, than when we are in.

But consider again, they are but Journeymen-Thieves, they serve under the King of the Bottomless pit; who, if need be, will come in to their aid himself, and his voice is *as the roaring of a Lion.* I myself have been engaged as this *Little-faith* was, and I found it a terrible thing. These three Villains set upon me, and I beginning like a *Christian* to resist, they gave but a call, and in came their Master. I would, as the saying is, have given my life for a penny; but that, as God would have it, I was cloathed with Armour of proof. Ay, and yet though I was so harnessed, I found it hard work to quit myself like a man; no man can tell what in that Combat attends us, but he that hath been in the Battle himself.

1 Pet. 5. 8.

Christian *tells his own experience in this case.*

Hope. *Well, but they ran, you see, when they did but suppose that one* Great-grace *was in the way.*

Chr. True, they have often fled, both they and their Master, when *Great-grace* hath but appeared, and no marvel, for he is *the King's Champion.* But I tro, 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 *Goliah* 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 walls.

The Kings Champion.

Hope. *I would it had been* Great-grace, *for their sakes.*

Chr. If it had been he, he might have had his hands full. For I must tell you, That though *Great-grace* is excellent good at his Weapons, and has and can, so long as he keeps them at Sword's point, do well enough with them: yet if they get within him, even *Faint-heart, Mistrust,* or the other, it shall go hard but they will throw up his heels. And when a man is down, you know what can he do.

Whoso looks well upon *Great-grace's* face, shall see those Scars and Cuts there, that shall easily give demonstration of what I say. Yea once I heard he should say, (and that when he was in the Combat) *We despaired even of life:* How did

these sturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea, *Heman*, and *Hezekiah* too, though Champions in their day, were forced to bestir them, when by these assaulted; and yet, that notwithstanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but, though some do say of him that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a sorry Girl.

Besides, their King is at their Whistle, he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them. And of him it is said, *The Sword of him that layeth at him cannot hold the Spear, the Dart, nor the Habergeon. He esteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him flie. Slingstones are turned with him into stubble, Darts are counted as stubble, he laugheth at the shaking of a Spear.* What can a man do in this case? 'Tis true, if a man could at every turn have *Job's* Horse, and had skill and courage to ride him, he might do notable things. *For his neck is clothed with Thunder, he will not be afraid as the Grashopper, the glory of his Nostrils is terrible, he paweth in the Valley, rejoyceth 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 rattleth against him, the glittering Spear, and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the Trumpet. He saith among the Trumpets, Ha, ha; and he smelleth the Battel afar off, the thundring of the Captains, and the shoutings.*

Job 41. 26. Leviathans *sturdiness.*

Job 39. 19. *The excellent mettle that is in* Jobs *Horse.*

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood, for such commonly come by the worst when tried. Witness *Peter*, of whom I made mention before. He would swagger, Ay he would: He would, as his vain mind prompted him to say, do better, and stand more for his Master, than all men: But who so foiled, and run down by these *Villains*, as he?

When therefore we hear that such Robberies are done on

the King's High-way, two things become us to do; first to go out Harnessed, and to be sure *to take a Shield with us*. For it was for want of that, that he that laid so lustily at *Leviathan* could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill, hath said,

Eph. 6. 16. *Above all take the Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

'Tis good to have a Convoy. 'Tis good also that we desire of the King a Convoy, yea that he will go with us himself. This made *David* rejoyce

Ex. 33. 15. when in the Valley of the Shadow of Death; and *Moses* was rather for dying where he stood, than to go one step without

Ps. 3. 5, 6, 7, 8. Ps. 27. 1, 2, 3. his God. O my Brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us, but without him, *the proud helpers fall under the slain.*

Isa. 10. 4. Job 9. 10.

I for my part have been in the fray before now, and though (through the goodness of him that is best) I am as you see alive: yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts, though I fear we are not got beyond all danger. However, since the Lion and the Bear hath not as yet devoured me, I hope God will also deliver us from the next uncircumcised *Philistine.*

> *Poor* Little-faith! *Hast been among the Thieves?*
> *Wast robb'd! Remember this, Who so believes*
> *And gets more faith, shall then a Victor be*
> *Over ten thousand, else scarce over three.*

So they went on, and *Ignorance* followed. They went then till they came at a place where they saw a *way* put itself into their *way*, and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold a man black of flesh, but covered with a very light Robe, came to them and asked them, Why they stood there? They answered, They were going to the Cœlestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that

A way and a way.

The flatterer finds them.

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 little time their faces were turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a Net, in which they were both so entangled that they knew not what to do; and with that, the *white robe fell off the black man's back;* then they saw where they were. Wherefore there they lay crying sometime, for they could not get themselves out.

Christian and his fellow deluded.

They are taken in a Net.

Chr. Then said *Christian* to his fellow, Now do I see my self in an error. Did not the Shepherds bid us beware of the flatterers? As is the saying of the Wise man, so we have found it this day: *A man that flattereth his Neighbour, spreadeth a Net for his feet.*

They bewail their conditions.

Prov. 29. 5.

Hope. They also gave us a note of directions about the way, for our more sure finding thereof: but therein we have also forgotten to read, and have not kept ourselves from the Paths of the destroyer. Here *David* was wiser than we; for saith he, *Concerning the works of men, by the word of thy lips, I have kept me from the Paths of the destroyer.* Thus they lay bewailing themselves in the Net. At last they espied a shining One coming towards them, with a whip of small cord in his hand. When he was come to the place where they were, He asked them whence they came? and what they did there? They told him, That they were poor Pilgrims going to *Sion*, but were led out of their way, by a black man, cloathed in white, who bid us, said they, follow him; for he was going thither too. Then said he with the Whip, it is *Flatterer*, a false Apostle, that hath transformed himself into an Angel of light. So he rent the Net, and let the men out. Then said he to them, Follow me, that I may set you in your way again; so he led them back to the way, which they had left to follow the *Flatterer.* Then he asked them, saying, Where did you lie the last night? They said, with the Shepherds upon the delectable Mountains. He asked them then, If they had not of them Shepherds *a note of direction for the way?* They answered, Yes. But did you, said he, when

Ps. 17. 4.

A shining one comes to them with a whip in his hand.

Prov. 29. 5.
Dan. 11. 32.
2 Cor. 11. 13, 14.

They are examined and convicted of forgetfulness.

you was at a stand, pluck out and read your note? They answered, No. He asked them why? They said they forgot. He asked, moreover, If the Shepherds did not bid them beware of the *Flatterer?* They answered, Yes; But we did not imagine, said they, that this fine-spoken man had been he.

Deceivers fine spoken. Rom. 16. 18.

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 bids 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.

Deut. 25. 2. 2 Chron. 6. 26, 27.

Rev. 3. 19.

They are whipt, and sent on their way.

Come hither, you that walk along the way;
See how the Pilgrims fare, that go astray!
They catched are in an intangling Net,
'Cause they good Counsel lightly did forget:
'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 High-way to meet them. Then said *Christian* to his fellow, Yonder is a man with his back toward *Sion*, and he is coming to meet us.

Hope. I see him, let us take heed to ourselves now, lest he should prove a *Flatterer* also. So he drew nearer and nearer, and at last came up unto them. His name was *Atheist*, and he asked them whither they were going?

The Atheist *meets them.*

Chr. *We are going to the Mount* Sion.

Then *Atheist* fell into a very great Laughter.

He Laughs at them.

Chr. *What is the meaning of your Laughter?*

Atheist. I laugh to see what ignorant persons you are, to take upon you so tedious a Journey; and yet are like to have nothing but your travel for your pains.

Chr. *Why man? Do you think we shall not be received?*

They reason together.

Atheist. Received! There is no such place as you Dream of, in all this World.

Chr. *But there is in the World to come.*

ATHEIST. When I was at home in mine own Country I heard as you now affirm, and, from that hearing went out to see, and have been seeking this City this twenty years: but find no more of it, than I did the first day I set out. Jer. 22. 13. Eccles. 10. 15.

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

ATHEIST. Had not I, when at home, believed, I had not come thus far to seek. But finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further than you) I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which I now see is not. *The* Atheist *takes up his content in this World.*

CHR. Then said *Christian* to *Hopeful*, his Fellow, *Is it true which this man hath said?* Christian *proveth his Brother.*

HOPE. Take heed, he is one of the *Flatterers;* remember what it hath cost us once already for our harkning to such kind of Fellows. What! no Mount *Sion!* Did we not see from the delectable Mountains the Gate of the City? Also, are we not now to walk by Faith? Let us go on, said *Hopeful*, lest the man with the Whip overtakes us again. Hopefuls *gracious answer.* 2 Cor. 5. 7. *A remembrance of former chastizements is an help against present temptations.* Prov. 19. 27.

You should have taught me that Lesson, which I will round you in the ears withal; *Cease, my son, to hear the Instruction that causeth to err from the words of knowledge.* I say, my Brother, cease to hear him, and let us believe to the saving of the Soul. Heb. 10. 39.

CHR. *My Brother, I did not put the question to thee, for that I doubted of the truth of our belief myself: but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this World: Let thee and I go on, knowing that we have belief of the Truth, and no lie is of the Truth.* *A fruit of an honest heart.* 1 John 2. 21.

HOPE. Now do I rejoyce in the hope of the Glory of God: So they turned away from the man; and he, laughing at them, went his way.

I saw then in my Dream, that they went till they came into a certain Country, whose Air naturally tended to make one drowsy, if he came a stranger into it. And here *Hopeful* began to be very dull and heavy of sleep, wherefore he said *They are come to the inchanted ground.* Hopeful *begins to be drowsy.*

unto *Christian*, I do now begin to grow so drowsy that I can scarcely hold up mine eyes; let us lie down here and take one Nap.

Christian *keeps him awake.*

CHR. *By no means*, said the other, *lest sleeping, we never awake more.*

HOPE. Why my Brother? sleep is sweet to the Labouring man; we may be refreshed if we take a Nap.

CHR. *Do you not remember that one of the Shepherds bid us beware of the Inchanted ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.*

1 Thes. 5. 6.

He is thankful.

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

Eccles. 4. 9.

To prevent drowsiness they fall to good discourse.

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

HOPE. With all my heart, said the other.

Good discourse prevents drowsiness.

CHR. *Where shall we begin?*

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

The Dreamers note.

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

They begin at the beginning of their conversion.

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

HOPE. Do you mean, How came I at first to look after the good of my Soul?

CHR. *Yes, that is my meaning.*

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

CHR. *What things were they?*

HOPE. All the Treasures and Riches of the World. Also I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleanness, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of beloved *Faithful*, that was put to death for his Faith and good-living in *Vanity-fair*, *That the end of these things is death.* And that *for these things' sake, the wrath of God cometh upon the children of disobedience.*

Hopeful's *life before conversion.*

Rom. 6. 21, 22, 23. Eph. 5. 6.

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

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

Hopeful *at first shuts his eyes against the light.*

CHR. *But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?*

HOPE. The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that, by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old Companions; their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Reasons of his resisting of light.

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

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

CHR. *Why, what was it that brought your sins to mind again.*

HOPE. Many things, as,

1. If I did but meet a good man in the Streets; or,
2. If I have heard any read in the Bible; or,
3. If mine Head did begin to Ake; or,

When he had lost his sense of sin, what brought it again.

4. If I were told that some of my Neighbors were sick; or,

5. If I heard the Bell toll for some that were dead; or,

6. If I thought of dying myself; or,

7. If I heard that sudden death happened to others.

8. But especially, when I thought of myself, that I must quickly come to Judgment.

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

HOPE. No, not latterly, for then they got faster hold of my Conscience. And then, if I did but think of going back to sin (though my mind was turned against it) it would be double torment to me.

CHR. *And how did you do then?*

When he could no longer shake off his guilt by sinful courses, then he endeavours to mend.

HOPE. I thought I must endeavour to mend my life, for else thought I, I am sure to be damned.

CHR. *And did you endeavour to mend?*

HOPE. Yes, and fled from, not only my sins, but sinful Company too; and betook me to Religious Duties, as Praying, Reading, weeping for Sin, speaking Truth to my Neighbors, etc. These things I did, with many others, too much here to relate.

CHR. *And did you think yourself well then?*

Then he thought himself well.

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

CHR. *How came that about, since you was now Reformed?*

Reformation at last could not help, and why. Isa. 64. 6. Gal. 2. 16. Luk. 17. 10.

HOPE. There were several things brought it upon me, especially such sayings as these; *All our righteousnesses are as filthy rags. By the works of the Law no man shall be justified. When you have done all things, say, we are unprofitable:* with many more the like. From whence I began to reason with my self thus: If *all* my righteousnesses are filthy rags, if by the deeds of the Law, *no* man can be justified; And if, when we have done *all*, we are yet unprofitable: Then 'tis but a folly to think of Heaven by the Law. I further thought thus: If a Man runs an 100*l.* into the Shop-keeper's debt, and after that shall pay for all that he shall fetch; yet

His being a debtor by the Law troubled him.

his old debt stands still in the Book uncrossed, for the which the Shop-keeper may sue him, and cast him into Prison till he shall pay the debt.

CHR. *Well, and how did you apply this to yourself?*

HOPE. Why, I thought thus with myself: I have by my sins run a great way into God's Book, and that my now reforming will not pay off that score; therefore I should think still under all my present amendments, But how shall I be freed from that damnation that I have brought myself in danger of by my former transgressions?

CHR. *A very good application: but pray go on.*

HOPE. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one duty to send me to Hell, though my former life had been faultless.

His espying bad things in his best duties, troubled him.

CHR. *And what did you do then?*

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

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

CHR. *And did you think he spake true?*

HOPE. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him Fool for his pains: but now, since I see my own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

CHR. *But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, That he never committed sin?*

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

At which he started at present.

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

Heb. 10. 12. Rom. 4. Col. 1. 13, 14, 20. 1 Pet. 2. 24. *A more particular discovery of the way to be saved.*

HOPE. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the most High: and thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the Tree. I asked him further, How that man's righteousness could be of that efficacy, to justify another before God? And he told me, He was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them should be imputed, if I believed on him.

CHR. *And what did you do then?*

He doubts of acceptation.

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

CHR. *And what said* Faithful *to you then?*

Matt. 11. 28. *He is better instructed.*

HOPE. He bid me go to him and see. Then I said, It was presumption: but he said, No; for I was invited to come. Then he gave me a Book of *Jesus* his inditing, to encourage me the more freely to come. And he said concerning that

Matt. 24. 35.

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

Ps. 95. 6. Dan. 6. 10. Jer. 29. 12, 13.

knees, with all my heart and soul, the Father to reveal him to me. Then I asked him further, How I must make my

Ex. 25. 22. Lev. 16. 2. Num. 7. 89. Heb. 4. 16.

supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. I told him

He is bid to pray.

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

CHR. *And did you do as you were bidden?*

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

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

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

CHR. *What did you do then?*

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

CHR. *Had you not thoughts of leaving off praying?*

HOPE. Yes, an hundred times, twice told. *He thought to leave off praying.*

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

HOPE. I believed that that was true which had been told me; *to wit*, That without the righteousness of this Christ, all the World could not save me: and therefore thought I with myself, If I leave off, I die; and I can but die at the throne of Grace. And withal, this came into my mind, *If it tarry, wait for it, because it will surely come, and will not tarry.* So I continued praying until the Father shewed me his Son. *He durst not leave off praying, and why.* Habb. 2. 3.

CHR. *And how was he revealed unto you?*

HOPE. I did *not* see him with my bodily eyes, but with the eyes of mine understanding; and thus it was. One day I was very sad, I think sadder than at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but *Hell*, and the everlasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.* Eph. 1. 18, 19. *Christ is revealed to him, and how.* Acts 16. 30, 31.

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 hunger, and he that believeth on me shall never thirst*] that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But Lord, may such a great sinner as I am, be indeed accepted of thee, and be saved by thee? And I heard him say, *And him that cometh to me, I will in no wise cast out.* Then I said, But how, Lord, must I consider of 2 Cor. 12. 9. John 6. 35. John 6. 37.

thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, *Christ Jesus came into the World to save sinners. 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 own blood. He is Mediator between God and us. He ever liveth to make intercession for us.* From all which I gathered that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his Father's Law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the Name, People, and Ways of Jesus Christ.

1 Tim. 1. 15. Rom. 10. 4. ch. 4. 25. Rev. 1. 5. Heb. 7. 24, 25.

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

HOPE. It made me see that all the World, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own Ignorance; for there never came thought into mine heart before now that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the Honour and Glory of the name of the Lord Jesus. Yea I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

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

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

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

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

Young Ignorance comes up again.

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

Then *Christian* said to him, *Come away man; why do you stay so behind?* Their talk.

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

Then said *Christian* to *Hopeful* (but softly) *Did I not tell you, he cared not for our Company. But however, come up, and let us talk away the time in this solitary place.* Then directing his Speech to *Ignorance*, he said, *Come, how do you? how stands it between God and your Soul now?*

Ign. I hope well, for I am always full of good motions that come into my mind to comfort me as I walk. Ignorance's *hope, and the ground of it.*

Chr. *What good motions? pray tell us.*

Ign. Why, I think of God and Heaven.

Chr. *So do the Devils and damned Souls.*

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

Chr. *So do many that are never like to come there:* The Soul of the Sluggard desires and hath nothing. Prov. 13. 4.

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

Chr. *That I doubt; for leaving of all is an hard matter, yea a harder matter then many are aware of. But why, or by what, art thou perswaded that thou hast left all for God and Heaven?*

Ign. My heart tells me so.

Chr. *The wise man says,* He that trusts his own heart is a fool. Prov. 28. 26.

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

Chr. *But how dost thou prove that?*

Ign. It comforts me in hopes of Heaven.

Chr. *That may be through its deceitfulness; for a mans heart may minister comfort to him in the hopes of that thing for which he yet has no ground to hope.*

Ign. But my heart and life agree together, and therefore my hope is well grounded.

Chr. *Who told thee that thy heart and life agree together?*

Ign. My heart tells me so.

Chr. *Ask my Fellow if I be a Thief. Thy heart tells thee so! Except the word of God beareth witness in this matter, other Testimony is of no value.*

Ign. But is it not a good heart that has good thoughts? And is not that a good life that is according to God's Commandments?

Chr. *Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's Commandments. But it is one thing indeed to have these, and another thing only to think so.*

Ign. Pray what count you good thoughts, and a life according to God's Commandments?

Chr. *There are good thoughts of divers kinds, some respecting ourselves, some God, some Christ, and some other things.*

What are good thoughts.

Ign. What be good thoughts respecting ourselves?

Chr. *Such as agree with the Word of God.*

Ign. When does our thoughts of ourselves agree with the Word of God?

Chr. *When we pass the same Judgment upon ourselves which the Word passes. To explain myself; the Word of God saith of persons in a natural condition,* There is none Righteous, there is none that doth good. *It saith also,* That every imagination of the heart of man is only evil, and that continually. *And again,* The imagination of man's heart is evil from his Youth. *Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the Word of God.*

Rom. 3. 10.
Gen. 6. 5.

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* HEART, *so it passeth a Judgment upon our WAYS; and when our thoughts of our HEARTS and WAYS agree with the Judgment which the Word giveth of both, then are both good, because agreeing thereto.*

Ign. Make out your meaning.

Chr. *Why, the Word of God saith, That man's ways are crooked ways, not good, but perverse. It saith, They are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say when he doth sensibly, and with heart-humiliation thus think, then hath he*

Ps. 125. 5.
Prov. 2. 15.
Rom. 3. 12.

good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.

Ign. What are good thoughts concerning God?

Chr. *Even (as I have said concerning ourselves) when our thoughts of God do agree with what the Word saith of him. And that is, when we think of his Being and Attributes as the Word hath taught: of which I cannot now discourse at large. But to speak of him with reference to us, then we have right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us, when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that our heart with all its depths is always open unto his eyes. Also when we think that all our Righteousness stinks in his Nostrils, and that therefore he cannot abide to see us stand before him in any confidence even of all our best performances.*

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

Chr. *Why, how dost thou think in this matter?*

Ign. Why, to be short, I think I must believe in Christ for Justification.

Chr. *How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original, or actual infirmities, but hast such an opinion of thyself, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God: How then dost thou say, I believe in Christ?*

Ign. I believe well enough for all that.

Chr. *How doest thou believe?*

Ign. I believe that Christ died for sinners, and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his Law. Or thus, Christ makes my Duties that are Religious acceptable to his Father by virtue of his Merits; and so shall I be justified. *The Faith of Ignorance.*

Chr. *Let me give an answer to this confession of thy faith.*

1. *Thou believest with a* Fantastical *Faith, for this faith is no where described in the Word.*

2. *Thou believest with a* False *Faith, because it taketh Justification from the personal righteousness of Christ, and applies it to thy own.*

3. *This faith maketh not Christ a Justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.*

4. *Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true Justifying Faith puts the soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christ's righteousness: (Which righteousness of* his, *is not an act of grace, by which he maketh for Justification* thy *obedience accepted with God, but* his *personal obedience to the Law in doing and suffering for us, what that required at our hands.) This righteousness, I say, true faith accepteth, under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.*

Ign. What! would you have us trust to what Christ in his own person has done without us! This conceit would loosen the reins of our lust, and tolerate us to live as we list. For what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

Chr. Ignorance *is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say.* Ignorant *thou art of what Justifying righteousness is, and as ignorant how to secure thy Soul through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is, to bow and win over the heart to God in Christ, to love his Name, his Word, Ways, and People; and not as thou ignorantly imaginest.*

Hope. Ask him if ever he had Christ revealed to him from Heaven?

Ignorance *jangles with them.*

Ign. *What! You are a man for revelations! I believe that what both you, and all the rest of you say about that matter, is but the fruit of distracted brains.*

Hope. Why man! Christ is so hid in God from the natural apprehensions of all flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

IGN. *That is your faith, but not mine; yet mine I doubt not, is as good as yours: though I have not in my head so many whimsies as you.* *He speaks reproachfully of what he knows not.*

CHR. Give me leave to put in a word: You ought not so slightly to speak of this matter: for this I will boldly affirm, (even as my good companion hath done) that no man can know Jesus Christ but by the Revelation of the Father: yea, and faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness of his mighty power; the working of which faith, I perceive, poor *Ignorance*, thou are ignorant of. Be awakened then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation. Matt. 11. 27. 1 Cor. 12. 3. Eph. 1. 18, 19.

IGN. *You go so fast, I cannot keep pace with you; do you go on before, I must stay awhile behind.* *The talk broke up.*

Then they said,

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

Then *Christian* addressed thus himself to his fellow.

CHR. Well, come my good *Hopeful*, 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* he came hobbling after. Then said *Christian* to his companion, *It pities me much for this poor man, it will certainly go ill with him at last.*

HOPE. Alas, there are abundance in our Town in his condition; whole Families, yea, whole Streets, (and that of Pilgrims too) and if there be so many in our parts, how many think you, must there be in the place where he was born?

CHR. *Indeed the Word saith*, He hath blinded their eyes,

lest they should see, &c. *But now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently fears that their state is dangerous?*

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

CHR. *Then I say sometimes (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.*

The good use of fear.

HOPE. I do believe as you say, that fear tends much to Men's good and to make them right, at their beginning to go on Pilgrimage.

Job 28. 28. Ps. 111. 10. Prov. 1. 7. ch 9. 10.

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 right fear?

Right fear.

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

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

2. It 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 word, and ways, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to anything that may dishonour God, break its peace, grieve the Spirit, or cause the Enemy to speak reproachfully.

HOPE. Well said, I believe you have said the truth. Are we now almost got past the enchanted ground?

CHR. *Why, are you weary of this discourse?*

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

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

Why ignorant persons stifle convictions. 1. In general.

HOPE. How do they seek to stifle them?

2. In particular.

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

overthrow. 2. They also think that these fears tend to the spoiling of their faith, (when alas for them, poor men that they are! they have none at all) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them, wax presumptuously confident. 4. They see that these fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

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

CHR. *Well, we will leave at this time our Neighbor* Ignorance *by himself, and fall upon another profitable question.*

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

Talk about one Temporary.

CHR. *Well then, did you not know about ten years ago, one* Temporary *in your parts, who was a forward man in Religion then?*

Where he dwelt.

HOPE. Know him! Yes, he dwelt in *Graceless*, a Town about two miles off of *Honesty*, and he dwelt next door to one *Turn-back.*

He was towardly once.

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

HOPE. I am of your mind, for (my House not being above three miles from him) he would ofttimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see it is not every one that cries, *Lord, Lord.*

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

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

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

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

Reasons why towardly ones go back.

1. Though the Consciences of such men are awakened, yet their minds are not changed: therefore when the power of guilt weareth away, that which provoked them to be Religious ceaseth. Wherefore they naturally turn to their own course again: even as we see the Dog that is sick of what he hath eaten, so long as his sickness prevails he vomits and casts up all; not that he doth this of a free mind (if we may say a Dog has a mind) but because it troubleth his Stomach; but now when his sickness is over, and so his Stomach eased, his desires being not at all alienate from his vomit, he turns him about and licks up all. And so it is true which is written, 2 Pet. 2. 22. *The Dog is turned to his own vomit again.* This, I say, being hot for heaven, by virtue only of the sense and fear of the torments of Hell, as their sense of Hell and the fears of damnation chills and cools, so their desires for Heaven and Salvation cool also. So then it comes to pass that when their guilt and fear is gone, their desires for Heaven and Happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them. I speak now of the fears that they have of Prov. 29. 25. men: *For the fear of men bringeth a snare.* So then, though they seem to be hot for Heaven, so long as the flames of Hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts: namely, that 'tis good to be wise, and not to run (for they know not what) the hazard of losing all; or at least, of bringing themselves into unavoidable and unnecessary troubles: and so they fall in with the world again.

3. The shame that attends Religion lies also as a block in their way; they are proud and haughty, and Religion in their eye is low and contemptible. Therefore when they have lost their sense of Hell and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them, they like not to see their misery before they come into it. Though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe; but because they do, as I hinted before, even shun the thoughts

of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuse such ways as will harden them more and more.

CHR. *You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the Felon that standeth before the Judge; he quakes and trembles, and seems to repent most heartily: but the bottom of all is the fear of the Halter, not of any detestation of the offence; as is evident, because, let but this man have his liberty, and he will be a Thief, and so a Rogue still; whereas, if his mind was changed, he would be otherwise.*

HOPE. Now I have shewed you the reasons of their going back, do you show me the manner thereof.

CHR. *So I will willingly.*

How the Apostate goes back.

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

2. Then they cast off by degrees private Duties, as Closet-Prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that, they grow cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick holes, as we say, in the Coats of some of the Godly, and that devilishly; that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then, being hardened, they shew themselves as they are. Thus being launched again into the gulf of misery,

unless a Miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Isa. 62. 4. Now I saw in my Dream, that by this time the Pilgrims were got over the Inchanted Ground, and entering in the Country of *Beulah*, whose Air was very sweet and pleasant, S. of S. 2. 10, 11, 12. the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of Birds, and saw every day the flowers appear in the earth, and heard the voice of the Turtle in the Land. In this Country the Sun shineth night and day; wherefore this was beyond the Valley of the *Shadow of Death*, and also out of the reach of Giant *Despair;* neither could they from this place so much as see *Doubting-Castle*. Here they were within sight of the City they were going to: also here met *Angels.* 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* Isa. 62. 5. *the Bridegroom rejoyceth over the Bride, so did their God* Ver. 8. *rejoyce over them.* Here they had no want of Corn and Wine; for in this place they met with abundance of what they had sought for in all their Pilgrimage. Here they heard voices from out of the City, loud voices; saying, *Say ye to* Ver. 11. *the daughter of* Zion, *Behold thy Salvation cometh, behold, his reward is with him.* Here all the Inhabitants of the Country Ver. 12. called them, *The holy People, The redeemed of the Lord, Sought out,* etc.

Now as they walked in this Land, they had more rejoicing than in parts more remote from the Kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of Pearls and precious Stones, also the Street thereof was paved with Gold, so that by reason of the natural glory of the City, and the reflection of the Sun-beams upon it, *Christian*, with desire fell sick, *Hopeful* also had a fit or two of the same Disease. Wherefore here they lay by it a while, crying out because of S. of S. 5. 8. their pangs, *If you see my Beloved, tell him that I am sick of love.*

Christian and Hopeful in the King's Vineyards

Christian and Hopeful in the King's Vineyards

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards and Gardens, and their Gates opened into the High-way. 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, Deut. 23. 24. and are planted here for his own delights, and also for the Solace of Pilgrims. So the Gardener had them into the Vineyards, and bid them refresh themselves with Dainties. He also shewed them *there* the King's walks, and the *Arbors* where he delighted to be. And here they tarried and slept.

Now I beheld in my Dream, that they talked more in their sleep at this time, than ever they did in all their Journey; and being in a muse thereabout, the Gardener said even to me Wherefore musest thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But, as I said, the reflections of the Sun upon the City (for the City was pure Gold) was so ex- Rev. 21. 18. tremely glorious, that they could not, as yet, with open face behold it, but through an *Instrument* made for that purpose. 2 Cor. 3. 18. So I saw, that as they went on, there met them two men, in Raiment that shone like Gold, also their faces shone as the light.

These men asked the Pilgrims whence they came? and they told them; they also asked them, Where they had lodg'd, what difficulties, and dangers, what comforts and pleasures they had met in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them, so they told them they would; but, said they, you must obtain it by your own faith. So I saw in my Dream that they went on together till they came in sight of the Gate.

Now I further saw that betwixt them and the Gate was a *Death.*

River, but there was no Bridge to go over, the River was very deep. At the sight therefore of this River, the Pilgrims were much stounded; but the men that went with them, said, You must go through, or you cannot come at the Gate.

Death is not welcome to nature, though by it we pass out of this World into Glory. 1 Cor. 15. 51, 52.

The Pilgrims then began to enquire if there was no other way to the Gate; to which they answered, Yes, but there hath not any, save two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the World, nor shall, until the last Trumpet shall sound. The Pilgrims, then, especially *Christian*, began to dispond in his mind, and looked this way and that, but no way could be found by them, by which they might escape the River. Then they asked the men, if the Waters were all of a depth? They said, No; yet they could not help them in that Case, for said they: *You shall find it deeper or shallower, as you believe in the King of the place.*

Angels help us not comfortably through death.

