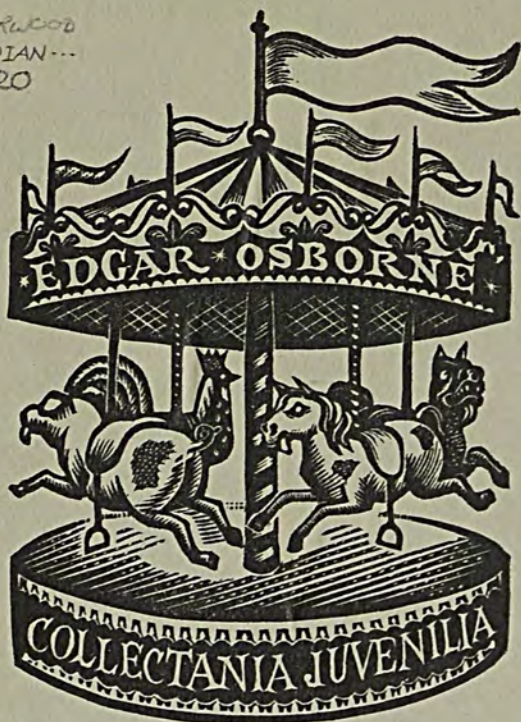


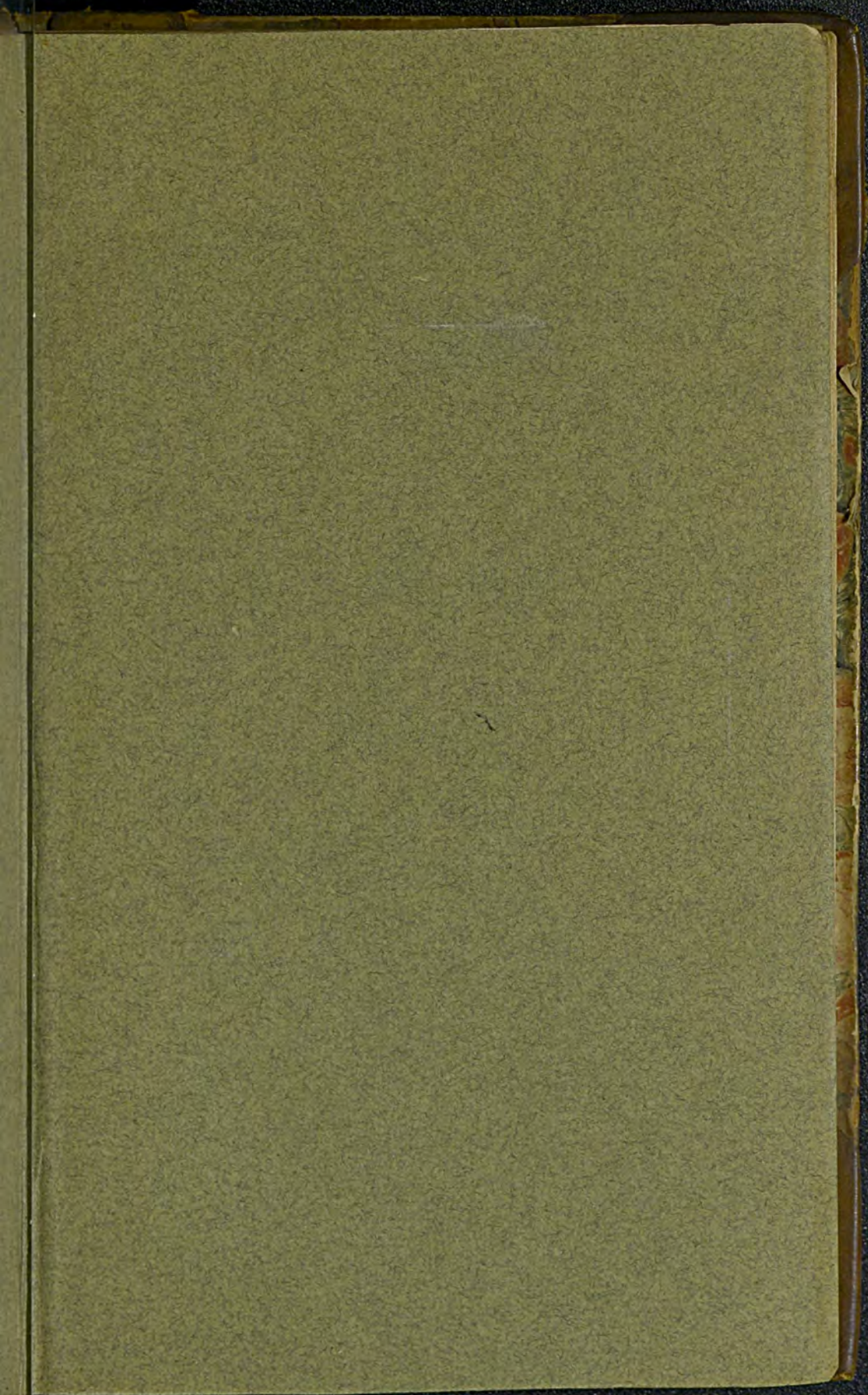
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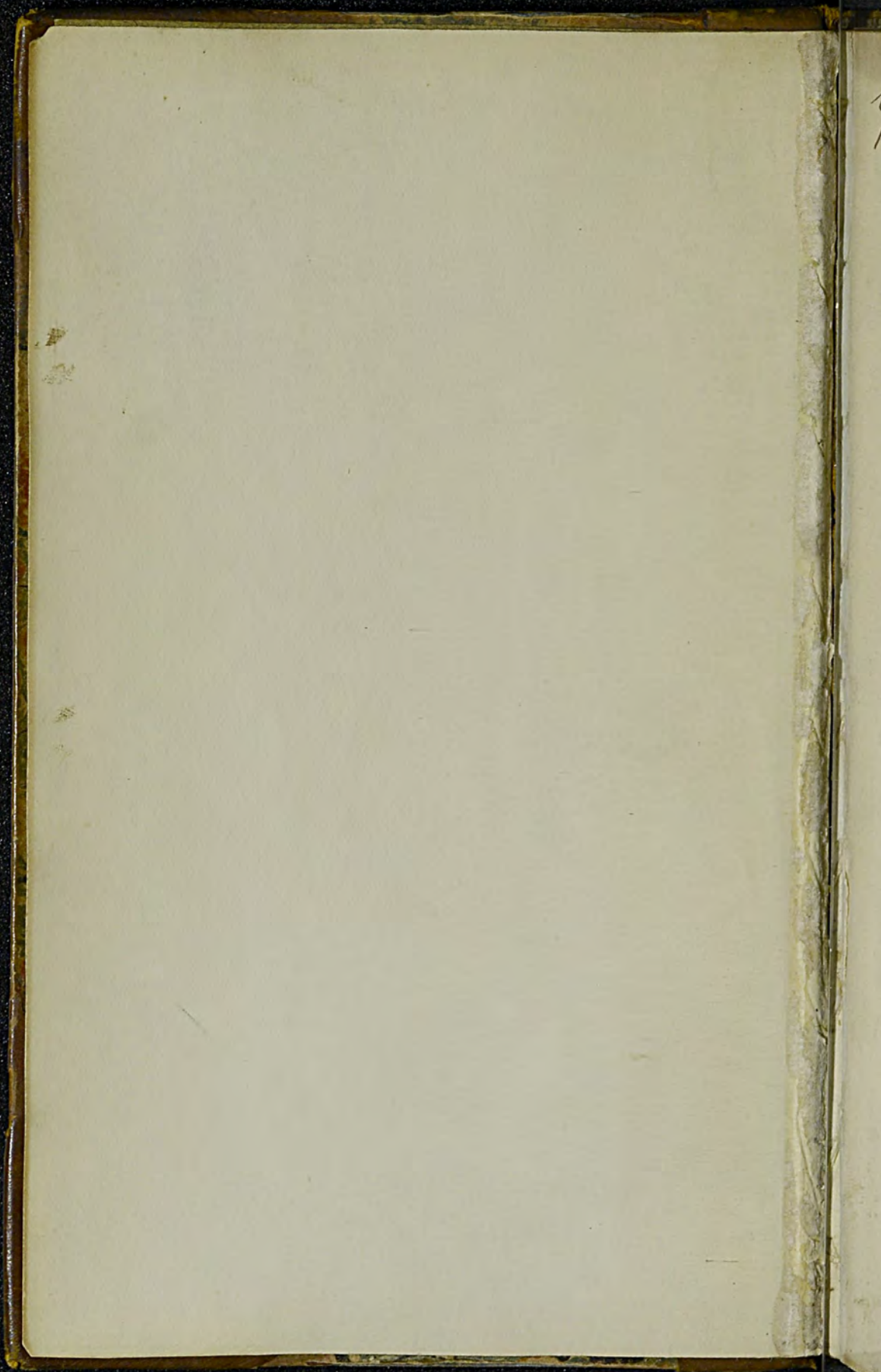


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George Bull.

THE
Indian Pilgrim;
OR, THE
PROGRESS
OF THE
PILGRIM NAZAREENEE,

(Formerly called Goonah Purist, or the Slave of Sin.)

*From the City of the Wrath of God to the City of
Mount Zion.*

Delivered under the Similitude of a Dream.

~~~~~  
“In a dream, in a vision of the night, when deep sleep falleth upon  
men, in slumberings upon the bed, then God openeth the ears of men,  
and sealeth their instruction.”—*Job xxxiii. 15, 16.*  
~~~~~

BY MRS. SHERWOOD,
Author of “Little Henry and his Bearer,” &c. &c.

THIRD EDITION.

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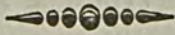
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## ADVERTISEMENT.



IT will readily appear to the most cursory reader of the following pages, that they were primarily intended for publication in a very remote land. In the year 1810, during the author's residence in that far country, a plan was formed by certain pious persons in Calcutta for translating *Bunyan's Pilgrim's Progress* into Hindoostaunee, for the use of such of the natives as were beginning to shew an interest in religious subjects. But upon making the attempt, the style of that celebrated work and the manners therein dis-

played were found so entirely repugnant to the Oriental taste, as to render the prosecution of such design no longer desirable. A proposal was then made to the author to write an *Indian Pilgrim's Progress*, adapted to the taste, the manners, and the peculiar prejudices of Hindoostan:—in consequence of which, this little work was immediately composed with a sincere desire to assist in preparing the way of the Lord among a people, who have contributed, in no ordinary degree, to the extension of our national affluence and renown. Certain circumstances, however, occurring to prevent the printing of this volume abroad, the writer has been prevailed with to lead forth her Indian Pilgrim upon English ground; where, she trusts, if he make an *unusual*, it may not be altogether an *uninteresting* spectacle. And though



.this humble traveller to Zion presents himself in the garb of a stranger among his fellow-subjects in this kingdom; it is nevertheless presumed, that he bears about him the marks of our common Lord and Master, exhibiting the most unequivocal proofs of his belonging to that sacred brotherhood, in which there is *neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free.* It has not been thought necessary, on this occasion, to alter those foreign appellations, which were indispensable to the original design of this undertaking: nor was it judged advisable to omit those allusions to Indian customs and usages, with which it abounds; since if they add nothing to its embellishment, they will at least afford the European pilgrim an opportunity of comparing the rea-

sonable services of Christianity with the superstitious vanities of Hea-thenism.