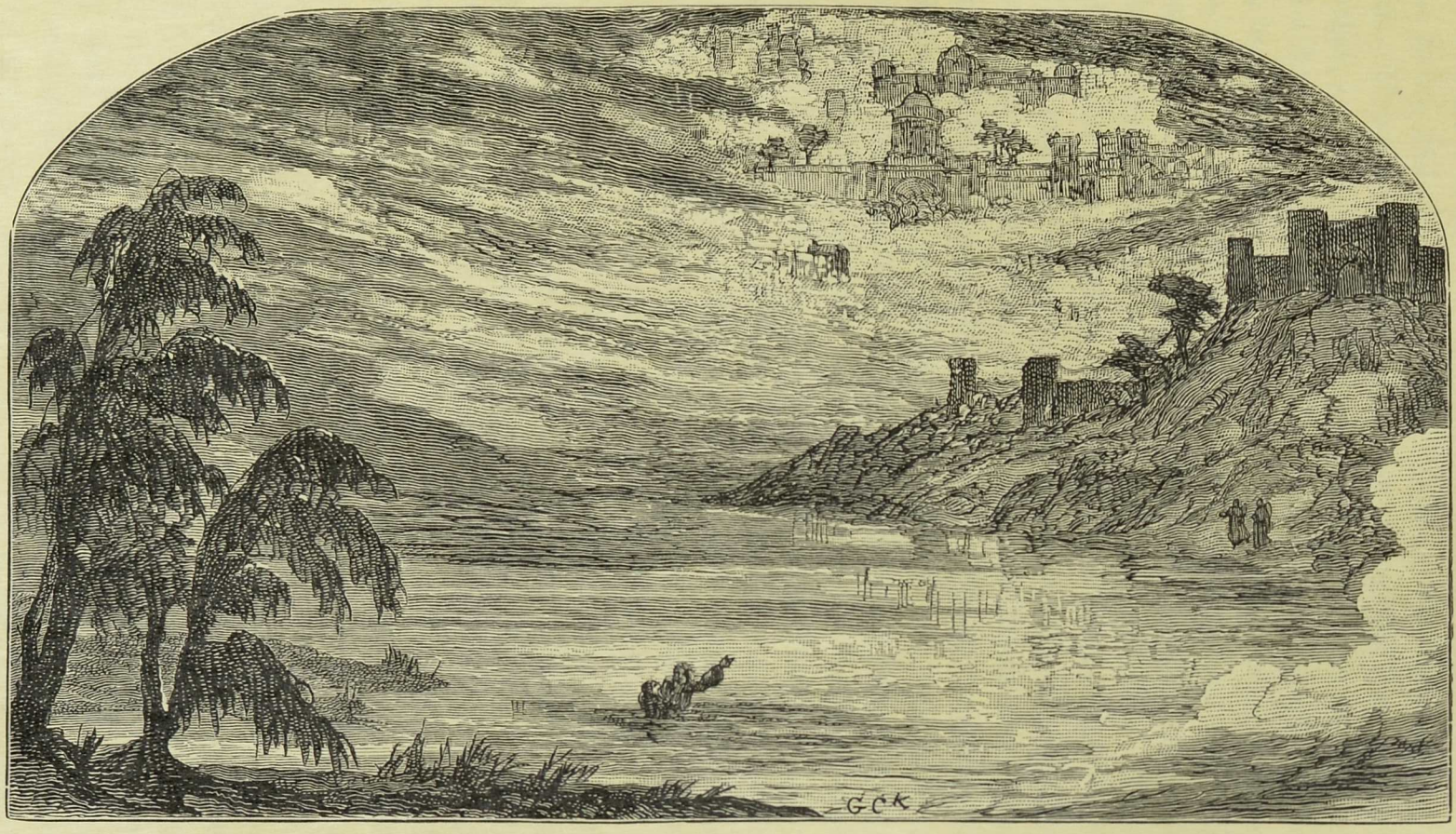
They then addressed themselves to the Water; and entring, *Christian* began to sink, and crying out to his good friend *Hopeful* he said, I sink in deep Waters, the Billows go over my head, all his Waves go over me, *Selah.*

Christians *conflict at the hour of death.*

Then said the other, Be of good cheer, my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of death have compassed me about, I shall not see the Land that flows with Milk and Honey. And with that, a great darkness and horror fell upon *Christian*, so that he could not see before him; also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and hearty fears that he should die in that River, and never obtain entrance in at the Gate: here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with apparitions of Hobgoblins and Evil Spirits. For ever and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his

The Pilgrims passing through the River of Death

The Pilgrims passing through the River of Death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Brother's head above water, yea sometimes he would be quite gone down, and then ere a while he would rise up again half dead. *Hopeful* also would endeavour to comfort him, saying, Brother, I see the Gate, and men standing by it to receive us. But *Christian* would answer: 'Tis you, 'tis you they wait for, you have been *Hopeful* ever since I knew you. And so have you, said he to *Christian*. Ah Brother, said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where it 's said of the wicked, *There is no band in their death, but their strength is firm: they are not troubled as other men, neither are they plagued like other men.* Ps. 73. 4, 5. These troubles and distresses that you go through in these Waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Christian *delivered from his tears in death.*

Then I saw in my Dream, that *Christian* was in a muse a while; to whom also *Hopeful* added this word, *Be of good cheer, Jesus Christ maketh thee whole:* And with that, *Christian* brake out with a loud voice, Oh I see him again! and he tells me, *When thou passest through the waters, I will be with thee, and through the Rivers, they shall not overflow thee.* Isa. 43. 2. Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. *Christian* therefore presently found ground to stand upon; and so it followed that the rest of the River was but shallow. Thus they got over. Now upon the bank of the River, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come up out of the River, they saluted them saying, *We are ministring Spirits, sent forth to minister for those that shall be Heirs of Salvation.* Thus they went along towards the Gate. Now you must note that the City stood upon a mighty hill, but the Pilgrims went up that hill *with ease*, because they had these two men to lead them up by the Arms; also they had left their *Mortal* Garments behind them in the River; for though they went in with them, they came out without them. They therefore went

The Angels do wait for them so soon as they are passed out of this world.

They have put off mortality.

up here with much agility and speed, though the foundation upon which the City was framed was higher than the Clouds. They therefore went up through the regions of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

The talk they had with the shining Ones, was about the Glory of the place, who told them, that the beauty, and glory of it was inexpressible. There, said they, is the Mount *Sion*, the Heavenly *Jerusalem*, the innumerable 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 going now to *Abraham*, to *Isaac*, and *Jacob*, and to the Prophets; men that God hath taken away from the evil to come, and that are now resting upon their Beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your Prayers and Tears, and sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual sight and Visions of the *Holy One, for there you shall see him as he is.* There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the mighty One. There you shall enjoy your friends again, that are got thither before you; and there you shall with joy receive even every one that follows into the Holy Place after you. There also

Heb. 12. 22, 23, 24.
Rev. 2. 7.
Rev. 3. 4.
Rev. 21. 1.
Isa. 57. 1, 2.
Isa. 65. 14.
Gal. 6. 7.
1 John 3. 2.

you shall be cloathed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of Trumpet in the Clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the Throne of Judgment, you shall sit by him; yea, and when he shall pass Sentence upon all the workers of Iniquity, let them be Angels or Men, you also shall have a voice in that Judgment, because they were his and your Enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

1 Thess. 4. 13, 14, 15, 16. Jude 14. Dan. 7. 9, 10. 1 Cor. 6. 2, 3.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them [1]: to whom it was said by the other two shining Ones, These are the men that have loved our Lord, when they were in the World; and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey; that they may go in and look their Redeemer in the face with joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage supper of the Lamb:* Rev. 19. 9.

There came out also at this time to meet them several of the Kings Trumpeters, cloathed in white and shining Raiment, who with melodious noises and loud, made even the Heavens to echo with their sound. These Trumpeters saluted *Christian* and his Fellow with ten thousand welcomes from the world: and this they did with shouting, and sound of Trumpet.

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left (as 'twere to guard them through the upper Regions) continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if Heaven it self was come down to

[1] 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?

meet them. Thus therefore they walked on together, and as they walked, ever and anon, these Trumpeters, even with joyful sound, would, by mixing their Musick with looks and gestures, still signify to *Christian* and his Brother, how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as 'twere, in Heaven, before they came at it; being swallowed up with the sight of Angels, and with hearing of their melodious notes. Here also they had the City itself in view, and they thought they heard all the Bells therein to ring, to welcome them thereto: but above all, the warm, and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh! by what tongue or pen can their glorious joy be expressed? And thus they came up to the Gate.

Now when they were come up to the Gate, there was written over it, in Letters of Gold, *Blessed are they that do his commandments, that they may have right to the Tree of life; and may enter in through the Gates into the City.*

Rev. 22. 14.

Then I saw in my Dream, that the shining men bid them call at the Gate; the which when they did, some from above looked over the Gate, to wit, *Enoch*, *Moses*, and *Elijah*, etc. to whom it was said, These Pilgrims are come from the City of *Destruction*, for the love that they bear to the King of this place: and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning. Those therefore were carried in to the King, who when he had read them, said, Where are the men? To whom it was answered, They are standing without the Gate, the King then commanded to open the Gate, *That the righteous Nation*, said he, *that keepeth truth may enter in.*

Isa. 26. 2.

Now I saw in my Dream, that these two men went in at the Gate; and lo, as they entered, they were transfigured, and they had Raiment put on that shone like Gold. There was also that met them with Harps and Crowns, and gave them to them; the Harp to praise withal, and the Crowns in token of honor. Then I heard in my Dream that all the

Bells in the City Rang again for joy, and that it was said unto them, *Enter ye into the joy of your Lord.* I also heard the men themselves, that they sang with a loud voice, saying, *Blessing, Honour, Glory, and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.* Rev. 5. 13, 14.

Now just as the Gates were opened to let in the men, I looked in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men, with Crowns on their heads, Palms in their hands, and golden Harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, *Holy, Holy, Holy, is the Lord.* And after that, they shut up the Gates: which when I had seen, I wished myself among them.

Now while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* come up to the River side; but he soon got over, and that without half that difficulty which the other two men met with. For it happened that there was then in that place one *Vain-hope* a 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 have been quickly administered to him. But he was asked by the men that lookt over the top of the Gate, Whence came you? and what would you have? He answered, I have eat and drank in the presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City, to

Ignorance comes up to the River.

Vain-Hope does ferry him over.

go out and take *Ignorance* and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction.* So I awoke, and behold it was a Dream.

FINIS.

The Conclusion.

Now Reader, I have told my Dream to thee;
See if thou canst Interpret it to me;
Or to thyself, or Neighbor: but take heed
Of mis-interpreting; for that, instead
Of doing good, will but thyself abuse:
By mis-interpreting evil insues.

Take heed also, that thou be not extream,
In playing with the out-side *of my Dream:*
Nor let my figure, or similitude,
Put thee into a laughter or a feud;
Leave this for Boys *and* Fools; *but as for thee*
Do thou the substance of my matter see.

Put by the Curtains, look within my Vail;
Turn up my Metaphors and do not fail
There, if thou seekest them, such things to find,
As will be helpful to an honest mind.

What of my dross *thou findest there, be bold*
To throw away, but yet preserve the Gold.
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core.
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

THE END.

THE

PILGRIMS PROGRESS

FROM

THIS WORLD

TO

THAT WHICH IS TO COME

THE SECOND PART

DELIVERED UNDER THE SIMILITUDE OF A

DREAM

WHEREIN IS SET FORTH

THE MANNER OF THE SETTING OUT OF CHRISTIAN'S WIFE AND CHILDREN, THEIR DANGEROUS JOURNEY, AND SAFE ARRIVAL AT THE DESIRED COUNTRY

BY

JOHN BUNYAN

I have used similitudes. HOSEA xii. 10

THE

AUTHORS WAY OF SENDING FORTH

HIS

SECOND PART

OF THE

PILGRIM

GO, now my little Book, to every place
Where my first Pilgrim *has but shewn his Face:*
Call at their door: If any say, who 's there?
Then answer thou, Christiana is here.
If they bid thee come in, *then enter thou*
With all thy boys. And then, as thou know'st how,
Tell who they are, also from whence they came;
Perhaps they'l know them, by their looks, or name.
But if they should not, ask them yet again
If formerly they did not Entertain
One Christian *a Pilgrim; If they say*
They did, and was delighted in his way:
Then let them know that those related were
Unto him, yea, his Wife and Children are.
Tell them that they have left their House and Home,
Are turned Pilgrims, seek a World to come:
That they have *met with hardships in the way,*
That they do *meet with troubles night and Day;*
That they have trod on Serpents, fought with Devils,
Have also overcome a many evils.
Yea tell them also of the next, who have
Of love to Pilgrimage *been stout and brave*

Defenders of that way, and how they still
Refuse this World, to do their Father's will.
Go, tell them also of those dainty things,
That Pilgrimage *unto the* Pilgrim *brings.*
Let them acquainted be, too, how they are
Beloved of their King, under his care;
What goodly Mansions *for them he provides,*
Tho' they meet with rough Winds, and swelling tides.
How brave a calm they will enjoy at last,
Who to *their Lord, and* by *his ways hold fast.*
Perhaps with heart and hand they will embrace
Thee, as they did my firstling, and will grace
Thee, and thy fellows, with such cheer and fair,
As shew will, they of Pilgrims *lovers are.*

1. *Object.*

But how if they will not believe of me
That I am truly thine, cause some there be
That counterfeit the Pilgrim, and his name,
Seek by disguise to seem the very same.
And by that means have wrought themselves into
The hands and houses of I know not who.

Answer.

'Tis true, some have of late, to Counterfeit
My *Pilgrim, to their own, my Title set;*
Yea others, half my name and Title too
Have stitched to their Book, to make them do;
But yet they by their Features *do declare*
Themselves not mine to be, whosee'r they are.
If such thou meet'st with, then thine only way
Before them all, is, to say out thy say,
In thine own native Language, which no man
Now useth, nor with ease dissemble can.
If after all, they still of you shall doubt,
Thinking that you like Gipsies *go about,*
In naughty-wise the country to defile,
Or that you seek good People to beguile

With things unwarrantable: send for me
And I will Testifie you Pilgrims *be;*
Yea, I will Testifie that only you
My Pilgrims *are: and that alone will do.*

2. Object.

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

Answer.

Fright not thyself, my Book, for such Bugbears
Are nothing else but ground for groundless fears:
My Pilgrim's *Book has travell'd Sea and Land,*
Yet could I never come to understand,
That it was slighted, or turned out of Door
By any Kingdom, were they Rich or Poor.
In France *and* Flanders *where men kill each other,*
My Pilgrim *is esteem'd a Friend, a Brother.*
In Holland *too, 'tis said, as I am told,*
My Pilgrim *is with some, worth more than Gold.*
Highlanders, *and* Wild-Irish *can agree*
My Pilgrim *should familiar with them be.*
'Tis in New-England *under such advance,*
Receives there so much loving Countenance,
As to be Trim'd, new-Cloth'd, and Deck'd with Gems,
That it may shew its Features, and its limbs,
Yet more, so comely doth my Pilgrim *walk,*
That of him thousands daily Sing and talk.
If you draw nearer home, it will appear
My Pilgrim *knows no ground of shame, or fear;*
City, and Country will him entertain,
With Welcome Pilgrim. *Yea, they can't refrain*
From smiling, if my Pilgrim *be but by,*
Or shews his head in any Company.
Brave Galants do my Pilgrim *hug and love,*
Esteem it much, yea, value it above

Things of a greater bulk, yea, with delight,
Say my Lark's-leg *is better than a* Kite.
Young Ladies, and young Gentlewomen too,
Do no small kindness to my Pilgrim *shew;*
Their Cabinets, their Bosoms, and their Hearts
My Pilgrim *has, 'cause he to them imparts,*
His pretty riddles, in such wholesome strains
As yields them profit double to their pains
Of reading. Yea, I think I may be bold
To say some prize him far above their Gold.
The very Children that do walk the street,
If they do but my Holy Pilgrim *meet,*
Salute him will, will wish him well, and say,
He is the only Stripling *of the Day.*
They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those Pilgrim stories *which he knows so well.*
Yea, some who did not love him at the first,
But call'd him Fool, *and* Noddy, *say they must*
Now they have seen *and* heard *him, him commend,*
And to those whom they love, they do him send.
Wherefore my Second Part, *thou need'st not be*
Afraid to shew thy Head: none can hurt thee,
That wish but well to him, that went before;
'Cause thou com'st after with a second store
Of things as good, as rich, as profitable,
For Young, for Old, for Stagg'ring and for Stable.

3. *Object.*

But some there be that say, he laughs too loud;
And some do say his Head is in a Cloud.
Some say, his Words and Stories are so dark,
They know not how, by them, to find his mark.

Answer.

One may (I think) say, both his laughs and cries,
May well be guess't at by his watry Eyes.

Some things are of that Nature as to make
One's fancie Checkle while his Heart doth ake:
When Jacob *saw his* Rachel *with the Sheep,*
He did at the same time both kiss and weep.
Whereas some say a Cloud is in his Head,
That doth but shew how Wisdom's covered
With its own mantles: and to stir the mind
To a search after what it fain would find,
Things that seem to be hid in words obscure,
Do but the Godly mind the more allure,
To study what those Sayings should contain,
That speak to us in such a Cloudy strain.
I also know, a dark Similitude
Will on the Fancie more itself intrude,
And will stick faster in the Heart and Head,
Than things from Similes not borrowed.
Wherefore, my Book, let no discouragement
Hinder thy travels. Behold, thou art sent
To Friends not foes: to Friends that will give place
To thee, thy Pilgrims and thy words embrace.
Besides, what my first Pilgrim *left conceal'd,*
Thou my brave Second Pilgrim, *hast reveal'd;*
What Christian *left lock't up and went his way,*
Sweet Christiana *opens with her Key.*

4. *Object.*

But some love not the method of your first:
Romance they count it, throw't away as dust,
If I should meet with such, what should I say?
Must I slight them as they slight me, or nay?

Answer.

My Christiana, *if with such thou meet,*
By all-means in all loving-wise, them greet;
Render them not reviling for revile;
But if they frown, I prethee on them smile:
Perhaps 'tis Nature, or some ill report
Has made them thus *dispise, or* thus *retort.*

Some love no Cheese, some love no Fish, and some
Love not their Friends, nor their own House or Home;
Some start at Pig, slight Chicken, love not Fowl,
More than they love a Cuckow or an Owl:
Leave such, my Christiana, *to their choice,*
And seek those, who to find thee will rejoyce;
By no means strive, but in all humble wise,
Present thee to them in thy Pilgrim's *guise.*
Go then, my little Book, and shew to all
That entertain, and bid thee welcome shall,
What thou shalt keep close, shut up from the rest,
And wish what thou shalt shew them may be blest
To them for good, may make them chuse to be
Pilgrims, better by far, than thee or me.
Go then, I say, tell all men who thou art;
Say, I am Christiana, *and my part*
Is now with my four Sons to tell you what
It is for men to take a Pilgrims *lot.*
Go also tell them who, *and what they be,*
That now do go on Pilgrimage *with thee;*
Say, here's my neighbor Mercy, *she is one,*
That has long-time with me a Pilgrim *gone:*
Come see her in her Virgin *Face, and learn*
'Twixt Idle ones and Pilgrims *to discern.*
Yea let young Damsels learn of her to prize,
The world which is to come, in any wise.
When little Tripping *Maidens follow God,*
And leave old doting Sinners to his Rod;
'Tis like those Days wherein the young ones cried
Hosannah *to whom old ones did deride.*
Next tell them of old Honest, *who you found*
With his white hairs treading the Pilgrim's ground;
Yea, tell them how plain-hearted this *man was,*
How after his good Lord he bare his Cross:
Perhaps with some gray Head this may prevail,
With Christ to fall in Love, and Sin bewail.
Tell them also how Master Fearing *went*
On Pilgrimage, and how the time he spent

In Solitariness, with Fears and Cries,
And how at last, he won the Joyful Prize.
He was *a good Man, though much down in Spirit,*
He is *a good Man, and doth Life inherit.*
Tell them of Master Feeblemind *also,*
Who, not before, but still behind would go;
Shew them also how he had like been slain,
And how one Great-Heart *did his life regain:*
This man was true of Heart, tho' weak in grace,
One might true Godliness read in his Face.
Then tell them of Master Ready-to-halt,
A Man with Crutches, but much without fault:
Tell them how Master Feeble-Mind *and he*
Did love, and in Opinions *much agree.*
And let all know, tho' weakness was their chance
Yet sometimes one could Sing, *the other* Dance.
Forget not Master Valiant-for-the-Truth,
That Man of courage, tho' a very Youth.
Tell every one his Spirit was so stout,
No Man could ever make him face about;
And how Great-Heart *and he could not forbear,*
But put down Doubting Castle, slay Despair.
Overlook not Master Despondancie,
Nor Much-afraid *his Daughter, tho' they lie*
Under such Mantles as may make them look
(With some) as if their God had them forsook.
They softly went, but sure, and at the end,
Found that the Lord of Pilgrims *was their Friend.*
When thou hast told the World of all these things,
Then turn about, my Book, and touch these strings;
Which, if but *touched will such Musick make,*
They'll make a Cripple dance, a Giant quake.
These Riddles that lie couch't within thy breast,
Freely propound, expound: and for the rest
Of thy mysterious lines, let them remain
For those whose nimble Fancies shall them gain.

Now may this little Book a blessing be,
To those that love this little Book and me;

And may its buyer have no cause to say,
His money is but lost or thrown away:
Yea may this Second Pilgrim *yield that Fruit*
As may with each good Pilgrim's *fancie suit;*
And may it perswade some that go astray,
To turn their Foot and Heart to the right way.

Is the Hearty Prayer

of the Author,

JOHN BUNYAN.

THE PILGRIMS PROGRESS:

IN THE SIMILITUDE OF A

DREAM

THE SECOND PART

COURTEOUS Companions, some-time since, to tell you my Dream that I had of *Christian* the Pilgrim, and of his dangerous Journey toward the Cœlestial Country, was pleasant to me, and profitable to you. I told you then also what I saw concerning his *Wife* and *Children*, and how unwilling they were to go with him on Pilgrimage; insomuch that he was forced to go on his Progress without them, for he durst not run the danger of that destruction which he feared would come by staying with them, in the City of Destruction. Wherefore as I then shewed you, he left them and departed.

Now it hath so happened, thorough the Multiplicity of Business, that I have been much hindred and kept back from my wonted Travels into those Parts whence he went, and so could not till now obtain an opportunity to make further enquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now having taken up my Lodgings in a Wood about a mile off the place, as I slept I dreamed again.

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

Sir, said I, *what Town is that there below, that 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 that City, quoth I, *I went once myself through that Town, and therefore know that this report you give of it, is true.*

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

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

Sag. Hear of him! 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 heard of him and his doings, but have sought after and got the *Records* of his Pilgrimage; yea, I think I may say, that that his hazardous Journey, has got a many well-wishers to his ways. For though when he was here, he was *Fool* in every man's mouth, yet now he is gone, he is highly commended of all. For, '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.

Christians *are well spoken of when gone: tho' called Fools while they are here.*

They may, quoth I, *well think, if they think any thing that is true, that he liveth well where he is, for he now lives at and in the Fountain of Life, and has what he has without labour and sorrow, for there is no grief mixed therewith.*

Sag. Talk! The people talk strangely about him. Some say, that he *now walks in White*, that he has a Chain of Gold about his Neck, that he has a Crown of Gold, beset with Pearls, upon his head. Others say that the shining ones that sometimes shewed themselves to him in his Journey, are become his Companions, and that he is as familiar with them in the place where he is, as here one Neighbor is with

Rev. 3. 4.

ch. 6. 11.

another. Besides 'tis confidently affirmed concerning him, that the King of the place where he is, has bestowed upon him already a very rich and pleasant Dwelling at Court, and Zech. 3. 7. that he every day eateth and drinketh, and walketh, and Luke 14. 15. talketh with him, and receiveth of the smiles and favours of him that is Judge of all there. Moreover, it is expected of some that his Prince, the Lord of that Country, will shortly come into *these* parts, and will know the reason, if they can give any, why his Neighbors set so little by him, and had Jude 14, 15. him so much in derision when they perceived that he would be a Pilgrim.

Christians King will take Christians part.

For they say, that now he is so in the affections of his Prince, and that his *Soveraign* is so much concerned with the *Indignities* that were cast upon *Christian* when he became a Pilgrim, that he will look upon all as if done unto himself; Luke 10. 16. and no marvel, for 'twas for the love that he had to his Prince, that he ventured as he did.

I dare say, quoth I, *I am glad on it; I am glad for the poor man's sake, for that now he has rest from his labour, and for* Rev. 14. 13. *that he now reapeth the benefit of his Tears with Joy: and for* Ps. 126. 5, 6. *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 left behind? But, pray Sir, while it is fresh in my mind, do you hear anything of his Wife and Children? poor hearts, I wonder in my mind what they do!*

Good Tidings of Christians Wife and Children.

Sag. Who! *Christiana*, and her Sons! They are like to do as well as did *Christian* himself, for though they all play'd the Fool at the first, and would by no means be perswaded by either the tears or the entreaties of *Christian*, yet second thoughts have wrought wonderfully with them; so they have packt up and are also gone after him.

Better and better, quoth I. *But what! Wife and Children and all?*

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

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

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

This *Christiana* (for that was her name from the day that she with her Children betook themselves to a *Pilgrim's* life,) after her Husband was gone *over the River*, and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her Husband, and for that the loving bond of that Relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy Cogitation in the remembrance of the loss of loving Relations. This therefore of her Husband did cost her many a Tear. But this was not all, for *Christiana* did also begin to consider with herself, whether her unbecoming behaviour towards her Husband, was not one cause that she saw him no more, and that in such sort he was taken away from her. And upon this, came into her mind by *swarms*, all her unkind, unnatural, and ungodly Carriages to her dear Friend: which also clogged her Conscience, and did load her with guilt. She was moreover much broken with calling to remembrance the restless Groans, brinish Tears and self-bemoanings of her Husband, and how she did harden her heart against all his entreaties, and loving perswasions (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. Specially that bitter outcry of his, *What shall I do to be saved*, did ring in her ears most dolefully.

1 part, page 145.

Mark this you that are churls to your godly Relations.

1 part, page 12, 13.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone; he would have had us with him; but I would not go myself, I also have hindred you of Life. With that the boys fell all into Tears, and cried out to go after their Father. Oh! Said

Christiana, that it had been but our lot to go with him, then had it fared well with us beyond what 'tis like to do now. For tho' I formerly foolishly imagin'd concerning the troubles of your Father, that they proceeded of a foolish Fancy that he had, or for that he was overrun with Melancholy Humours; yet now 'twill not out of my mind, but that they sprang from another cause, to wit, for that the Light of Light was given him, by the help of which, as I perceive, he has escaped the Snares of Death. Then they all wept again, and cryed out: Oh, Wo worth the day. James 1. 23, 24, 25.

The next night, *Christiana* had a Dream, and behold she saw as if a broad Parchment was opened before her in which were recorded the sum of her ways, and the times, as she thought, lookt *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. Christiana's *Dream.* Luke 18. 13.

After this she thought she saw two very ill-favoured ones standing by her Bed-side, and saying, *What shall we do with this Woman? For she cries out for Mercy waking and sleeping: If she be suffered to go on as she begins, we shall lose her as we have lost her Husband.* Wherefore we must by one way or other, seek to take her off from the thoughts of what shall be hereafter: else all the World cannot help it, but she will become a Pilgrim. *Mark this, this is the quintescence of Hell.*

Now she awoke in a great Sweat; also a trembling was upon her, but after a while she fell to sleeping again. And then she thought she saw *Christian* her Husband in a place of Bliss among many *Immortals*, with an *Harp* in his Hand, standing and playing upon it before one that sate on a Throne with a Rainbow about his Head. She saw also as if he bowed his Head with his Face to the Pav'd-work that was under the Prince's Feet, saying, *I heartily thank my Lord and King for bringing of me into this Place.* Then shouted a company of them that stood round about, and harped with their Harps: but no man living could tell what they said, but *Christian* and his Companions. *Help against Discouragement.*

Next morning when she was up, and prayed to God, and talked with her Children a while, one knocked hard at the

door; to whom she spake out saying, *If thou comest in God's name, come in.* So he said *Amen*, and opened the Door, and saluted her with *Peace be to this House.* The which when he had done, he said, *Christiana*, knowest thou wherefore I am come? Then she blusht and trembled, also her heart began to wax warm with desires to know whence he came, and what was his Errand to her. So he said unto her; my name is *Secret*, I dwell with those that are high. It is talked of where I dwell, as if thou had'st a desire to go thither: also there is a report that thou art aware of the evil thou hast formerly done to thy Husband in hardening of thy Heart against his way, and in keeping of these thy Babes in their Ignorance. *Christiana*, the merciful one has sent me to tell thee that he is a God ready to forgive, and that he taketh delight to multiply to pardon offences. He also would have thee know that he inviteth thee to come into his presence, to his Table, and that he will feed thee with the Fat of his House, and with the Heritage of *Jacob* thy Father.

Convictions seconded with fresh Tidings of Gods readiness to Pardon.

There is *Christian*, thy Husband *that was*, with Legions more his Companions, ever beholding that face that doth minister Life to beholders: and they will be all glad when they shall hear the sound of thy feet step over thy Father's Threshold.

Christiana at this was greatly abashed in herself, and bowing her head to the ground, this *Visitor* proceeded and said, *Christiana!* Here is also a Letter for thee which I have brought from thy Husband's King. So she took it and opened it, but it smelt after the manner of the best Perfume, also it was written in Letters of Gold. The contents of the Letter was, *That the King would have her do as did* Christian *her Husband; for that was the way to come to his City, and to dwell in his Presence with Joy, for ever.* At this the good Woman was overcome. So she cried out to her *Visitor*, *Sir, will you carry me and my Children with you, that we also may go and worship this King.*

S. of S. 1. 3.

Christiana *quite overcome.*

Then said the Visitor, *Christiana! The bitter is before the sweet:* Thou must through Troubles, as did he that went before thee, enter this Cœlestial City. Wherefore I advise

Further Instruction to Christiana.

Christiana instructed by Secret

thee, to do as did *Christian* thy Husband: go to the *Wicket Gate* yonder, over the Plain, for that stands in the head of the way up which thou must go, and I wish thee all good speed. Also I advise that thou put this Letter in thy Bosom. That thou read therein to thyself and to thy Children, until you have got it by root-of-Heart. For it is one of the Songs that thou must Sing while thou art in this House of thy Pilgrimage. Also this thou must deliver in at the *further* Gate. Ps. 119. 54.

Now I saw in my Dream, that this Old Gentleman, as he told me this Story, did himself seem to be greatly affected therewith. He moreover proceeded and said, So *Christiana* called her Sons together, and began thus to Address herself unto them. My Sons, I have as you may perceive, been of late under much exercise in my Soul about the Death of your Father; not for that I doubt at all of his Happiness; for I am satisfied now that he is well. I have also been much affected with the thoughts of mine own State and yours, which I verily believe is by nature miserable. My Carriages also to your Father in his distress, is a great load to my Conscience. For I hardened both my own heart and yours against him, and refused to go with him on Pilgrimage. Christiana *prays well for her Journey.*

The thoughts of these things would now kill me out-right; but that for a Dream which I had last night, and but that for the encouragement that this Stranger has given me this Morning. Come my Children, let us pack up, and be gone to the Gate that leads to the Cœlestial Country, that we may see your Father, and be with him, and his Companions in Peace, according to the Laws of that Land.

Then did her Children burst into Tears for Joy that the Heart of their Mother was so inclined. So their *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 that were *Christiana's* Neighbors, came up to her House and knocked at her door. To whom she said as before, *If you come in God's name, come in.* At this the Women were stun'd, for this kind of Language, they used Christiana's *new Language stunds her old Neighbours.*

not to hear, or to perceive to drop from the Lips of *Christiana*. Yet they came in; but behold they found the good Woman a preparing to be gone from her House.

So they began and said, *Neighbor, pray what is your meaning by this.*

Christiana answered and said to the eldest of them whose name was Mrs. *Timorous*, I am preparing for a Journey.

1 *part, page* 41, 42. (This *Timorous* was daughter to him that met *Christian* upon the Hill *Difficulty:* and would a had him gone back for fear of the Lyons.)

Timorous. For what Journey I pray you?

Chris. *Even to go after my good Husband;* and with that she fell a weeping.

Timorous *comes to visit* Christiana *with* Mercy, *one of her Neighbors.*

Tim. I hope not so, good Neighbor, pray for your poor Children's sakes, do not so unwomanly cast away yourself.

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

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

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

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

Death.

Chris. Then *Christiana* reply'd, I have been sorely afflicted since my Husband's departure from me; but specially since he went *over the River.* But that which troubleth me most, is my churlish carriages to him when he was under his distress. Besides, I am *now*, as he was *then;* nothing will serve me but going on Pilgrimage. I was a 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 his Table, he is become a Companion

2 Cor. 5. 1, 2, 3, 4. of *Immortals*, and has a House now given him to dwell in, to which, the best Palaces on Earth, if compared, seem to me to be but as a Dunghill. The Prince of the Place has also sent for me with promise of entertainment if I shall come to him; his messenger was here even now, and has brought me

a Letter, which invites me to come. And with that she pluck'd out her Letter, and read it, and said to them, what now will you say to this?

Tim. *Oh the madness that has possessed thee and thy Husband, to run yourselves upon such difficulties! You have heard, I am sure, what your Husband did meet with, even in a manner at the first step, that he took on his way, as our Neighbour* Obstinate *can yet testifie; for he went along with him, yea and Pliable too until they, like wise men, were afraid to go any further. We also heard over and above, how he met with the Lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that he met with at* Vanity *fair to be forgotten by thee. For if he, tho' a man, was so hard put to it, what canst thou, being but a poor Woman, do? Consider also that these four sweet Babes are thy Children, thy Flesh and thy Bones. Wherefore, though thou shouldest be so rash as to cast away thyself: Yet for the sake of the Fruit of thy Body, keep thou at home.*

1 part, page 13-16.

The reasonings of the flesh.

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

A pertinent reply to fleshly reasonings.

Then *Timorous* also revil'd her, and said to her Fellow, come Neighbor *Mercy*, let's leave her in her own hands, since she scorns our Counsel and Company. But *Mercy* was at a stand, and could not so readily comply with her Neighbor: and that for a two-fold reason. First, her Bowels yearned over *Christiana:* so she said with in herself, If my neighbor will needs be gone, I will go a little way with her, and help her. Secondly, her Bowels yearned over her own Soul, (for what *Christiana* had said, had taken some hold upon her

Mercy's *Bowels yearn over* Christiana.

mind.) Wherefore she said within herself again, I will yet have more talk with this *Christiana*, and if I find Truth and Life in what she shall say, myself with my Heart shall also go with her. Wherefore *Mercy* began thus to reply to her Neighbor *Timorous*.

Timorous *forsakes her; but* Mercy *cleaves to her.*

Mercy. Neighbor, *I did indeed come with you to see* Christiana *this Morning, and since she is, as you see, a taking of her last farewell of her Country, I think to walk this Sunshine Morning, a little way with her to help her on the way.* But she told her not of her second Reason, but kept that to herself.

Tim. Well, I see you have a mind to go a fooling too: but take heed in time, and be wise: while we are out of danger we are out; but when we are in, we are in. So Mrs. *Timorous* returned to her House, and *Christiana* betook herself to her Journey. But when *Timorous* was got home to her House, she sends for some of her Neighbors, to wit, Mrs. *Bats-eyes*, 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.

Timorous *acquaints her Friends what the good* Christiana *intends to do.*

Tim. Neighbors, having had little to do this morning, I went to give *Christiana* a visit, and when I came at the door, I knocked, as you know 'tis our Custom. And she answered, *If you come in God's name, come in.* So in I went, thinking all was well. But when I came in, I found her preparing herself to depart the Town, she and also her Children. So I asked her what was her meaning by that, and she told me in short, that she was now of a mind to go on Pilgrimage, as did her Husband. She told me also a Dream that she had, and how the King of the Country where her Husband was, had sent her an inviting Letter to come thither.

Mrs. Know-nothing.

Then said Mrs. Know-nothing, *and what do you think she will go?*

Tim. Ay, go she will, what ever come on't; and methinks I know it by this, for that which was my great Argument to perswade her to stay at home, (to wit, the Troubles she was like to meet with in the way) is one great Argument with her

to put her forward on her Journey. For she told me in so many words, *The bitter goes before the sweet.* Yea, and for as much as it so doth, it makes the sweet the sweeter.

Mrs. Bats-eyes.

Mrs. Bats-eyes. Oh this blind and foolish Woman, said she, will she not take warning by her Husband's Afflictions? For my part, I see if he was here again he would rest him content in a whole Skin, and never run so many hazards for nothing.

Mrs. Inconsiderate.

Mrs. *Inconsiderate* also replied, saying, Away with such Fantastical Fools from the Town, a good riddance, for my part, I say, of her. Should she stay where she dwells, and retain this her mind, who could live quietly by her? for she will either be dumpish or unneighborly, or talk of such matters as no wise body can abide. Wherefore for my part I shall never be sorry for her departure, let her go and let better come in her room; 'twas never a good World since these whimsical Fools dwelt in it.

Mrs. Lightmind, *Madam* Wanton, *she that had like to a been too hard for* Faithful *in time past, 1 part, page 65.*

Then Mrs. *Light-mind* added as followeth. Come put this kind of Talk away. I was Yesterday at Madame *Wanton's*, where we were as merry as the Maids. For who do you think should be there, but I, and Mrs. *Love-the-flesh*, and three or four more with Mr. *Lechery*, Mrs. *Filth*, and some others. So there we had Musick and dancing, and what else was meet to fill up the pleasure. And I dare say my Lady herself is an admirably well bred Gentlewoman, and Mr. *Lechery* is as pretty a fellow.

Discourse betwixt Mercy *and good* Christiana.

By this time *Christiana* was got on her way, and *Mercy* went along with her. So as they went, her Children being there also, *Christiana* began to discourse. And, *Mercy*, said *Christiana*, I take this as an unexpected favour, that thou shouldest set foot out of Doors with me to accompany me a little in my way.

Mercy *inclines to go.*

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

Christiana *would have her Neighbor with her.*

Chris. Well *Mercy*, said *Christiana*, cast in thy Lot with me. I well know what will be the end of our Pilgrimage, my Husband is where he would not but be, for all the Gold in

the *Spanish* Mines. Nor shalt thou be rejected, tho' thou goest but upon *my Invitation.* The King who hath sent for me and my 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 betwixt thee and me; only go along with me.

Mercy *doubts of acceptance.*

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

Christiana *allures her to the Gate which is* Christ, *and promiseth there to enquire for her.*

CHRIS. Well, loving *Mercy,* I will tell thee what thou shalt do; go with me to the *Wicket Gate,* and there I will further enquire for thee, and if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place. I also will pay thee for thy Kindness which thou shewest to me and my Children in thy accompanying of us in our way as thou doest.

Mercy *prays.*

MERCY. *Then will I go thither, and will take what shall follow, and the Lord grant that my Lot may there fall even as the King of Heaven shall have his heart upon me.*

Christiana *glad of* Mercys *company.*

Christiana, then was glad at her heart, not only that she had a Companion, but also for that she had prevailed with this poor Maid to fall in love with her own Salvation. So they went on together, and *Mercy* began to weep. Then said *Christiana,* wherefore weepeth my Sister so?

Mercy *grieves for her carnal Relations.*

MERCY. *Alas! said she, who can but lament that shall but rightly consider what a State and Condition my poor Relations are in, that yet remain in our sinful Town? and that which makes my grief the more heavy, is because they have no Instructor, nor any to tell them what is to come.*

Christian's *Prayers were answered for his Relations after he was dead.*

CHRIS. Bowels becometh Pilgrims. And thou dost for thy Friends, as my good *Christian* did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours did gather up his Tears, and put them into his Bottle, and now both I, and thou, and these my sweet Babes, are reaping the Fruit and benefit of them. I hope, *Mercy,* these Tears of thine will not be lost, for the truth hath said; *That they that sow in Tears shall reap in Joy, in singing.*

Ps. 126. 5, 6.

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,
Unto *his Gate*, into *his fold*,
Up to *his Holy Hill.*
And let him never suffer me,
To swerve, or turn aside
From his free grace, and Holy ways,
What ere shall me betide.
And let him gather them of mine,
That I have left behind.
Lord make them pray they may be thine,
With all their heart and mind.

Now my old Friend proceeded and said, But when *Christiana* came up to the Slough of *Dispond*, she began to be at a stand: For, said she, This is the place in which my dear Husband had like to a been smothered with Mud. She perceived also, that notwithstanding the Command of the King to make this place for Pilgrims good, yet it was rather worse than formerly. So I asked if that was true? Yes, said the Old Gentleman, too true. For that many there be that pretend to be the King's Labourers; and that say they are for mending the King's Highway, that bring *Dirt* and *Dung* instead of Stones, and so mar instead of mending. Here *Christiana* therefore with her Boys, did make a stand: but said *Mercy*, come let us venture, only let us be wary. Then they looked well to the *Steps*, and made a shift to get staggeringly over.

1 part, page 16, 17, 18.

Their own Carnal Conclusions, instead of the word of life.

Mercy *the boldest at the Slough of* Dispond.

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

Luke 1. 45.

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 *Dispond* would discourage me.

Well, said the other, you know *your sore*, and I know *mine;* and good friend, we shall all have enough evil before we come at our Journey's end.

For can it be imagined, that the people that design to attain such excellent Glories *as we do*, and that are so envied that Happiness *as we are;* but that we shall meet with what Fears and Scares, with what troubles and afflictions they can possibly assault us with, that hate us?

And now Mr. *Sagacity* left me to Dream out my Dream by my self. Wherefore me-thought I saw *Christiana*, and *Mercy* and the *Boys* go all of them up to the Gate. To which when they were come, they betook themselves to a short debate, about *how* they must manage their calling at the Gate, and what should be said to him that did open to them. So it was concluded, since *Christiana* was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So *Christiana* began to knock, and as her poor Husband did, she *knocked*, and *knocked* again. But instead of any that answered, they all thought that they heard, as if a Dog came barking upon them. A Dog and a great one too, and this made the Women and Children afraid. Nor durst they for 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 that the Keeper of that Gate should espy them, as they so went, and should be offended with them. At last they thought of knocking again, and knocked more vehemently then they did at the first. Then said the Keeper of the Gate, who is there? So the *Dog* left off to bark and he opened unto them.

Prayer should be made with Consideration, and Fear: as well as in Faith and Hope.

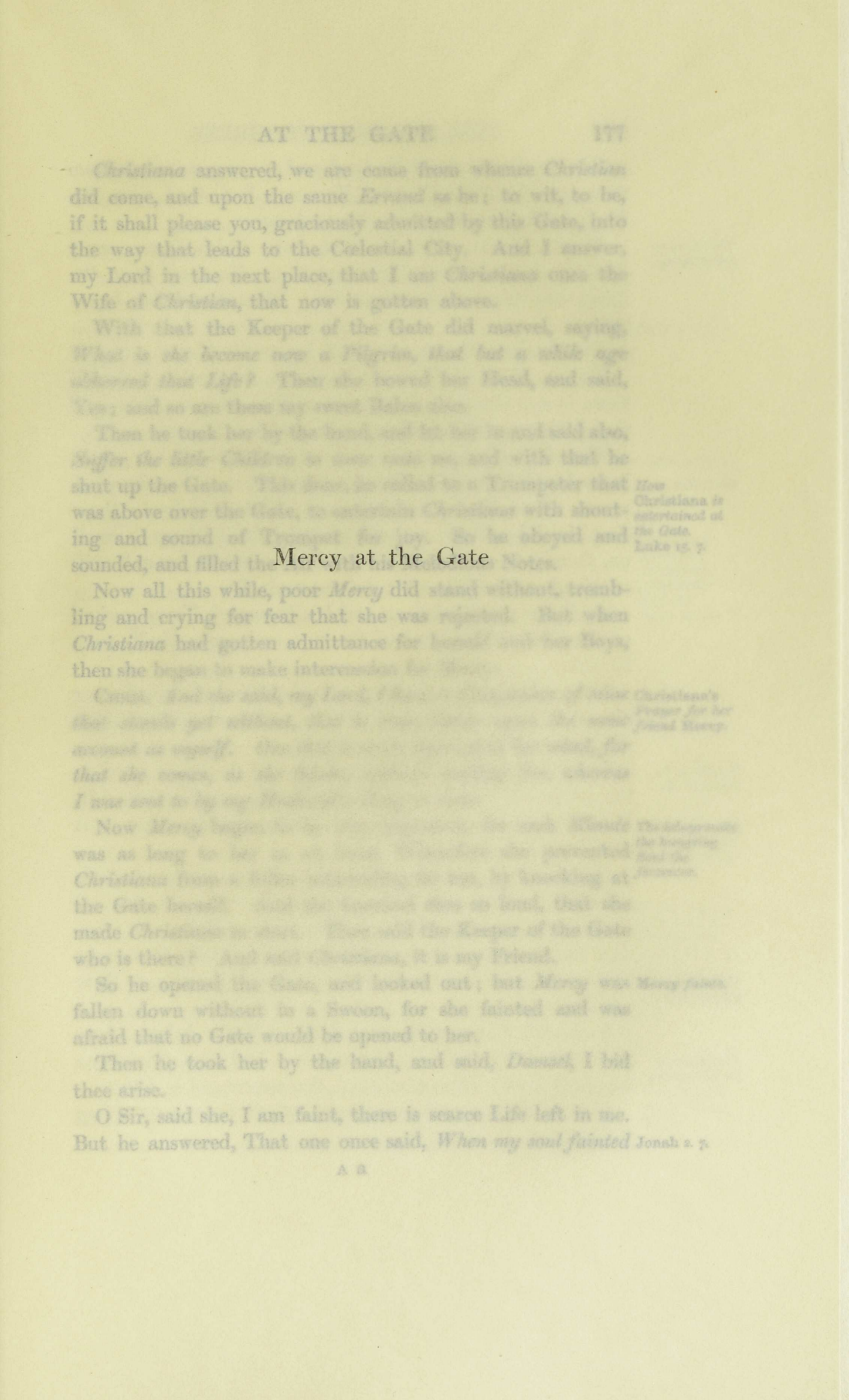
1 *part, page* 25.

The Dog, the Devil an Enemy to Prayer.

Christiana *and her companions perplexed about Prayer.*

Then *Christiana* made low obeisance, and said, Let not our Lord be offended with his Handmaidens for that we have knocked at his Princely Gate. Then said the Keeper, Whence come ye, and what is that you would have?

KNOCK AND IT
SHALL BE OPENED
UNTO YOU
G C



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

With that the Keeper of the Gate did marvel, saying, *What is she become now a Pilgrim, that but a while ago abhorred that Life?* Then she bowed her Head, and said, Yes; and so are these my sweet Babes also.

Then he took her by the hand, and let her in and said also, *Suffer the little Children to come unto me*, and with that he shut up the Gate. This *Boar*, 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 [illegible] Notes.

How Christiana is entertained at the Gate. Luke 15. 7.

Mercy at the Gate

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

Christiana's *Prayer for her friend Mercy.*

Cham. *And she said, my Lord, I have a Companion of mine that stands yet without, that is [illegible] the same account as myself. [illegible] for what, for that she comes, as she [illegible] whereas I was sent to by my Husband [illegible].*

Now *Mercy* began to be [illegible] for and *Minute* was as long to her as an hour. Wherefore she prevented *Christiana* from a fuller intercessing for me, by knocking at the Gate herself. And she knocked then so loud, that she made *Christiana* to start. Then said the Keeper of the Gate who is there? And said *Christiana*, it is my Friend.

The Independent the hungring Soul the Jacobite.

So he opened the Gate, and looked out; but *Mercy* was fallen down without in a Swoon, for she fainted and was afraid that no Gate would be opened to her.

Mercy faints.

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 left in me. But he answered, That one once said, *When my soul fainted*

Jonah 2. 7.

Mercy at the Gate

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

With that the Keeper of the Gate did marvel, saying, *What is she become now a Pilgrim, that but a while ago abhorred that Life?* Then she bowed her Head, and said, Yes; and so are these my sweet Babes also.

Then he took her by the hand, and let her in and said also, *Suffer the little Children to come unto me*, and with that he shut up the Gate. This done, he called to a Trumpeter that was above over the Gate, to entertain *Christiana* with shouting and sound of Trumpet for joy. So he obeyed and sounded, and filled the Air with his Melodious Notes.

How Christiana *is entertained at the Gate.* Luke 15. 7.

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

Christiana's *Prayer for her friend* Mercy.

Chris. *And she said, my Lord, I have a Companion of mine that stands yet without, that is come hither upon the same account as myself. One that is much dejected in her mind, for that she comes, as she thinks, without sending for, whereas I was sent to by my Husband's King to come.*

The delays make the hungring Soul the ferventer.

Now *Mercy* began to be very impatient, for each *Minute* was as long to her as an hour, Wherefore she prevented *Christiana* from a fuller interceding for her, by knocking at the Gate herself. And she knocked *then* so loud, that she made *Christiana* to start. Then said the Keeper of the Gate who is there? And said *Christiana*, it is my Friend.

Mercy *faints.*

So he opened the Gate, and looked out; but *Mercy* was fallen down without in a Swoon, for she fainted and was afraid that no Gate would be opened to her.

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

O Sir, said she, I am faint, there is scarce Life left in me. But he answered, That one once said, *When my soul fainted* Jonah 2. 7.

within me, I remembered the Lord, and my prayer came in unto thee, into thy Holy Temple. Fear not, but stand upon thy Feet, and tell me wherefore thou art come.

The cause of her fainting.

MERCY. I am come, for *that*, unto which I was never invited, as my Friend *Christiana* was. *Hers* was from the King, and *mine* was but from *her:* Wherefore I fear I presume.

Did she desire thee to come with her to this Place?

MERCY. Yes. And as my Lord sees, I am come. And if there is any Grace or forgiveness of Sins to spare, I beseech that I thy poor Handmaid may be partaker thereof.

Then he took her again by the Hand, and led her gently in, and said, I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, Fetch something, and give it *Mercy* to smell on, thereby to stay her fainting. So they fetcht her a *Bundle* of *Myrrh*, and awhile after she was revived.

mark this.

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

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

S. of S. 1. 2. John 20. 20.

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 gladded. He also had them up to the top of the Gate and shewed them by what *deed* they were saved, and told them withal, that that sight they would have again as they went along in the way, to their comfort.

Christ Crucified seen afar off.

So he left them awhile in a Summer Parlor below, where they entred into talk by themselves. And thus *Christiana* began, *O Lord! How glad am I, that we are got in hither!*

Talk between the Christians.

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

CHRIS. *I thought, one time, as I stood at the Gate (because I had knocked and none did answer) that all our Labour had been lost. Specially when that ugly Cur made such a heavy barking against us.*

MERCY. But my worst Fears was after I saw that you was taken in to his favour, and that I was left behind. Now thought I, 'tis fulfilled which is written. *Two women shall be Grinding together, the one shall be taken, and the other left.* I had much ado to forbear crying out, Undone, Undone. Matt. 24. 41.

And afraid I was to knock any more; but when I looked up to what was written over the Gate, I took Courage. I also thought that I must either knock again or die. So I knocked; but I cannot tell how, for my spirit now *struggled* betwixt life and death. 1 *part, page* 25.

CHRIS. *Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound of them made me start, I thought I never heard such knocking in all my Life. I thought you would a come in by violent hands, or a took the Kingdom by storm.* Christiana *thinks her Companion prays better than she.* Matt. 11. 12.

MERCY. Alas, to be in my Case, who that so was, could but a done so? You saw that the Door was shut upon me, and that there was a most cruel *Dog* thereabout. Who, I say, that was so faint hearted as I, that would not a knocked with all their might? But pray what said my Lord to my rudeness, was he not angry with me?

CHRIS. *When he heard your lumbring noise, he gave a wonderful innocent smile. I believe what you did pleas'd him well enough. For he shewed no sign to the contrary. But I marvel in my heart why he keeps such a Dog; had I known that afore, I fear I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in, and I am glad with all my heart.* Christ pleased with loud and restless praises. *If the Soul at first did know all it should meet with in its Journey to Heaven it would hardly ever set out.*

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

Ay do, said the Children, and perswade him to hang him, for we are afraid he will bite us when we go hence. *The Children are afraid of the dog.*

So at last he came down to them again, and *Mercy* fell to

the Ground on her Face before him and worshipped, and said, Let my Lord accept of the Sacrifice of praise which I now offer unto him, with the calves of my lips.

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

Jer. 12. 1, 2. Mercy *expostulates about the dog.*

But she continued upon her Face and said, *Righteous art thou O Lord when I plead with thee, yet let me talk with thee of thy Judgments, Wherefore dost thou keep so cruel a Dog in thy Yard, at the sight of which, such Women and Children as we, are ready to fly from thy Gate for fear?*

Devil.

He answered, and said; *That Dog* has another Owner, he also is kept close in another man's ground; only my Pilgrims hear his barking. He belongs to the Castle which you see

1 *part, page 26.*

there at a distance, but can come up to the walls of this place. He has frighted many an honest Pilgrim from worse to better, by the great voice of his roaring. Indeed he that owneth him, doth not keep him of any good will to me or mine; but with intent to keep the Pilgrims from coming to me, and that they may be afraid to knock at this Gate for entrance. Sometimes also he has broken out, and has *worried* some that I love; but I take all at present patiently. I also give my Pilgrims timely help; so they are not delivered up to his power to do to them what his Doggish nature would prompt him to. But what! My purchased one, I tro, hadst thou known never so much before hand, thou wouldst not a been afraid of a Dog.

A Check to the carnal fear of the Pilgrims.

The Beggars that go from Door to Door, will, rather than they will lose a supposed Alms, run the hazard of the bawling, barking, and biting too of a Dog: and shall a Dog, a Dog in another Mans Yard, a Dog whose barking I turn to the profit of Pilgrims, keep any from coming to me? I deliver them from the *Lions*, their Darling from the power of the Dog.

Christians *when wise enough acquiesce in the wisdom of their Lord.*

Mercy. Then said *Mercy, I confess my Ignorance: I spake what I understood not: I acknowledge* that *thou doest all things well.*

Chris. Then *Christiana* began to talk of their Journey, and to enquire after the way. So he fed them, and washed

1 *part, page 28.*

their feet, and set them in the way of his Steps, according as he had dealt with her Husband before.

So I saw in my Dream, that they walkt on in their way, and had the weather very comfortable to them.

Then *Christiana* began to sing, saying.

Bless't be the Day that I began,
A Pilgrim for to be.
And blessed also be that man,
That thereto moved 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 turned, as we see:
Thus our beginning (*as one saith*)
Shews, what our end will be.

The Devils Garden.

Now there was, on the other side of the Wall that fenced in the way up which *Christiana* and her Companions was to go, a Garden; and that Garden belonged to him whose was that *Barking Dog* of whom mention was made before. And some of the Fruit-Trees that grew in that Garden shot their branches over the Wall, and being mellow, they that found them did gather them up and oft eat of them to their hurt. So *Christiana's* Boys, as Boys are apt to do, being pleas'd with the Trees, and with the fruit that did hang thereon, did *plash* them and began to eat. Their Mother did also chide them for so doing; but still the Boys went on.

The Children eat of the Enemy's Fruit.

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 a been ready to die for fear. But that passed, and they went on their way. Now by that they were gone about two Bow's-shot from the place that let them into the way, they espyed two very *ill-favoured ones* coming down apace to meet them. With that *Christiana*, and *Mercy* her Friend covered themselves with their Vails, and so kept on their Journey: the Children also went on before, so that at last they met together. Then they that came down to meet them, came just up to the

Two ill-favoured ones.

Women, as if they would embrace them: but *Christiana* said,
They assault Christiana. Stand back, or go peaceably by as you should. Yet these two, as men that are deaf, regarded not *Christiana's* words; but began to lay hands upon them; at that *Christiana* waxing very wroth, spurned at them with her feet. *Mercy* also, as
The pilgrims struggle with them. well as she could, did what she could to shift them. *Christiana* again, said to them, Stand back and be gone, for we have no Money to lose, being Pilgrims as ye see, and such too as live upon the Charity of our Friends.

Ill-fa. Then said one of the two of the Men, we make no assault upon you for Money, but are come out to tell you, that if you will but grant one small request which we shall ask, we will make Women of you for ever.

Chris. Now *Christiana* imagining what they should mean, made answer again, *We will neither hear nor regard, nor yield to what you shall ask. We are in haste, cannot stay, our Business is a Business of Life and Death.* So again she and her Companions made a fresh assay to go past them. But they letted them in their way.

Ill-fa. And they said, we intend no hurt to your lives, 'tis another thing we would have.

She cries out. Chris. Ay, quoth *Christiana*, you would have us Body and Soul, for I know 'tis for that you are come; but we will die rather upon the spot, then suffer ourselves to be brought into such Snares as shall hazard our wellbeing hereafter. And
Deut. 22. 25, 26, 27. with that they both *Shrieked* out, and cryed 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 cryed out again.

'Tis good to cry out when we are assaulted. Now they being, as I said, not far from the Gate in at which they came, their voice was heard from where they was, thither. Wherefore some of the House came out, and knowing that it was *Christiana's* Tongue, they made haste to her relief. But by that they was got within sight of them, the Women was in a very great scuffle, the Children also stood
The Reliever *comes.* crying by. Then did he that came in for their relief, call out to the Ruffians saying, What is that thing that you do?

Would you make my Lord's People to transgress? He also attempted to take them: but they did make their escape over the Wall into the Garden of the Man, to whom the great Dog belonged, so the Dog became their Protector. This *Reliever* then came up to the Women, and asked them how they did. So they answered, we thank thy Prince, pretty well, only we have been somewhat affrighted, we thank thee also for that thou camest in to our help, for otherwise we had been overcome.

The ill Ones fly to the devil for relief.

Reliever. So after a few more words, this *Reliever* said, as followeth: *I marvelled much when you was entertained at the Gate above, being ye knew that ye were but weak Women, that you petitioned not the Lord there for a Conductor. Then might you have avoided these Troubles, and Dangers; for he would have granted you one.*

The Reliever *talks to the Women.*

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

mark this.

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

We lose for want of asking for.

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

Relie. *Your Confession of your folly, I will present him with: to go back again, you need not. For in all places where you shall come, you will find no want at all, for in every of my Lord's Lodgings which he has prepared for the reception of his Pilgrims, there is sufficient to furnish them against all attempts*

Ezek. 36. 37. *whatsoever. But, as I said, he will be inquired of by them to do it for them; and 'tis a poor thing that is not worth asking for.* When he had thus said, he went back to his place, and the Pilgrims went on their way.

The mistake of Mercy. MERCY. Then said *Mercy*, what a sudden blank is here? I made account we had now been past all danger, and that we should never see sorrow more.

Christiana's *Guilt.* CHRIS. Thy *Innocency*, my Sister, said *Christiana* to *Mercy*, may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the Doors, and yet did not provide for it, where Provision might a been had. I am therefore much to be blamed.

MERCY. *Then said* Mercy, *how knew you this before you came from home? pray open to me this Riddle.*

CHRIS. Why, I will tell you. Before I set Foot out of Doors, one Night, as I lay in my Bed, I had a Dream about this. For methought I saw two men, as like these as ever the World they could look, stand at my *Bed's-feet*, plotting how they might prevent my Salvation. I will tell you their very

Christiana's *Dream repeated.* words. They said, ('twas when I was in my Troubles,) *What shall we do with this Woman? For she cries out waking and sleeping for forgiveness: if she be suffered to go on as she begins, we shall lose her as we have lost her Husband.* This you know might have made me take heed, and have provided when Provision might a been had.

Mercy *makes good use of their neglect of duty.* MERCY. Well said *Mercy, as by this neglect, we have an occasion ministred unto us, to behold our own imperfections: so our Lord has taken occasion thereby, to make manifest the Riches of his Grace. For he, as we see, has followed us with an unasked 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,

1 *part, page* 28. they drew nigh to an House which stood in the way, which House was built for the relief of Pilgrims, as you will find more fully related in the first part of these Records of the *Pilgrim's Progress.* So they drew on towards the House, (the House of the Interpreter) and when they came to the Door

they heard a great talk in the House, they then gave ear, and heard, as they thought, *Christiana* mentioned by name. For you must know that there went along, even before her, a talk of her and her Children's going on Pilgrimage. And this thing was the more pleasing to them, because they had heard that she was *Christian's* Wife; that Woman who was sometime ago, so unwilling to hear of going on Pilgrimage. Thus therefore they stood still and heard the good people within commending her, who they little thought stood at the Door. At last *Christiana* knocked as she had done at the Gate before. Now when she had knocked, there came to the Door a young Damsel, and opened the Door and looked, and behold two Women was there.

Talk in the Interpreters house about Christiana's *going on pilgrimage.*

She knocks at the door.

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

The door is opened to them by Innocent.

Chris. *Christiana* answered, we understand that this is a privileged place for those that are become Pilgrims, and we now at this Door are such. Wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loath to night to go any further.

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

Chris. My name is *Christiana*, I was the Wife of that Pilgrim that some years ago did travel this way, and these be his four Children. This Maiden also is my Companion, and is going on Pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her name) and said to those within, Can you think who is at the Door! There is *Christiana* and her Children, and her Companion, all waiting for entertainment here. Then they leaped for Joy, and went and told their Master. So he came to the Door, and looking upon her, he said, *Art thou that* Christiana *whom* Christian *the Good-man, left behind him, when he betook himself to a Pilgrim's Life.*

Joy in the house of the Interpreter that Christiana *is turned Pilgrim.*

Chris. I am that Woman that was so hard-hearted as to slight my Husband's troubles, and that left him to go on in his Journey alone, and these are his four Children; but now

I also am come, for I am convinced that no way is right but this.

INTER. *Then is fulfilled that which also is written of the Man that 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.*

Matt. 21. 29.

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

INTER. *But why standest thou thus at the Door? Come in thou Daughter of* Abraham, *we was talking of thee but now: for tidings have come to us before, how thou art become a Pilgrim. Come Children, come in; come Maiden, come in;* so he had them all into the House.

So when they were within, they were bidden 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 the Faces with the Hand, in token of their kind reception of them: they also carried it lovingly to *Mercy*, and bid them all welcome into their Master's House.

Old Saints glad to see the young ones walk in Gods ways.

After a while, because Supper was not ready, the *Interpreter* took them into his *Significant* Rooms, and shewed them what *Christian, Christiana's* Husband had seen sometime before. Here therefore they saw the *Man* in the *Cage*, the *Man* and his Dream, the man that cut his ways thorough his Enemies, and the Picture of the biggest of them all: together with the rest of those things that were then so profitable to *Christian.*

The Significant Rooms.

This done, and after these things had been somewhat digested by *Christiana*, and her company, the *Interpreter* takes them apart again, and has them first into a Room, *where was a man that could look no way but downwards, with a Muckrake in his hand. There stood also one over his head with a Cœlestial Crown in his Hand, and proffered to give him that Crown for his Muck-rake; but the man did neither*

The Man with the Muckrake expounded.

look up, nor regard; but raked to himself the Straws, the small Sticks, and Dust of the Floor.

Then said *Christiana, I perswade myself that I know somewhat the meaning of this: For this is a Figure of a man of this World: Is it not, good Sir?*

INTER. Thou hast said the right, said he, and his *Muck-rake*, doth shew his Carnal mind. And whereas thou seest him rather give heed to rake up Straws and Sticks, and the Dust of the Floor, than to what he says that calls to him from above with the Cœlestial Crown in his Hand; it is to show, that Heaven is but as a Fable to some, and that things here are counted the only things substantial. Now whereas it was also shewed thee, that the man could look no way but downwards, it is to let thee know that earthly things when they are with Power upon Men's minds, quite carry their hearts away from God.

CHRIS. *Then said* Christiana, *O! deliver me from this Muck-rake.* Christiana's *prayer against the* Muck-rake.

INTER. That Prayer, said the *Interpreter*, has lain by till 'tis 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. Prov. 30. 8.

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

When the *Interpreter* had shewed them this, he has 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 there to be seen but a very great *Spider* on the Wall, and that they overlookt.

MERCY. *Then said* Mercy, *Sir, I see nothing; but* Christiana *held her peace.*

INTER. But said the *Interpreter*, look again: she therefore lookt again and said, Here is not any thing, but an *ugly Spider*, who hangs by her Hands upon the Wall. Then said he, Is there but one *Spider* in all this spacious room? Then the water stood in *Christiana's* Eyes, for she was a Woman quick of apprehension: and she said, Yes, Lord, there is here *Of the* Spider.

Talk about the Spider.

more than one. Yea, and *Spiders* whose Venom is far more destructive then that which is in her. The *Interpreter* then looked pleasantly upon her, and said, Thou hast said the Truth. This made *Mercy* blush, and the Boys to cover their Faces: For they all began now to understand the Riddle.

Prov. 30. 28.

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, that how full of

The Interpretation.

the Venom of Sin soever you be, yet you may by the hand of Faith lay hold of, and dwell in the best Room that belongs to the King's House above?

Chris. I thought, said *Christiana*, of something of this; but I could not imagine it all. I thought that we were like *Spiders*, and that we looked like ugly Creatures, in what fine Room soever we were. But that by this *Spider*, this venomous and ill-favoured Creature, we were to learn *how to act Faith*, that came not into my mind. And yet she has taken hold with her hands, as I see, and dwells in the best Room in the House. God has made nothing in vain.

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

He had them then into another Room where was a Hen

Of the Hen and Chickens.

and Chickens, and bid them observe a while. So one of the Chickens went to the Trough to drink, and every time she drank she lift up her head and her eyes towards Heaven. See, said he, what this little Chick doth, and learn of her to acknowledge whence your Mercies come, by receiving them with looking up. Yet again, said he, observe and look: So they gave heed, and perceived that the Hen did walk in a fourfold Method towards her Chickens. 1. She had a *common call*, and that she hath all day long. 2. She had a *special call*, and that she had but sometimes. 3. She had

Matt. 23. 37.

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 Methods, 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 has also 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 chose, my Darlings, to lead you into the Room where such things are because you are Women and they are easy for you.

CHRIS. And Sir, said *Christiana*, pray let us see some more: So he had them into the Slaughter-house, where was a *Butcher* a killing of a Sheep: and behold the Sheep was quiet, and took her Death patiently. Then said the *Interpreter:* you must learn of this Sheep, to suffer, and to put up wrongs without murmurings and complaints. Behold how quietly she takes her Death, and without objecting she suffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep. *Of the Butcher and the Sheep.*

After this, he led them into his Garden, where was great variety of Flowers; and he said, do you see all these? So *Christiana* said, yes. Then said he again, Behold the Flowers are divers in *Stature*, in *Quality*, and *Colour*, and *Smell*, and *Virtue*, and some are better than some: also where the Gardener has set them, there they stand, and quarrel not one with another. *Of the Garden.*

Again, he had them into his Field, which he had sowed with Wheat, and Corn: but when they beheld, the tops of all was cut off, only the Straw remained. He said again, This Ground was Dunged, and Plowed, and Sowed; but what shall we do with the Crop? Then said *Christiana*, burn some and make muck of the rest. Then said the *Interpreter* again, Fruit you see is that thing you look for, and for want of that you condemn it to the Fire, and to be trodden under foot of men. Beware that in this you condemn not yourselves. *Of the Field.*

Then, as they were coming in from abroad, they espied a little *Robin* with a great *Spider* in his mouth. So the *Interpreter* said, look here. So they looked, and *Mercy* wondred; but *Christiana* said, what a disparagement is it to such a little pretty Bird as the *Robin-red-breast* is, he being also a Bird above many, that loveth to maintain a kind of Sociableness with Man? I had thought they had lived upon *Of the* Robin *and the* Spider.

crumbs of Bread, or upon other such harmless matter. I like him worse than I did.