It may be proper here to state, that the story of the Pilgrim Bartholomew, as far as related by himself, presents the real history of a certain schoolmaster employed by the author and her friends in the instruction of native boys. Nor may it be amiss to add, that many of the facts and conversations introduced with relation to the Indian Pilgrim *himself*, were taken from real life.

*February, 1818.*

THE  
**Indian Pilgrim.**

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CHAPTER I.

*Shewing how the Sinner sought Salvation from  
the Hindoo Gods, but found it not.*

~~~~~  
“Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.—They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.”
—*Isaiah* xli. 29. xlv. 20.

~~~~~  
AS I walked through the wilderness of this world, I came to a place where the thick-leaved branches of the *pepul tree* afforded a refreshing shade; there, having spread my *chaudur* upon the ground, I laid me down to rest, and was soon lushed to sleep by the rustling sound of the breeze among the branches of the tree. And in my sleep I had a dream, the which, when I awoke, I hastened to write in a book.

Behold, I saw before me, in my dream, a great city standing in a valley; and this city spread itself out exceedingly, to the east and to the west, to the north and to the south, even unto the utmost bounds of the habitable globe.

Above this mighty city, in the heavens, were

dark clouds, charged with sulphur and electric fire, ever ready to burst over it; while beneath it was the pit of hell: and behold, from time to time, loud thunders rolled and vivid lightnings flashed on every side. Moreover, the earth quaked and trembled; and sometimes flames broke forth from beneath, licking up such of the inhabitants as were exposed to them. I saw, too, that the city was liable to noxious damps and tremendous hurricanes; so that it appeared to be a dwelling-place exceedingly undesirable and miserably inconvenient. Then was I minded to see what manner of men lived in this city: and behold, when I looked into the streets, I saw that they were thronged with persons of every nation under heaven. And lo! the wickedness of the men of the city was very great, and the streets were filled with violence: (*Gen. vi.*) their mouths were full of cursing, deceit, and fraud; and under their tongues was mischief and vanity. (*Psalms x. 7.*) I saw, also, that all the inhabitants of this city, small and great, were smitten with a very sore leprosy, insomuch that, *from the sole of the foot even unto the head, there was no soundness in them; but wounds, and bruises, and putrifying sores:* (*Isaiah i. 6.*) all were abominable, and altogether filthy, there being none good, no, not one. (*Psalms xiv. 3.*)

Now, what most surprised me was this, that the greater part of these people appeared to be utterly unconscious of their own unclean and abominable state, although they often expressed disgust at the wounds and sores of their acquaintance. Hence, the mass of the people followed their business and their pleasures, without seeking any remedy for their diseases: for, believing themselves to be whole, they sought not a physician; (*Matt. ix. 12.*) neither did they mollify or bind up their wounds, regardless of the plague in their own bodies, and

little heeding the fate of their fellow-creatures, many of whom were hourly perishing before their eyes, in a great variety of ways; thus verifying the words of Solomon the king, *Madness is in the hearts of the sons of men while they live, and after that they go to the dead.* (Eccles. ix. 3.)

Some few persons, however, there were in the city, who seemed to be sensible of their unhappy state. For, as the Christian Scriptures testify, *the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness: because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his own eternal power and Godhead: so that those men who forget God are without excuse.* (Rom. i. 18—20.)

These persons, having some perception of their own foul and abominable condition, and feeling themselves liable to the wrath of God, and fit only, in the world to come, to receive their portion with sinners, formed many devices by which they hoped to purify themselves, and to make atonement for their sins. *They built themselves high places, and images, and groves, on every high hill, and under every green tree,* (1 Kings xiv. 23.) until their city was full of idols. Thus, *they worshipped the works of their own hands, that which their own fingers had made.* (Isaiah ii. 8.) *They sacrificed in gardens, and burnt incense on altars of brick.* (Isaiah lxx. 3.) Moreover, they worshipped the host of heaven, the sun, the moon, and the stars; nay, they *changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things;* (Rom. i. 23.) not aware that the objects

of their adoration were devils, and not the mighty God. Perceiving also the need of an atonement, and having a secret consciousness that *without shedding of blood is no remission*, (Heb. ix. 22.) they poured out the blood of thousands of rams and lambs, of bullocks and goats, upon their altars; neither did they spare their own children, but slew them before their gods; not considering, that *it is not possible that the blood of bulls and of goats should take away sin*; (Heb. x. 4.) nor yet the blood of the sinful sons of men: for our children, being born according to the ordinary course of nature, and from parents of whom cometh no good thing, can never supply a sacrifice without spot or blemish, such as a holy God must needs require when he seeks a substitute for the sinner.

I saw likewise, in my dream, that, on account of the impious sacrifices and vile idolatries of these people, their foolish hearts became darkened; so that they entirely lost the knowledge of the living and true God. Moreover, being led by Satan, they ordained many washings and needless ceremonies; they cut themselves with knives and lancets, undergoing various cruel penances and horrible privations, if so be that an atonement might be thereby made for their sins.

Now, while I looked on all these things, behold, one came to me from above, and her name was Wisdom; and thus she spake unto me:—“That mighty city which is now before thee is called, the *City of the Wrath of God*; and the valley in which it stands is called *Destruction*. It is the natural birth-place of all mankind; and they that continue to abide therein are called *the children of wrath*. (Eph. ii. 3.) The Evil One is the prince of that city, and the inhabitants thereof are his servants and his children.”

Then would I know of her that spake unto me, how it came to pass, that all mankind had fallen into so grievous a condition, every one being tainted with an exceeding foul and horrible leprosy, rendering them universally subject unto death and corruption in the grave.

So she opened a book, which she held in her hand; the title of which was, *The Scriptures of Truth*. And from thence she unfolded to me the history of the creation of man, by the word of God; how man was formed in perfect holiness, and placed in a situation of perfect happiness; and how, by the suggestion of the Evil One, he was led to rebel against God, thereby bringing sin, which is spiritual death, and corruption, which is temporal death, upon all the human race. "And thus," said she, "the habitation of man, at the formation of which *the morning-stars sang together, and all the sons of God shouted for joy*, (Job xxxviii. 7.) became polluted with sin, which, like a foul and abominable leprosy, hath tainted all mankind, descending from the fathers to the children, to countless generations."

Then said I, "Is there no way to escape from this dwelling-place of the wrath of God? Will no one take pity on the sons of men? Is there no one to bind up or mollify their wounds? *Is there no balm in Gilead? is there no physician there?*" (Jer. viii. 22.)

But behold, while I spake, she that was before with me disappeared from my sight, and left me to continue my dream by myself. So, being alone, I looked again towards the city; and behold, I marked a man who lived very sumptuously therein, and was one of great note in that part of the city in which he resided. The name of this man was Goonah Purist; being so called, because his sins had entire dominion over him. (*Romans vi. 14.*)

This man had large possessions in the city; to wit, many noble houses, and gardens, and pools of water, and orchards full of all trees which are beautiful to the sight, and bearing all manner of fruit: he had servants and maidens, and great possessions of cattle, and much silver and gold, and men-singers and women-singers, and the delights of the sons of men, as musical instruments, and those of all sorts; so that he was greatly increased above many in the city. (*Eccles. ii.*) And behold, he carried himself haughtily, oppressing the fatherless and the widow, and the treasures of wickedness were in his house. (*Micah vi. 10.*)

Now this man, notwithstanding he carried himself so proudly, was a leper from head to foot; so that, although his outward garments were rich and beautiful, his hair powdered with the dust of the *motha root*, and his body anointed with fragrant oil, and *oter of roses*, yet he was a very vile and loathsome object, by reason of the plague of the leprosy within his skin. Nevertheless he seemed, like many others in the city, to be totally unconscious of the loathsome disease, which pervaded his whole body; nay, he absolutely denied that he had any such complaint, and was mightily offended, if any one presumed to hint such a thing, or to recommend to him any remedy: not that he was by any means blind to the symptoms of this disease in his neighbours, or failed to manifest an extraordinary disgust to it, when it appeared in persons who were not of his kindred or party in the city. For in that place all were infected with the same disease, though not all in an equally odious form.

Now it came to pass, that while I looked at this man, and enquired, within myself, how such a one could be saved? or how he might even be awakened to a sense of his unhappy situation? it pleased the Lord to afflict his house with many sore judg-



ments; and, in particular, one of his familiar friends and companions in sin was smitten with sudden death, going down into the grave as a beast which perisheth. And behold, the Lord blessed this affliction to him that survived; so that he who was dead in sin, began to revive.

First, the Lord God Jehovah, by the power of his Holy Spirit, made Goonah Purist sensible of his vile and abominable state; by opening his eyes, and turning them upon his own pollutions. In that moment, he remembered all his sins and iniquities, and they became as an heavy burden upon his back, too heavy for him to bear. (*Psalm xxxviii.*) He could now no longer take delight in any of his former pleasures; now, for the first time, he perceived the clouds charged with vengeance, that hung over the town; and felt the quaking of the earth beneath. Whereupon I heard him cry out, "What shall I do to save myself? Whither shall I fly? for these my sins, which weigh me down as a heavy burden, will sink me into hell."

Now I saw, in my dream, that while he lay in the street, weighed down with the burden of his sins, and lamenting his sad condition, an aged man came up to him. In his hands he held the *vedas*, his head was bald, and his loins were girt with many folds of cloth: the *poitu*, or sacred cord, which passed over his shoulder, discovered him to be a Bramhun; and the marks on his face were indicative of the peculiar deity to whom he paid his devotions.

And behold, the Bramhun questioned him that was lying on the ground, concerning the state in which he found him, wherefore he lay thus in the dust, crying and bemoaning himself.

Then answered Goonah Purist, "I am a man possessing great riches, and was lately esteemed

one of the most honourable inhabitants of this city. But now I am unable to enjoy those things which were formerly my delight; being weighed down, and brought into the dust, by the burden of my sins, which is greater than I can bear, and which will assuredly (unless I find some means of deliverance, which as yet I see not) sink me into hell. And behold, my whole flesh is infected with a deadly disease; so that there is no part about me uncorrupted thereby. I am altogether filthy and abominable, and must, I feel, be hateful in the sight of the Creator of all things."

"I would know," answered the Bramhun, "how you first came by these thoughts, for, from your own account, you had them not always?"

"The time was," answered Goonah Purist, "when I lived like other men, enjoying the pleasures of sense, and taking no thought for any thing beyond them; gliding down the stream of time into the ocean of eternity, without looking before me, or even considering my present state: till, all at once, I was visited by many sore distresses in my own family; together with a sudden and dreadful calamity, which, befalling one of my familiar friends, transfixed my very heart. By these afflictions, I was brought seriously to consider the state of mankind upon earth; and being made gradually sensible of our depraved and miserable circumstances, I began to reflect on the nature of God, and to reason upon his attributes. Nor was it long before I became convinced, by the force of reason, that he who had power and wisdom sufficient to make the heavens and the earth, must, in all respects, be a perfect being: perfectly holy, just, wise, and good; *omnipotent, omniscient, and omnipresent.*

By contemplating these perfections of the Deity, I became more and more sensible of my own de-

pravity; and have been hence led to cry, in bitter agony and anguish of mind, 'How shall I, who am utterly unclean and abominable, a rebel from my birth, a lover of self rather than a lover of God, how shall I dare to appear before my Creator?' And yet, appear I must, on being summoned away by death from this mortal state: when I shall assuredly be sentenced to eternal misery; unless, before that time, I find some way of atoning for my sins, and cleansing myself from this my corruption."