The *Interpreter* then replied, This *Robin* is an Emblem very apt to set forth some Professors by; for to sight they are as this *Robin*, pretty of Note, Colour and Carriage, they seem also to have a very great Love for Professors that are sincere; and above all other to desire to associate with, and to be in their Company, as if they could live upon the good Man's Crumbs. They pretend also that therefore it is, that they frequent the House of the Godly, and the appointments of the Lord: but when they are by themselves, *as the Robin*, they can catch and gobble up *Spiders*, they can change their Diet, drink *Iniquity*, and swallow down *Sin* like Water.

Pray and you will get at that which yet lies unrevealed.

So when they were come again into the House, because Supper as yet was not ready, *Christiana* 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 Sow is, the more she desires the Mire; the fatter the Ox is, the more gamesomly he goes to the Slaughter; and the more healthy the lusty man is, the more prone he is unto Evil.*

There is a desire in Women to go neat and fine, and it 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 profess 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 will destroy a Sinner.

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

He that lives in Sin, and looks for Happiness hereafter, is like him that soweth Cockle, and thinks to fill his Barn with Wheat or Barley.

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

Whispering and change of thoughts, proves that Sin is in the World.

If the World, which God sets light by, is counted a thing of that worth with men: what is Heaven which God commendeth?

If the life that is attended with so many troubles, is so loth to be let go by us, What is the life above?

Every Body will cry up the goodness of Men; but who is there that is, as he should, 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 Rotten, and gone, and yet it grew and had Leaves. Then said *Mercy*, what means this? This Tree, said he, whose *outside* is fair, and whose *inside* is rotten; it is to which many may be compared that are in the Garden of God: who with their mouths speak high in behalf of God, but indeed will do nothing for him: whose Leaves are fair, but their heart Good for nothing but to be *Tinder* for the Devil's *Tinder-Box.*

Of the Tree that is rotten at heart.

Now supper was ready, the Table spread, and all things set on the Board; so they sate down and did eat when one had given thanks. And the *Interpreter* did usually entertain those that lodged with him with Musick at Meals, so the Minstrels played. There was also one that did Sing. And a very fine voice he had.

They are at Supper.

His song was this.

The Lord is only my Support,
And he that doth me feed:
How can I then want anything,
Whereof I stand in need?

When the Song and Musick was ended, the *Interpreter* asked *Christiana, What it was that at first did move her to betake herself to a Pilgrim's Life?*

Talk at Supper.

A Repetition of Christiana's *Experience.*

Christiana answered. *First*, the loss of my Husband came into my mind, at which I was heartily grieved: but all that was but natural Affection. Then after that, came the Troubles, and Pilgrimage of my Husband's into my mind, and also how like a Churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the *Pond;* but that opportunely I had a Dream of the well-being of my Husband, and a Letter sent me by the King of that Country where my Husband dwells, to come to him. The Dream and the Letter together so wrought upon my mind, that they forced me to this way.

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

Chris. Yes, a Neighbor of mine one Mrs. *Timorous*, (She was akin to him that would have perswaded my Husband to go back for fear of the Lions.) She all-to-be-fooled me for, as she called it, my intended desperate adventure; she also urged what she could, to dishearten me to it, the hardship and Troubles that my Husband met with in the way; but all this I got over pretty well. But a Dream that I had of two ill-lookt ones, that I thought did plot how to make me miscarry in my Journey, that hath troubled me much: Yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of the way. Yea, I may tell my Lord, tho' I would not have everybody know it, that between this and the Gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out Murder, and the two that made this assault upon us, were like the two that I saw in my Dream.

Then said the *Interpreter*, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to *Mercy*, and said unto her, *And what moved thee to come hither, sweet-heart?*

A question put to Mercy.

Mercy. 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. So she began and said. Truly Sir, my want of Experience, is that that makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of Visions, and Dreams, as my friend *Christiana* can; nor know I what it is to mourn for my refusing of the Counsel of those that were good Relations. Mercy's answer.

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 go from our Town, I and another went accidentally to see her. So we knocked at the Door and went in. When we were within, and seeing what she was doing, we asked what was her meaning. She said she was sent for to go to her Husband, and then she up and told us, how she had seen him in a Dream, dwelling in a curious place among *Immortals* wearing a Crown, playing upon a Harp, eating and drinking at his Prince's Table, and singing Praises to him for bringing him thither, &c. Now methought, while she was telling these things unto us, my heart burned within me. And I said in my Heart, if this be true, I will leave my Father and my Mother, and the land of my Nativity, and will, if I may, go along with *Christiana.*

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

INTER. Thy setting out is good, for thou hast given credit to the truth. Thou art a *Ruth*, who did for the love that she bore to *Naomi*, and to the Lord her God, leave Father and Mother, and the land of her Nativity to come out, and go with a People that she knew not heretofore, *The Lord recompence thy work, and a full reward be given thee of the Lord God of* Israel, *under whose wings thou art come to trust.* Ruth 2. 11, 12.

Now Supper was ended, and Preparations was made for

They address themselves for bed. 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 had such favour for her.

Mercy's *good nights rest.*

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 had first opened unto 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 had 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*. They then went in and washed, yea they and the Boys and all, and they came out of that *Bath* not only sweet, and clean; but also much enlivened and strengthened in their Joints. So when they came in they looked fairer a deal, then when they went out to the washing.

The Bath Sanctification.

They wash in it.

When they were returned out of the Garden from the *Bath*, the *Interpreter* took them and looked upon them and said unto them, *fair as the Moon.* Then he called for the *Seal* wherewith they used to be *Sealed* that were washed in his *Bath.* So the *Seal* was brought, and he set his Mark upon them, that they might be known in the Places whither they were yet to go: Now the seal was the contents and sum of the Passover which the Children of *Israel* did eat when they came out from the Land of *Egypt*, and the mark was set between their Eyes. This seal greatly added to their Beauty, for it was an Ornament to their Faces. It also added to their gravity and made their Countenances more like them of Angels.

They are sealed.

Exod. 13. 8, 9, 10.

Then said the *Interpreter* again to the Damsel that waited upon these Women, Go into the Vestry and fetch out Gar-

ments for these People: so she went and fetched out white Raiment, and laid it down before him; so he commanded them to put it on. *It was fine Linen, white and clean.* When the Women were thus adorned they seemed to be a Terror one to the other. For that they could not see that glory each one on herself, which they could see in each other. Now therefore they began to esteem each other better than themselves. For you are fairer than I am, said one, and you are more comely than I am, said another. The Children also stood amazed to see into what fashion they were brought.

They are clothed.

True humility.

The *Interpreter* then called for a *Man-Servant* of his, one *Great-heart*, and bid him take *Sword*, and *Helmet*, and *Shield*, and take these my Daughters, said he, and conduct them to the House called *Beautiful*, at which place they will rest next. So he took his Weapons, and went before them, and the *Interpreter* said, God speed. Those also that belonged to the Family sent them away with many a good wish. So they went on their way, and sung,

This place has been our second Stage,
Here we have heard and seen
Those good things that from Age to Age,
To others hid have been.
The Dunghill-raker, Spider, Hen,
The Chicken too to me
Hath taught a Lesson, let me then
Conformed to it be.
The Butcher, Garden, and the Field,
The Robin, and his bait,
Also the Rotten-tree doth yield
Me Argument of Weight;
To move me for to watch and pray,
To strive to be sincere,
To take my Cross up day by day,
And serve the Lord with fear.

Now I saw in my Dream that they went on, and *Great-heart* went before them, so they went and came to the place where *Christian's* Burthen fell off his Back, and tumbled into

1 *part, page* 37.

a Sepulchre. Here then they made a pause, and here also they blessed God. Now said *Christiana*, it comes to my mind what was said to us at the Gate, to wit, that we should have Pardon, by *Word* and *Deed;* by *Word*, that is, by the promise; by *Deed*, to wit, in the way it was obtained. What the promise is, of that I know something: but what is it to have Pardon by deed, or in the way that it was obtained, Mr. *Great-heart*, I suppose you know; wherefore if you please let us hear your discourse thereof.

A comment upon what was said at the Gate, or a discourse of our being justified by Christ.

Great-heart. Pardon by the deed done, is Pardon obtained by some one for another that hath need thereof. Not by the Person pardoned, but in the way, *saith another*, in which I have obtained it. So then, to speak to the question more large, the pardon that you and *Mercy* and these Boys have attained was *obtained* by another, to wit, by him that let you in at the Gate. And he hath obtain'd it in this double way. He has performed Righteousness to cover you, and spilt blood to wash you in.

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

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

Chris. *Pray make that appear.*

Great-heart. With all my heart; but first I must premise that he of whom we are now about to speak, is one that has not his Fellow. He has two Natures in one Person, *plain* to be *distinguished*, *impossible* to be *divided*. Unto each of these Natures a Righteousness belongeth, and each Righteousness is essential to that Nature. So that one may as easily cause the nature to be extinct, as to separate its Justice or Righteousness from it. Of *these* Righteousnesses therefore, we are not made partakers so as that they or any of them should be put upon us that we might be made just, and live thereby. Besides these there is a Righteousness which this Person has as these two Natures are joyned in one. And this is not the Righteousness of the *Godhead*, as distinguished from the *Manhood;* nor the Righteousness of the *Manhood*, as distinguished from the *Godhead;* but a Righteousness which 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 to be intrusted with. If he parts with his first Righteousness, he parts with his *Godhead;* if he parts with his second Righteousness, he parts with the purity of his *Manhood;* if he parts with this third, he parts with that perfection that capacitates him to the Office of Mediation. He has therefore another Righteousness which standeth in *performance*, or obedience to a revealed Will; and that is it that he puts upon Sinners, and that by which their Sins are covered. Wherefore he saith, *as by one man's disobedience many were made Sinners:* Rom. 5. 19. *so by the obedience of one shall many be made Righteous.*

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

Great-heart. Yes, for though they are essential to his Natures and Office, and so cannot be communicated unto another, yet it is by Virtue of them, that the Righteousness that justifies is for that purpose efficacious. The *Righteousness* of his *Godhead* gives *Virtue* to his Obedience; the *Righteousness* of his *Manhood* giveth 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 it is ordained.

So then, here is a Righteousness that Christ, as God, has no need of, for he is God without it: here is a Righteousness that Christ, as Man, has no need of to make him so, for he is perfect man without it. Again, here is a Righteousness that Christ as God-man has no need of, for he is perfectly so without it. Here then is a Righteousness that Christ, as God, as Man, as God-man has no need of, with Reference to himself, and therefore he can spare it, a justifying Righteousness, that he for himself wanteth not, and therefore he giveth it away. Hence 'tis called the *gift of Righteousness.* This Rom. 5. 17. Righteousness, since Christ Jesus the Lord, has made himself under the Law, *must* be given away. For the Law doth not only bind him that is under it *to do justly*, but to use Charity. Wherefore he *must*, he *ought* by the Law, if he hath two

Coats, to give one to him that hath none. Now our Lord indeed hath two *Coats*, one for himself, and one to spare. Wherefore he freely bestows one upon those that have none. And thus *Christiana*, and *Mercy*, and the rest of you that are here, doth your Pardon come by *deed*, or by the work of another man? Your Lord Christ is he that has worked, and has given away what he wrought for to the next poor Beggar he meets.

But again, in order to pardon by *deed*, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just curse of a Righteous Law. Now from this curse we must be justified by way of Redemption, a price being paid for the harms we have done, and this is by the Blood of your Lord, who came and stood in your place and stead, and died your death for your Transgressions. Thus has he ransomed you from your Transgressions, by Blood, and covered your polluted and deformed Souls with Righteousness: for the sake of which, God passeth by you, and will not hurt you, when he comes to Judge the World.

Rom. 4. 24.

Gal. 3. 13.

Christiana *affected with this way of Redemption.*

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

How the Strings that bound Christians burden to him were cut.

GREAT-HEART. Yes, 'twas the belief of this that cut those Strings that could not be cut by other means, and 'twas to give him a proof of the Virtue of this, that he was suffered to carry his burden to the Cross.

CHRIS. *I thought so, for tho' my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am perswaded by what I have felt, tho' I have felt but little as yet, that if the most burdened Man in the World was here, and did see and believe, as I now do, 'twould make his heart the more merry and blithe.*

How affection to Christ is begot in the Soul.

GREAT-HEART. There is not only comfort, and the ease of a Burden brought to us, by the sight and Consideration of

these ; but an indeared Affection begot in us by it. For who can, if he doth but once think that Pardon comes not only by promise but thus, but be affected with the way and means of his Redemption, and so with the man that hath wrought it for him ?

CHRIS. *True, methinks it makes my Heart bleed to think that he should bleed for me. 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 perswaded he wished me with him ; but vile Wretch, that I was, I let him come all alone. O* Mercy, *that thy Father and Mother were here, yea, and Mrs.* Timorous *also. Nay, I wish now with all my Heart, that here was Madam* Wanton *too. Surely, surely, their Hearts would be affected, nor could the fear of the one, nor the powerful Lusts of the other, prevail with them to go home again, and to refuse to become good Pilgrims.*

Cause of admiration.

1 part, page 37.

GREAT-HEART. You speak now in the warmth of your Affections : will it, think you, be always thus with you ? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There was that stood by, and that saw the Blood run from his heart to the Ground, and yet were so far off this, that instead of lamenting, they laughed at him, and instead of becoming his Disciples, did harden their hearts against him. So that all that you have, my Daughters, you have by a peculiar impression made by a Divine contemplating upon what I have spoken to you. Remember that 'twas told you, that the *Hen* by her common call, gives no meat to her *Chickens.* This you have therefore by a special Grace.

To be affected with Christ and with what he has done is a thing special.

Now I saw still in my Dream, that they went on until they were come to the place, that *Simple,* and *Sloth,* and *Presumption* lay and slept in, when *Christian* went by on Pilgrimage. And behold they were hanged up in Irons a little way off on the other-side.

Simple *and* Sloth *and* Presumption *hanged, and why.*

MERCY. *Then said* Mercy *to him that was their Guide and*

Conductor, What are those three men? and for what are they hanged there?

GREAT-HEART. These three men, were Men of very bad Qualities: they had no mind to be Pilgrims themselves, and whosoever they could they hindered; they were for sloth and folly themselves, and whoever they could perswade with, they made so too, and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by they are hanged[1].

MERCY. *But could they perswade any to be of their Opinion?*

Their crimes.

GREAT-HEART. Yes, they turned several out of the way. There was *Slow-pace* that they perswaded to do as they.

Who they prevailed upon to turn out of the way.

They also prevailed with one *Short-wind*, with one *No-heart*, with one *Linger-after-lust*, and with one *Sleepy-head*, and with a young Woman her name was *Dull*, to turn out of the way and become as they. Besides, they brought up an ill-report of your Lord, perswading others that he was a task-Master. They also brought up an evil report of the good Land, saying, 'twas not half so good as some pretend it was. They also began to vilify his Servants, and to count the very best of them meddlesome, troublesome busy-Bodies. Further, they would call the Bread of God *Husks*; the *Comforts* of his Children *Fancies*; the Travel and Labour of Pilgrims things to no Purpose.

CHRIS. *Nay, said* Christiana, *if they were such, they shall never be bewailed by me; they have but what they deserve, and I think it is well that they hang so near the High-way that others may see and take warning. But had it not been well if their Crimes had been ingraven in some Plate of Iron or Brass, and left here, even where they did their Mischiefs, for a caution to other bad Men.*

GREAT-HEART. So it is, as you well may perceive if you will go a little to the Wall.

MERCY. *No, no, let them hang, and their Names Rot, and their Crimes live for ever against them. I think it a high*

[1] *Behold here 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.*

favour that they were hanged afore we came hither, who knows else what they might a 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 of what happened there when *Christian* himself went by. So he had them first to the Spring. Lo, saith he, *This is the Spring that* Christian *drank of* before he went up this Hill, and then 'twas clear, and good; but now 'tis Dirty with the feet of some that are not desirous that Pilgrims here should quench their Thirst. Thereat *Mercy* said, *And why so envious tro?* But said their Guide, It will do, if taken up, and put into a Vessel that is sweet and good; for then the Dirt will sink to the bottom, and the Water come out by itself more clear. Thus therefore *Christiana* and her Companions were compelled to do. They took it up, and put it into an Earthen-pot, and so let it stand till the Dirt was gone to the bottom, and then they drank thereof.

1 *part, page* 40.

'Tis difficult getting of good Doctrine in erroneous Times.

Ezek. 34. 18.

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 when *Christian* came by. And although, as you see, these ways are since stopt up with *Chains*, *Posts*, and a *Ditch*, yet there are that will chuse to adventure here, rather than take the pains to go up this Hill.

By-paths tho' barred up will not keep all from going in them.

1 *part, page* 40.

Chris. *The Way of Transgressors is hard. 'Tis a wonder that they can get into those ways, without danger of breaking their Necks.*

Prov. 13. 15.

Greatheart. They will venture; yea, if at any time any of the King's Servants doth happen to see them, and doth

call unto them, and tell them that *they* are in the wrong ways, and do bid them beware the danger; then they will railingly return them answer and say, *As for the Word that thou hast spoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth out of our own Mouths*, &c. Nay if you look a little farther, you shall see that these ways, are made cautionary enough, not only by these *Posts*, and *Ditch* and *Chain;* but also by being hedged up. Yet they will choose to go there.

Jer. 44. 16, 17.

The reason why some do chuse to go in by-ways.
Prov. 15. 19.

Chris. *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 slothful man 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 this way to the City.*

The Hill puts the Pilgrims to it.

Then they set forward, and began to go up the Hill, and up the Hill they went; but before they got to the top, *Christiana* began to *Pant*, and said, I daresay this is a breathing Hill; no marvel if they that love their ease more than their Souls, 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 not down here, for a little above is the Prince's *Arbor*. Then took he the little Boy by the Hand, and led him up thereto.

They sit in the Arbor.
1 part, page 41.
Matt. 11. 28.

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

Then said Mr. *Great-heart* to the little ones, Come my pretty *Boys*, how do you do? what think you now of going on Pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my Mother has told me, namely, That the way to Heaven is as up a Ladder, and the way to Hell is as down a Hill. But I had rather go up the Ladder to Life, than down the Hill to Death.

The little Boys answer to the guide, and also to Mercy.

Then said *Mercy*, But the Proverb is, *To go down the Hill is easy*. But *James* said (for that was his Name) The day is coming when in my Opinion, *going down Hill will be the hardest of all*. 'Tis a good Boy, said his Master, thou hast given her a right answer. Then *Mercy* smiled, but the little Boy did blush. *Which is hardest up Hill, or down Hill.*

Chris. Come, said *Christiana*, will you eat a bit, a little to sweeten your Mouths, while you sit here to rest your Legs? For I have here a piece of Pomgranate which Mr. *Interpreter* put in 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 a to-side. Yes, so he did, said the other. But Mercy, it shall still be as I said it should, when at first we came from home: thou shalt be a sharer in all the good that I have, because thou so willingly didst become my Companion. Then she gave to them, and they did eat, both *Mercy*, and the Boys. And said *Christiana* to Mr. *Great-heart*, Sir will you do as we? But he answered, You are going on Pilgrimage, and presently I shall return; much Good may what you have, do to you. At home I eat the same every day. Now when they had eaten and drank, and had chatted a little longer, their guide said to them, The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little Boys went before; But *Christiana* forgat to take her Bottle of Spirits with her, so she sent her little Boy back to fetch it. Then said *Mercy*, I think this is a *losing* Place. Here *Christian* lost his *Roll*, and here *Christiana* left her Bottle behind her; Sir, what is the cause of this? so their guide made answer and said, The cause is *sleep* or *forgetfulness*; some *sleep*, when they should keep *awake*; and some *forget*, when they should *remember*; and this is the very cause why often at the resting places some Pilgrims in some things come off losers. Pilgrims should watch and remember what they have already received under their greatest enjoyments. But for want of doing so, oft times their rejoicing ends in Tears, and their Sun-shine in a Cloud: witness the story of *Christian* at this place. *They refresh themselves.*

Christiana *forgets her Bottle of Spirits.*

Mark this.

1 *part*, *page* 42.

When they were come to the place where *Mistrust* and *Timorous* met *Christian* to perswade him to go back for fear of the Lions, they perceived as it were a Stage, and before it towards the Road, a broad plate with a Copy of Verses written thereon, and underneath, the reason of raising up of that Stage in that place, rendered. The Verses were these.

Let him that sees this Stage take heed
Unto his Heart and Tongue:
Lest, if he do not, here he speed
As some have long agone.

The words underneath the Verses were, *This Stage was built to punish such upon who through* Timorousness *or* Mistrust, *shall be afraid to go further on Pilgrimage. Also on this Stage both* Mistrust *and* Timorous *were burned thorough the Tongue with an hot Iron, for endeavouring to hinder* Christian *in his Journey.*

Then said *Mercy.* This is much like to the saying of the beloved, *What shall be given unto thee? or what shall be done unto thee thou false Tongue? sharp Arrows of the mighty, with Coals of* Juniper.

Ps. 120. 3, 4.

1 *part, page* 44.

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 so soon as the Lions appear?

An Emblem of those that go on bravely when there is no danger; but shrink when troubles come.

Now as they went up, Mr. *Great-heart* drew his Sword with intent to make a way for the Pilgrims in spite of the Lions. Then there appeared one, that it seems, had taken upon him to back the Lions. And he said to the Pilgrims' guide, What is the cause of your coming hither? Now the name of that man was *Grim*, or *Bloody-man*, because of his slaying of Pilgrims, and he was of the race of the *Giants.*

Of Grim *the* Giant, *and of his backing the Lions.*

GREAT-HEART. Then said the *Pilgrims'* guide, These

The Fight betwixt Grim and Great-heart

The Fight betwixt Grim and Great-heart

Women and Children are going on Pilgrimage, and this is the way they must go, and go it they shall in spite of thee and the Lions.

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

Now to say truth, by reason of the fierceness of the Lions, and of the *Grim* Carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with Grass.

CHRIS. Then said *Christiana*, tho' the Highways have been unoccupied heretofore, and tho' the Travellers have been made in time past to walk thorough by-Paths, it must not be so now I am risen, *Now I am risen a Mother in* Israel. Judges 5. 6, 7.

GRIM. Then he swore *by the Lions*, but it should; and therefore bid them turn aside, for they should not have passage there.

GREAT-HEART. But their guide made first his Approach unto *Grim*, and laid so heavily at him with his Sword, that he forced him to a retreat.

GRIM. Then said he (that attempted to back the Lions) will you slay me upon mine own Ground?

A fight betwixt Grim *and* Great-heart.

GREAT-HEART. 'Tis the King's High-way that we are in, and in his way it is that thou hast placed thy Lions; but these Women, and these Children, tho' weak, shall hold on their way in spite of thy Lions. And with that he gave him again a down-right blow, and brought him upon his Knees. With this blow he also broke his Helmet, and with the next he cut off an Arm. Then did the *Giant Roar* so hideously, that his Voice frighted the Women, and yet they were glad to see him lie sprawling upon the Ground. Now the Lions were chained, and so of themselves could do nothing. Wherefore when old *Grim* that intended to back them was dead, Mr. *Great-heart* said to the Pilgrims, Come now and follow me, and no hurt shall happen to you from the Lions. They therefore went on; but the Women trembled as they passed by them, the Boys also look't as if they would die; but they all got by without further hurt.

The Victory.

They pass by the Lions.

Now then they were within Sight of the *Porter's* Lodge, and they soon came up unto it; but they made the more haste after this to go thither, because 'tis dangerous travelling there in the Night. So when they were come to the Gate, the guide knocked, and the Porter cried, *who is there?* but as soon as the Guide had said, *it is I*, he knew his Voice and came down. (For the Guide had oft before that come thither as a Conductor of Pilgrims.) When he was come down, he opened the Gate, and seeing the Guide standing just before it (for he saw not the Women, for they were behind him) he said unto him, How now, Mr. *Great-heart*, what is your business here so late to 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.

They come to the Porter's Lodge.

PORTER. *Will you not go in, and stay till Morning?*

GREAT-HEART. No, I will return to my Lord to night.

Great-heart *attempts to go back.*

CHRIS. Oh Sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful, and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

The Pilgrims implore his company still.

MERCY. 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 this way is, without a Friend and Defender?

JAMES. Then said *James*, the youngest of the Boys, Pray Sir, be perswaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.

GREAT-HEART. I am at my Lord's Commandment. If he shall allot me to be your guide quite thorough, 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 thorough with you, and he would have granted your request. However, at

Help lost for want of asking for.

present I must withdraw, and so good *Christiana*, *Mercy*, and my brave Children, Adieu.

Then the Porter, Mr. *Watchful*, asked *Christiana* of her Country, and of her Kindred, and she said, *I came from the City of* Destruction, *I am a Widow Woman, and my Husband is dead, his Name was* Christian *the Pilgrim.* How, said the Porter, was he your Husband? Yes, said she, and these are his Children; and this, pointing to *Mercy*, is one of my Town's-Women. Then the Porter rang his Bell, as at such times he is wont, and there came to the Door one of the Damsels whose Name was *Humble-mind.* And to her the Porter said, Go tell it within that *Christiana* the Wife of *Christian* and her Children are come hither on Pilgrimage. She went in therefore and told it. But Oh, what a Noise for gladness was there within, when the Damsel did but drop that word out of her Mouth?

1 part, page 44.

Christiana *makes herself known to the Porter, he tells it to a damsel.*

Joy at the noise of the Pilgrims coming.

So they came with haste to the Porter, for *Christiana* stood still at the Door. Then some of the most grave said unto her, *Come in* Christiana, *come in thou Wife of that Good Man, come in thou Blessed Woman, come in with all that are with thee.* So she went in, and they followed her that were her Children, and her Companions. Now when they were gone in, they were had into a very large Room, where they were bidden to sit down. So they sat down, and the chief of the House was called to see, and welcome the Guests. Then they came in, and, understanding who they were, did salute each other with a kiss, and said, Welcome ye Vessels of the Grace of God, welcome to us your Friends.

Christians *love is kindled at the sight of one another.*

Now because it was somewhat late, and because the Pilgrims were weary with their Journey, and also made faint with the sight of the fight, and of the terrible Lions; therefore they desired as soon as might be, to prepare to go to Rest. Nay, said those of the Family, refresh yourselves first with a morsel of Meat. For they had prepared for them a Lamb, with the accustomed Sauce belonging thereto. 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.

Exod. 12. 8.

John 1. 29.

But let us, said *Christiana*, if we may be so bold as to chuse,
1 *part, page* 51. 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* entred into discourse about things that were convenient.

CHRIS. *Little did I think once, that when my Husband went on Pilgrimage, I should ever a followed.*

Christs Bosom is for all Pilgrims. MERCY. And you as little thought of lying in his Bed, and in his Chamber to Rest, as you do now.

CHRIS. *And much less did I ever think of seeing his Face with Comfort, and of worshipping the Lord the King with him, and yet now I believe I shall.*

MERCY. Hark, don't you hear a Noise?

CHRIS. Yes, 'tis as I believe, a Noise of Musick, for joy that we are here.

Musick. MERCY. Wonderful! Musick in the House, Musick in the Heart, and Musick also in Heaven, for joy that we are here.

Thus they talked a while, and then betook themselves to sleep; so in the Morning, when they were awake, *Christiana* said to *Mercy*.

Mercy *did laugh in her sleep.* CHRIS. *What was the matter that you did laugh in your sleep to Night? I suppose you was in a Dream?*

MERCY. So I was, and a sweet Dream it was; but are you sure I laughed?

CHRIS. *Yes, you laughed heartily; but prithee* Mercy *tell me thy Dream?*

Mercy's *Dream.* MERCY. I was a dreamed that I sat all alone in a solitary place, and was bemoaning of the hardness of my Heart.

Now I had not sat there long, but methought many were gathered about me, to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my Heart. At this, some of them laughed at me, some called me Fool, and some began to thrust me about.

What her dream was. 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
Ezek. 16. 8, 9, 10, 11, 12. my complaint, he said, *Peace be to thee:* he also wiped mine Eyes with his Handkerchief, and *clad* me in *Silver and Gold;*

he put a chain about my Neck, and Ear-rings in mine Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, and said, *Mercy*, come after me. So he went up, and I followed, till we came at a Golden Gate. Then he knocked, and when they within had opened, the man went in and I followed him up to a Throne, upon which one sat, and he said to me, *welcome Daughter.* The place looked bright, and twinkling like the Stars, or rather like the *Sun*, and I thought that I saw your Husband there, so I awoke from my Dream. But did I laugh?

CHRIS. *Laugh! Ay, and well you might to see yourself so well. For you must give me leave to tell you, that I believe it was a good Dream, and that as you have begun to find the first part true, so you shall find the second at last.* God speaks once, yea twice, yet Man perceiveth it not. In a Dream, in a Vision of the Night, when deep Sleep falleth upon Men, in slumbring upon the Bed. *We need not, when a-Bed, lie awake to talk with God. He can visit us while we sleep, and cause us then to hear his Voice. Our Heart oft times wakes when we sleep, and God can speak to that, either by Words, by Proverbs, by Signs, and Similitudes, as well as if one was awake.* Job 33. 14, 15.

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

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

MERCY. Pray, if they invite us to stay a while, let us willingly accept of the proffer. I am the willinger to stay a while here, to grow better acquainted with these Maids; methinks *Prudence*, *Piety* and *Charity*, have very comely and sober Countenances.

CHRIS. *We shall see what they will do.* So when they were up and ready, they came down. And they asked one another of their rest, and if it was comfortable, or not?

MERCY. *Very good, said* Mercy, *it was one of the best Night's Lodging that ever I had in my Life.*

Then said *Prudence*, and *Piety*, if you will be perswaded to stay here awhile, you shall have what the House will afford. *They stay here some time.*

CHARITY. *Ay, and that with a very good will, said* Charity. So they consented, and stayed there about a Month or above, and became very Profitable one to another. And because *Prudence* would see how *Christiana* had brought up her Children, she asked leave of her to catechise them? So she gave her free consent. Then she began at the youngest whose Name was *James.*

Prudence *desires to catechise* Christianas *Children.*

James *Catechised.*

PRUDENCE. *And she said, Come* James, *canst thou tell who made thee?*

JAMES. God the Father, God the Son, and God the Holy-Ghost.

PRUD. *Good Boy. And canst thou tell who saves thee?*

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

PRUD. *Good Boy still. But how doth God the Father save thee?*

JAM. By his Grace.

PRUD. *How doth God the Son save thee?*

JAM. By his Righteousness, Death, and Blood, and Life.

PRUD. *And how doth God the Holy Ghost save thee?*

JAM. 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 youngest next.

Joseph *Catechised.*

PRUD. Then she said, Come *Joseph* (for his Name was *Joseph*), will you let me Catechise you?

JOSEPH. With all my Heart.

PRUD. What is Man?

JOSEPH. A Reasonable Creature, so made by God, as my Brother said.

PRUD. *What is supposed by this Word, saved?*

JOSEPH. That man by Sin has brought himself into a State of Captivity and Misery.

PRUD. *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 its clutches but God, and that God is so good and loving to man, as to pull him indeed out of this Miserable State.

PRUD. *What is God's design in saving of poor Men?*

JOSEPH. The glorifying of his Name, of his Grace, and Justice, *&c.* And the everlasting Happiness of his Creature.

PRUD. *Who are they that must be saved?*

JOSEPH. Those that accept of his Salvation.

Good Boy, *Joseph*, thy Mother has taught thee well, and thou hast hearkened to what she has said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest but one.

PRUD. Come *Samuel*, are you willing that I should Catechise you also? Samuel *Catechised.*

SAMUEL. Yes, forsooth, if you please.

PRUD. *What is Heaven?*

SAM. A Place and State most blessed, because God dwelleth there.

PRUD. *What is Hell?*

SAM. A Place and State most woful, because it is the dwelling place of Sin, the Devil, and Death.