Then I saw that Goonah Purist broke out afresh into bitter cries and lamentations; which the Bramhun interrupted, beseeching him to arise, and saying, "Be comforted, my son; your case is not different from that of other men. Your present degraded and polluted state proceeds from that portion of matter to which your soul, which is a part of the divine Spirit, is united. Your deliverance from the influence of this material substance may be obtained in several ways: either by separation from human society; from the practice of bodily austerities; from entire abstraction of mind; or, from the observance of devotional duties."

When Goonah Purist heard these words of the Bramhun, which seemed to afford him some prospect of relief, he arose, and professed himself willing to become his disciple. I saw then, that the Bramhun sat down under the shade of a tree, and Goonah Purist took his place opposite to him, while they discoursed in the following manner:—

"You seem," said the Bramhun, "to have lived, hitherto, in the most profound ignorance, being scarcely acquainted with the name of the Supreme Being, upon whose nature you nevertheless pretend to reason."

Goonah Purist, with his eyes fixed on the ground,

confessed the ignorance with which he was charged, and professed his desire of instruction.

"The Supreme Deity," replied the Bramhun, "is Brumhu. Brumhu and life are one. Every kind of matter is without life. That which is created, has no inherent life; therefore, all life is the Creator, or Brumhu. He is the soul of the world; and that which animates your body, is only an emanation from the Divinity. Brumhu is everlasting, unchangeable; the world, which is his work, is subject to change and decay."

"My reason tells me," replied Goonah Purist, "that my spirit, soul, and body, are the work of God; and, in that sense, an emanation from God. But, I feel myself to be a distinct being; and, so far am I from existing, in every sense, as a part of the Supreme Being, that I have hitherto lived in enmity to him, an alien from him, and capable of an everlasting separation from his presence."

The Bramhun answered, "When the soul takes its mortal birth, it is separated from God, the source of happiness, and remains a miserable wanderer through various births and states, till it regain its place in the divine essence. But when, on its return from these wanderings, the soul is again absorbed in the divine nature; this is the utmost happiness to which we can aspire. This is the happiness after which, in holy aspirations, the *yogee* devotes his life, in perfect abstraction from all objects of sense."

"Then," replied Goonah Purist, "we are to understand, that, when the soul is restored to the Divinity, from whence it emanated, all self-consciousness is gone?"

"Our holy books," said the Bramhun, "teach us that it is so. The deliverance of the soul from the world, and its absorption into the divine nature, is the highest happiness of which we can form any

conception; and, if not obtained in one birth, is to be sought through every future transmigration till obtained."

"According to this doctrine," replied Goonah Purist, "it would have been better for the human race, had it never existed: since it appears, that the most holy persons, after having endured the severest penalties, and submitted to the utmost acts of self-torment, do at last merely reach a state, in which they are as if they had never been."

"Cease," said the Bramhun, "from this profane language. Do you despise that state of absorption for which the holy *yogees* endure torments unspeakable, subduing every passion, and living in perfect abstraction from every sense? But you are as yet, I see, incapable of estimating the sanctity and happiness of that man, to whom gold, iron, and stones are the same; who is the same in friendship and in hatred, in honour and dishonour, in cold and in heat, in pain and in pleasure."

"Have patience with me," replied Goonah Purist: "I have chosen you for my instructor, and I am willing to be led by you; yea, I am willing to drink the water in which your feet have been bathed. I beg you to speak further to me on the nature of the Supreme Being."

The Bramhun then proceeded to describe Brumhu, the Supreme Being, in that state of repose, in which he is imagined to remain during the revolution of ages; being destitute of ideas or intelligence, and fixed in a state of undisturbed tranquillity; from which, after certain long intervals, he awakes to the work of creation. He spoke, also, of the various destinies which are impressed upon souls as soon as they are united to matter; and of the qualities or indications of the mind, by which those who come into life under

the influence of an evil destiny may be known from those who are born under happier auspices.

I saw, then, as the Bramhun continued to speak, that Goonah Purist became more and more dejected: he folded his arms, and sat with his eyes bent downward, attentively and eagerly hearkening for some word of comfort to a sinful soul standing in need of salvation: but, in all the words of the Bramhun he found not as yet any thing which might lead him to that which he needed, to wit, primarily, justification, or a means by which he might reasonably hope for emancipation from the punishment of his sins; and, secondly, sanctification, or a means by which his polluted nature might be rendered pure.

At length, he thus addressed the Bramhun:—  
“By what you have hitherto said, I am to understand that all religious duties have the same end, even such an absorption in the Supreme Being, as produces an entire exemption from all the pains and sorrows to which we are liable in our separate state. You also intimated, in the beginning of our conversation, that there were several ways by which this end might be attained: either by separation from human society, bodily austerities, abstraction of mind, or, the observance of devotional duties. I am willing, as I before said, to be led by you. Point out to me what I ought to do, and you will, I trust, find in me a faithful disciple.”

The Bramhun answered, “God is to be obtained by him who maketh God alone the object of his works. The *yogee* who, in the deep solitudes of the desert, devotes the day to meditation upon God; and the devotee who observes, with scrupulous nicety, the appointed hours of prayer; do both perform one duty, and will obtain the self-same end—provided that each alike performs

the duties of life, quitting all interest in them, and placing his desires upon Brumhu, the Supreme; not being tainted by sin, but remaining, like the leaf of the *lotus*, unaffected by the waters."

"It is, then, to Brumhu, the Supreme Being," returned Goonah Purist, "that I must address my devotions?"

"I would have you to understand," replied the Bramhun, "that the one God is never worshipped by us as a mere spiritual being, but always as united to matter. The universe is full of the Divine Majesty; therefore, whatever creature partakes more largely and especially of the divine energy, that creature is rightly considered as a fit object of our adoration. It is written in one of our holy books," continued the Bramhun, "that when Brumhu resolved to create, he individuated himself into separate portions of animal life. The principal of these were, Shivu, Vishnoo, and Brumhu: and from these three superior deities, an infinite number of inferior deities, worshipped by us, have derived their origin. These deities are personifications of certain qualities of the Supreme Being: as they appear in the works of creation, the government of the world, and the work of destruction. And of these we have formed certain images, in order to fix the mind of the worshipper, and to assist him in forming suitable ideas of their attributes and splendour."

"But," said Goonah Purist, "can these deities save me from the effects of my sins? I feel like one on whom the sentence of death has already passed; and I am looking for one who is not only willing, but able, to save me."

"We believe that each of these inferior deities, or *debtas*, has the power," replied the Bramhun, "to save his votaries from eternal misery, pro-

vided they exercise an unshaken confidence in him. But, if they are desirous of possessing any earthly good, they must apply to that god whose particular province it is to bestow it.

“But let us employ no more time in conversation. I have, surely, said enough to make you comprehend the nature of that religion, which I perceive, by your dress and appearance, was the religion of your forefathers. Follow me, and I will provide you with a speedy deliverance from the burden of your past sins, and will also point out to you a way by which you may be purified from the plague of your leprosy.”

So the Bramhun led the way, and Goonah Purist followed him slowly, for he went like one heavily burdened, till he came to the side of a fair large river, by which stood many sacred buildings, from each of which a flight of stone steps descended into the water. The *ushwuttu*, or Indian fig-tree, grew on each side these steps, affording a thick shade to many pilgrims, who paid their devotions beneath its wide-spreading branches.

“That holy stream,” said the Bramhun, addressing Goonah Purist, “is called Gunga. She is a goddess, the daughter of Mount Himavut; and he who thinks upon her, though he may be eight hundred miles distant from her sacred streams at the time, is delivered from all sin, and is entitled to heaven. There are,” continued the Bramhun, “three million five hundred thousand holy places belonging to Gunga; and the person who looks on her, or bathes in her waters, will obtain thereby all the fruit which might accrue from visiting all those sacred places.

“There is no sin, however grievous,” proceeded he, “even the sin of killing a cow, or a Bramhun, or of drinking ardent liquors, which may not be washed away by the waters of Gunga.”



The Bramhun then directed Goonah Purist to bring offerings of fruit, rice, cloth, sweetmeats, garlands of flowers, *sesamum*, and clarified butter, to the river; which, after various ceremonies and addresses to several gods, including the inhabitants of the waters, namely, the fish, the tortoises, the frogs, the water-snakes, the leeches, the snails, the shell-fish, &c. were thrown into the river. Other ceremonies followed; after which, the Bramhun left Goonah Purist, for a while, on the banks of the river.

Then I continued to look after Goonah Purist, who took up his dwelling by the water-side, under the shade of the many-branching *ushwuttu*: and, day by day, he carefully performed his devotions, standing up to his middle in the water; from time to time immersing his whole body in the stream. Moreover, he gave gifts and alms to the *yogees* and *sunyasses*, and other persons esteemed holy, who came to the river to bathe.

Now it came to pass, in my dream, that I looked to see whether the burden on the back of this lamenting sinner had fallen off, or whether the inflammation of his leprosy had in any wise abated: but I perceived no change for the better in his case, notwithstanding the promises and flattering assurances of the Bramhun. Upon which I began to think that the old man had undertaken more than he could perform. So I looked again; and, after a while, the Bramhun came to Goonah Purist, to enquire of him, how he did, and what relief he had found by following his directions.

Then I perceived that the poor man broke out into lamentations and tears, saying, that he feared *his* was a desperate case, inasmuch as the sacred waters of Gunga had as yet afforded him no relief; nor was he able to persuade himself that they ever would.

To which the Bramhun replied, "If this be the case,—if, by reason of your exceeding sinfulness, the holy Gunga refuses her purifying influences,—we must endeavour to win the favour of some other deity."

So speaking, the Bramhun bade Goonah Purist to follow him; and he led him into the courts of the sacred buildings, which I before mentioned.

Now I saw, in my dream, that these courts were amazingly extensive, and contained the images or shrines of thirty-three millions of *debtas*, or inferior gods, by whose instrumentality, the Bramhun affirmed that the Supreme Being performed all his works.

Some of these images were placed under trees deemed sacred, and others in small buildings covered with cupolas, which buildings were chapels consecrated each to its respective *debtā*. Then the Bramhun made Goonah Purist to visit many of these sacred buildings, and to learn the names of a number of these *debtas*. Moreover, he made him acquainted with some of the histories and exploits of these demi-gods, whose most celebrated actions were depicted, in flaming colours, on the outer walls of their respective chapels. And behold, these *debtas* were of monstrous and horrible forms: some having many heads, and others many arms; some presenting the heads of beasts, and others the tails of fishes; while others again expressed the countenance of man diabolically caricatured, with every abominable and hideous variety of which the human form is capable. These idols were placed on pedestals, in the several places consecrated to their worship. And I saw that the dark and filthy walls of the small chapels had no other light than that of a lamp burning in a little niche formed in the wall.