PRUD. *Why wouldest thou go to Heaven?*

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

PRUD. *A very good Boy also, and one that has learned well.*

Then she addressed herself to the eldest, whose name was *Matthew*, and she said to him, Come *Matthew*, shall I also Catechise you? Matthew *Catechised.*

MAT. *With a very good Will.*

PRUD. *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 until the beginning of the first day. *For in six days the Lord made Heaven and Earth, the Sea and all that in them is.*

PRUD. *What do you think of the Bible?*

MAT. It is the Holy Word of God.

PRUD. *Is there nothing written therein but what you understand?*

MAT. Yes, a great deal.

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

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

PRUD. *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*, tho' not in Corruption. And I believe this upon a double account. First because God has promised it. Secondly, because he is able to perform it.

Prudences *conclusion upon the Catechising of the Boys.*

Then said *Prudence* to the Boys, You must still hearken to your Mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others, for for your sakes do they speak good things. Observe also and that with carefulness, what the Heavens and the Earth do teach you; but especially be much in the meditation of that Book that was the cause of your Father's becoming a Pilgrim. I for my part, my Children, will teach you what I can while you are here, and shall be glad if you will ask me Questions that tend to godly edifying.

Mercy *has a sweet-heart.*

Now by that these Pilgrims had been at this place a week, *Mercy* had a Visitor that pretended some good will unto her, and his name was Mr. *Brisk*. A man of some breeding, and that pretended to Religion; but a man that stuck very close to the World. So he came once or twice or more, to *Mercy*, and offered love unto her. Now *Mercy* was of a fair Countenance, and therefore the more alluring.

Mercy's *temper.*

Her mind also was, to be always busying of herself in doing, for when she had nothing to do for herself, she would be making of Hose and Garments for others, and would bestow them upon them that had need. And Mr. *Brisk* not knowing where or how she disposed of what she made, seemed to be greatly taken for that he found her never idle. I will warrant her a good Huswife, 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 they told her that he was a very busy young man, and one that pretended to Religion; but was as they feared, a stranger to the Power of that which was good.

Mercy *enquires of the Maids concerning Mr.* Brisk.

Nay then, said Mercy, *I will look no more on him, for I purpose never to have a clog to my Soul.*

Prudence then replied, That there needed no great matter of discouragement to be given to him, her continuing so as she had began 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 of things for the Poor. Then said he, What, always at it? Yes, said she, either for myself or for others. And what canst thee *earn* a day, quoth he? I do these things, said she, *That I may be Rich in good Works, laying up in store a good Foundation against the time to come, that I may lay hold on Eternal Life.* Why prithee what dost thou with them? said he. Cloath 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.*

Talk betwixt Mercy *and Mr.* Brisk.

1 Tim. 6. 17, 18, 19.

He forsakes her, and why.

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

Mercy *in the Practise of* Mercy *rejected; while* Mercy *in the Name of* Mercy *is liked.*

Mercy. *I might a had Husbands afore now, tho' I spake 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 they and I could not agree.*

Prud. *Mercy* in our days is little set by, any further than as to its Name: the Practice, which is set forth by thy Conditions, there are but few that can abide.

Mercy. *Well, said* Mercy, *if nobody will have me, I will*

Mercy's *resolution.*

die a Maid, or my Conditions shall be to me as a Husband. For I cannot change my Nature, and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a Sister named Bountiful, *that was married to one of these Churls; but he and she could never agree; but because my Sister was resolved to do as she had began, that is, to shew Kindness to the Poor, therefore her Husband first cried her down at the Cross, and then turned her out of his Doors.*

How Mercy's *Sister was served by her Husband.*

Prud. And yet he was a Professor, I warrant you?

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

Matthew *falls sick.*

Now *Mathew* the eldest Son of *Christiana* fell Sick, and his Sickness was sore upon him, for he was much pained in his Bowels, so that he was with it, at times, pulled as 'twere both ends together. There dwelt also not far from thence one Mr. *Skill*, an 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 that which is wholesome. The Physician answered, *This Boy has been tampering with something that lies in his Maw undigested, and that will not away without means. And I tell you he must be purged, or else he will die.*

Gripes of Conscience.

The Physicians Judgment.

Samuel *puts his Mother in mind of the fruit his Brother did eat.*

Samuel. Then said *Samuel, Mother, Mother, what was that which my Brother did gather up and eat, so soon as we were come from the gate that is at the head of this way? You know that there was an Orchard on the left hand, on the other side of the Wall, and some of the Trees hung over the Wall, and my Brother did plash and did eat.*

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

Skill. *I knew he had eaten something that was not wholesome Food. And that Food, to wit, that Fruit, is even the most hurtful of all. It is the Fruit of* Beelzebub's *Orchard.*

I do marvel that none did warn you of it; many have died thereof.

Chris. Then *Christiana* began to cry, and she said, O naughty Boy, and O careless Mother what shall I do for my Son?

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

Chris. Pray Sir try the utmost of your Skill with him whatever it costs.

Skill. *Nay, I hope I shall be reasonable.* So he made him a Purge; but it was too weak. 'Twas said, it was made of the Blood of a Goat, the Ashes of an Heifer, and with some of the Juice of Hyssop, *&c.* When Mr. *Skill* had seen that that Purge was too weak, he made him one to the Purpose, 'Twas made *Ex Carne & Sanguine Christi.* (You know Physicians give strange Medicines to their Patients) And it was made up into Pills with a Promise or two, and a proportionable quantity of Salt. 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 potion was prepared, and brought to the Boy, he was loth to take it, tho' torn with the Gripes, as if he should be pulled in pieces. *Come, come, said the Physician, you must take it.* It goes against my Stomach, said the Boy. *I must have you take it, said his Mother.* I shall vomit it up again, said the Boy. Pray Sir, said *Christiana* to Mr. *Skill*, how does it taste? It has no ill taste, said the Doctor, and with that she touched one of the pills with the tip of her Tongue. Oh, *Matthew*, said she, this potion is sweeter than Hony. If thou lovest thy Mother, if thou lovest thy Brothers, if thou lovest *Mercy*, if thou lovest thy Life, take it. So with much ado, after a short Prayer for the Blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, it caused him to sleep and rest quietly, it put him into a fine heat and breathing sweat, and did quite rid him of his Gripes.

Heb. 10. 1, 2, 3, 4.

Potion prepared.

The Latin I borrow.

John 6. 54, 55, 56, 57.

Heb. 9. 14.

Mark 9. 49.

The boy loth to take the Physick.

Zech. 12. 10.

The Mother tastes it, and perswades him.

So in little time he got up, and walked about with a Staff, and would go from Room to Room, and talk with *Prudence*,

A word of God in the hand of his Faith.

Piety, and *Charity* of his Distemper, and how he was healed.

So when the Boy was healed, *Christiana* asked Mr. *Skill*, saying, Sir, what will content you for your pains and care to and of my Child? And he said, you must pay the *Master of the College* of Physicians, according to rules made in that case and provided.

Heb. 13. 11, 12, 13, 14, 15.

Chris. *But Sir, said she, what is this Pill good for else?*

This Pill an Universal Remedy.

Skill. It is an universal Pill, 'tis good against all the Diseases that Pilgrims are incident to, and when it is well prepared, it will keep good, *time* out of *mind.*

Chris. Pray Sir, make me up twelve Boxes of them: for if I can get these, I will never take other Physick.

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 Physick 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* Physick for herself, and her Boys, and for *Mercy:* and bid *Matthew* take heed how he eat any more *Green Plums*, and kist them and went his way.

John 6. 50.

In a Glass of the Tears of Repentance.

It was told you before that *Prudence* bid the Boys that if at any time they would, they should ask her some Questions that might be profitable, and she would say something to them.

Of Physick.

Mat. Then *Matthew* who had been sick, asked her, *Why for the most part Physick should be bitter to our Palates?*

Prud. To shew how unwelcome the word of God and the Effects thereof are to a Carnal Heart.

Of the Effects of Physick.

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

Prud. 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.

Of Fire and of the Sun.

Mat. *What should we learn by seeing the Flame of our Fire go upwards? and by seeing the Beams and sweet Influences of the Sun strike downwards?*

Prud. By the going up of the Fire, we are taught to ascend to Heaven, by fervent and hot desires. And by the Sun his sending his Heat, Beams, and sweet Influences downwards, we are taught, that the Saviour of the World, tho' high, reaches down with his Grace and Love to us below.

Mat. *Where have the Clouds their Water?* *Of the Clouds.*

Prud. Out of the Sea.

Mat. *What may we learn from that?*

Prud. That Ministers should fetch their Doctrine from God.

Mat. *Why do they empty themselves upon the Earth?*

Prud. To shew that Ministers should give out what they know of God to the World.

Mat. *Why is the Rainbow caused by the Sun?* *Of the Rainbow.*

Prud. 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 through the Earth?*

Prud. To shew that the Grace of God comes to us through the Body of Christ.

Mat. *Why do some of the Springs rise out of the tops of high Hills?* *Of the Springs.*

Prud. 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 upon the Candlewick?* *Of the Candle.*

Prud. To shew that unless Grace doth kindle upon the Heart there will be no true Light of Life in us.

Mat. *Why is the Wick and Tallow and all spent to maintain the light of the Candle?*

Prud. To shew that Body and Soul and all, should be at the Service of, and spend themselves to maintain in good Condition that Grace of God that is in us.

Mat. *Why doth the Pelican pierce her own Breast with her Bill?* *Of the Pelican.*

Prud. 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.

Of the Cock.

MAT. *What may one learn by hearing the Cock to Crow?*

PRUD. Learn to remember *Peter's* Sin, and *Peter's* Repentance. The Cock's crowing shews also that day is coming on; let then the crowing of the Cock put thee in mind of that last and terrible Day of Judgment.

The weak may sometimes call the strong to Prayers.

Now about this time their Month was out, wherefore they signified to those of the House that 'twas convenient for them to up and be going. Then said *Joseph* to his Mother, It is convenient that you forget not to send to the House of Mr. *Interpreter*, to pray him to grant that Mr. *Great-heart* should be sent unto us, that he may be our Conductor the rest of our way. Good *Boy*, said she, I had almost forgot. So she drew up a Petition and prayed Mr. *Watchful* the Porter to send it by some fit man to her good Friend Mr. *Interpreter;* who when it was come and he had seen the contents of the Petition, said to the Messenger, Go tell them that I will send him.

They provide to be gone on their way.

When the Family where *Christiana* was, saw that they had a purpose to go forward, they called the whole House together to give thanks to their King, for sending of them such profitable Guests as these. Which done they said to *Christiana*, And shall we not shew thee something, according as our Custom is to do to Pilgrims, on which thou mayest meditate when thou art upon the way? So they took *Christiana*, her Children, and *Mercy* into the Closet, and shewed them one of the *Apples* that *Eve* did eat of, and that she also did give to her Husband, and that for the eating of which they both were turned out of Paradise, and asked her what she thought that was? Then *Christiana* said, *'Tis Food or Poison, I know not which.* So they opened the matter to her, and she held up her hands and wondered?

Eves *Apple.*

A sight of Sin is amazing. Gen. 3. 6. Rom. 7. 24.

Then they had her to a Place, and shewed her *Jacob's Ladder.* Now at that time there were some Angels ascending upon it. So *Christiana* looked and looked, to see the Angels go up, and so did the rest of the Company. Then they were going into another place to shew them something else: but *James* said to his Mother, Pray bid them stay here a little longer, for this is a curious sight. So they turned

Jacob's *Ladder.*

A sight of Christ is taking.

again, and stood feeding their Eyes with this *so pleasant a prospect.* After this they had them into a Place where did hang up a *Golden Anchor*, so they bid *Christiana* take it down; For, said they, you shall have it with you, for 'tis of absolute necessity that you should, that you may lay hold of that within the vail, and stand stedfast, in case you should meet with turbulent weather. So they were glad thereof. Then they took them, and had 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 blest 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 the 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,

Gen. 28. 12.

John 1. 51. *Golden Anchor.*

Heb. 6. 19.

Of Abraham *offering up* Isaac.

Gen. 22. 9.

Prudences *Virginals.*

Eve's *Apple we have shewed you,*
Of that be you aware:
You have seen Jacob's *Ladder too,*
Upon which Angels are.
An Anchor you received have;
But let not these suffice,
Until with Abra'm *you have gave*
Your best a Sacrifice.

Now about this time one knocked at the Door: So the Porter opened, and behold Mr. *Great-heart* was there; but when he was come in, what Joy was there? For it came now fresh again into their minds, how but a little while ago he had slain old *Grim Bloody-man*, the Giant, and had delivered them from the Lions.

Mr. Great-heart *come again.*

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 you in your way.

He brings a token from his Lord with him.

Then they addressed themselves to their Journey, and *Prudence* and *Piety* went along with them. When they came at the Gate *Christiana* asked the Porter, if any of late went by. He said, No, only one some time since: who also told me that of late there had been a great Robbery committed on the Kings High-way, as you go. But he saith, the Thieves are taken, and will shortly be tried for their Lives. Then *Christiana* and *Mercy* was afraid; but *Mathew* said, Mother fear nothing, as long as Mr. *Great-heart* is to go with us, and to be our Conductor.

Robbery.

Christiana *takes her leave of the Porter.*

Then said *Christiana* to the Porter, Sir, I am much obliged to you for all the Kindnesses that you have shewed me since I came hither; and also for that you have been so loving and kind to my Children. I know not how to gratify your Kindness. Wherefore pray as a token of my respects to you accept of this small mite. So she put a Gold Angel in his Hand, and he made her a low obeisance, and said, Let thy Garments be always White, and let thy Head want no Ointment. Let *Mercy* live and not die, and let not her Works be few. And to the Boys he said, Do you 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 the Porter and departed.

The Porters blessing.

Now I saw in my Dream, that they went forward until they were come to the Brow of the Hill, where *Piety* bethinking herself cried out, *Alas!* I have forgot what I intended to bestow upon *Christiana*, and her Companions. I will go back and fetch it. So she ran, and fetched it. While she was gone, *Christiana* thought she heard in a Grove a little way off on the Right-hand, a most curious melodious Note, with words much like these,

Through all my Life thy favour is,
So frankly shew'd to me.
That in thy House for evermore
My dwelling-place shall be.

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

For why, The Lord our God is good,
His Mercy is for ever sure:
His Truth at all times firmly stood:
And shall from Age to Age endure.

So *Christiana* asked *Prudence*, what 'twas that made those curious Notes? They are, said she, our Country Birds: they sing these Notes but seldom except it be at the Spring, when the Flowers appear, and the Sun shines warm, and then you may hear them all day long. I often, said she, go out to hear them, we also oft times keep them tame in our House. They are very fine Company for us when we are *Melancholy*, also they make the Woods, and Groves, and Solitary places places desirous to be in. S. of S. 2. 11, 12.

By this Time *Piety* was come again, so she said to *Christiana*, look here, I have brought thee a *Scheme* of all those things that thou hast seen at our House, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance for thy Edification and Comfort. Piety *bestoweth some thing on them at parting.*

Now they began to go down the Hill into the Valley of *Humiliation*. It was a steep Hill, and the way was slippery; but they were very careful, so they got down pretty well. When they were down in the Valley, *Piety* said to *Christiana*, This is the place where *Christian* your Husband met with the foul Fiend, *Apollyon*, and where they had that dreadful fight that they had. I know you cannot but have heard thereof. But be of good Courage, as long you have here Mr. *Great-heart* to be your Guide and Conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the Conduct of their Guide, he went forward and they went after. 1 *part, page* 53.

Great-heart. Then said Mr. *Great-heart*, We need not to be so afraid of this Valley: for here is nothing to hurt us unless we procure it to ourselves. 'Tis true, *Christian* did here meet with *Apollyon*, with whom he also had a sore Combat; but that *fray* was the fruit of those slips that he *Mr.* Great-heart *at the Valley of Humiliation.*

got in his going down the Hill. For they that get *slips* there, must look for *Combats* here. And hence it is that
1 *part, page* 53. this Valley has got so hard a name. For the common People when they hear that some frightful thing has befallen such an one in such a place, are of an Opinion that that place is haunted with some foul Fiend, or evil Spirit; when alas it is for the fruit of their doing, that such things do befall them there.

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

A Pillar with an Inscription on it. Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was written thereon: let us go and see what it is. So they went, and found there written, *Let* Christian's *slips before he came hither, and the Battles that he met with in this place, be a warning to those that come after.* Lo, said their Guide, did not I tell you, that there was something hereabouts that would give Intimation of the reason why *Christian* was so hard beset in this place? Then turning himself to *Christiana*, he said: No disparagement to *Christian* more than to many others, whose Hap and Lot his was. For 'tis easier going *up*, than *down this* Hill; and that can be said but of few Hills in all these parts of the World. But we will leave the good Man, he is at rest, he also had a brave Victory over his Enemy; let him grant that dwelleth above, that we fare no worse when we come to be tried than he.

This Valley a brave place. But we will come again to this Valley of *Humiliation.* It is the best, and most fruitful piece of Ground in all those parts. It is fat Ground, and as you see consisteth much in Meadows; and if a man was to come here in the Summer-time as we do now, if he knew not anything before thereof, and if he also delighted himself in the sight of his Eyes, he might see that that would be delightful to him. Behold,
S. of S. 2. 1. how green this Valley is, also how beautified *with Lilies.*
James 4. 6. I have also known many labouring men that have got good
1 Pet. 5. 5. Estates in this Valley of *Humiliation.* (For God resisteth

the Proud; but gives *more*, *more* Grace to the Humble) for indeed it is a very fruitful Soil, and doth bring forth by handfuls. Some also have wished that the next way to their Father's House were here, that they might be troubled no more with either Hills or Mountains to go over; but the way is the way, and there's an end. *Men thrive in the Valley of* Humiliation.

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 very fresh and well-favoured Countenance, and as he sate 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,
He that is low, no Pride: Phil. 4. 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.
Fulness to such a burden is
That go on Pilgrimage: Heb. 13. 5.
Here little, and hereafter Bliss,
Is best from Age to Age.

Then said their *Guide*, do you hear him? I will dare to say, that this Boy lives a merrier Life, and wears more of that Herb called *Hearts-ease* in his Bosom, then he that is clad in Silk and Velvet; but we will proceed in our Discourse.

In this Valley, our Lord formerly had his *Country-House*, he loved much to be here. He loved also to walk these Meadows, for he found the Air was pleasant. Besides here a man shall be free from the Noise, and from the hurryings of this Life. All States are full of Noise and Confusion, only the Valley of *Humiliation*, is that empty and solitary Place. Here a man shall not be so let and hindred in his Contemplation, as in other places he is apt to be. This *Christ, when in the Flesh had his Country-House in the Valley of* Humiliation.

is a Valley that nobody walks in, but those that love a Pilgrim's Life. And tho' *Christian* had the hard hap to meet here with *Apollyon*, and to enter with him a brisk encounter, yet I must tell you, that in former times men
Hos. 12. 4, 5. have met with Angels here, have found Pearls here, and have in this place found the words of Life.

Did I say, our Lord had here in former Days his Country-house, and that he loved here to walk? I will
Matt. 11. 29. add, in this Place, and to the People that live and trace these Grounds he has left a yearly revenue to be faithfully paid them at certain Seasons, for their maintenance by the way, and for their further incouragement to go on in their Pilgrimage.

Samuel. 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 whereabout was the Fight, for I perceive this Valley is large?*

Great-heart. Your Father had that Battle with *Apollyon* at a place yonder, before us, in a narrow Passage just beyond
Forgetful Green. *Forgetful-Green.* And indeed that place is the most dangerous place in all these Parts. For if at any time the Pilgrims meet with any brunt, it is when they forget what Favours they have received, and how unworthy they are of them. This is the Place also where others have been hard put to it. But more of the place when we are come to it; for I perswade myself, that to this day there remains either some sign of the Battle, or some Monument to testify that such a Battle there was fought.

Mercy. Then said *Mercy*, I think I am as well in this Valley, as I have been anywhere else in all our Journey.
Humility a sweet Grace. The place methinks suits with my Spirit. I love to be in such places where there is no rattling with Coaches, nor rumbling with Wheels. Methinks here one may without much Molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him. Here one may think, and break at Heart, and melt in one's
S. of S. 7. 4. Spirit until one's Eyes become like the *Fish Pools of Hesh-*
Ps. 84. 5, 6, 7. *bon.* They that go rightly through this Valley of *Baca*

The Monument of Christian's Victory

The Monument of Christian's Victory

make it a Well, the Rain that God sends down from Heaven upon them that are here also *filleth the Pools.* This Valley is that from whence also the King will give to them Vineyards, and they that go through it, shall sing, (as *Christian* did, for all he met with *Apollyon.*)

Hos. 2. 15.

GREAT-HEART. 'Tis true, said their Guide, I have gone through this Valley many a time, and never was better than when here.

An Experiment of it.

I have also been a Conduct to several Pilgrims, and they have confessed the same, *To this man will I look,* saith the King, *even to him that is Poor, and of a contrite Spirit, and that trembles at my Word.*

Is. 66. 2.

Now they were come to the place where the afore-mentioned Battle was fought. Then said the Guide to *Christiana* her Children and *Mercy:* This is the place, on this Ground *Christian* stood, and up there came *Apollyon* against him. And look, did not I tell you, here is some of your Husband's Blood upon these Stones to this day. Behold also how here and there are yet to be seen upon the place some of the Shivers of *Apollyon's* broken *Darts.* See also how they did beat the Ground with their Feet, as they fought to make good their Places against each other, how also with their by-blows, they did split the very Stones in pieces. Verily *Christian* did here play the Man, and shewed himself as stout, as could, had he been there, even *Hercules* 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.

The place where Christian *and the* Fiend *did fight, Some signs of the Battle remains.*

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 stept to it and read this Writing, which word for word was this,

A Monument of the Battle.

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

A Monument of Christians *Victory.*

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
1 *part, page* 58. Borders of the Shadow of Death, and this Valley was longer than the other; a place also most strangely haunted with Evil things, as many are able to testify. But these Women and Children went the better through it, because they had day-light, and because Mr. *Great-heart* was their Conductor.

Groanings heard. 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 extream Torment. These things made the Boys to quake, the Women also looked pale and wan; but their guide bid them be of good Comfort.

The Ground shakes. So they went on a little further, and they thought that they felt the Ground begin to shake under them, as if some hollow Place was there; they heard also a kind of a hissing as of Serpents; but nothing as yet appeared. Then said the Boys, Are we not yet at the end of this doleful place? But the Guide also bid them be of good Courage, and look well to their Feet, lest haply, said he, you be taken in some Snare.

James *sick with Fear.* 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,

The Fiend *appears.* Methinks I see something yonder upon the Road before us, a thing of such a shape such as I have not seen. Then said

The Pilgrims are afraid. *Joseph*, Mother, what is it? An ugly thing, Child; an ugly thing, said she. But Mother, what is it like, said he? 'Tis like I cannot tell what, said she. And now it was but a little way off. Then said she, it is nigh.

Well, well, said Mr. *Great-heart*, let them that are most

afraid keep close to me. So the *Fiend* came on, and the Conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said sometime ago, *Resist the Devil, and he will fly from you.*

Great-heart *incourages them.*

They went therefore on, as being a little refreshed; but they had not gone far, before *Mercy* looking behind her saw, as she thought, something most like a Lion, and it came a great padding pace after; and it had a hollow Voice of Roaring, and at every Roar that it gave, it made all the Valley echo, and their Hearts to ake, save the Heart of him that was their Guide. So it came up, and Mr. *Great-heart* went behind, and put the Pilgrims all before him. The Lion also came on apace, and Mr. *Great-heart* addressed himself to give him Battle. But when he saw that it was determined that resistance should be made, he also drew back and came no further.

A Lion.

1 Pet. 5. 8, 9.

Then they went on again, and their Conductor did go before them, till they came at a place where was cast up a pit, the whole breadth of the way, and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see. Then said the Pilgrims, alas! now what shall we do? But their *Guide* made answer, Fear not, stand still and see what an end will be put to this also. So they stayed there because their Path was marr'd. They then also thought that they did hear more apparently the noise and rushing of the Enemies, the fire also and the smoke of the Pit was much easier to be discerned. Then said *Christiana* to *Mercy*, now I see what my poor Husband went through. I have heard much of this place, but I never was here afore now; poor man, he went here all alone in the night; he had night almost quite through the way; also these Fiends were busy about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what the Valley of the Shadow of Death should mean, until they come in it themselves. *The heart knows its own bitterness, and a stranger intermeddleth not with its Joy.* To be here is a fearful thing.

A pit and darkness.

Christiana *now knows what her Husband felt.*

Great-heart's *Reply.*

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

They pray.

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 behold 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.

One of the Boys Reply.

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 ought I know, one reason why we must go this way to the House prepared for us, is, that our home might be made the sweeter to us.*

Well said, *Samuel*, quoth the *Guide*, thou hast now spoke like a man. Why, if ever I get out here again, said the *Boy*, I think I shall prize light, and good way better than ever I did in all my life. Then said the *Guide*, we shall be out by and by.

So on they went, and *Joseph* said, *Cannot we see to the end of this Valley as yet?* Then said the *Guide*, Look to your feet, for you shall presently be among the Snares. So they looked to their feet and went on; but they were troubled much with the Snares. Now when they were come among the Snares, they espied a man cast into the Ditch on the left hand, with his flesh all rent and torn. Then said the *Guide*,

Heedless *is slain,*

That is one *Heedless*, that was a going this way; he has lain

there a great while. There was one *Takeheed* with him when he was taken and slain, but *he* escaped their hands. You cannot imagine, how many are killed here about, and yet men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a *Guide*. Poor *Christian*, it was a wonder that he here escaped, but he was beloved of his God, also he had a good heart of his own, or else he could never a done it. Now they drew towards the end of the way, and just there where *Christian* had seen the Cave when he went by, out thence came forth *Maul* a Giant. This *Maul* did use to spoil young Pilgrims with Sophistry, and he called *Great-heart* by his name, and said unto him, how many times have you been forbidden to do these things? Then said Mr. *Great-heart*, what things? What things, quoth the Giant, you know what things; but I will put an end to your trade. But pray, said Mr. *Great-heart*, before we fall to it, let us understand wherefore we must fight (now the Women and Children stood trembling, and know not what to do) quoth the Giant, you rob the Country, and rob it with the worst of Thefts. These are but generals, said Mr. *Great-heart*, come to particulars, man.

and Takeheed *preserved.*

1 *part, page* 60, 61.

Maul *a Giant.*

He quarrels with Great-heart.

Then said the Giant, Thou practisest the craft of a *Kidnapper*, thou gatherest up Women, and Children, and carriest them into a strange Country, to the weakning of my Master's Kingdom. But now *Great-heart* replied, I am a Servant of the God of Heaven, my business is to perswade sinners to Repentance; I am commanded to do my endeavour to turn Men, Women, and Children, from darkness to light, and from the power of Satan to God, and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

God's Ministers counted as Kidnappers.

The Giant *and Mr.* Great-heart *must fight.*

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 with out more ado they fell to it, and at the first blow the *Giant* stroke Mr. *Great-heart* down upon one of his knees; with that the Women, and Children cried out. So Mr. *Great-heart* recovering himself, laid about him in full lusty manner, and gave the *Giant* a wound in his arm; thus he fought for the space of an hour to that height of

Weak folks prayers do sometimes help strong folks cries.

heat, that the breath came out of the *Giant's* nostrils, as the heat doth out of a boiling Caldron.

Then they sat down to rest them, but Mr. *Great-heart* betook him to prayer; also the Women and Children did nothing but sigh and cry all the time that the Battle did last.

The Giant struck down.

When they had rested them, and taken breath, they both fell to it again, and Mr. *Great-heart* with a full blow fetcht the *Giant* down to the ground. Nay hold, and let me recover, quoth he. So Mr. *Great-heart* fairly let him get up; so to it they went again; and the Giant mist but little of all-to-breaking Mr. *Great-heart's* Scull with his Club.

Mr. *Great-heart* seeing that, runs to him in the full heat of his Spirit, and pierceth him under the fifth rib; with that the *Giant* began to faint, and could hold up his Club no longer. Then Mr. *Great-heart* seconded his blow, and smit the head of the *Giant* from his shoulders. Then the Women and Children rejoyced, and Mr. *Great-heart* also praised God, for the deliverance he had wrought.

He is slain, and his head disposed of.

When this was done, they amongst them erected a Pillar, and fastned the Giant's head thereon, and wrote underneath in Letters that Passengers might read.

He that did wear this head was one
That Pilgrims did misuse;
He stopt their way, he spared none,
But did them all abuse;
Until that I, Great-heart, *arose,*
The Pilgrims' Guide *to be;*
Until that I did him oppose,
That was their Enemy.

1 *part, page* 63.

Now I saw, that they went to the Ascent that was a little way off cast up to be a Prospect for Pilgrims (that was the place from whence *Christian* had the first sight of *Faithful* his Brother.) Wherefore here they sat down, and rested, they also here did eat and drink, and make merry; for that they had gotten deliverance from this so dangerous an Enemy. As they sat thus and did eat, *Christiana* asked the *Guide, If he had caught no hurt in the battle.* Then said Mr. *Great-*

heart, no, save a little on my flesh; yet that also shall be so far from being to my Determent, that it is at present a proof of my love to my Master and you, and shall be a means by Grace to encrease my reward at last.

But was you not afraid, good Sir, when you see him come out with his Club? 2 Cor. 4. *Discourse of the fights.*

It is my Duty, said he, to distrust mine 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, quoth he, that so my Master himself was served, and yet he it was that conquered at the last.

MATT. *When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this Valley, and in delivering us out of the hand of this Enemy; for my part I see no reason why we should distrust our God any more, since he has* now, *and in* such *a place as this, given us such testimony of his love as this.* Mat *here admires* Goodness.

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* fast asleep; they knew that he was a *Pilgrim* by his *Clothes*, and his *Staff* and his *Girdle*. *Old* Honest *asleep under an Oak.*

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?

GREATH. *Come man be not so hot, here is none but Friends;* yet the old man gets up and stands upon his guard, and will know of them what they were. Then said the *Guide*, my name is *Great-heart*, I am the guide of these Pilgrims which are going to the Cœlestial Country.

HONEST. Then said Mr. *Honest*, I cry you mercy; I fear'd that you had been of the Company of those that some time ago did rob *Little-faith* of his money; but now I look better about me, I perceive you are honester People. *One Saint sometimes takes another for his Enemy.*

GREATH. *Why what would, or could you a done, to a helped yourself, if we indeed had been of that Company?* *Talk between* Great-heart *and he.*

HON. Done! Why, I would a fought as long as Breath had been in me; and had I so done, I am sure you could

never have given me the worst on't; for a *Christian* can never be overcome, unless he shall yield of himself.

GREATH. *Well said,* Father Honest, *quoth the Guide, for by this I know thou art a Cock of the right kind, for thou hast said the Truth.*

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

Whence Mr. Honest *came.*

GREATH. *Well, now we are so happily met, pray let me crave your Name, and the name of the Place you came from?*

HON. My Name I cannot, but I came from the Town of *Stupidity;* it lieth about four Degrees beyond the City of *Destruction.*

GREATH. *Oh! Are you that Countryman then? I deem I have half a guess of you, your name is old* Honesty, *is it not?* So the old Gentleman blushed, and said, Not Honesty in the *abstract,* but *Honest* is my Name, and I wish that my *Nature* shall agree to what I am called.

HON. But Sir, said the old Gentleman, how could you guess that I am such a Man, since I came from such a place?

Stupified ones are worse then those merely Carnal.

GREATH. *I had heard of you before, by my Master, for he knows all things that are done on the Earth: But I have often wondered that any should come from your place; for your Town is worse than is the city of* Destruction *itself.*

HON. Yes, 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.

GREATH. I believe it, Father *Honest,* I believe it, for I know the thing is true.

Then the old Gentleman saluted all the Pilgrims with a holy Kiss of Charity, and asked them of their Names, and how they had fared since they set out on their Pilgrimage.

Old Honest *and* Christiana *talk.*

CHRIST. 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 them who she was! He

skipp'd, he smiled, and blessed them with a thousand good Wishes, saying,

HON. *I have heard much of your Husband, and of his Travels and Wars which he underwent in his days. Be it spoken to your Comfort, the Name of your Husband rings all over these parts of the World. His Faith, his Courage, his Enduring, and his Sincerity under all, has made his Name Famous.* Then he turned him to the Boys, and asked them of their Names, which they told him: and then said he 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.

He also talks with the Boys.

Old Mr. Honest's blessing on them.
Matt. 10. 3.
Psal. 99. 6.
Gen. 39.
Acts 1. 13.

Then they told him of *Mercy*, and how she had left her Town and her Kindred to come along with *Christiana*, and with her Sons. At that the old *Honest* Man said, *Mercy*, is thy Name? by *Mercy* shalt thou be sustained, and carried thorough all those Difficulties that shall assault thee in thy way; till thou shalt come thither where thou shalt look the Fountain of Mercy in the Face with Comfort.

He blesseth Mercy.

All this while the Guide Mr. *Great-heart*, was very much pleased, and smiled upon his Companion.

Now as they walked along together, the Guide asked the old Gentleman, *if he did not know one Mr.* Fearing *that came on Pilgrimage out of his Parts.*

Talk of one Mr. Fearing.

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.

GREATH. *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 with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

GREATH. *I was his guide from my Master's House, to the Gates of the Cœlestial City.*

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

GREATH. *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?

Mr. Fearing's *troublesome Pilgrimage.*

GREATH. Why he was always afraid that he should come short of whither he had a desire to go. Every thing frightned him that he heard any body speak of, that had but the least appearance of Opposition in it. I hear that he lay roaring at the *Slough* of *Dispond* for above a Month together, nor durst he, for all he saw several go over before him, venture, tho' they, many of them, offered to lend him their Hand. *He would not go back again neither.* The Cœlestial City, he said he should die if he came not to it, and yet was dejected at every Difficulty, and stumbled at every Straw that any body cast in his way. Well, after he had lain at the *Slough of Dispond* a great while, as I have told you; one sunshine Morning, I do not know how, he ventured, and so got over. But when he was over, he would scarce believe it. He had, I think, a *Slough of Dispond* in his Mind, a *Slough* that he carried every where with him, or else he could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the head of this way, and there also he stood a good while before he would adventure to knock. When the Gate was opened he would give back, and give place to others, and say that he was not worthy. For, for all he gat before some to the Gate, yet many of them went in before him. There the poor Man would stand shaking and shrinking: I dare say it would have pitied one's Heart to have seen him: *Nor would he go back again.* At last he took the Hammer that hanged on the Gate in his hand, and gave a small Rap or two; then one opened to him, but he shrunk back as before. He that opened stept out after him, and said, Thou trembling one, what wantest thou? with that he fell down to the Ground. He that spoke to him wondered to see him so faint. So he said to him, Peace be to thee, up, for I have set open the Door to thee; come in, for thou art blest. With that he gat up, and went in

His behaviour at the Slough *of* Dispond.

His behaviour at the Gate.

trembling, and when he was in, he was ashamed to shew his Face. Well, after he had been entertained there a while, as you know how the manner is, he was bid to go on his way, and also told the way he should take. So he came till he came to our House, but as he behaved himself at the Gate, so he did at my Master the *Interpreter's* Door. He lay thereabout in the Cold a good while, before he would adventure to call; *Yet he would not go back.* And the Nights were long and cold then. Nay he had a Note of *Necessity* in his Bosom to my Master, to receive him, and grant him the Comfort of his House, and also to allow him a stout and valiant Conduct, because he was himself so *Chicken-hearted* a Man; and yet for all that he was afraid to call at the Door. So he lay up and down thereabouts till, poor man, he was almost starved; yea so great was his Dejection, that tho' he saw several others for knocking got in, yet he was afraid to venture. At last, I think I looked out of the Window, and perceiving a man to be up and down about the Door, I went out to him, and asked what he was; but, poor man, the water stood in his Eyes. So I perceived what he wanted. I went therefore in, and told it in the House, and we shewed the thing to our Lord. So he sent me out again, to entreat him to come in, but I dare say I had hard work to do it. At last he came in, and I will say that for my Lord, he carried it wonderful lovingly to him. There were but a few good bits at the Table but some of it was laid upon his Trencher. Then he presented the *Note*, and my Lord looked thereon and said his Desire should be granted. So when he had been there a good while, he seemed to get some Heart, and to be a little more Comfortable. For my Master, you must know, is one of very tender Bowels, specially to them that are afraid, wherefore he carried it so towards him, as might tend most to his Incouragement. Well, when he had had a sight of the things of the place, and was ready to take his Journey to go to the City, my Lord, as he did to *Christian* before, gave him a Bottle of Spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was of few Words, only he would sigh aloud.

His behaviour at the Interpreters Door.

How he was entertained there.

He is a little encouraged at the Interpreters *house.*

He was greatly afraid when he saw the Gibbet, Cheery when he saw the Cross.

When we were come to where the three Fellows were hanged, he said, that he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the Sepulchre. There I confess he desired to stay a little to look; and he seemed for a while after to be a little *Cheery*. When we came at the Hill *Difficulty*, he made no stick at that, nor did he much fear the Lions: for you must know that his Trouble *was not about such things as those*, his Fear was about his Acceptance at last.

Dumpish at the house Beautiful.

I got him in at the House *Beautiful*, I think before he was willing; also when he was in, I brought him acquainted with the Damsels that were of the Place, but he was ashamed to make himself much for Company; he desired much to be alone, yet he always loved good talk, and often would get behind the *Screen* to hear it; he also loved much to see *antient* Things, and to be *pondering* them in his Mind. He told me afterwards, that he loved to be in those two Houses from which he came last, to wit, at the Gate, and that of the *Interpreters*, but that he durst not be so bold to ask.

He went down into, and was very Pleasant in the Valley of Humiliation.

When we went also from the House *Beautiful*, down the Hill, into the Valley of *Humiliation*, he went down as well as ever I saw man in my Life, for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of a Sympathy betwixt that Valley and him. For I never saw him better in all his Pilgrimage, than when he was in that Valley.

Here he would lie down, embrace the Ground, and kiss the very Flowers that grew in this Valley. He would now be up every Morning by break of Day, tracing, and walking to and fro in this Valley.

Lam. 3. 27, 28, 29.

Much perplexed in the Valley of the Shadow of Death.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my Man; not for that he had any Inclination to go back, that he always abhorred, but he was ready to die for Fear. O, the *Hobgoblins* will have me, the *Hobgoblins* will have me, cried he; and I could not beat him out on't. He made such a noise, and such an outcry here, that, had they but heard him, '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 while he went thorow it, as ever I knew it before or since. I suppose, those Enemies here, had now a special Check from our Lord, and a Command not to meddle until Mr. *Fearing* was past over it.

It would be too tedious to tell you of all; we will therefore only mention a Passage or two more. When he was come at *Vanity Fair*, I thought he would have fought with all the men in the Fair, I feared there we should both have been knock'd o' th' Head, so hot was he against their Fooleries; upon the inchanted Ground, he was also very wakeful. But when he was come at the *River* where was no Bridge, there again he was in a heavy Case; now, now he said he should be drowned for ever, and so never see that Face with Comfort, that he had come so many miles to behold.

His behaviour at Vanity-Fair.

And here also I took notice of what was very remarkable, the Water of that River was lower at this time, than ever I saw it in all my Life; so he went over at last, not much above 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, I shall.* Then parted we asunder, and I saw him no more.

Hon. *Then it seems he was well at last.*

His Boldness at last.

Great. Yes, yes, I never had doubt about him, he was a man of a choice Spirit, only he was always kept very low, and that made his Life so burthensome to himself, and so troublesome to others. He was above many, tender of Sin; he was so afraid of doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend.

Ps. 88.

Rom. 14. 21. 1 Cor. 8. 13.

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 *Pipe*, and some must *Weep:* Now Mr. *Fearing* was one that played upon *this Base.* He and his Fellows sound the *Sackbut*, whose Notes are more doleful, than the Notes of other Musick are. Tho' indeed some say, The Base is the Ground of Musick. And for my

Reason why good men are so in the dark.

Matt. 11. 16, 17, 18.

part I care not at all for that Profession, that begins not in heaviness of Mind. The first string that the Musician usually touches, *is the Base*, when he intends to put all in tune. God also plays upon this string first, when he sets the Soul in tune for himself. Only here was the imperfection of Mr. *Fearing*, he could play upon no other Musick but this till towards his latter end.

Rev. 8. 2. ch. 14. 2, 3.

I make bold to talk thus Metaphorically, for the ripening 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* and Harps, and sing their Songs before the Throne.

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: 'Twas only Sin, Death, and Hell, that was to him a Terror;* because he had some Doubts about his Interest in that Cœlestial Country.

A Close about him.

Greath. You say right. *Those* were the things that were his Troublers, and they, as you have well observed, arose from the weakness of his Mind thereabout, not from weakness of Spirit as to the practical part of a Pilgrims Life. I dare believe that as the Proverb is, he could have bit a Firebrand, had it stood in his Way. But the things with which he was oppressed, no man ever yet could shake off with ease.

Christiana's *Sentence.*

Chris. *Then said* Christiana, *This relation of Mr.* Fearing *has done me good. I thought no body had been like me, but I see there was some Semblance 'twixt this good man and I, only we differed in two things. His Troubles were so great they brake out, but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the Houses provided for Entertainment; but my Trouble was always such, as made me knock the louder.*

Mercy's *Sentence.*

Mercy. If I might also speak my Heart, I must say that something of him has also dwelt in me. For I have ever been more afraid of the Lake and the loss of a place in *Paradise*, than I have been of the loss of other things. Oh, thought I, may I have the Happiness to have a Habita-

tion *there*, 'tis enough, though I part with all the World to win it.

Matthew's Sentence.

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

James's Sentence.

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.

Greath. *Well said*, James, *thou hast hit the Mark, for the fear of God is the beginning of Wisdom; and to be sure they that want the* beginning, *have neither* middle, *nor* end. *But we will here conclude our discourse of Mr.* Fearing, *after we have sent after him this Farewell.*

Their Farewell about him.

Well, 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 did so too:
For, as for them that want thy Wit,
They do themselves undo.

Now I saw, that they still went on in their Talk. For after Mr. *Greatheart* had made an end with Mr. *Fearing*, Mr. *Honest* began to tell them of another, but his Name was Mr. *Selfwill*. He pretended himself to be a *Pilgrim*, said Mr. *Honest*; But I perswade my self, he never came in at the Gate that stands at the head of the way.

Of Mr. Selfwill.

Greath. *Had you ever any talk with him about it?*

Old Honest had talked with him.

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

Greath. *Pray what Principles did he hold, for I suppose you can tell?*

Selfwill's opinions.

Hon. He held that a Man might follow the Vices, as well

as the Virtues of the Pilgrims, and that if he did both, he should be certainly saved.

GREATH. *How? If he had said, 'tis possible for the best to be guilty of the Vices, as well as to partake of the Virtues of Pilgrims, he could not much a been blamed. For indeed we are exempted from no Vice absolutely, but on condition that we Watch and Strive. But this I perceive is not the thing. But if I understand you right, your meaning is, that he was of that Opinion, that it was allowable so to be?*

HON. Ay, ay, so I mean, and so he believed and practised.

GREATH. *But what Ground had he for his so saying?*

HON. Why, he said he had the Scripture for his Warrant.

GREATH. *Prithee, 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 saved *Rahab*, and therefore he could do it. He said that the Disciples went at the bidding of their Master, and took away the Owner's *Ass*, and therefore he could do so too. He said that *Jacob* got the Inheritance of his Father in a way of Guile and Dissimulation, and therefore he could do so too.

GREATH. *High base! indeed, and you are sure he was of this Opinion?*

HON. I have heard him plead for it, bring Scripture for it, bring Argument for it, *&c.*

GREATH. *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.

GREATH. *But what more false than such a Conclusion? For this is as much as to say, that because good men heretofore have sinned of Infirmity, therefore he had allowance to do it of a presumptuous Mind. Or if because a Child, by the blast*

of the Wind, or for that it stumbled at a stone, fell down and defiled it self in Mire, therefore he might wilfully lie down and wallow like a Boar therein. Who could a thought that any one could so far a been blinded by the power of Lust? But what is written must be true. They stumble at the Word, 1 Pet. 2. 8. *being disobedient, whereunto also they were appointed.*

His supposing that such may have the godly Man's Virtues, who addict themselves to their Vices, is also a Delusion as strong as the other. 'Tis 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,* Hos. 4. 8. *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 strong Objections against him, prithee what can he say for himself?*

Hon. Why, he says, to do this by way of Opinion, seems abundance more honest, then to do it, and yet hold contrary to it in Opinion.

Greath. *A very wicked Answer, for tho' to let loose the Bridle to Lusts, while our Opinions are against such things, is bad; yet to sin and plead a Toleration so to do, is worse; the one stumbles Beholders accidentally, the other pleads them into the 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.

Greath. *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.*

Chris. There are strange Opinions in the World. I know one that said, 'twas time enough to repent when they come to die.

Greath. *Such are not over wise. That man would a been loth, might he have had a week to run twenty mile in for 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, do indeed do thus. I am, as you

see, an old Man, and have been a Traveller in this Road many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the World afore them, who yet have in few days died as they in the Wilderness, and so never gat sight of the promised Land.

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

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

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 have been almost there, have come back again, and said there is none.

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

Fresh news of trouble.

Now as they were thus in their way, there came one running to meet them, and said, Gentlemen, and you of the weaker sort, if you love Life, shift for your selves, for the Robbers are before you.

1 part, page 116. Greatheart's *Resolution.*

Greath. Then said Mr. *Greatheart*, They be the three that set upon *Little-faith* heretofore. Well, said he, we are ready for them; So they went on their way. Now they looked at every Turning when they should a met with the Villains. But whether they heard of Mr. *Greatheart*, or whether they had some other Game, they came not up to the Pilgrims.

Christiana *wisheth for an Inn.*

Chris. *Christiana* then wished for an Inn for herself and her Children, because they were weary. Then said Mr. *Honest*, there is one a little before us, where a very honorable Disciple, one *Gaius*, dwells. So they all concluded to turn in thither; and the rather, because the old Gentleman gave him

Rom. 16. 23.

Gaius.

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 for the Master of the House, and he came to them. *So they asked if they might lie there that Night?* *They enter into his House.*

Gaius. Yes Gentlemen, if you be true Men, for my House is for none but Pilgrims. Then was *Christiana*, *Mercy*, and the *Boys*, the more glad, for that the Innkeeper was a Lover of Pilgrims. So they called for Rooms; and he shewed them one for *Christiana* and her Children and *Mercy*, and another for Mr. *Great-heart* and the old Gentleman. *Gaius entertains them, and how.*

Greath. *Then said Mr.* Great-heart, *Good* Gaius, *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.

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

Then he went down, and spake to the Cook, whose Name was *Taste-that-which-is-good*, to get ready Supper for so many Pilgrims. This done, he comes up again, saying, Come my good Friends, you are welcome to me, and I am glad that I have an 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 his cook.*

Gaius. Then said *Gaius, whose Wife is this aged Matron, and whose Daughter is this young Damsel?* *Talk between Gaius and his Guests.*

Greath. The Woman is the Wife of one *Christian*, a Pilgrim of former times, and these are his four Children. The Maid is one of her Acquaintance; one that she hath perswaded 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 ministreth Joy to their Hearts, and they covet to lie or tread in the same. *Mark this.*

Gaius. Then said *Gaius*, Is this *Christian's* Wife, and are

these *Christian's* Children? I knew your Husband's Father, yea, also, his Father's Father. Many have been good of this stock, their Ancestors dwelt first at *Antioch*. *Christian's* Progenitors (I suppose you have heard your Husband talk of them) were very worthy men. They have above any that I know, shewed themselves men of great Virtue and Courage for the Lord of the Pilgrims, his ways, and them that loved him. I have heard of many of your Husband's Relations that have stood all Trials for the sake of the Truth. *Stephen* that was one of the first of the Family from whence your Husband sprang, was knocked o' th' Head with Stones. *James*, another of this Generation, was slain with the edge of the Sword. To say nothing of *Paul* and *Peter*, men antiently 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 played the man in the Fire. There was he that was hanged up in a Basket in the Sun, for the Wasps to eat; and he who they put into a Sack and cast him into the Sea, to be drowned. 'Twould be impossible, utterly to count up all of that Family that have suffered Injuries and Death, for the love of a Pilgrim's Life. Nor can I but be glad to see that thy Husband has left behind him four such Boys as these. I hope they will bear up their Father's Name, and tread in their Father's Steps, and come to their Father's End.

Acts 11. 26.

Of Christian's *Ancestors.*

Acts 7. 59, 60.

Acts 12. 2.

GREATH. *Indeed Sir, they are likely Lads; they seem to chuse heartily their Father's Ways.*

Advice to Christiana *about her Boys.*

GAIUS. That is it that I said, wherefore *Christian's* Family is like still to spread abroad upon the face of the Ground, and yet to be numerous upon the face of the Earth. Wherefore let *Christiana* look out some Damsels for her Sons, to whom they may be betrothed, *&c.* that the Name of their Father, and the House of his Progenitors may never be forgotten in the World.

HON. *'Tis pity this Family should fall, and be extinct.*

GAIUS. Fall it cannot, but be diminished it may. But let *Christiana* take my Advice, and that's the way to uphold it.

And *Christiana*, Said this Inkeeper, 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. 'Tis the way to preserve you a Posterity in the Earth. So this Match was concluded, and in process of time they were married. But more of that hereafter.

Mercy and Matthew marry.

Gaius also proceeded, and said, I will now speak on the behalf of Women, to take away their Reproach. For as Death and the Curse came into the World by a Woman, so also did Life and Health; *God sent forth his Son, made of a Woman.* Yea, to shew how much those that came after did abhor the Act of their Mother, this Sex, in the old Testament, coveted Children, if happily this or that Woman might be the Mother of the Saviour of the World. I will say again, that when the Saviour was come, Women rejoyced in him, before either Man or Angel. I read not that ever any man did give unto Christ so much as one Groat, but the Women followed him, and ministred to him of their Substance. 'Twas 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 was first with him at his Resurrection-morn, and Women that brought Tiding 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.

Gen. 3. Gal. 4. 4. *Why Women of old so much desired Children.* Luke 2. ch. 8. 2, 3. ch. 7. 37–50. John 11. 2. ch. 12. 3. Luke 23. 27. Matt. 27. 55, 56, 61. Luke 24. 22, 23.

Now the Cook sent up to signify that Supper was almost ready, and sent one to lay the Cloth, the Trenchers, and to set the Salt and Bread in order.

Supper ready.

Then said *Matthew, the sight of this Cloth, and of this Forerunner of a Supper, begetteth in me a greater Appetite to my Food than I had before.*

Gaius. So let all ministring Doctrines *to* thee in this Life, beget *in* thee a greater desire to sit at the Supper of the great King in his Kingdom; for all Preaching, Books and Ordinances here, are but as the laying of the Trenchers, and

What to be gathered from laying of the Board with the Cloth and 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 House.

Lev. 7. 32, 33, 34. ch. 10. 14, 15. Ps. 25. 1. Heb. 13. 15.

So Supper came up, and first a *Heave-shoulder* and a *Wave-Breast* was set on the Table before them, to shew that they must begin their *Meal* with Prayer and Praise to God. The *heave-shoulder David* lifted his Heart up to God with, and with the *wave-Breast, where his Heart lay*, with that he used to lean upon his Harp when he played. These two Dishes were very fresh and good, and they all eat heartily-well thereof.

Deut. 32. 14. Judg. 9. 13. John 15. 1.

The next they brought up, was a Bottle of Wine, red as Blood. So *Gaius* said to them, Drink freely, this is the Juice of the true Vine, that makes glad the Heart of God and Man. So they drank and were merry.

1 Pet. 2. 1, 2. *A Dish of Milk.*

The next was a Dish of Milk well crumbed. But *Gaius* said, *Let the Boys have that, that they may grow thereby.*

Of Hony and Butter. Is. 7. 15.

Then they brought up in course a dish of *Butter* and *Hony*. Then said *Gaius*, Eat freely of *this*, for this is good to cheer up, and strengthen your Judgments and Understandings. This was our Lords Dish when he was a Child. *Butter and Hony shall he eat, that he may know to refuse the Evil, and chuse the Good.*

A Dish of Apples.

Then they brought them up a dish of Apples, and they 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 beguil'd,*
Yet Sin, *not Apples hath our Souls defil'd.*
Apples forbid, if eat, corrupts the Blood.
To eat such, when commanded, does us good.
Drink of his Flagons then, thou Church, his Dove,
And eat his *Apples, who are sick of Love.*

Then said *Matthew*, *I made the Scruple, because I awhile since, was sick with eating of Fruit.*

Gaius. Forbidden Fruit will make you sick; but not what our Lord has tolerated.

While they were thus talking, they were presented with an other Dish; and 'twas a dish of *Nuts*. Then said some at the Table, *Nuts* spoil tender Teeth; specially the Teeth of Children. Which when *Gaius* heard, he said,

S. of S. 6. 11. *A Dish of Nuts.*

Hard Texts *are* Nuts (*I will not call them* Cheaters),
Whose Shells *do keep their* Kernels *from the* Eaters.
Ope then the Shells, and you shall have the Meat,
They here are brought, for you to crack and eat.

Then were they very Merry, and sat at the Table a long time, talking of many Things. Then said the Old Gentleman, My good Landlord, while we are cracking your *Nuts*, if you please, do you open this Riddle.

A Riddle put forth by old Honest.

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

Then they all gave good heed, wondring what good *Gaius* would say, so he sat still a while, and then thus replied:

Gaius *opens it.*

He that bestows his Goods upon the Poor,
Shall have as much again, and ten times more.

Then said *Joseph*, I dare say Sir, I did not think you could a found it out. Joseph *wonders.*

Oh! Said *Gaius*, I have been trained up in this way a great while. Nothing teaches like Experience. I have learned of my Lord to be kind, and have found by experience, that I have gained thereby. *There is that scattereth, yet increaseth, and there is that witholdeth more than is meet, but it tendeth to Poverty. There is that maketh himself Rich, yet hath nothing, There is that maketh himself poor, yet hath great Riches.* Prov. 11. 24. ch. 13. 7.

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 further.

The which *Gaius* the Host overhearing, said, *With a very good Will, my Child.*

Matthew and Mercy are married.

So they staid there more than a Month, and *Mercy* was given to *Matthew* to Wife.

While they stayed here, *Mercy* as her Custom was, would be making Coats and Garments to give to the Poor, by which she brought up a very good Report upon the Pilgrims.

The Boys go to bed, the rest sit up.

But to return again to our Story. After Supper, the lads desired a Bed, for that they were weary with Travelling. Then *Gaius* called to 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 *Gaius* and they were such suitable Company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their Journey, old Mr. *Honest*, he that put forth the Riddle to *Gaius*, began to *nod*. Then said *Great-heart*, What Sir, you begin to be drowzy, come, rub up, now here's a *Riddle* for you. Then said Mr. *Honest*, let's hear it.

Old Honest *nods.*

Then said Mr. *Great-heart*,

A Riddle.

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

Hah, said Mr. *Honest*, it is a hard one, hard to expound, and harder to practise. But come Landlord, said he, I will if you please, leave my part to you; do you expound it, and I will hear what you say.

No said *Gaius*, 'twas put to you, and 'tis expected that you should answer it.

Then said the Old Gentleman,

The Riddle opened.

He first by Grace must conquer'd be,
That Sin would mortify.
And who, that lives, would convince me,
Unto himself must die.

It is right, said *Gaius*, good Doctrine and Experience teaches this. For first, until Grace displays itself, and overcomes the Soul with its Glory, it is altogether without Heart to oppose Sin. Besides, if Sin is Satan's Cords, by which the Soul lies bound, how should it make Resistance, before it is loosed from that Infirmity?

Secondly, Nor will any that knows either Reason or Grace, believe that such a man can be a living Monument of Grace, that is a Slave to his own Corruptions.

A Question worth the minding.

And now it comes in my Mind, I will tell you a Story, worth the hearing. There were two Men that went on Pilgrimage, the one began when he was young, the other when he was old. The young Man had strong Corruptions to grapple with, the old Mans were decayed with the decays of Nature. The young man trod his steps as even as did the old one, and was every way as light as he; who now, or which of them, had their Graces shining clearest, since both seemed to be alike?

A Comparison.

Hon. *The young Mans doubtless. For that which heads it against the greatest Opposition, gives best demonstration that it is strongest. Specially when it also holdeth pace with that that meets not with half so much; as to be sure old Age does not.*

A mistake.

Besides, I have observed that old men have blessed themselves with this mistake; Namely, taking the decays of Nature, for a gracious Conquest over Corruptions, and so have been apt to beguile themselves. Indeed old men that are gracious, are best able to give Advice to them that are young, because they have seen most of the emptiness of things. But yet, for an old and a young to set out both together, the young one has the advantage of the fairest discovery of a work of Grace within him, tho' the old Man's Corruptions are naturally the weakest.

Thus they sat talking till break of Day. Now when the Family was up, *Christiana* bid her Son *James* that he should read a Chapter; so he read the 53rd of *Isaiah*. When he had done, Mr. *Honest* asked why it was said, *That the Saviour is said to come out of a dry ground, and also that he had no Form nor Comeliness in him?*

Another Question.

Greath. Then said Mr. *Great-heart*, To the first I answer, because, The Church of the Jews, of which Christ came, had then lost almost all the Sap and Spirit of Religion. To the second I say, The Words are spoken in the Person of the Unbelievers, who because they want that Eye, that can see

into our Prince's Heart, therefore they judge of him by the meanness of his Outside.

Just like those that know not that precious Stones are covered over with a homely *Crust*; who when they have found one, because they know not what they have found, cast it again away 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; 'twould be well if we could clear these Parts of him.

Giant Slay-good *assaulted and slain.*

So they consented and went, Mr. *Great-heart* with his *Sword*, *Helmet*, and *Shield*; and the rest with Spears and Staves.

He is found with one Feeble-mind *in his hand.*

When they came to the place where he was, they found him with one *Feeble-mind* in his Hands, whom his Servants had brought unto him, having taken him in the Way; now the Giant was rifling of him, with a purpose after that to pick his Bones. For he was of the nature of *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?

Greath. We want thee; for we are come to revenge the Quarrel of the many that thou hast slain of the Pilgrims, when thou hast dragged them out of the King's High-way; wherefore come out of thy Cave. So he armed himself and came out, and to a Battle they went, and fought for above an Hour, and then stood still to take Wind.

Slaygood. *Then said the Giant, why are you here on my Ground?*

Greath. To revenge the Blood of Pilgrims, as I also told thee before; so they went to it again, and the Giant made Mr. *Great-heart* give back, but he came up again, and in the greatness of his Mind, he let fly with such stoutness at the Giant's Head and Sides, that he made him let his Weapon

fall out of his Hand. So he smote him and slew him, and cut off his Head, and brought it away to the *Inn*. He also took *Feeble-mind* the Pilgrim, and brought him with him to his Lodgings. When they were come home, they shewed his Head to the Family, and then set it up as they had done others before, for a Terror to those that should attempt to do as he, hereafter.

One Feeble-mind *rescued from the Giant.*

Then they asked Mr. *Feeble-mind* how he fell into his hands?

How Feeble-mind *came to be a Pilgrim.*

Feeblem. 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, tho' I can but *crawl*, spend my Life in the Pilgrim's way. When I came at the Gate that is at the head of the Way, the Lord of that place did entertain me freely. Neither objected he against my weakly Looks, nor against my *Feeble Mind;* but gave me such things that were necessary for my Journey, and 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 that by one of his Servants. Indeed I have 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 their Lord that Comfort should be given to the *feeble-minded*, and so went on their *own* pace. When I was come up to *Assault-Lane*, then this *Giant* met with me, and bid me prepare for an *encounter;* but alas, feeble one that I was, I had more need of a *Cordial*. So he came up and took me; I conceited he should not kill me; also when he had got me into his Den, since I went not with him *willingly*, I believed I should come out alive again. For I have heard, that not any Pilgrim that is taken Captive by violent Hands, if he keeps Heart-whole towards his Master, is by the Laws of Providence to die by the Hand of the

1 Thes. 5. 14.

Mark this.

Enemy. *Robbed*, I looked to be, and Robbed to be sure I am; but I am as you see escaped with Life, for the which I thank my King as Author, and you, as the Means. Other Brunts I also look for, but this I have resolved on, to wit, to *run* when I can, to *go* when I cannot *run*, and to *creep* when I cannot *go*. As to the main, I thank him that loves me, I am fixed; my way is before me, my mind is beyond the *River* that has no Bridge, tho' I am, as you see, but of a *feeble Mind*.

Mark this.

Hon. *Then said old Mr.* Honest, *Have not you some time ago, been acquainted with one Mr.* Fearing, *a* Pilgrim?

Mr. Fearing *Mr.* Feeble-mind's *Uncle.*

Feeblem. Acquainted with him; Yes. He came from the Town of *Stupidity*, which lieth *four Degrees* to the Northward of the City of *Destruction*, and as many off, of where I was born; Yet we were well acquainted, for indeed he was mine Uncle, my Father's Brother; he and I have been much of a Temper, he was a little shorter than I, but yet we were much of a Complexion.

Feeble-mind *has some of Mr.* Fearing's *Features.*

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 Eye, and your Speech is much alike.*

Feeblem. Most have said so, that have known us both, and besides, what I have read in him, I have for the most part, found in my self.

Gaius *Comforts him.*

Gaius. *Come Sir, said good* Gaius, *be of good Cheer, you are welcome to me, and to my House; and what thou hast a mind to, call for freely; and what thou would'st have my Servants do for thee, they will do it with a ready Mind.*

Notice to be taken of Providence.

Feeblem. Then said Mr. *Feeble-mind*, This is unexpected Favor, and as the Sun, shining out of a very dark Cloud. Did Giant *Slay-good* intend me this Favor when he stop'd me, and resolved to let me go no further? 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* was thus in talk, there comes one running and called at the Door, and told, That about a Mile and an half off, there was one Mr. *Not-*

right, a Pilgrim, struck dead upon the place where he was, with a *Thunder-bolt*.

Tidings how one Not-right *was slain with a Thunder-bolt, and Mr.* Feeble-mind's *Comment upon it.*

Feeblem. 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 outright
Ofttimes delivers from the saddest Plight.
That very Providence, *whose Face is* Death,
Doth oft times, to the Lowly, Life bequeath.
I taken was, he did escape and flee,
Hands Crost, gives Death to him, and Life to me.

Now about this time *Matthew* and *Mercy* was Married; also *Gaius* gave his Daughter *Phœbe* to *James*, *Matthew's* Brother, to Wife; after which time, they yet stayed above ten days, at *Gaius's* House, spending their time and the Seasons, like as Pilgrims use to do.

The Pilgrims prepare to go forward.

When they were to depart, *Gaius* made them a Feast, and they did eat and drink, and were merry. Now the Hour was come that they must be gone, wherefore Mr. *Great-heart* called for a Reckoning. But *Gaius* told him that at his House, it was not the Custom for *Pilgrims* to pay for their Entertainment. He boarded them by the year, but looked for his Pay from the good *Samaritan*, who had promised him at his return, whatsoever Charge he was at with them, faithfully to repay him. Then said Mr. *Great-heart* to him.

Luke 10. 35.

How they greet one another at parting.

Greath. *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.*

3 John 6.

Then *Gaius* took his Leave of them all and of his Children, and particularly of Mr. *Feeble-mind*. He also gave him something to drink by the way.

Gaius *his last kindness to* Feeble-mind.

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 fair as the rest.

Feeble-mind *for going behind.*

FEEBLEM. *Alas, I want a suitable Companion, you are all lusty and strong, but I, as you see, am weak. I chuse therefore rather to come behind, lest, by reason of my many Infirmities, I should be both a Burthen to myself and to you. I am, as I said, a man of a weak and feeble Mind, and shall be offended and made weak at that which others can bear. I shall like no Laughing; I shall like no gay Attire, I shall like no unprofitable Questions. Nay, I am so weak a Man, as to be offended with* His Excuse for it. *that which others have a liberty to do. I do not yet know all the Truth; I am a very ignorant* Christian man; *sometimes if I hear some rejoice in the Lord, it troubles me because I cannot do so too. It is with me as it is with a weak Man among the strong, or as with a sick Man among the healthy, or as* Job 12. 5. *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 know not what to do.

Great-heart's *Commission.*

GREATH. But Brother, said Mr. *Great-heart*, I have it in Commission, to comfort the *feeble-minded*, and to support the weak. You must needs go along with us; we will wait for you, we will lend you our help, we will deny ourselves of some things, both *Opinionative* and *Practical*, for your sake; we will not enter into Doubtful Disputations before you, we will be made all things to you rather than you shall be left behind.

1 Thes. 5. 15. Rom. 14. 1 Cor. 8.

A Christian Spirit.