Then I hearkened to the words of the Bramhun,

as he pointed out the most remarkable of the *debtas* to Goonah Purist, and informed him to whom he must apply for such and such peculiar favours. I heard the names of Indru, Luckshmee, Roodru, Vishnudeva, Doorgha, Chundru, and many others; to which was added an enumeration of such worldly advantages as were supposed to be in the gift of these several divine persons: such as children, wealth, strength, regal power, happiness in marriage, pleasure. Moreover, I saw many worshipping at the shrines of these deities, and imploring the above and other worldly favours from their hands; but few there were who, in their devotions, applied for any thing which had not respect to the enjoyments of this life.

The Bramhun being now about to depart, informed Goonah Purist that he must choose one of these gods for the peculiar object of his adoration. Moreover, he directed him to take a string of beads, and, counting by these, to repeat the name of that deity; at the same time fixing his mind on the form of the idol, without which, he assured him that this act of repeating the name would be inefficacious. "The name of God," added the Bramhun, "is like fire, by which all sins are consumed." He also directed him to perform certain acts of praise; assuring him, that, by praise, a person may obtain from the gods, all of whom are fond of flattery, whatsoever he desires: and having prescribed unto him certain other ceremonies and forms of prayer, to be repeated one hundred thousand times, he departed for a while, leaving Goonah Purist in the courts of the temple.

So Goonah Purist did as the Bramhun had directed him. He chose out one of the *debtas* before whom to pay his adoration; he repeated his

name millions of times, together with the hundred thousand prayers prescribed; to which he even added many more: so that he exceeded what had been required of him. He brought also offerings of all that he possessed, even of the most rich and valuable things, and laid them before his *debtā*: and, besides his daily presents of clarified butter, flowers, and perfumes, he kept a lamp perpetually burning before the divinity—but notwithstanding all, he found no relief from his burden, which seemed, on the contrary, to press more heavily upon him, while the plague of his leprosy became more and more tormenting. And behold, as he lay upon the pavement before his idol, he began to reason thus with himself:—

“There is a God, the creator of all things,—this my teacher confesses,—and, if we may judge of him by his works, he must be an infinitely wise and holy God. I have fallen, by my sins and uncleanness, under the displeasure of this God. I cannot make myself clean; and whether these can effect that cleansing, whom I now prostrate adore, does not yet appear. What person do I see entering the courts of these temples, who has been benefited by the gods whom he serves? Do not all the worshippers of these idols remain the same after having devoted themselves days, yea, months, to these *debtās*? Whom have they healed? whom have they cleansed? From what my teacher himself confesses; from what I see recorded against them on the walls of their temples; these gods are themselves grievous sinners,—they are themselves polluted with their own crimes,—how, then, can they cleanse me from mine? Can the murderer absolve me from the guilt of murder? Can the adulterer purify me from my adulteries? Can the thief set me free from my dishonest tendencies? No! I require a mediator who is himself

without spot or blemish. He that would cleanse me, must be clean himself." Here Goonah Purist broke out again into the most lamentable wailings, which continued until the Bramhun once more visited him.

Then I listened to what his teacher should say unto him: and behold, he enquired of him, wherefore he continued to bewail himself? and whether he had not obtained relief from the performance of the prescribed ceremonies and devotions?

In reply to which, Goonah Purist ventured to express his feelings to the Bramhun, and to confess his doubts whether the gods, to whom he had been recommended, were able to save him.

At this the Bramhun was exceedingly angry with him, and told him that he believed *Nurruck* was written upon his destiny; or, perhaps, that he was doomed to undergo many miserable births, —to appear again on earth, in the body of some abject slave, some abominable beast, or some viler reptile.

On hearing these words, the poor man was exceedingly terrified; and behold, he kissed and embraced the feet of the Bramhun, imploring his pity.

I saw then that the Bramhun raised him up, professing to be now convinced that Goonah Purist was an enormous sinner; and telling him that, unless he submitted to expiate his sins by very severe sufferings before death, he would be fed with red hot balls, or thrown into pits filled with devouring worms and insects, in *Yumalaya*, the place of torment, which lies in the southern parts of the earth, where the King of Death holds his court.

On hearing these words, the frightened man replied, "I am willing to endure any thing, however grievous to flesh and blood, rather than any longer

endure the terrors of my present situation: this burden on my back will, I feel, sink me down into the lowest pit of hell, unless I find the means of deliverance from it before I leave this world: and the leprosy on my body becomes more and more intolerable to me from day to day."

"As I before remarked," said the Bramhun, "this pollution of which you complain is occasioned solely by your union with the matter of which your body is formed; and deliverance from it can only be obtained by the entire subjugation of the passions."

Goonah Purist then enquired of the Bramhun, in what manner this could be done.

"You have tried the common forms of devotion," replied the Bramhun, "and hitherto without effect. I now recommend some severe bodily mortification."

"I am willing," said Goonah Purist, "to undergo any mortification, however severe; for no bodily pain, to which I can be condemned, can equal the mental horrors which I have endured for some time past."

I saw, then, that the Bramhun caused Goonah Purist to arise, and follow him; and behold, he led him from the courts of the temple, and from the more frequented parts of the city, to that which was more thinly inhabited. And there I saw that the Bramhun caused his afflicted disciple to put on iron sandals, stuck thick with blunted spikes, which cruelly tortured him as he walked. Moreover, he took his garments from him, and clad him in a coarse blanket of hair; commanding him to go on pilgrimage to a certain temple, where he should assuredly find that which he sought, even deliverance from his sins. So the Bramhun departed, and the pilgrim, having received directions for the journey, hastened on

his way as rapidly as his infirmities would admit.

After a while, I looked again at Goonah Purist, and behold, he came to a place where was an innumerable company of pilgrims, with whom he presently united himself. And behold, these pilgrims were, for the most part, very filthy and hateful in their appearance: some being without clothes, and others bedaubed with mud and mire, which brought to my mind these words of Scripture, *And her prophets have daubed them with untempered mortar.* (Ezek. xxii. 28.) And, as they went along, they mingled in idolatrous dances and obscene ceremonies; intoxicating themselves with spirituous liquors, which they drank from human skulls, exhaling the fumes of inebriating herbs; while they made the air to resound with their abominable songs. Thus they came, at length, into the recesses of that horrible wilderness, in which stands the *City of the Wrath of God*,—a land, where was no grass, or green herb, or fountain of water; and there I beheld such sights as made my blood to freeze within me. In one place a number of miserable creatures, aspiring to superior merit, and coveting the praise of men, were undergoing, and compelling others to endure, all manner of tortures: while many in a different part, were performing bloody and gloomy ceremonies and observances, by which the rites of the dead were violated. In a certain temple, dark and foul within, there lay before the shrine of some frightful idol, the headless trunk of a man, who had been sacrificed to the senseless image: while on another out-stretched corse, before a different idol, there sat a devotee performing his impure devotions. Among the rest, I saw a man who had stood fixed in one posture for many revolving months, sometimes exposed to the burning rays

and scorching winds of mid-day suns and sultry deserts; and, at other times, to the violent rains and unwholesome damps of the wintry season. His beard and nails were grown to an enormous length, his limbs were parched and shrivelled, and his cadaverous countenance was more than half hid by his matted locks, in which the birds of the air had built their nests. And not far off there appeared another exposing himself to the heat of seven slow fires.

There were others who allowed themselves the liberty of moving from place to place; but each had some distorted limb, or some monstrous deformity. Many of these had their arms fixed above their heads, the hands of which being immoveably clasped, the nails had grown through the palms. Others wore artificial hair reaching down to their feet, clotted thick with dirt, and adhering together like a rope; while their bodies were smeared with ashes and cow-dung, which formed their only covering.

Some I saw suspended in the air by iron hooks pierced through their flesh; and others had iron spits passed through their tongues. Many widows were burning alive upon the funeral-piles of their dead husbands; while the crackling of the blazing piles, the cries of the distressed, and the shouts of the multitude, added to the harsh discord of barbarous music, made the whole wilderness to resound.

Then I looked after the pilgrims, and behold, Goonah Purist followed them, with bleeding steps, till the way, as they advanced, became strewed with human bones, whereat I greatly wondered.

And now fresh companies of pilgrims, from all quarters, joined that to which Goonah Purist had attached himself; insomuch, that the multitude became very great. So they passed on, till they



came to a place, which might be compared to the Valley of Hinnom, where an inclosure containing twelve pagodas became visible, on the shore of a sullen lake; at sight of which the multitude broke forth into loud cries of joy: and I could distinguish, in the roar of applause, the word, "Jugunnathu! Jugunnathu!"

Now, when the pilgrims approached the gates of the inclosure which contained the twelve pagodas, I perceived that the ground was strewed with bodies of the dead and dying; the way being literally paved with skulls and bones bleached in the sun. The air also was tainted with the horrid effluvia of putrid and mangled carcasses, which wild dogs, vultures, and jackals, were devouring at their leisure. Moreover, I heard the loud howling of beasts of prey; and perceived many sharks and alligators approaching the shore of the lake, seeking their accustomed prey with wide-extended jaws. And behold, when the multitude drew near, I saw many mothers cast their infants into the mouths of these devouring monsters, while sons and daughters plunged their aged parents into the lake, as an offering to its insatiable inhabitants.

While I beheld these things with horror and amazement, behold, the great gates of the inclosure were thrown open, whence an enormous car, of a pyramidal form, was drawn forth, ornamented with numerous figures of idols, the noise of whose many rumbling wheels was like the agitation of the earth, when it is disturbed with inward convulsions. This was the car of Jugunnathu; and behold, the infatuated multitude cried out afresh when they saw it: some seizing the cords by which it was drawn, and others running to cast themselves on the earth before the dreadful car, by which they were crushed to death in an instant.

Then I looked towards Goonah Purist, and behold, his companions were persuading him to cast himself before the car, in like manner as others had done; assuring him, that he would, by so doing, ensure to himself the highest bliss in the next world.

Now while the poor man hesitated, and looked this way and that way, not knowing what to do, the noise of the dreadful car every moment becoming louder and louder, as it approached the place where he stood, slowly passing through the crowd, which opened before it to the right and left; suddenly a voice was heard speaking with authority:—"Cease, ye idolaters; your couch shall be in hell, and over you shall be coverings of fire." (*Koraun*, chap. vii.) And behold, a band of men appeared, with turbans on their heads, clothed in green, and armed with sharp and fiery swords: and on the blades of their swords was engraven the word *Persecution*. Their banner was the moon in her increase; and the motto upon it was, "*There is one God, and Mahommed is his Prophet.*" At sight of these, the whole multitude of pilgrims fled, and took shelter within the walls of their pagodas. But Goonah Purist was unable to escape, by reason of his iron sandals: so he remained alone with the armed band, to wit, the followers of the prophet Mahommed; yet could they not heal him, nor cure him of his wound. (Hosea v. 13.)