1 Cor. 9. 22.

Now, all this while they were at *Gaius's* Door; and behold as they were thus in the heat of their Discourse, Mr. *Ready-to-halt* came by, with his *Crutches* in his hand, and he also was going on Pilgrimage.

Psalm 38. 17. *Promises.*

FEEBLEM. *Then said Mr.* Feeblemind *to him, Man! How comest thou hither? I was but just now complaining that I had not a suitable Companion, but thou art according to my wish. Welcome, welcome, good Mr.* Ready-to-halt, *I hope thee and I may be some help.*

Feeble-mind *glad to see* Ready-to-halt *come by.*

READY-TO-HALT. I shall be glad of thy Company, said the other; and good Mr. *Feeble-mind*, rather than we will part,

since we are thus happily met, I will lend thee one of my Crutches.

Feeblem. *Nay, said he, tho' I thank thee for thy good Will, I am not inclined to halt afore I am Lame. How be it, I think when occasion is, it may help me against a Dog.*

Readyto. 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. *Greatheart*, and Mr. *Honest* went before, *Christiana* and her Children went next, and Mr. *Feeble-mind*, and Mr. *Ready-to-halt* came behind with his Crutches. Then said Mr. *Honest*,

Hon. *Pray Sir, now we are upon the Road, tell us some profitable things of some that have gone on Pilgrimage before us.* *New Talk.*

Greath. 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 thorow the Valley of the Shadow of Death. Also I think you cannot but have heard how *Faithful* was put to it with *Madam Wanton*, with *Adam* the first, with one *Discontent*, and *Shame;* four as deceitful Villains, as a man can meet with upon the Road. *1 part, from page 65 to page 70.*

Hon. *Yes, I have heard of all this; but indeed good* Faithful *was hardest put to it with Shame; he was an unwearied one.*

Greath. 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.* *1 part, from page 71 to page 79.*

Greath. He was a confident Fool, yet many follow his ways.

Hon. *He had like to a beguiled* Faithful.

Greath. Ay, but *Christian* put him into a way quickly to find him out. Thus they went on till they came at the place where *Evangelist* met with *Christian* and *Faithful*, and prophecied to them of what should befall them at Vanity-Fair. *Page 81, 82.*

Greath. Then said their *Guide*, Hereabouts did *Christian* and *Faithful* meet with *Evangelist*, who prophecied to them of what Troubles they should meet with at Vanity-Fair.

Hon. *Say you so! I dare say it was a hard Chapter that then he did read unto them?*

Greath. 'Twas so, but he gave them encouragement withal. But what do we talk of them, they were a couple of Lion-like Men; they had set their Faces like Flint. Don't you remember how undaunted they were when they stood before the Judge?

1 part, page 87–91.

Hon. *Well* Faithful *bravely Suffered?*

Greath. So he did, and as brave things came on't. For *Hopeful* and some others, as the Story relates it, were Converted by his Death.

Hon. *Well, but pray go on; for you are well acquainted with things.*

1 part, page 92–100.

Greath. Above all that *Christian* met with after he had past thorow Vanity-Fair, one *By-ends* was the arch one.

Hon. *By-Ends; What was he?*

Greath. A very arch Fellow, a down-right Hypocrite; one that would be Religious, which way ever the World went, but so cunning, that he would be sure neither to lose, nor suffer for it.

He had his *Mode* of Religion for every fresh Occasion, and his Wife was as good at it as he. He would turn and change from Opinion to Opinion; yea, and plead for so doing too. But so far as I could learn, he came to an ill End with his *By-Ends*, nor did I ever hear that any of his Children was ever of any Esteem with any that truly feared God.

They are come within Sight of Vanity.

Now by this Time, they were come within sight of the Town of *Vanity*, where Vanity-Fair is kept. So when they saw that they were so near the Town, they consulted with one another how they should pass thorow 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 thorow *this* Town. Now I am acquainted with one Mr. *Mnason*, a *Cyprusian* by Nation, an old Disciple, at whose House we may Lodge. If you think good, said he, we will turn in there?

They enter into one Mr. Mnasons *to Lodge.* Acts 21. 16.

Content, said Old *Honest;* Content, said *Christiana;* Content, said Mr. *Feeble-mind;* and so they 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 so soon as ever he heard it. So he opened, and they all came in. Then said *Mnason* their Host, How far have ye come to day? so they said, from the House of *Gaius* our Friend. I promise you, said he, you have gone a good stitch, you may well be a weary; sit down. So they sat down.

GREATH. *Then said their Guide, Come, what Cheer Sirs, I dare say you are welcome to my Friend.* *They are glad of entertainment.*

MNASON. I also, said Mr. *Mnason*, do bid you Welcome; and what ever you want, do but say, and we will do what we can to get it for you.

HON. *Our great Want, a while since, was Harbor, and good Company, and now I hope we have both.*

MNA. For Harbor you see what it is, but for good Company, that will appear in the Trial.

GREATH. *Well, said Mr. Great-heart, will you have the Pilgrims up into their Lodging?*

MNA. I will, said Mr. *Mnason.* So he had them to their respective Places; and also shewed them a very fair Dining-Room where they might be and sup together, until time was come to go to Rest.

Now when they were set in their places, and were a little cheery after their Journey, Mr. *Honest* asked his Landlord if there were any store of good People in the Town?

MNA. We have a few, for indeed they are but a few, when compared with them 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 the Stars to them that are sailing upon the Seas.* *They Desire to see some of the good People in the Town.*

MNA. Then Mr. *Mnason* stamped with his Foot, and his Daughter *Grace* came up; so he said unto her, *Grace* go you, tell my Friends, Mr. *Contrite*, Mr. *Holy-man*, Mr. *Love-saint*, Mr. *Dare-not-lie*, and Mr. *Penitent*, that I have a Friend *Some sent for.*

or two at my House, that have a mind this Evening to see them.

So *Grace* went to call them, and they came, and after Salutation made, they sat down together at the Table.

Then said Mr. *Mnason*, their Landlord, My Neighbours, I have, as you see, a company of *Strangers* come to my House, they are *Pilgrims:* they come from afar, and are going to Mount *Sion*. But who, quoth he, do you think this is? pointing with his Finger to *Christiana*. It is *Christiana*, the Wife of *Christian*, that famous Pilgrim, who with *Faithful* his Brother were so shamefully handled in our Town. At that they stood amazed, saying, we little thought to see *Christiana*, when *Grace* came to call us, wherefore this is a very comfortable Surprize. Then they asked her of her welfare, and if these young Men were her Husbands Sons. And when she had told them they were; they said, The King whom you love, and serve, make you as your Father, and bring you where he is in Peace.

Some Talk betwixt Mr. Honest *and* Contrite.

Hon. Then Mr. *Honest* (*when they were all sat down*) *asked Mr.* Contrite *and the rest, in what posture their Town was at present.*

Contrite. You may be sure we are full of Hurry in Fair time. 'Tis hard keeping our Hearts and Spirits in any good Order, when we are in a cumbred Condition. He that lives in such a place as this is, 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.

The Fruit of Watchfulness.

Hon. *But how are your Neighbors for quietness?*

Cont. 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* lieth with load upon them till now; for since they burned him, they have been ashamed to burn any more. In those Days we were afraid to walk the Streets, but *now* we can shew our Heads. *Then* the Name of a Professor was odious, *now* specially in some parts of our Town (for you know our Town is large) Religion is counted Honourable.

Persecution not so hot at Vanity-Fair as formerly.

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 Wayfaring 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 of old: *A good Man must suffer Trouble.*

Cont. *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.

Greath. We have been beset three or four times already: First *Christiana* and her Children were beset with two Ruffians, that they feared would a took away their Lives; We was beset with Giant *Bloody-Man*, Giant *Maul*, and Giant *Slay-good.* Indeed we did rather beset the last, than were beset of him. And thus it was: After we had been some time at the House of *Gaius, mine Host and of the whole Church*, we were minded upon a time to take our Weapons with us, and so go see if we could light upon any of those that were Enemies to Pilgrims; (for we heard that there was a notable one thereabouts.) Now *Gaius* knew his *Haunt* better than I, because he dwelt thereabout, so we looked and looked, till at last we discerned the Mouth of his Cave; then we were glad and pluck'd up our Spirits. So we approached up to his *Den*, and lo when we came there, he had dragged by mere force into his Net, this *poor man*, Mr. *Feeble-mind*, and was about to bring him to his End. But when he saw us, supposing, as we thought, he had had another Prey, he left the poor man in his Hole, and came out. So we fell to it full sore, and he lustily laid about him; but, in conclusion, he was brought down to the Ground, and his Head cut off, and set up by the 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.

FEEBLEM. *Then said Mr.* Feeble-mind, *I found this true to my Cost, and Comfort. To my Cost, when he threatned 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.*

Mr. Holyman's *Speech.*

HOLY-MAN. Then said Mr. *Holy-man*, there are two things that they have need to be possessed with that go on Pilgrimage, *Courage*, and an *unspotted Life.* If they have not *Courage*, they can never hold on their way; and if their Lives be *loose*, they will make the very name of a *Pilgrim* stink.

Mr. Love-saint's *Speech.*

LOVES. Then said Mr. *Love-saint;* I hope this Caution is not needful amongst you. But truly there are many that go upon the Road, that rather declare themselves Strangers to Pilgrimage, than Strangers and Pilgrims in the Earth.

Mr. Dare-not-lye *his Speech.*

DARENOT. *Then said Mr.* Dare-not-lye, *'Tis true; they neither have the Pilgrim's* Weed, *nor the Pilgrim's Courage; they go not uprightly, but all* awry *with their Feet; one shoe goes* inward, *another* outward, *and their Hosen out behind; there a Rag, and there a Rent,* to *the Disparagement of their Lord.*

Mr. Penitent *his Speech.*

PENIT. These things said Mr. *Penitent*, they ought to be troubled for, nor are the Pilgrims like to have that Grace put upon them and their Pilgrim's Progress, as they desire, until the way is cleared of such Spots and Blemishes.

Thus they sat talking and spending the time, until Supper was set upon the Table. Unto which they went and refreshed their weary Bodies, so they went to Rest. Now they stayed in this Fair a great while, at the House of this Mr. *Mnason*, who in process of time, gave his Daughter *Grace* unto *Samuel*, *Christiana's* Son, to Wife, and his Daughter *Martha* to *Joseph.*

The time, as I said, that they lay here, was long (for it was not now as in former times.) Wherefore the *Pilgrims* grew acquainted with many of the good People of the Town, and did them what Service they could. *Mercy*, as she was wont, laboured much for the Poor, wherefore their Bellys and Backs blessed her, and she was there an Ornament to her Profession.

And to say the truth for Grace, *Phebe*, and *Martha*, they were all of a very good Nature, and did much good in their place. They were all also of them very Fruitful, so that *Christian's* Name, as was said before, was like to live in the World.

While they lay here, there came a *Monster* out of the Woods, and slew many of the People of the Town. It would also carry away their Children, and teach them to suck its Whelps. Now no Man in the Town durst so much as face this *Monster*; but all Men fled when they heard of the noise of his coming. *A Monster.*

The *Monster* was like unto no one Beast upon the Earth. Its Body was like a Dragon, and it had seven Heads and ten Horns. *It made great havock of Children, and yet it was governed by a Woman.* This *Monster* propounded Conditions to men; and such as loved their Lives more than their Souls, accepted of those Conditions. So they came under. *Rev. 17. 3. His Shape. His Nature.*

The Monster belaboured

Now this Mr. *Great heart*, together with these that came to visit the Pilgrims at Mr. *Mnason's* House, entered into a Covenant to go and engage this Beast, if perhaps they might deliver the People of this Town from the Paw and Mouths of this so devouring a Serpent.

Then did Mr. *Great-heart*, *Mr. Contrite*, *Mr. Holy-man*, *Mr. Dare-not-lye*, and *Mr. Penitent*, with their Weapons go forth to meet him. Now the *Monster* at first was very Rampant, and looked upon these Enemies with great Disdain; but they so belabored him, being sturdy men at Arms, that they made him make a Retreat; so they came home to Mr. *Mnason's* House again. *How he is engaged.*

The *Monster*, you must know had his certain Seasons to come out in, and to make his Attempts upon the Children of the People of the Town; also these Seasons did these valiant Worthies watch him in, and did still continually assault him; in so much, that in process of time, he became not only wounded, but lame; also he has not made that havock of the Towns-men's Children, as formerly he has done. And it is verily believed by some, that this Beast will die of his Wounds.

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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 much hurt there. True, there were some of the baser sort that could see no more than a *Mole*, nor understand more than a *Beast*, these had no reverence for these men, nor took they notice of their Valour or Adventures.

Well, the time grew on that the Pilgrims must go on their way, wherefore they prepared for their Journey. They sent for their Friends, they conferred with them, they had some time set apart therein to commit each other to the protection of their Prince. There was again that brought them of such things as they had, that was fit for the weak and the strong, for the Women and the men; and so *laded* them with such things as was necessary.

Acts 28. 10.

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 parted.

They therefore that were of the Pilgrims' Company went on, and Mr. *Great-heart* went before them. Now the Women and Children being weakly, they were forced to go as they could bear, by this means *Mr. Ready-to-halt* and *Mr. Feeble-mind* had more to sympathize with their Condition.

When they were gone from the Townsmen, and when their Friends had bid them farewell, they quickly came to the place where *Faithful* was put to Death. There therefore they made a stand, and thanked him that had enabled him to bear his Cross so well, and the rather, because they now found that they had a benefit by such a manly Suffering as his was.

They went on therefore after this a good way further, talking of *Christian* and *Faithful*, and how *Hopeful* joined himself to *Christian* after that *Faithful* was dead.

Now they were come up with the *Hill Lucre*, where the *Silver-mine* was, which took *Demas* off from his Pilgrimage, and into which, as some think, *By-ends* fell and perished;

1 part, page 99.

wherefore they considered that. But when they were come to the old Monument that stood over against the *Hill Lucre*, to wit, to the Pillar of Salt that stood also within view of *Sodom*, and its stinking Lake, they marvelled, as did *Christian* before, that men of that Knowledge and ripeness of Wit as they was, should be so blinded as to turn aside here. Only they considered again, that Nature is not affected with the Harms that others have met with, specially if that thing upon which they look has an attracting Virtue upon the foolish Eye.

I saw now that they went on till they came at the River that was on this Side of the Delectable Mountains. To the River where the fine Trees grow on both sides, and whose Leaves, if taken inwardly, are good against Surfeits; where the Meadows are green all the year long, and where they might lie down safely. *1 part, page 102.* Psal. 23.

By this River-side in the Meadow, there were Cotes and Folds for Sheep, an House built for the *nourishing*, and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage. Also there was here one that was intrusted with them, who could have compassion, and that could gather these Lambs with his Arm, and carry them in his Bosom, and that could gently lead those that were with young. Now to the Care of *this Man*, *Christiana* admonished her four Daughters to commit their little ones; that by these Waters they might be housed, harbored, succoured, and nourished, and that none of them might *be lacking in time to come.* This *man*, if any of them go astray or be lost, he will bring them again, he will also bind up that which was broken, and will strengthen them that are sick. Here they will never want Meat and Drink and Cloathing, here they will be kept from Thieves and Robbers, for this man will die before one of those committed to his Trust shall be lost. Besides, here they shall be sure to have good *Nurture* and *Admonition*, and shall be taught to walk in right Paths, and that you know is a Favour of no small account. Also here, as you see, are delicate *Waters*, pleasant *Meadows*, dainty *Flowers*, Variety of *Trees*, and such as bear *wholsome Fruit.* Fruit, not like that that

Heb. 5. 2. Isa. 40. 11.

Jer. 23. 4. Ezek. 34. 11–16.

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 it where it is.

So they were content to commit their little Ones to him; and that which was also an encouragement to them so to do was for that all this was to be at the Charge of the King, and so was as an Hospital to young Children, and *Orphans.*

They being come to By-path *Stile, have a mind to have a pluck with* Giant Despair. 1 *part, page* 105-110.

Now they went on: and when they were come to *By-path* Meadow, to the Stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by *Giant Despair*, and put into *Doubting* Castle, they sat down and consulted what was best to be done, to wit, now they were so strong, and had got such a man as Mr. *Great-heart* for their Conductor; whether they had not best to make an Attempt upon the Giant, demolish his Castle, and if there were any Pilgrims in it, to set them at liberty before they went any further. So one said one thing, and another said the contrary. One questioned if it was lawful to go upon *unconsecrated* Ground, another said they might, provided their end was good; but Mr. *Great-heart* said, Though that assertion offered last, cannot be universally true, yet I have a Commandment to resist Sin, to overcome Evil, to fight the good Fight of Faith. And I pray, with whom should I fight this good Fight, if not with *Giant Despair?* I will therefore attempt the taking away of his Life, and the demolishing of *Doubting* Castle. Then said he, who will go with me? Then said old *Honest*,

1 John 2. 13, 14. I will, and so will we too, said *Christian's* four Sons, *Matthew*, *Samuel*, *James*, and *Joseph*, for they were young men and strong.

So they left the Women in the Road, and with them Mr. *Feeble-mind*, and Mr. *Ready-to-halt*, with his Crutches, to be their Guard, until they came back, for in that place tho'

Isa. 11. 6. *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 up to *Doubting*-Castle to look for *Giant-Despair.* When they came at the Castle Gate they knocked for Entrance with an unusual Noise. At that the old *Giant* comes

GCK

Giant Despair slain and Doubting Castle demolished

Giant Despair slain and Doubting Castle demolished

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 of the Cœlestial Country's Conductors of Pilgrims to their Place. And I demand of thee that thou open thy Gates for my Entrance, prepare thyself also to fight, for I am come to take away thy Head, and to demolish *Doubting* Castle.

Despair *has overcome Angels.*

Now *Giant-Despair*, because he was a *Giant*, thought no man could overcome him, and again, thought he, since heretofore I have made a Conquest of Angels, shall *Great-heart* make me afraid? So he harnessed himself and went out. He had a Cap of Steel upon his Head, a Breast-plate of Fire girded to him, and he came out in Iron-Shoes, with a great Club in his Hand. Then these six men made up to him, and beset him behind and before; also when *Diffidence*, the *Giantess*, came up to help him, old Mr. *Honest* cut her down at one Blow. Then they fought for their Lives, and *Giant Despair* was brought down to the Ground, *but was very loth to die.* He strugled 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.

Despair *is loth to die.*

Doubting-Castle *demolished.*

Then they fell to demolishing *Doubting*-Castle, and that you know might with ease be done, since *Giant-Despair* was dead. They was seven Days in destroying of that; and in it of Pilgrims they found one Mr. *Dispondency*, almost starved to Death, and one *Much-afraid* his Daughter; these two they saved alive. But it would a made you a wondered to have seen the dead Bodies that lay here and there in the Castle Yard, and how full of dead men's Bones the Dungeon was.

When Mr. *Great-heart* and his Companions had performed this Exploit, they took Mr. *Dispondency*, and his Daughter *Much-afraid* into their Protection, for they were honest People, tho' they were Prisoners in *Doubting-Castle* to that Tyrant *Giant Despair.* They therefore I say, took with them the Head of the Giant (for his Body they had buried under a heap of Stones) and down to the Road and to their Companions they came, and 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 very jocund and merry. Now *Christiana*, if need was, could play upon the *Viol*, and her Daughter *Mercy* upon the *Lute*; so, since they were so merry disposed, she plaid them a Lesson, and *Ready-to-halt* would Dance. So he took *Dispondency's* Daughter, named *Much-afraid*, by the Hand, and to dancing they went in the Road. True he could not dance without one Crutch in his Hand, but I promise you, he footed it well; also the Girl was to be commended, for she answered the Musick handsomely.

They have musick and dancing for Joy.

As for Mr. *Dispondency*, the Musick was not much to him; he was for feeding rather than dancing, for that he was almost starved. So *Christiana* gave him some of her Bottle of Spirits for present Relief, and then prepared him something to eat; and in little time the old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these things were finished, Mr. *Great-heart* took the Head of *Giant-Despair*, and set it upon a Pole by the Highway-side [1], right over against the Pillar that *Christian* erected for a *Caution* to Pilgrims that came after, to take heed of entering into his Grounds.

Then he writ under it upon a *Marble*-stone, these Verses following.

A Monument of Deliverance.

This is the Head *of* him, *Whose* Name *only*
In former times, did Pilgrims *terrify.*
His Castle's *down, and* Diffidence *his Wife,*
Brave Master Great-heart *has bereft of Life.*
Dispondency, *his Daughter* Much-afraid,
Great-heart *for them also the Man has plaid.*
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.

[1] Tho' Doubting-Castle be demolished
And the Giant despair hath lost his head
Sin can rebuild the Castle, make't remain,
And make Despair the Giant live again.

When these men had thus bravely shewed themselves against *Doubting Castle*, and had slain *Giant Despair*, they went forward, and went on till they came to the *Delectable* Mountains, where *Christian* and *Hopeful* refreshed themselves with the Varieties of the Place. They also acquainted themselves with the Shepherds there, who welcomed them as they had done *Christian* before, unto the Delectable Mountains.

Now the Shepherds seeing so great a train follow Mr. *Great-heart* (for with him they were well acquainted;) they said unto him, Good Sir, you have got a goodly Company here; pray where did you find all these?

Then Mr. *Great-heart* replyed,

The Guides Speech to the Shepherds.

First here's Christiana *and her train,*
Her Sons, and her Sons' Wives, who like the Wain,
Keep by the Pole, and do by Compass steer,
From Sin to Grace, else they had not been here.
Next here's old Honest *come on Pilgrimage,*
Ready-to-halt *too, who, I dare engage,*
True hearted is, and so is Feeble-mind,
Who willing was not to be left behind.
Dispondency, *good-man, is coming after,*
And so also is Much-afraid, *his Daughter.*
May we have Entertainment here, or must
We further go? let's know whereon to trust?

Their Entertainment.

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 Door, and then said unto them, Come in *Mr. Feeble-mind*, come in *Mr. Ready-to-halt*, come in *Mr. Dispondency*, and *Mrs. Much-afraid* his Daughter. *These Mr. Great-heart*, said the Shepherds to the Guide, we call in by name, for that they are most subject to draw back; but as for you, and the rest that are *strong*, we leave you to your wonted Liberty. Then said *Mr. Great-heart*, This day I see that Grace doth shine in your Faces, and that you are my Lord's Shepherds indeed;

Matt. 25. 40.

A Description of false Shepherds. for that you have not *pushed* these Diseased neither with Side nor Shoulder, but have rather strewed their way into
Ezek. 34. 21. the Palace with Flowers, as you should.

So the Feeble and Weak went in, and *Mr. Great-heart* and the rest did follow. When they were also set down, the Shepherds said to those of the weakest sort, What is it that you would have? For, said they, all things must be managed here to the supporting of the Weak, as well as the warning of the Unruly.

So they made them a Feast of things easy of Digestion, and that were pleasant to the Palate, and nourishing; the which when they had received, they went to their Rest, each one respectively unto his proper place. When Morning was come, because the mountains were high, and the day clear; and because it was the Custom of the Shepherds to shew to the Pilgrims before their Departure some Rarities; therefore after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields, and shewed them first what they had shewed to *Christian* before.

Then they had them to some new places. The first was to
Mount Marvel. *Mount-Marvel*, where they looked, and beheld a man at a Distance, *that tumbled the Hills about with Words.* Then they asked the Shepherds what that should mean? So they
1 *part, page* 116. told him, that that man was the Son of one *Great-grace*, of whom you read in the first part of the Records of the
Mark 11. 23, 24. *Pilgrim's Progress.* And he is set there to teach Pilgrims how to believe down, or to tumble out of their ways what Difficulties they shall meet with, by Faith. Then said *Mr. Great-heart*, I know him, he is a man above many.

Mount Innocent. Then they had them to another place, called *Mount Innocent.* And there they saw a man cloathed all in White; and two men, *Prejudice*, and *Ill-will*, continually casting Dirt upon him. Now behold the Dirt, whatsoever they cast at him, would in little time fall off again, and his Garment would look as clear as if no Dirt had been cast thereat.

Then said the Pilgrims what means this? The Shepherds answered, This man is named *Godly-man*, and this Garment is to shew the Innocency of his Life. Now those that throw

Dirt at him, are such as hate his *Well-doing;* but as you see the Dirt will not stick upon his Cloaths, so it shall be with him that liveth truly innocently in the World. Whoever they be that would make such men dirty, they labor 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-Charity,* where they shewed them a man that had a bundle of Cloth lying before him, out of which he cut Coats and Garments for the Poor that stood about him; yet his Bundle or Roll of Cloth was never the less. *Mount Charity.*

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 Labor 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 a place where they saw one *Fool,* and one *Want-wit,* washing of an *Ethiopian* with intention to make him white, but the more they washed him, the blacker he was. They then asked the Shepherds what that should mean. So they told them, saying, Thus shall it be with the vile Person; all means used to get such an one a good Name, shall in conclusion tend but to make him more abominable. Thus it was with the *Pharisees,* and so shall it be with all Hypocrites. *The work of one* Fool, *and one* Want-wit.

Then said *Mercy* the Wife of *Matthew,* to *Christiana* her Mother, Mother, I would, if it might be, see the hole in the Hill; or that, commonly called, the *By-way* to Hell. So her Mother brake her mind to the Shepherds. Then they went to the Door. It was in the side of an Hill, and they opened it, and bid *Mercy* hearken awhile. So she hearkened, and heard one saying, *Cursed be my Father for holding of 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 *1 part, page 113.* Mercy *has a mind to see the hole in the Hill.*

there was as if the very Earth had groaned, and quaked under the Feet of this young Woman for fear; so she looked white, and came trembling away, saying, Blessed be he and she that is delivered from this Place.

Now when the Shepherds had shewed them all these things, then they had them back to the Palace, and entertained them with what the House would afford. But *Mercy*, being a young and breeding Woman, longed for something that she saw there, but was ashamed to ask. Her Mother-in-law then asked her what she ailed, for she looked as one not well. Then said *Mercy*, There is a Looking-glass hangs up in the Dining-room, off of which I cannot take my mind; if therefore I have it not, I think I shall miscarry. Then said her Mother, I will mention thy Wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay my Daughter, said she, it is no Shame, but a Virtue, to long for such a thing as that. So *Mercy* said, Then Mother, if you please, ask the Shepherds if they are willing to sell it.

Mercy *longeth and for what.*

Now the Glass was one of a thousand. It would present a man, one way, with his own Feature exactly, and turn it but another way, and it would shew one the very Face and Similitude of the Prince of Pilgrims himself. Yea I have talked with them that can tell, and they have said that they have seen the very Crown of Thorns upon his Head, by looking in that Glass, they have therein also seen the holes in his Hands, in his Feet, and his Side. Yea such an excellency is there in that Glass, that it will shew him to one where they have a mind to see him; whether living or dead, whether in Earth or Heaven, whether in a State of Humiliation or in his Exaltation, whether coming to Suffer, or coming to Reign.

It was the Word of God. James 1. 23.

1 Cor. 13. 12.

2 Cor. 3. 18.

Christiana therefore went to the Shepherds apart. (Now the Names of the Shepherds are *Knowledge*, *Experience*, *Watchful*, and *Sincere*) and said unto them, There is one of my Daughters a breeding Woman, that I think doth long for something that she hath seen in this House, and she thinks she shall miscarry if she should by you be denyed.

1 *part, page* 111.

Experience. Call her, call her, she shall assuredly have what we can help her to. So they called her, and said to her, *Mercy*, what is that thing thou wouldest have? Then she blushed and said, The great Glass that hangs up in the Dining-room. So *Sincere* ran and fetched it, and with a joyful Consent it was given her. Then she bowed her Head and gave Thanks, and said, By this I know that I have obtained Favor in your Eyes. *She doth not lose her Longing.*

They also gave to the other young Women such things as they desired, and to their Husbands great Commendations for that they joined with Mr. *Great-heart* to the slaying of *Giant-Despair*, and the demolishing of *Doubting-Castle.*

About *Christiana's* Neck, the Shepherds put a Bracelet, and so they did about the Necks of her four Daughters, also they put Ear-rings in their Ears, and Jewels on their Foreheads. *How the Shepherds adorn the Pilgrims.*

When they were minded to go hence, they let them go in Peace, but gave not to them those certain Cautions which before was given to *Christian* and his Companion. The Reason was for that these had *Great-heart* to be their Guide, who was one that was well acquainted with things, and so could give them their Cautions more seasonably, to wit, even then when the Danger was nigh the approaching. *1 part, page 114.*

What Cautions *Christian* and his Companions had received of the Shepherds, they had also lost by that the time was come that they had need to put them in practise. Wherefore here was the Advantage that this Company had over the other. *1 part, page 123.*

From hence they went on Singing, and they said,

Behold, how fitly *are the Stages set!*
For their Relief that Pilgrims are become;
And how they us *receive without* one *let,*
That make the other *Life our* Mark *and Home.*
What Novelties *they have, to* us *they give,*
That we, 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 *Apostacy*. 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 afalling, perswasion could not stop him. When he came to the place where the Cross and the Sepulchre was, he did meet with one that did bid him *look there;* but he gnashed with his Teeth, and stamped, and said, he was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay Hands on him, to turn him into the way again. But this *Turn-away resisted him*, and having done much *despite* unto him, he got away over the Wall, and so escaped his Hand.

1 *part, page* 115, 116.

How one Turn-away *managed his Apostacy.* Heb. 10. 26, 27, 28, 29.

Then they went on, and just at the place where *Little-faith* formerly was Robbed, there stood a man with his Sword drawn, and his Face all bloody. Then said Mr. *Great-heart* What art thou? The man made Answer, saying, I am one whose Name is *Valiant-for-Truth.* I am a Pilgrim, and am going to the Cœlestial City. Now as I was in my way, there was three men did beset me, and propounded unto me these three things. 1. Whether I would become one of them? 2. Or go back from whence I came? 3. Or die upon the place? To the first I answered, I had been a true Man a long Season, and therefore, it could not be expected that I now should cast in my Lot with Thieves. Then they demanded what I would say to the second. So I told them that the Place from whence I came, had I not found Incommodity there, I had not forsaken it at all, but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the third. And I told them, my Life cost more dear far, than that I should lightly give it away. Besides, you have nothing to do thus to put things to my Choice; wherefore at your Peril be it, if you meddle. Then these three, to wit,

One Valiant-for-Truth *beset with Thieves.*

Prov. 1. 10, 11, 12, 13, 14.

Wildhead, *Inconsiderate*, and *Pragmatick*, drew upon me, and I also drew upon them.

How he behaved himself, and put them to flight.

So we fell to it, one against three, for the space of above three Hours. They have left upon me, as you see, some of the Marks of their Valour, and have also carried away with them some of mine. They are but just now gone. I suppose they might, as the saying is, hear your Horse dash, and so they betook them to flight.

Great-heart *wonders at his Valour.*

Greath. *But here was great Odds, three against one.*

Valiant. 'Tis true, but *little* and *more*, are nothing to him that has the Truth on his side. *Though an Host should encamp against me, said one, my Heart shall not fear. Tho' War should rise against me, in this will I be Confident*, &c. Besides, said he, I have read in some Records, that one man has fought an army; and how many did *Sampson* slay with the Jaw-Bone of an Ass?

Psalm 27. 3.

Greath. *Then said the Guide, Why did you not cry out, that some might a come in for your Succour?*

Valiant. So I did, to my King, who I knew could hear, and afford invisible Help, and that was sufficient for me.

Greath. *Then said* Great-heart *to Mr.* Valiant-for-truth, *Thou hast worthily behaved thyself; let me see thy Sword.* So he shewed it him.

When he had taken it in his Hand, and looked thereon a while, he said, Ha! *It is a right* Jerusalem *Blade.*

Isa. 2. 3.

Valiant. It is so. Let a man have one of *these Blades*, with a Hand to wield it, and skill to use it, and he may venture upon an Angel with it. He need not fear its holding, if he can but tell how to lay on. Its Edges will never blunt. It will cut *Flesh*, and *Bones*, and *Soul*, and *Spirit*, and all.

Ephes. 6. 12, 13, 14, 15, 16, 17. Heb. 4. 12.

Greath. *But you fought a great while, I wonder you was not weary?*

Valiant. I fought till my Sword did cleave to my Hand; and when they were joined together, as if a Sword grew out of my Arm, and when the Blood run thorow my Fingers, then I fought with most Courage.

2 Sam. 23. 10.

The Word.
The Faith.
Blood.

Greath. *Thou hast done well. Thou hast resisted unto*

Blood, striving against Sin. Thou shalt abide by us, come in, and go out with us; for we are thy Companions.