## CHAPTER II.

*Shewing how Goonah Purist, or the Slave of Sin, sought Salvation among the Followers of Mahommed.*

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"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—*Rom. iii. 20.*

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NOW I saw, in my dream, that, when the conquering followers of the prophet Mahommed had compelled the pilgrims to take shelter within the walls of their pagoda, and there were none left without but Goonah Purist, who, as I said before, was unable to run, by reason of the iron spikes within his sandals; the chief of the conquerors, seizing him roughly, demanded of him, wherefore he came thither, and how he came to be thus burdened, bruised, and bleeding. "Miserable idolater," said he, "know you not that there is but one God, and that this God is mighty and wise? He hath created the heavens, without visible pillars to sustain them, and hath thrown on the earth mountains, firmly rooted; and he hath replenished the same with all kinds of beasts. This is the creation of God. (*Koraun*, chap. xxxi.) But, verily, the idols which you invoke, besides God, can never create a single fly, although they were assembled for that purpose;

and, if the fly snatch any thing from them, they cannot recover the same from it." (*Koraun*, chap. xxii.)

Then answered Goonah Purist, "My Lord, your slave is a poor burdened sinner, the weight of whose offences against the Supreme Being is such as will assuredly sink me into the depths of hell, unless I find one who is at once able and willing to save me."

"And art thou come hither," answered the Mussulmaun, "in search of a saviour?"

"I was directed to this place," replied Goonah Purist, "by a holy Bramhun, who shod me, by way of penance, with these iron sandals; and who promised that I should find in this place deliverance from my burden, and also purification from my sinful inclinations, which, as you, my Lord, may observe, break out even upon my body, like a foul and filthy leprosy, polluting me from head to foot."

I heard then, that the other began to mock, telling him that his idols were deaf, and dumb, and blind, and could not help him; nay, that if he continued to worship them, he would be cast into hell, and never come forth from its fire. (*Koraun*, chap. ii.)

"And is this certainly the case?" said Goonah Purist.

"Assuredly," replied the other.

Then cried Goonah Purist, "If this be so, what must I do to be saved?"

*Mussulmaun.* Believe in God, and in our prophet.

*Goonah Purist.* If your prophet can save me, I will gladly renounce these idols, and all my merits as a Hindoo, to follow him: for I have long had my doubts respecting these idols, and have begun to fear that they can do nothing for me. But I do not know your prophet, neither

can I tell how to please him, nor do I understand in what your religion consists.

*Mussulmaan.* If you are willing to leave your idols, and conform to our customs, I will lead you to one who will teach you our holy faith, putting you in a way speedily to get rid of your burden, and to obtain purification from your sin: for if you receive our holy faith, and do that which is right, God will bring you into gardens watered by rivers, wherein you shall remain for ever; where you will have spotless wives, and will be led in perpetual shades. (*Koraun*, chap. iv.)

I saw then, in my dream, that Goonah Purist was pleased when he heard these words, and said, "Now have I found that which I sought, even deliverance from my transgressions." Saying thus, he plucked off his iron sandals, and, casting them from him, hastened to follow the *banner of Mahommed*.

So Goonah Purist followed the company of the Mussulmauns, till they brought him to their dwelling-place *in the City of the Wrath of God*. And in the street which they occupied, there was a building held sacred by them, called *Caaba*, standing within a square piazza, at the four corners of which were minarets. The Mussulmauns, however, brought not Goonah Purist within the walls of this building, because he was not yet purified from his idolatries, but led him to the abode of the Sheik Olislam, or high-priest of their tribe.

The Sheik Olislam was at that time seated on a *musnud* in the porch of his house, and many elders were sitting round him. His head was covered with an ample turban, his white beard reached down to his girdle, and the *Koraun* was respectfully placed on a rich cushion before him.

Now when Goonah Purist was brought into the presence of this man, he, at first, looked scorn-

fully upon the stranger: but being informed that the miserable idolater was willing to leave his abominations, and to adopt the faith of Islam, he answered, that he would gladly give him instruction; congratulating him, at the same time, upon his having found out the true religion, and manifested a desire to become acquainted with the *true Prophet of God*.

So he caused him to sit on the ground, at his feet, while he entered into discourse with him. And first, he questioned him concerning his name, his former life, the manner of his education, and the religion of his ancestors; on which subjects being satisfied, he proceeded to address him thus:—

“I perceive, by what thou hast related to me of thyself, child of idolatry, that the dark covering of ignorance is over thy heart, and it will be necessary to explain to thee, as to one knowing nothing, what have been the dealings of God with man, from the beginning of the world, respecting the revelation of his righteous will.”

Goonah Purist bowed himself to the ground, and kissed the feet of the Sheik Olislam, who thus proceeded:—

“Be it known unto thee, then, Goonah Purist, thou slave of sin, and servant of idolatry, that there is but *one God*, Ali Ol Salaam; and that this one great and eternal God has, from time to time, sent messages to men, by means of his holy servants and prophets—Adam and Seth, Noah, Abraham, and Ismael, Moses and David, Huzrut Esau, Ali Ol Salam, and our holy prophet Ali Ol Salam. All these prophesied in their days, and through them the will of God was revealed unto men. But the sacred books which were delivered unto them are now lost, and their contents unknown.

“Four sacred books have been successively de-

livered to mankind: the *Toreet*,\* the *Zuboor*,† the *Engel*,‡ and the *Foorcan*.¶ In the three first," added the Sheik, "were many notices of the coming of our great prophet: but the wicked Jews and Christians, who had the charge of these books, most impiously erased from them every thing that had relation to his mission, excepting one or two solitary passages, where he is spoken of as the Comforter which was to come after the departure of Jesus.

"But the fourth holy book remains pure, as it was delivered by the angel Gabriel to our mighty prophet, Ali Ol Salam," continued the Sheik: "this, therefore, is the book which thou must receive and believe, if thou wouldst be saved."

Then answered Goonah Purist, "I am willing, my Lord, to receive it; and I pray that God may give me a heart to believe those things which are written therein."

The Sheik Olislam appeared to be satisfied with the answers of Goonah Purist, and proceeded to give him further instructions, in order to qualify him for the reception of the faith of Islam.

He told him that every prophet who had appeared on earth, with the exception only of the last and greatest, to wit, the prophet of the Musulmauns, had come with offers of grace and pardon to men: "More especially," added the Sheik, "Huzrut Esau, Ali Ol Salam, whose offers of pardon and peace were free to all such as came to him. But," continued he, "the wicked idolaters and Jews rejected these offers, and put the last of these messengers of peace to an ignominious and painful death: wherefore, God being wearied with the obstinacy of mankind, sent Huzrut Mahommed, Ali Ol Salam, with a conquering sword, communi-

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\* Pentateuch.    † Psalms of David.    ‡ The Gospels.  
 ¶ The Koraun.

cating to him power sufficient to enforce obedience. And now, acting under the same divine authority, we hold it to be a high and religious duty, as devoted followers of our great prophet, to compel all infidels, idolaters, Jews, and Christians, to embrace the true religion; using such coercive means as are in our power, to reclaim mankind from their errors."

"I perceive, my Lord, by what you say," answered Goonah Purist, "that you believe God to be angry with all mankind: nay, I do not know how it can be otherwise than that we should lie under the displeasure of God; seeing that we are all sinners, and that God, from the universal perfection of his nature, must be infinitely pure and holy. But this being the case, how can I, who know myself to be one of the chief of sinners, make my peace with Him? Are the terms of salvation pointed out in your holy book?"

*Sheik Olislam.* Are you willing to confess that there is no god but God, and that Huzrut Mahomed is his prophet?

*Goonah Purist.* May I be so bold, my Lord, as to enquire, of what avail this confession will be with regard to the forgiveness of sins; and whether I may thereby hope to fare better in the world to come? For I am as a man condemned to death, and under the horrors of eternal condemnation. I am even now as one sinking into a bottomless pit: and in these circumstances I seek a hope to rest upon, which will not forsake me when the elements are dissolved, and when the stars shall fall from their orbits.

I saw, in my dream, that, upon this, the Sheik Olislam and his disciples expressed their contempt of the ignorance of Goonah Purist; nevertheless, the Sheik answered his question. "You desire to know," said he, "how a true faith may profit you after death. To throw light, there-



fore, upon your dark and benighted mind, I will explain these things to you. In the first place, I would have you to understand, that when a corpse is laid in the grave, it is visited by a divine messenger, who gives it notice of the approach of two black and livid angels; which angels, on their arrival, cause the dead person to sit upright, and examine him concerning his faith, and his opinions relative to the unity of God, and the divine mission of Huzrut Mahommed, Ali Ol Salam. If he can answer satisfactorily," continued the Sheik, "they suffer his body to rest in peace, and it is refreshed by the air of paradise: if not, they beat upon his temples with iron maces till he roars out for anguish so loud as to be heard from east to west by all created beings except men and beasts. Then is the earth pressed on him, and he is gnawed by venomous creatures till the resurrection. Tell me then, Goonah Purist," asked the Sheik, "whether a right faith will not avail thee much on this occasion—this horrible examination of the tomb?"

I perceived then that Goonah Purist began to tremble; nevertheless, he continued to question the Sheik, and would know of him, what he could relate concerning the state of believers in the prophet Mahommed in the future world.

"Know, O Goonah Purist," replied the Sheik, "that as the bodies of all men and beasts will be raised from the dust, and those of men be reunited to their souls at a certain season; so, many wonderful signs will forerun that last day, or day of judgment. The chief of these will be the sounding of the great trumpet, the blasts of which will be heard three several times, filling all heaven and earth with consternation: and at the sound of the last dreadful blast, every particular body will spring forth from its grave, and be reunited to its soul. That great and terrible day of judgment, when all mankind will be assembled before the

Almighty Judge, will last a thousand years. At that time will Huzrut Esau descend to judge the world, and to commit idolaters to hell-fire, from which they will never be delivered. But he will give up the faithful to our holy prophet, Ali Ol Salam, who will mediate between them and God. Then will all mankind," added the Sheik Olislam, "stand assembled, some say a thousand, some fifty thousand, years, looking up to heaven, but without receiving any information from thence. And, in the mean time, the torments of the just and of the unjust will be very grievous; but those of the former will be most terrible."

Now I saw, in my dream, that, when Goonah Purist heard this terrible account of the last day, he groaned within himself. Moreover, the burden on his back began to press more heavily upon him, while the leprosy in his body caused him to appear more and more foul in his own eyes; yet he spake not.

So the Sheik Olislam proceeded in his discourse, and spake thus:—"When all mankind assembled have waited the appointed time, then will God appear to judge them. He will be surrounded by his angels, and will produce the books wherein the actions of every person stand recorded by their guardian angels. Then every one will be examined according to his works; and every man shall give an account to God of the manner in which he spent his time on earth: of his riches, how he gathered and how he employed them; of his body, how he exercised it; of his talents and learning, to what purposes they were applied."

"If this be so," said Goonah Purist, "we are all undone; for whose actions can stand so dreadful a trial?"

"It is thy business," answered the Sheik Olislam, "to see that thy works are rendered fit to stand the trial; for there can be no doubt, but that things

will be as I have represented them, since I take them from this holy book which now lies before me, and which, as I before said, was dictated by the angel Gabriel to our holy prophet, Huzrut Mahommed, Ali Ol Salam."