Then they took him and washed his Wounds, and gave him of what they had, to refresh him, and so they went on together. Now as they went on, because Mr. *Great-heart* was delighted in him (for he loved one greatly that he found to be a man of his Hands) and because there was with his Company them that was feeble and weak, therefore he questioned with him about many things; as first, *what Country-man he was?*

VALIANT. I am of *Dark-land*, for there I was born, and there my Father and Mother are still.

GREATH. *Dark-land*, said the Guide, *Doth not that lye upon the same Coast with the City of* Destruction?

How Mr. Valiant came to go on Pilgrimage.

VALIANT. Yes it doth. Now that which caused me to come on Pilgrimage, was this. We had one Mr. *Tell-true* came into our parts, and he told it about what *Christian* had done, that went from the City of *Destruction*. Namely, how he had forsaken his *Wife* and *Children*, and had betaken himself to a *Pilgrim's* Life. It was also confidently reported how he had killed a *Serpent* that did come out to resist him in his Journey, and how he got thorow to whither he intended. It was also told what Welcome he had at all his Lord's Lodgings; specially when he came to the Gates of the Cœlestial City. For there, said the man, He was received with sound of Trumpet by a company of shining ones. He told it also, how all the Bells in the City did ring for Joy at his Reception, and what Golden Garments he was 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 haste to be gone after him, nor could Father or Mother stay me, so I got from them, and am come thus far on my Way.

GREATH. *You came in at the Gate, did you not?*

He begins right.

VALIANT. Yes, yes. For the same man also told us, that all would be nothing, if we did not begin to enter this way at the Gate.

GREATH. *Look you, said the Guide, to* Christiana, *The Pil-*

grimage of your Husband, and what he has gotten thereby, is spread abroad far and near. Christian's *Name famous.*

VALIANT. Why, is this *Christian's* Wife?

GREATH. *Yes, that it is; and these are also her four Sons.*

VALIANT. What! and going on Pilgrimage too?

GREATH. *Yes verily, they are following after.*

VALIANT. It glads me at Heart! Good man! How Joyful will he be, when he shall see them that would not go with him, yet to enter after him in at the Gates into the City? *He is much rejoyced to see* Christian's *Wife.*

GREATH. *Without doubt it will be a Comfort to him. For next to the Joy of seeing himself there, it will be a Joy to meet there his Wife and his Children.*

VALIANT. But now you are upon that, pray let me hear your Opinion about it. Some make a Question whether we shall know one another when we are there?

GREATH. *Do they think they shall know themselves then? Or that they shall rejoyce to see themselves in that Bliss? And if they think they shall know and do these, why not know others, and rejoyce in their Welfare also?*

Again, since Relations are our second self, tho' that State will be dissolved there, yet why may it not be rationally concluded that we shall be more glad to see them there, than to see they are wanting?

VALIANT. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on Pilgrimage?

GREATH. *Yes. Was your Father and Mother willing that you should become a Pilgrim?*

VALIANT. Oh, no. They used all means imaginable to perswade me to stay at Home.

GREATH. *Why, what could they say against it?*

VALIANT. They said it was an idle Life, and if I myself were not inclined to Sloth and Laziness, I would never countenance a Pilgrim's Condition. *The great stumbling-Blocks that by his Friends were laid in his way.*

GREATH. *And what did they say else?*

VALIANT. Why, They told me, That it was a dangerous Way; yea the most dangerous Way in the World, said they, is that which the Pilgrims go.

GREATH. *Did they show wherein this way is so dangerous?*

VALIANT. Yes, and that in many Particulars.

GREATH. *Name some of them.*

The first Stumbling Block.

VALIANT. They told me of the Slough of *Dispond*, where *Christian* was well-nigh smothered. They told me that there were Archers standing ready in *Beelzebub-Castle*, to shoot them that should knock at the *Wicket*-Gate for Entrance. They told me also of the Wood and dark Mountains, of the Hill *Difficulty*, of the Lions, and also of the three Giants, *Bloody-Man*, *Maul*, and *Slay-good*. They said moreover, that there was a foul *Fiend* haunted the Valley of *Humiliation*, and that *Christian* was, by him, almost bereft of Life. Besides, said they, you must go over the *Valley of the Shadow of Death*, where the *Hobgoblins* are, where the Light is Darkness, where the way is full of Snares, Pits, Traps, and Gins. They told me also of *Giant-Despair*, of *Doubting-Castle*, and of the *Ruins* that the Pilgrims met with there. Further, they said, I must go over the enchanted Ground, which was dangerous. And that after all this, I should find a River, over which I should find no Bridge, and that that River did lie betwixt me and the Cœlestial Country.

GREATH. *And was this all?*

The Second.

VALIANT. No, they also told me that this way was full of *Deceivers*, and of Persons that laid await there, to turn good men out of the Path.

GREATH. *But how did they make that out?*

VALIANT. They told me that Mr. *Worldly-wise-Man* did there lie in wait to deceive. They also said that there was *Formality* and *Hypocrisy* continually on the Road. They said also that *By-ends*, *Talkative*, or *Demas*, would go near to gather me up; that the Flatterer would catch me in his Net; or that with green-headed *Ignorance* I would presume to go on to the Gate, from whence he always was sent back to the Hole that was in the side of the Hill, and made to go the By-way to Hell.

GREATH. *I promise you, this was enough to discourage. But did they make an end here?*

The Third.

VALIANT. No, stay. They told me also of many that had

tried that way of old, and that had gone a great way therein, to see if they could find something of the Glory there that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of Doors in that Path, to the Satisfaction of all the Country. And they named several that did so, as *Obstinate* and *Pliable*, *Mistrust*, and *Timorous*, *Turn-away*, and old *Atheist*, with several more; who, they said, had, some of them, gone far to see if they could find, but not one of them found so much Advantage by going as amounted *to the weight of a Feather.*

GREATH. *Said they any thing more to discourage you?*

VALIANT. Yes, they told me of one Mr. *Fearing*, who was a Pilgrim, and how *he* found this way so solitary, that he never had comfortable Hour therein; also that Mr. *Despondency* had like to been starved therein; yea, and also, which I had almost forgot, that *Christian* himself, about whom there has been such a Noise, after all his Ventures for a Cœlestial Crown, was certainly drowned in the black River, and never went foot further, however it was smothered up. *The Fourth.*

GREATH. *And did none of these things discourage you?*

VALIANT. No. They seemed but as so many Nothings to me.

GREATH. *How came that about?*

VALIANT. Why, I still believed what Mr. *Tell-true* had said; and that carried me beyond them all. *How he got over these stumbling-Blocks.*

GREATH. *Then this was your Victory, even your Faith.*

VALIANT. It was so. I believed and therefore came out, got into the Way, fought all that set themselves against me, and by believing am come to this Place.

Who would true Valour see,
Let him come hither;
One here will constant be,
Come Wind, come Weather.
There's no Discouragement,
Shall make him once Relent,
His first 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 fear not what men say,
He'll labor Night and Day,
To be a Pilgrim.

1 *part, page* 125. By this time they were got to the *enchanted Ground*, where the Air naturally tended to make one *Drowsy*. And that place was all grown over with Briars and Thorns; excepting *here* and *there*, where was an *enchanted Arbor*, upon which, if a Man sits, or in which if a man sleeps, 'tis a question, say some, whether ever they shall rise or wake again in this World. Over this Forest therefore they went, both one with another, and Mr. *Great-heart* went before, for that he was the Guide, and Mr. *Valiant-for-truth*, he came behind, being there a Guard, for fear lest peradventure some *Fiend*, or *Dragon*, or *Giant*, or *Thief*, should fall upon their Rear, and so do Mischief. They went on here each man with his Sword drawn in his Hand; for they knew it was a dangerous place. Also they cheered up one another as well as they could. *Feeble-mind*, Mr. *Great-heart* commanded should come up after him, and Mr. *Dispondency* was under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great Mist and a Darkness fell upon them all, so that they could scarce, for a great while, see the one the other. Wherefore they were forced

for some time, to feel for 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, thorow the incouraging Words of he that led in the Front, and of him that brought them up behind, they made a pretty good shift to wag along.

The Way also was here very wearisome thorow Dirt and Slabbiness. Nor was there on *all* this Ground, so much as one *Inn* or *Victualling-House*, therein to refresh the feebler sort. Here therefore was *grunting*, and *puffing*, and *sighing*: While one tumbleth over a Bush, another sticks fast in the Dirt, and the Children, some of them, lost their Shoes in the Mire. While one crys 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.

An Arbor *on the Inchanting Ground.*

Then they came at an *Arbor*, warm, and promising much Refreshing to the Pilgrims; for it was finely wrought above-head, beautified with *Greens*, furnished with *Benches* and *Settles*. It also had in it a soft Couch whereon the weary might lean. This, you must think, all things considered, was tempting; for the Pilgrims already began to be foiled with the badness of the way; but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the Advice of their Guide, and he did so faithfully tell them of *Dangers*, and of the *Nature* of Dangers when they were at them, that usually when they were nearest to them, they did most pluck up their Spirits, and hearten one another to deny the Flesh. This *Arbor* 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.

The Name of the Arbor.

The Way difficult to find.

I saw then in my Dream, that they went on in this their *solitary* Ground, till they came to a place at which a man is apt to lose his Way. *Now*, tho' when it was light, their Guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand. But he

The Guide has a Map of all ways leading to or from the City.

had in his Pocket a Map of all ways leading to or from the Cœlestial City; wherefore he strook 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-way. And had he not here been careful to look in his Map, they had all, in 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 Mud, there made on purpose to destroy the Pilgrims in.

God's Book.

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 at a *stand*, which is the way he must take.

An Arbor and two asleep therein.

They went on then in this *enchanted* Ground, till they came to where was an other *Arbor*, and it was built by the High-way-side. And in that *Arbor* there lay two men whose Names were *Heedless* and *Too-bold*. These two went thus far on Pilgrimage; but here being wearied with their Journy, they sat down to rest themselves, and so fell fast asleep. When the Pilgrims saw them, they stood still and shook their Heads, for they knew that the Sleepers were in a pitiful Case. Then they consulted what to do, whether to go on and leave them in their Sleep, or to step to them and try to awake them. So they concluded to go to them and wake them; that is, if they could; but with this Caution, namely, to take heed that themselves did not sit down nor embrace the offered Benefit of that *Arbor*.

The Pilgrims try to wake them.

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 do what he could to disturb them. Then said one of them, *I will pay you when I take my Mony*. At which the Guide shook his Head. *I will fight so long as I can hold my Sword in my Hand*, said the other. At that, one of the Children laughed.

Their Endeavour is fruitless.

Then said *Christiana*, what is the meaning of this? The Guide said, *They talk in their Sleep*. If you strike them, beat them, or what ever else you do to them, they will answer

you after this fashion; or as one of them said in old time, when the Waves of the Sea did beat upon him, and he slept as one upon the Mast of a Ship, *When I awake I will seek it again.* You know when men talk in their Sleeps, they say any thing; but their Words are not governed, either by Faith or Reason. There is an *Incoherency* in their Words *now*, as there was before, betwixt their going on Pilgrimage and sitting down here. This then is the Mischief on't, when *heedless* ones go on Pilgrimage, 'tis twenty to one, but they are served thus. For this *enchanted* Ground is one of the last Refuges that the Enemy to Pilgrims has; wherefore it is as you see, placed almost at the end of the Way, and so it 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 Journeys end? Therefore it is, I say, that the *enchanted* Ground is placed so nigh to the Land *Beulah*, and so near the end of their Race. Wherefore let Pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep, and none can wake them.

Prov. 23. 34, 35.

Then the Pilgrims desired with trembling to go forward, only they prayed their Guide to strike a Light, that they might go the rest of their way by the help of the light of a Lanthorn. So he strook a light, and they went by the help of that thorow the rest of this way, tho' the Darkness was very great.

The light of the Word.
2 Pet. 1. 19.

But the Children began to be sorely weary, and they cryed out unto him that loveth Pilgrims, to make their way more Comfortable. So by that they had gone a little further, a Wind arose that drove away the Fog, so the Air became more clear.

The Children cry for weariness.

Yet they were not off (by much) of the *enchanted* Ground; only now they could see one another better, and the way wherein they should walk.

Now when they were almost at the end of this Ground, they perceived that a little before them, was a *solemn* Noise, as of one that was much concerned. So they went on and

looked before them, and behold, they saw, as they thought, *a Man upon his Knees*, with Hands and Eyes lift up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up and began to run towards the Cœlestial City. Then Mr. *Great-heart* called after him, saying, Soho, Friend, let us have your Company, if you go, as I suppose you do, to the Cœlestial City. So the man stopped, and they came up to him. But so soon as Mr. *Honest* saw him, he said, I know this man. Then said Mr. *Valiant-for-truth*, Prithee, who is it? 'Tis one, said he, that comes from whereabouts I dwelt; his Name is *Stand-fast*, he is certainly a right good Pilgrim.

Standfast upon his Knees in the Enchanted Ground.

The Story of Standfast.

So they came up one to another and presently *Stand-fast* 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. *Stand-fast*, that I have found you on this Road. And as glad am I, said the other, that I espied you upon your Knees. Then Mr. *Stand-fast* 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 *Stand-fast?* Think, said old *Honest*, what should I think? I thought we had an honest Man upon the Road, and therefore should have his Company by and by. If you thought not amiss, how happy am I? But if I be not as I should, I alone must bear it. That is true, said the other. But your fear doth further confirm me that things are right betwixt the Prince of Pilgrims and your Soul. For he saith, *Blessed is the Man that feareth always.*

Talk betwixt him and Mr. Honest.

Valiant. 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 that some special Mercy laid Obligations upon thee, or how?

They found him at prayer.

Stand. Why we are as you see, upon the *enchanted Ground*, and as I was coming along, I was musing with myself of what a dangerous Road the Road in this place was, and how many that had come even thus far on Pilgrimage, had here been stopt, and been destroyed. I thought also of the manner

What it was that fetched him upon his Knees.

of the Death with which this place destroyeth Men. Those that die here, die of no violent Distemper. The Death which such die, is not grievous to them. For he that goeth away in a *Sleep*, begins that Journey with Desire and Pleasure. Yea such acquiesce in the Will of that Disease.

Hon. *Then Mr.* Honest *Interrupting of him said, did you see the two Men asleep in the Arbor?*

Stand. Ay, Ay, I saw *Heedless*, and *Too-bold* there; and for ought I know, there they will lye till they Rot. But let me go on in my Tale? As I was thus Musing, as I said, there was one in very pleasant Attire, *but old*, that presented herself unto me, and offered me three things, to wit, her *Body*, her *Purse*, and her *Bed*. Now the Truth is, I was both aweary and sleepy; I am also as poor as a *Howlet*, and that, perhaps, the *Witch* knew. Well, I repulsed her once and twice, but she put by my Repulses, and smiled. Then I began to be angry, but she mattered that nothing at all. Then she made Offers again, and said, If I would be ruled by her, she would make me great and happy. For, said she, I am the Mistress of the World, and men are made happy by me. Then I asked her Name, and she told me it was *Madam Bubble*. This set me further from her; but she still followed me with Inticements. Then I betook me, as you see, to my Knees, and with Hands lift up and cries, I pray'd to him that had said, he would help. So just as you came up, the Gentlewoman went her way. Then I continued to give thanks for this my great Deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my Journey.

Prov. 10. 7.

Madam Bubble, *or this vain World:*

Hon. *Without doubt her Designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.*

Standf. Perhaps you have done both.

Hon. *Madam Bubble? Is she not a tall comely Dame, something of a swarthy Complexion?*

Standf. Right, you hit it, she is just such an one.

Hon. *Doth she not speak very smoothly, and give you a Smile at the end of a Sentence?*

STANDF. You fall right upon it again; for these are her very Actions.

HON. *Doth she not wear a great Purse by her Side, and is not her Hand often in it, fingering her Mony, as if that was her Heart's delight?*

STANDF. 'Tis just so. Had she stood by all this while, you could not more amply have set her forth before me, nor have better described her Features.

HON. Then he that drew her Picture was a good *Limner*, and he that wrote of her, said true.

The World. GREATH. This Woman is a *Witch*, and it is by Virtue of her *Sorceries* that this Ground is *enchanted.* Whoever doth lay their Head down in *her Lap*, had as good lay it down upon that Block over which the Ax doth hang; and whoever lay their Eyes upon her Beauty are counted the Enemies of God. This is she that maintaineth in their Splendor, all those that are the Enemies of Pilgrims. Yea, This is she that has bought off many a man from a Pilgrim's Life. She is a great *Gossiper*, she is always, both she and her Daughters, at one Pilgrim's Heels or other, now commending, and then preferring the excellencies of this Life. She is a bold and impudent Slut; she will talk with any Man. She always laugheth poor Pilgrims to scorn, but highly commends the Rich. If there be one cunning to get Mony in a Place, she will speak well of him from House to House. She loveth Banqueting, and Feasting, mainly well, she is always at one full Table or another. She has given it out in some places, that she is a Goddess, and therefore some do Worship her. She has her times and open places of Cheating, and she will say and avow it, that none can shew a Good comparable to hers. She promiseth to dwell with Children's Children, if they will but love and make much of her. She will cast out of her Purse Gold like Dust, in some places, and to some Persons. She loves to be sought after, spoken well of, and to lie in the Bosoms of Men. She is never weary of commending her Commodities, and she loves them most that think best of her. She will promise to some Crowns and Kingdoms, if they will but take her Advice; yet

James 4. 4.
1 John 2. 15.

many has she brought to the Halter, and ten thousand times more to Hell.

STANDF. *O! said* Stand-fast, *What a Mercy is it that I did resist her: for whither might she a drawn me?*

GREATH. Whither! Nay, none but God knows whither But in general to be sure, she would a drawn thee *into many foolish and hurtful Lusts, which drown men in Destruction and Perdition.* 1 Tim. 6. 9.

'Twas she that set *Absalom* against his Father, and *Jeroboam* against his Master. 'Twas she that persuaded *Judas* to sell his Lord, and that prevailed with *Demas* to forsake the godly Pilgrim's Life. None can tell of the Mischief that she doth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, 'twixt Neighbor and Neighbor, 'twixt a Man and his Wife, 'twixt a Man and himself, 'twixt the Flesh and the Heart.

Wherefore good Master *Stand-fast*, be as your Name is, and when you have done all *stand.*

At this Discourse there was among the Pilgrims a mixture of Joy and Trembling, but at length *they brake* out and Sang.

What Danger is the Pilgrim in,
How many are his Foes,
How many ways there are to Sin,
No living Mortal knows.
Some of the Ditch shy are, yet can
Lie tumbling on the Mire.
Some tho' they shun the Frying-pan,
Do leap into the Fire.

After this I beheld, until they were come unto the Land of *Beulah*, where the Sun shineth Night and Day. Here, because they was weary, they betook themselves a while to Rest. And because this Country was common for Pilgrims, and because the Orchards and Vineyards that were here, belonged to the King of the Cœlestial Country, therefore they were licensed to make bold with any of his things. 1 *part, page* 142.

But a little while soon refreshed them here, for the Bells did so ring, and the Trumpets continually sound so melo-

diously, that they could not sleep, and yet they received as much refreshing as if they had slept their Sleep never so soundly. Here also all the noise of them that walked the Streets, was, *More Pilgrims are come to Town.* And another would answer, saying, And so many went over the Water, and were let in at the Golden Gates to Day. They would cry again, There is now a Legion of Shining ones, just come to Town; by which we know that there are more Pilgrims upon the Road, for here they come to wait for them, and to comfort them after all their Sorrow. Then the Pilgrims got up and walked to and fro. But how were their Ears now filled with heavenly Noises, and their Eyes delighted with Cœlestial Visions? In this Land, they *heard* nothing, *saw* nothing, *felt* nothing, *smelt* nothing, *tasted* nothing, that was offensive to their Stomach or Mind; only when they tasted of the Water of the River over which they were to go, they thought that tasted a little Bitterish to the Palate, but it proved sweeter when 'twas down.

Death bitter to the Flesh, but sweet to the Soul.

In this place there was a Record kept of the Names of them that had been Pilgrims of old, and a History of all the famous Acts that they had done. It was here also much discoursed how the *River* to some had had its *flowings*, and what *ebbings* it has had while others have gone over. It has been in a manner *dry* for some, while it has overflowed its Banks for others.

Death has its Ebbings and Flowings like the Tide.

In this place, the Children of the Town would go into the King's Gardens and gather Nosegays for the Pilgrims, and bring them to them with much Affection. Here also grew *Camphire* with *Spikenard*, and *Saffron*, *Calamus*, and *Cinamon*, with all its Trees of *Frankincense*, *Myrrh*, and *Aloes*, with all *chief* Spices. With these the Pilgrims' Chambers were perfumed while they stayed here; and with these were their Bodies anointed to prepare them to go over the *River* when the time appointed was come.

A Messenger of Death sent to Christiana.

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 Cœlestial City, with Matter of great Importance, to one *Christiana*, the Wife of *Christian* the Pilgrim. So En-

quiry was made for her, and the House was found out where she was, so the Post presented her with a Letter. The Contents whereof was, *Hail, Good Woman, I bring thee Tidings that the Master calleth for thee, and expecteth that thou shouldest stand in his Presence, in Cloaths of Immortality, within this ten Days.* *His Message.*

When he had read this Letter to her, he gave her therewith a sure Token that he was a true Messenger, and was come to bid her make haste to be gone. The Token was, *An Arrow with a Point sharpened with Love, let easily into her Heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.* *How welcome is Death to them that have nothing to do but to die.*

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 a been glad had the Post came for him. Then she bid that he should give Advice how all things should be prepared for her Journey. *Her Speech to her Guide.*

So he told her, saying, Thus and thus it must be, and we that survive will accompany you to the River-side.

Then she called for her Children, and gave them *her Blessing*, and told them that she yet read with Comfort the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, she bequeathed to the Poor that little she had, and commanded her Sons and her Daughters to be ready against the Messenger should come for them. *To her Children.*

When she had spoken these Words to her Guide and to her Children, she called for Mr. *Valiant-for-truth*, and said unto him, Sir, you have in all places shewed yourself true-hearted; be faithful unto Death, and my King will give you a Crown of Life. I would also intreat you to have an Eye to my Children, and if at any time you see them faint, speak comfortably to them. For my Daughters, my Sons' Wives, they have been faithful, and a fulfilling of the Promise upon them will be their end. But she gave Mr. *Stand-fast* a Ring. *To Mr.* Valiant. *To Mr.* Stand-fast.

To Old Honest. 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.

To Mr. Ready-to-halt. Then came in that good Man Mr. *Ready-to-halt* to see her. So she said to him, Thy Travel hither has been with Difficulty, but that will make thy Rest the sweeter. But watch, and be ready, for at an Hour when you think not, the Messenger may come.

To Dispondency *and his Daughter.* After him, came in Mr. *Dispondency*, and his Daughter *Much-afraid*. To whom she said, You ought with Thankfulness for ever, to remember your Deliverance from the Hands of Giant *Despair*, and out of *Doubting-Castle*. The effect of that Mercy is that you are brought with Safety hither. Be ye watchful, and cast away Fear. Be sober, and hope to the End.

To Feeble-mind. Then she said to Mr. *Feeble-Mind*, Thou wast delivered from the Mouth of Giant *Slay-good*, that thou mightest live in the Light of the Living for ever, and see thy King with Comfort. Only I advise thee to repent thee of thy aptness to fear and doubt of his Goodness before he sends for thee, lest thou shouldest when he comes, be forced to stand before him for that Fault with Blushing.

Her last Day, and manner of Departure. Now the Day drew on that *Christiana* must be gone. So the Road was full of People to see her take her Journey. But behold all 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 *Beckon* of Farewell, to those that followed her to the River side. The last word she was heard to say here, was, *I come Lord, to be with thee and bless thee.*

So her Children and Friends returned to their Place, for that those that waited for *Christiana* had carried her out of their Sight. So she went, and called, and entered in at the

Gate with all the Ceremonies of Joy that her Husband *Christian* had done before her.

At her Departure her Children wept, but Mr. *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 to him, I am come to thee in the Name of him whom thou hast Loved and Followed, tho' upon *Crutches*. And my Message is to tell thee, that he expects thee at his Table to Sup with him in his Kingdom the next Day after *Easter*. Wherefore prepare thyself for this Journey. Ready-to-halt *Summoned.*

Then he also gave him a Token that he was a true Messenger, saying, *I have broken thy golden Bowl*, and loosed *thy silver Cord.* Eccles. 12. 6.

After this, Mr. *Ready-to-halt* called for his Fellow Pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. *Valiant* to make his *Will*. And because he had nothing to bequeath to them that should survive him but his *Crutches* and his good *Wishes*, therefore thus he said. *These Crutches I bequeath to my Son that shall tread in my Steps, with an hundred warm Wishes that he may prove better than I have done.* *Promises.* *His Will.*

Then he thanked Mr. *Great-heart* for his Conduct and Kindness, and so addressed himself to his Journey. When he came at the brink of the River, he said, Now I shall have no more need of these *Crutches*, since yonder are Chariots and Horses for me to ride on. The last words he was heard to say, was, *Welcome Life*. So he went his way. *His last Words.*

After this, Mr. *Feeble-mind* had Tidings brought him, that the Post sounded his Horn at his Chamber Door. Then he came in and told him, saying, I am come to tell thee that thy Master has need of thee, and that in very little time thou must behold his Face in Brightness. And take this as a Token of the Truth of my Message. *Those that look out at the Windows shall be darkened.* Feeble-mind *Summoned.* Eccles. 12. 3.

Then Mr. *Feeble-mind* called for his Friends, and told them

what Errand had been brought unto him, and what Token he had received of the truth of the Message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a Will? As for my *feeble Mind*, that I will leave behind me, for that I have no need of that in the place whither I go. Nor is it worth bestowing upon the poorest Pilgrim. Wherefore when I am gone I desire that you, Mr. *Valiant*, would bury it in a Dunghill. This done, and the Day being come, in which he was to depart, he entered the *River* as the rest. His last Words were, *Hold out Faith and Patience.* So he went over to the other Side.

He makes no Will.

His last Words.

When Days had many of them passed away, Mr. *Dispondency* was sent for. For a *Post* was come and brought this Message to him. *Trembling Man, these are to summon thee to be ready with thy King, by the next Lord's Day, to shout for Joy for thy Deliverance from all thy Doubtings.*

Mr. Dispondency's *Summons.*

And said the Messenger, That my Message is true, take this for a Proof. So he gave him *The Grasshopper to be a Burthen unto him.* Now Mr. *Dispondency's* Daughter, whose Name was *Much-afraid*, said, when she heard what was done, that she would go with her Father. Then Mr. *Dispondency* said to his Friends, Myself and my Daughter, you know what we have been, and how troublesomely we have behaved ourselves in every Company. My will and my Daughter's is, That our *Disponds* and slavish Fears, be by no man ever received, from the day of our *Departure*, for ever. For I know that after my Death they will offer themselves to others. For, to be plain with you, they are Ghosts, the which we entertained when we first began to be Pilgrims, and could never shake them off after. And they will walk about and seek Entertainment of the Pilgrims; but for our Sakes shut ye the Doors upon them.

Eccles. 12. 5.

His Daughter goes too.

His Will.

When the time was come for them to depart, they went to the Brink of the *River*. The last Words of Mr. *Dispondency*, were, *Farewell Night, Welcome Day.* His Daughter went thorow the River singing, but none could understand what she said.

His last Words.

Then it came to pass, awhile after, that there was a *Post*

in the Town that enquired for Mr. *Honest*. So he came to his House where he was, and delivered to his Hand these Lines, *Thou art Commanded to be ready against this Day seven Night, to present thyself before thy Lord, at his Father's House.* And for a Token that my Message is true, *All thy Daughters of Musick shall be brought low.* Then *Mr. Honest* called for his Friends, and said unto them, I Die, but shall make no Will. As for my Honesty, it shall go with me; let him that comes after be told of this. When the Day that he was to be gone was come, he addressed himself to go over the *River*. Now the *River* at that time overflowed the Banks in some places. But *Mr. Honest* in his Life time had spoken to one *Good-conscience* to meet him there, the which he also did, and lent him his Hand, and so helped him over. The last Words of Mr. *Honest* were, *Grace Reigns*. So he left the World.

Mr. Honest *Summoned.*

Eccles. 12. 4.

He makes no Will.

Good-conscience *helps Mr.* Honest *over the River.*

After this, it was noised abroad that Mr. *Valiant-for-truth* was taken with a Summons, by the same *Post* as the other, and had this for a Token that the Summons was true, *That his Pitcher was broken at the Fountain.* When he understood it, he called for his Friends, and told them of it. Then said he, I am going to my Fathers, and tho' with great Difficulty I am got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. *My Sword*, I give to him that shall succeed me in my Pilgrimage, and my *Courage* and *Skill*, to him that can get it. My *Marks* and *Scars* I carry with me, to be a Witness for me, that I have fought his Battles who now will be my Rewarder. When the Day that he must go hence, was come, many accompanied him to the 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.

Mr. Valiant *Summoned.*

Eccles. 12. 6.

His Will.

His last Words.

Then there came forth a Summons for Mr. *Stand-fast*, (This Mr. *Stand-fast*, was he that the rest of the Pilgrims found upon his Knees in the *enchanted* Ground.) For the *Post* brought it him open in his Hands. The Contents whereof were, *That he must prepare for a Change of Life,*

Mr. Stand-fast *is Summoned.*

for his Master was not willing that he should be so far from him any longer. At this Mr. *Stand-fast* was put into a Muse. Nay, said the Messenger, you need not doubt of the Truth of my Message, for here is a Token of the Truth thereof, *Thy Wheel is broken at the Cistern.* Then he called to him Mr. *Great-heart* who was their Guide, and said unto him, Sir, Altho' it was not my hap to be much in your good Company in the Days of my Pilgrimage, yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a Wife, and five small Children. Let me entreat you, at your Return, (for I know that you will go, and return to your Master's House, in Hopes that you may yet be a Conductor to more of the Holy Pilgrims,) that you send to my Family, and let them be acquainted with all that hath and shall happen unto me. Tell them moreover, of my happy Arrival to this Place, and of the present late blessed Condition that I am in. Tell them also of *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 Prayers and Tears for them. Of which it will suffice, if thou acquaint them, if peradventure they may prevail. When *Mr. Stand-fast* had thus set things in order, and the time being come for him to haste him away, he also went down to the River. Now there was a great Calm at that time in the River, wherefore *Mr. Stand-fast*, when he was about half way in, he stood a while and talked to his Companions that had waited upon him thither. And he said,

Eccles. 12. 6.

He calls for Mr. Great-Heart.

His Speech to him.

His Errand to his Family.

His last Words.

Jos. 3. 17.

This River has been a Terror to many, yea the thoughts of it also have often frighted me. But now methinks I stand easy, my Foot is fixed upon that upon which the Feet of the Priests that bare the Ark of the Covenant stood while *Israel* went over this *Jordan.* The Waters indeed are to the Palate bitter, and to the Stomach cold, yet the thoughts of what I am going to, and of the Conduct that waits for me on the other side, doth lie as a glowing Coal at my Heart.

I see myself now at the *end* of my Journey, my *toilsome* Days are ended. I am going now to see *that* Head that was Crowned with Thorns, and *that* Face that was spit upon, for me.

I have formerly lived by Hear-say, and Faith, but now I go where I shall live by sight, and shall be with him, in whose Company I delight myself.

I have loved to hear my Lord spoken of, and wherever I have seen the print of his Shoe in the Earth, there I have coveted to set my Foot too.

His Name has been to me as a *Civet-Box*, yea, sweeter than all Perfumes. His Voice to me has been most sweet, and his Countenance, I have more desired than they that have most desired the Light of the Sun. His Word I did use to gather for my Food, and for Antidotes against my Faintings. He has held me, and I have kept me from mine Iniquities. Yea, my Steps hath he strengthened in his Way.

Now while he was thus in Discourse, his Countenance changed, his *strong man* bowed under him, and after he had said, *Take me, for I come unto thee*, he ceased to be seen of them.

But Glorious it was, to see how the open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers and Players on stringed Instruments, to welcome the Pilgrims as they went up, and followed one another in at the beautiful Gate of the City.

As for *Christian's* Children, the four Boys that *Christiana* brought with her, with their Wives and Children, I did not stay where I was till they were gone over. Also since I came away, I heard one say, that they were yet alive, and so would be for the Increase of the Church in that Place where they were for a time.

Shall it be my Lot to go that way again I may give those that desire it an Account of what I here am silent about; mean time I bid my Reader *Adieu.*

FINIS.

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