Goonah Purist fetched a deep groan; and then, with his eyes fixed on the ground, hearkened to the Sheik Olislam, who thus went on:—

"In that day, even the day of judgment, the angel Gabriel will stand with a balance in his hand of immense magnitude. In this will the actions of every individual be weighed; and those persons whose good actions shall be found to preponderate against their evil works will be saved."

Then said Goonah Purist, "In that case, I shall be inevitably condemned; seeing that the weight of my sins is even now too heavy for me to bear. But, my Lord, what will follow the last judgment?"

"When the trial is over," replied the Sheik Olislam, "such of the believers as are to be admitted into paradise will take the right-hand way, while those who are destined to hell-fire will turn to the left: but both of them must pass the bridge *Al Sirat*, which is laid over the midst of hell. This bridge is finer than a hair, and sharper than the edge of a sword. The righteous will be enabled to pass over it with ease; but the wicked will miss their footing, and fall headlong into hell, whose flaming jaws will be gaping wide beneath them."

"And will they remain for ever in hell?" asked Goonah Purist.

The Sheik Olislam replied, "Of those who fall from *Al Sirat*, such as have been true believers, and yet have been guilty of crimes, will be received into *Jehennem*, which is the first hell, (for there are seven,) whence, after having expiated their crimes by ages of fiery suffering, they will be taken up into a state of happiness. But the rest, who have not been true believers, bearing the name only of

Mussulmaun, while hypocrisy was in their hearts, will fall into the seventh, or lowest hell, from whence they can never be delivered."

I perceived then, in my dream, that, when Goonah Purist heard of the difficulties which even true believers must encounter before they can be admitted to happiness,—difficulties which appeared to him absolutely insurmountable, inasmuch as those who were to be saved must, in a great measure, owe their salvation to their own good works and deservings; being filled with horror and consternation, he cried out to this effect—"Seeing all these things are so, what shall I do to be saved?"

Then answered the Sheik Olislam, "If thou art in earnest to become a Mussulmaun, renouncing thine abominable idolatries, I will inform thee what thou must do." He then made him understand, that their religion required frequent washings and ablutions; earnest prayer, which was duly to be observed seven times a day; abstinence from pork, and frequent alms-giving, with the regular observance of appointed fasts, together with various other ceremonies.

Then answered Goonah Purist, "Many of these things have I done, and more than you have mentioned; if they could have availed me any thing. I have not only refrained from the flesh of swine, but, also, from that of the cow, from my infancy; I have observed long fasts, and made use of frequent ablutions: but what have all these external rites availed me? I am in no way cleansed or purified from the leprosy of sin: neither is the grievous weight of my burden at all diminished by prayer, or by giving of alms; for these last," added he, "being no more than just and necessary duties, or rather debts due to him that giveth all things, how can they afford satisfaction for past trespasses? I feel that the state of mankind on

earth is such as to demand a powerful atonement, yea, such an atonement as no created being can provide, and such a method of purification from their pollutions as the whole creation cannot supply."

"Do you mean to insinuate," replied the Sheik Olislam, "that our holy faith does not afford what your necessities require? You cannot, then, trust our great prophet as a mediator to stand between you and God? and you deem our pure law and holy rites insufficient for your purification?"

I saw then, that the Sheik fell into a great rage, asking him how he could presume to reason with him, or to express a doubt of the sufficiency of their great prophet, and their holy faith. The disciples, too, of the Sheik began to revile the trembling enquirer. Then was Goonah Purist greatly terrified; and, perceiving that the religion of Mahommed pointed out no adequate satisfaction for sin, nor any probable means of inward purification; and that, according to it, man must rise and fall by himself alone; and feeling also, that if he trusted to his own good works he must be utterly lost; he resolved to go elsewhere in search of salvation. So he arose, and came away in haste from the house of the Sheik Olislam.

Now I looked, and behold, when Goonah Purist was come out into the street, and had got a little way from the house of the high-priest, and from the chief mosque, he was met by an immense concourse of people, (for it was the month called *Mohurram*,) who were going about with timbrels, and drums, and trumpets; before which they danced and capered like men frantic, exclaiming, "Hussein! Hossein! Hussein! Hossein!" And presently followed a company of persons clashing their swords, as in a mock fight; and these having passed by, others followed, bearing on their shoulders beautiful models of tombs and sepulchres,

formed of light and splendid materials. So Goonah Purist was obliged to stand back, since he could not pass on, by reason of the immense crowd of people; and, being heavily pressed with grief, and the weight of his burden, he sat down on one side, in the dust of the street, waiting till the throng should be passed, and the uproar should cease. But behold, the people continued going and coming till sun-set; and at sun-set, the confusion became still greater, for the streets were thronged all night, by people intoxicated with strong liquor, and with opium, and with *bang*; and every man did what was right in the sight of his own eyes: so that the city was filled with abominations.

Now Goonah Purist became anxious to know what all this might mean; and he looked this way, and that way, for one who could explain the matter to him. At length, seeing a religious mendicant standing at some distance from him, he ventured to put the question to him.

Then answered the mendicant, "Friend, where hast thou lived until now, seeing that thou art ignorant that this is the holy feast of the *Mohurrum*, and that the people are gathered here to commemorate the deaths of *Hussein* and *Hossein*?"

*Goonah Purist.* And who may these persons be?

*Mendicant.* Child of ignorance and folly, knowest thou not, that these are the sons of Fatima, the daughter of our holy prophet, Ali Ol Salam, and the wife of Ali; and, that she, on the day of judgment, will present herself before the throne of the Almighty, with the head of her murdered son in one hand, and the heart of her poisoned son in the other, and will claim, on account of their deaths, the acquittal of their followers?

I saw then, in my dream, that when Goonah Purist heard these words, he was pleased.

"And do you affirm," said he, "that all such

as have followed these on earth, will be forgiven their sins, and admitted into everlasting happiness, through their deaths and sufferings?"

*Mendicant.* Assuredly, I do.

*Goonah Purist.* You have, no doubt, high and good authority for this important assertion. I have been however with your high-priest, the Sheik Olislam, and he mentioned not this circumstance to me.

*Mendicant.* I cannot say that the Koraun speaks of it; nevertheless, it is true.

*Goonah Purist.* Where, then, is your authority?

*Mendicant.* We have the story from tradition, and it is certainly true.

*Goonah Purist.* By this rule, all the stories which the Hindoos relate of their idols are true.

"Infidel!" replied the mendicant, "dost thou compare the grandsons of our holy prophet with the idols of the heathen?"

"I make no comparisons," answered Goonah Purist, "but I speak as a man who eagerly thirsts after truth. As the gazelle, when the hot winds blow over the desert, desires refreshing shade and cooling springs; so do I desire to know, by what evidence, or authority, you dare to rest the welfare of your immortal souls on mere tradition?"

"We have more than mere tradition," replied the mendicant: "from time immemorial holy rites have been appointed to commemorate these events."

"This argument," answered Goonah Purist, "may, in like manner, be used by the Bramhuns in favour of their gods. Their idolatrous ceremonies were instituted, as some say, from the beginning of the world; and we have abundant proof that they were introduced many ages ago."

The mendicant looked indignantly at Goonah Purist; nevertheless, he restrained his anger, and demanded of him, what evidence he would deem

sufficient of any event to which he himself had not been eye witness?

Goonah Purist replied, "I am an ignorant man, and little skilled in the art of disputation; yet, without any deep learning, my reason tells me, that those stories which the Hindoos relate of their gods can never be true, although they have tradition and ancient custom to plead in their favour. In like manner, I think that, unless you have more than tradition, and the ancient establishment of certain customs, to rely upon for the truth of this story of Hossein and Hussein, you are placing your hopes of salvation on a foundation which may fail you when you have most need of support. He that undertakes to traverse a stormy sea, ought in reason to require satisfactory evidence of the soundness and sufficiency of the vessel, in which he is about to embark for that purpose."

"You doubt, then," replied the mendicant, "of the existence of these noble personages?"

"No," replied Goonah Purist, "I believe that they did exist. The tradition of which you speak is in favour of that circumstance, and, probably, sufficient evidence of it. But that part of your story which I call in question, relates to the power of those persons to save their followers. Allow me to enquire, how these grandsons of your prophet died? Did they lay down their lives for their people?"

*Medicant.* I perceive that thou art in a state of the grossest and most invincible ignorance. Nevertheless, that I may not be made a partaker in the guilt and punishment thereof, I will give thee the information thou desirest.—Huzrut Hussein had poison administered to him, in a date, by one of his concubines; and Huzrut Hossein was killed by the army of Gazed, in his passage through the desert.

I saw then, in my dream, that Goonah Purist



fell into a reverie. At length, he said, "I perceive, from what you say, that these men were sinners, like ourselves; moreover, that they did not give up their lives as a willing sacrifice for their followers, but that they perished by fraud and violence."

"Whom dost thou mean to confound, by these remarks?" returned the *fakeer*, "for who ever asserted that they gave up their lives willingly, or that they were not men of like passions with ourselves?"

"Then I greatly fear," replied Goonah Purist, "that my case, and that of mankind in general, is such as cannot be relieved by men like ourselves. We are the creatures of a pure God, before whom we have made ourselves unclean. We have broken the holy laws of our Maker; we have disturbed the beauty and order of his work; we are as a blot and blemish in the creation: and, on these accounts, we must needs appear utterly vile and unclean in his sight. We can make no atonement for our own transgressions; because all we can do goes not beyond the limits of our bounden duty. We must, therefore, seek a mediator, who is able to stand between us and God; who, being himself without spot or blemish of sin, is worthy to become our surety; and who, having undergone the penalty incurred by our transgression, is able to cleanse and purify our sinful nature, in order to prevent our again offending against God: and, as our sins are beyond calculation, so his merits must be infinite, in order that, when the angel of justice shall hold up his scales with our sins on one side, and the merits of our Redeemer on the other, those divine merits may abundantly overbalance the whole incalculable weight of man's offences. We require a redeemer infinitely holy, and infinitely merciful. What mortal man can answer this description?"

Who among the sons of Adam, or among all the created hierarchies of heaven, can say, 'I am he?' Where, where," added Goonah Purist, "is he to be found? And yet, without him, I am lost. Oh! miserable man! happy had it been for me had I never been born—had I never seen the light of the sun, nor ever beheld that radiant moon, which now traverses the heavens in cloudless splendour."

Upon this, I saw that Goonah Purist began to shed tears abundantly; and the *fakcer*, giving way to the anger which this conversation had excited in him, took up stones and dirt, to cast at the man whom he so unjustly despised. But Goonah Purist, perceiving his intention, urged his way through the intoxicated and vicious crowd, making his escape into a place of graves; where he sat for a while without hope, believing that all further enquiry after the way of salvation would be wholly in vain. He had found as little comfort in the religion of the Mussulmauns as in that of the idolaters: for although it was true that the followers of the prophet abhorred idols, and held some rational doctrines; yet their religion had no power to cleanse him from the filthiness of his moral leprosy, nor to provide an adequate means of atonement for his past offences.

## CHAPTER III.

*Shewing how Goonah Purist sought the Means of Salvation among those called Christians.*

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“Lo, this only have I found, that God hath made man upright, but they have sought out many inventions.”—*Eccles. vii. 29.*

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NOW I saw, in my dream, that, while Goonah Purist sat meditating in the place of graves, as it were without hope, and counting himself a dead man, he became greatly troubled in mind; crying out from time to time, in the bitterness of his heart, “Ah! woe is me, miserable sinner! Where shall I find deliverance? where is my hope? Verily, I have none. The gods of my fathers are but wood and stone: they have eyes, and see not; ears have they, and hear not. How can these help *me*, who cannot help themselves? And what is this Mahommed, or his grandsons, of whom their followers make so much boast? How can these help me, who are but men? Are they not sinners, such as I am?”

While however he uttered these sorrowful expressions, it pleased Him who ruleth all things to bring certain words of the Sheik Olislam with power to his mind; importing, that one Huzrut Esau had aforetime been sent to mankind with offers of pardon and peace. “If this be true,”

thought Goonah Purist, "this Huzrut Esau may prove to be the deliverer whom I have so long and so earnestly sought. At any rate, it will be worth my while to make some enquiry concerning him among the followers of this holy prophet."

At the same time Goonah Purist recollected that there were certain *Feringhees*, or white people, living not far from his own house, who were followers of this holy prophet; and he remembered a neighbour of his own, who lived by trading in the market of these *Feringhees*. Goonah Purist, therefore, arose in haste, and went forthwith to join himself to those merchants who traded with the *Feringhees*. So I looked again, after a while, and behold Goonah Purist had joined himself to a company of merchants, and was on his way to the nearest mart of the *Feringhees*; his companions being attracted thither by the hope of worldly gain, and eagerly bent upon buying and selling, while Goonah Purist had left caring for these things.

Now the street of the *Feringhees*, to which the merchants were travelling, was a fair street; and Goonah Purist, on his introduction to it, observed more decency and order therein, and heard less filthy and obscene discourse there, than in such other parts of *the City of the Wrath of God* as he had before frequented. He went therefore into the market-place, and, while his companions were busily employed in buying and selling, he set himself to enquire earnestly about the prophet Huzrut Esau; asking one and another concerning him, whence he came, and what he taught when upon earth, with many other questions to the same purport.

I saw then, in my dream, that for a long while poor Goonah Purist could get no direct answers to his questions: many laughed at him, some seemed as if they heard not what he said, and others answered, "There are many ways to heaven, and

thy way is as good as ours for any thing we know." So Goonah Purist seemed at a loss what to think or to do: moreover, he observed that the *Feringhees* ate all kinds of meat, clean and unclean, not only beef, but pork also; and in this particular he thought that they were even worse than the Mussulmauns, who did assuredly abstain from one kind of meat.

While Goonah Purist was making these enquiries, and no one seemed to pay him any attention, behold one came forward to him dressed in a robe of black silk which almost swept the ground. A black cord was tied round his waist, to which a string of beads was attached, at the end of which hung a small cross, and on his head was a cap or hood. He addressed Goonah Purist in a courteous and benign manner, saluting him by the name of Son, and enquiring as to the intent of the questions which he had heard him proposing.

To him Goonah Purist made answer, that he was a man laden with sins, who felt the need of salvation, and that he had been long enquiring for one who was able and willing to save him.

On hearing this, the person, who was a Roman Catholic priest, one of the sect of those calling themselves Christians, put several questions to Goonah Purist, concerning his birth, his former manner of life, and his present state of mind: and having received answers to these questions, he said, "My son, bless God, who in his infinite mercy has at length granted your prayers. In me you see a servant of Jesus Christ the Son of God, who being one with God, and equal with him, took man's nature upon him, becoming incarnate in the womb of the blessed and immaculate Virgin Mary; after which, he voluntarily endured the death of the cross, suffering and dying for the sins of the whole world."

Then was Goonah Purist glad when he heard

these words: "And think you, Sir," said he, that the holy person of whom you speak is able to save me?"

"There can be no doubt of it," replied the priest: "but as this place is inconvenient for conversation, if you are willing to follow me to my abode, I will there instruct you in the doctrines of our holy religion."

I saw then, in my dream, that the priest led the way, and Goonah Purist followed him to a court, or inclosure, where was an ancient and exceedingly beautiful building of wrought stone erected in the form of a cross. Around the inner wall of this building were a number of little recesses, or chapels, in each of which Goonah Purist observed an image and an altar placed before it. In the most conspicuous part of the building was a lofty cross of wood, on which was a figure representing a man bleeding and dying; and before this also was an altar. All these figures were ornamented with gold, precious stones, and beautiful vestments: and before many of them were candles of wax and perfumes burning; so that the whole building was filled with fragrant odours. Moreover, Goonah Purist was charmed with the sweet voices of many singers, and the sound of ravishing music, such as he had never before heard; with which he was so delighted, that he broke out in an ecstasy, saying, "Surely this is the gate of heaven!" Then I hearkened to the conversation with passed between the priest and Goonah Purist; which the latter began thus:—

"I have told you my history, Sir; that I am a man burdened with sins, and have long been seeking one able to save me. And now I begin to hope that I have found this Saviour, although I as yet know nothing of him, but that he is the Son of God: may I beg to be further instructed in your Holy Faith?"

Then answered the priest, "My son, we have a book, called the Bible, consisting of two parts, viz. the Old and the New Testament. The Old Testament contains an account of the creation of the world, the law delivered by Moses, the history of the descendants of Abraham, together with the books and sayings of a long succession of prophets, who from the beginning of the world have shewed forth the coming of Christ Jesus our Saviour. The New Testament contains the actual history of the Son of God when upon earth; how he being very God, became incarnate in the womb of the blessed Virgin, being miraculously conceived of the Holy Ghost, and after having dwelt upon earth during the space of thirty years, gave up his life upon the cross for the sins of the whole world. These are the contents (besides other inestimable matters too precious for vulgar eyes) of the New Testament, which, together with the Old Testament, we by distinction call the Bible or Book."

"O, Sir," said Goonah Purist, "were I but in possession of that holy book, I should indeed consider myself as blessed."

A slight flush which passed over the cheek of the priest indicated his displeasure at these words of Goonah Purist; nevertheless he answered mildly, saying, "You are, I perceive, a stranger to our customs, my son, for which ignorance you are rather to be pitied than condemned. I shall therefore consider it as my duty to give you full information on these points."

"There are and have been, from the time of Christ, many sects of persons in this city, who take upon them the name of Christ merely to blaspheme, and who, being ignorant of sound doctrine, presumptuously wrest the Holy Scriptures to their own destruction, putting, through the influence of Satan, who is the Devil, or Prince

of the evil Spirits, heretical and damnable constructions on the words of God. On this account, we, who are of the only true Christian church upon earth, withhold the Bible from such of the common people as are under our jurisdiction, suffering it only to be in the hands of the priests, that, through their medium, the holy doctrines of the Scripture may be conveyed in purity to the people: from this consideration, it will be impossible for us to place the Bible in your hands, although we shall most willingly instruct you as to its contents."

Goonah Purist looked not altogether pleased, yet he continued questioning the priest to this effect: "You say, Sir, that there are many casts of persons calling themselves Christians in this city, who in fact are not such, and that your own is the only true Christian church upon earth; may I presume to ask what are the distinguishing marks of your church? But first I would wish to be informed what is the meaning of the word *Church?*"

"This word," replied the priest, "in the sense I have now used it, signifies any particular denomination of Christians, distinguished by particular doctrines and ceremonies. There can however exist upon earth but one true church: for although heresies and false religions may be multiplied without end, the worship of the true and only God must ever be the same.

"I have affirmed that our church, to which the name of Roman Catholic is given, is the only true church on the face of the earth, and I now proceed to point out to you wherein it differs from the various erroneous sects of Christians with which this city abounds. Our Saviour, the Lord Jesus Christ, when on earth, had twelve Apostles, who afterwards became Bishops or Pastors of various Christian churches: one of these, namely, St. Peter,



our Lord appointed to act as chief Pastor under himself, to watch over his whole flock here on earth, and to preserve the unity of it, investing him with all the power requisite to that end; ordaining also that he should have successors, with the like charge and power, to the end of time. This successor therefore of our first great Bishop, for the time being, we consider as universal Pastor of the whole Catholic church: to him we give the name of *Papa*, or Father; he is the centre of Catholic unity; the inferior Bishops and Priests communicate with him, and, by his means, with one another, every one of them receiving authority from him in their respective situations."

"Then," said Goonah Purist, "I am to understand that you consider it as a duty to obey implicitly this your supreme head, whom you call Father?"

"We hold it as one of the fundamental tenets of our holy religion," replied the priest, "that our church is infallible; for we consider that an infallible living judge is absolutely necessary to determine controversies, and to secure peace in the Christian church." (*See Council of Trent.*)

I saw then that Goonah Purist began to look perplexed and troubled, and, after some hesitation, I heard him put this question to the priest, "How can this man, whom you call Father, being of the same corrupt nature with ourselves, be an infallible judge, or faultless guide? You do not pretend that he is more than man?"

The priest replied, "We know that our holy Apostolic Father, when considered as a private teacher, is liable to mistakes as well as any other man; but we *believe* that when he teaches the whole church, he is divinely preserved from error."

"You, no doubt," returned Goonah Purist, "have authority for all this in your holy Book?"

The priest answered, that many unwritten traditions ought and must be added to the Holy Scrip-

tures, in order to supply their defects, inasmuch as in some points the Scriptures were not found to be sufficiently large and full.

I heard then that Goonah Purist put further questions to the priest, as, for instance, What their belief was concerning man's depraved and sinful state? Whether any thing depended on man himself for justification from sin, or whether the sacrifice of Christ was fully sufficient thereunto?

I hearkened diligently to the answers of the priest on these important subjects: but they were not sufficiently direct to the points in question, neither did they convey satisfaction to the mind of the enquirer.

He affirmed that Christ, when upon earth, had appointed seven sacraments, or seven outward and visible signs, conveying inward and spiritual grace; and that whoever denied these, would be anathematized. All of these he affirmed to convey grace by their mere administration: and he also added, that the good works of justified persons were truly meritorious; deserving, not only increase of grace, but eternal life and an increase of glory.

He enforced also the duties of penance and bodily mortification, of the confession of sins in the ear of the priest, of frequent prayers, masses, and celibacy.

To this Goonah Purist replied, "If this be the case, and if salvation according to your faith depend so much on outward ceremonies and bodily mortifications, wherein are you better than the idolaters; inasmuch as they, in all these points, are, beyond comparison, more rigorous than yourselves, judging of you even by your own accounts? And where was the need of the incarnation and death of the Son of God, if such a sacrifice was not adequate to the accomplishment of our salvation?"

I saw then that Goonah Purist would know the meaning of all those images which he beheld in

every part of the building. And he asked the priest if his religion allowed the worship of images; "for I," said he, "although born of idolatrous parents, have been lately led, I believe through the teaching of God, to hold in great abhorrence the worship of any creature, fully persuaded, that he who worships any created being, bestows on it that which is due to the Creator only." When the priest replied to this effect: that these images represented the saints, certain holy men and women, many of whom had given up their lives for their religion; and that the people were taught to look through these images to the things which they represented.

"But what are the things thus represented?" asked Goonah Purist, "are they not mere men and women?"

"These," replied the priest, "are, as I before told you, the images of those saints, who are now with God; and our holy council saith, that it is good and profitable to desire the intercession of saints reigning with Christ in heaven." (*See Council of Trent.*)

"But did we not begin this conversation," returned Goonah Purist, "by speaking of the Son of God, who, being equal with God, took man's nature upon him, and bore the punishment of our sins? If this be true, think you not that he, having done so much, will perfect his own work? Will he, who died for us, refuse to mediate and intercede for us? What need therefore of other intercessors?—What!" added he, "when the King's Son himself is my stedfast friend, and proved himself to be such by dying on my account, if what you report of him be true; would it not be putting an affront upon Him, to seek for mediators and intercessors among his Father's servants?"

I saw then that the priest would have made some further reply: but Goonah Purist, being

offended, walked out of the church, and, passing through the inclosure, quickly found his way again into the open street; notwithstanding the reiterated calls of the priest, and the urgent orders he issued for closing the gates of the court to prevent the man's escape.

And after a while, behold, Goonah Purist was in the *Feringhee bazar*, or market-place of the white people; where he talked with one and with another, of the doubts which hung upon his mind respecting all religions. At length, one with whom he had been conversing about his sorrowful estate, mentioned to him a certain *Feringhee* gentleman, who dwelt in those parts, in high estimation as a religious teacher; advising him, if he wished to make further enquiries about the Christian religion, to visit the house of this great man.

Now was I desirous to know the name of this gentleman, and the opinions he maintained. And on listening attentively, I heard one tell another, that this gentleman's name was Self-Confidence; that he was a man who lived in great credit in the city; and that, although he acknowledged Christ to be a holy man and a prophet, he believed him to be no more than man; and that he was sent into the world merely as a teacher and expounder of the divine law.

So Goonah Purist having enquired the way, lost no time in reaching the house of this gentleman; and behold, it was a handsome house, and every thing about it was clean, and decent, and orderly. Moreover, there were many servants in attendance, who were of the sons of the Hindoos and the Mussulmauns; and these servants, together with the cattle, looked fat and well-favoured. Now all these things pleased Goonah Purist, who went up boldly to the porch of the house, and solicited admission to the master. So the servants admitted him, and led him into a fair hall, where

they presented him to their master: and behold, the man was of a comely aspect; though there appeared a haughtiness in his manner, which rather intimidated Goonah Purist.

And I heard Goonah Purist explain to this gentleman the reason of his coming to him; to wit, that he was utterly dissatisfied with the religion of his forefathers, and that, finding himself in a lost condition, he was willing to apply to the Saviour of the Christians, if thereby any hope could be afforded him of deliverance from the burden of his sins, and the plague of that leprosy, with which his whole flesh was polluted.

To this the gentleman answered, "Art thou acquainted with the Laws of God, or the Ten Commandments, which were delivered by God unto Moses?"

Goonah Purist replied, that he had heard of them, but had never seen them.

I saw, then, that the gentleman delivered unto him a roll, in which the Commandments were written, and bade him read them, saying, "By these thou must stand or fall."

When Goonah Purist had read the roll, he began to tremble, saying, "Sir, I have lived in the breach of all these from my youth up. If by these therefore I must stand or fall, I am undone! utterly undone! and there remaineth no hope for me."

"Forsake thy sins," replied Mr. Self-Confidence, "renounce thy idolatries, lead henceforth a virtuous life, and fear not; God will have mercy upon thee."

"But, Sir," replied Goonah Purist, "supposing that even from henceforward I could lead a blameless life, which I fear is utterly impossible, seeing that even the thoughts of my heart are impure; yet, in such circumstances, what satisfaction could I offer to a righteous God for my past offences? or wherewith should I, who am an absolute bank-

rupt, discharge that immense load of debt which already presses upon me?"

"God is merciful," replied Mr. Self-Confidence.

"I hope so," returned Goonah Purist: "his mercy is infinite; but my reason also tells me, that his justice is perfect, and that perfect justice cannot pardon sin."

"We have a Saviour," replied Mr. Self-Confidence, "who will make up what may be wanting on our part."

"Oh, Sir," replied Goonah Purist, "he must do all for me, or I am undone. Is he not the Son of God, and equal with God?"

"We know this," replied Mr. Self-Confidence, "that no man ever lived on earth so holy and so pure a life as did Jesus Christ. He is worthy to be called the Son of God, because all virtuous and holy men deserve that name. All mankind would do well to follow his instructions, and to copy his example: but if we should cease to exert ourselves, and rely only upon him for salvation, what an inlet would this be to all manner of sin, and to every kind of abomination!" Then added the gentleman, "I would advise thee to go home, and study the commandments of God; striving to amend thy life, doing thy duty as a father and a husband, and in whatever relation it hath pleased God to place thee."

Goonah Purist accordingly departed, and returned to his own house, taking the roll of the commandments with him. And during the few weeks of his abode there, I marked his conduct attentively, waiting impatiently to observe what effect the study of the pure commandments of God would produce upon him; for I perceived that he frequently opened the roll, and meditated upon its contents.

But, behold, the terrors of the law, working powerfully upon his mind, affected him, as it

were, with a temporary insanity. For sometimes he would run out into the fields, and roll himself in the dust, crying out in an agony of mind: then, again, he would return home, and, yielding occasionally to the motions of sin within his members, would commit all kinds of vileness. And behold, all this while the leprosy in his flesh, and the burden upon his back, became more and more tormenting; so that I gave him up as one lost.

Once or twice, I saw that he applied again to persons calling themselves Christians, in the streets of the *Feringhees*; who either roughly repulsed him, or treated him contemptuously. And once, having called at the house of a Christian gentleman of whom he had heard a high character, his ears were assailed, on entering it, with the most angry and abusive language; which indeed proceeded from the master of the house himself, who was at that very time imprecating the vengeance of Almighty God upon one of his servants.

Then thought Goonah Purist, "The Sheik Olislam asserted, that the prophet of the *Feringhees* was a messenger of peace. Can this be true, when so fierce a spirit dwells among such as are said to be his faithful followers?" So, being offended, he went out of the house.

At that instant came these words into my mind, *Through breaking the law thou dishonourest God; for the name of God is blasphemed among the Gentiles, through you.* (Rom. ii. 23, 24.) Blessed is that spirit by which the bruised reed is never broken, and the smoking flax is never quenched. (*Matt.* xii. 20.)

Now I felt great compassion for Goonah Purist, who withdrew to a solitary place, and, casting himself on the ground, cried out, "Lord, Lord, have mercy upon me, a miserable sinner!"

Then I looked round about, and there was none to help him.

## CHAPTER IV.

*Shewing how Goonah Purist was at length introduced to that new and living Way which leadeth unto the Kingdom.*

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“And Jesus said, I will come and heal him.—For I was wounded for his transgressions, I was bruised for his iniquities: the chastisement of his peace was upon me; and with my stripes he shall be healed.”—*Matt. viii. 7. Isaiah liii. 5.*
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NOW I saw that Goonah Purist continued to lie in the dust, crying out by reason of his sins; while one and another passed by without shewing him the least regard. His nearest neighbours and kinsfolk came out indeed to look upon him: but they returned mocking to their dwellings, saying that he was either full of wine, or, perchance, had lost his reason.

Then I looked here and there for help for the poor man, not knowing from whence it could come. But the Lord had not forgotten him: for it came to pass, after he had lain awhile in this miserable condition, crying continually, “Lord, have mercy upon me, the chief of sinners!” that one came up to him, and, plucking him by the garment, said, “Friend, what art thou doing here? arise, and hearken to me: I have joyful tidings to deliver unto thee, even tidings of great salvation to sinners.”



On this, Goonah Purist looked up, and behold, it was a *Feringhee* who addressed him in these words of comfort; and the countenance of this person shone with gracious smiles, mixed with looks of tender love and pity. In one hand the stranger held a sacred book, on the outside of which were written these words, *The Holy Bible*; and the other hand was extended to the slave of sin, to raise him from the dust.

Goonah Purist then said, "Who art thou, my Lord? and wherefore dost thou take an interest in the affairs of a wretch, vile as this thy slave? Am I thy son, that thou shouldst take pity on me? Rather leave me to perish in the dust; for I am not worthy of thy regard. Moreover, thy fair complexion bespeaks thee to be a stranger."

To this the other answered, "Knowest thou not that *God made the world, and all things therein; that he made also of one blood all nations of men to dwell upon the face of the earth; and hath determined the times before appointed, and the bounds of their habitation?* (Acts xvii. 24, 26.) Therefore, although I come from a far country, even from a country on which the sun scarcely looketh; nevertheless, I am thy brother. I come hither with a message of peace. I am sent unto thee from my own land, with a token of love, even with the covenant of Huzrut Esau Musseeh in my hand, who with us is called the Lord Jesus Christ. I am one of those appointed by my divine master, to gather together unto him from the streets and lanes of this city, the lame and the blind, the maimed and the afflicted. I have commission *to seek that which was lost, and to bring again that which was driven away, to bind up that which was broken, and to strengthen that which was sick.*" (Ezek. xxxiv. 16.)

The messenger then delivered his token, and behold, it was a letter of invitation, perfumed

with myrrh, and within were written these words: *Come unto me, thou that labourest and art heavy laden, and I will give thee rest. Take my yoke upon thee, and learn of me; for I am meek and lowly in heart: and thou shalt find rest unto thy soul. For my yoke is easy, and my burden is light.* (Matt. xi. 28—30.)

Now the tears came into the eyes of Goonah Purist, when he read these words of comfort, which sounded in his ears like *a very lovely song of one that hath a pleasant voice.* (Ezek. xxxiii. 32.) Nevertheless, not being able to conceive how such a letter of invitation should be directed to one who knew himself to be so vile and abominable; he made answer, "You know not, Sir, how utterly filthy I am; how my past life hath been blackened and polluted by sin; and how, even now, from time to time, I fall into gross offences against the pure and holy law of God."

Then replied the messenger, "Knowest thou not, that *the blood of Jesus Christ cleanseth from all sin?*" (1 John i. 7.) And saying thus, he lifted Goonah Purist from the dust. Then causing him to sit upon the grass, and placing himself by him, they discoursed together freely.

And first Goonah Purist opened the state of his mind to the Christian messenger—telling him, by what means he had been led to take thought for the welfare of his soul; to whom he had applied for instruction; and how, at length, he had been reduced to despair, perceiving no way opened for the remission of sins. "For," said he, "of this I am deeply convinced: that if the salvation of my soul is in any way to depend upon myself, it must assuredly fail; inasmuch as in me dwelleth no good thing. On this account, I have remained for a long time like a dove with its pinion broken, unable to rise and a stranger to rest."

The messenger replied, "I will not now detain

thee, by pointing out the errors of those to whom thou hast addressed thyself, in hopes of finding the way of salvation. We are taught to believe that those who live in ignorance of the true God, will be called to account for that ignorance; inasmuch as, even in the darkest country and period, *God hath never left himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.* (Acts xiv. 17.) But, leaving these things for the present, I will endeavour to lay before thee the fundamental doctrines of our holy religion, even the religion of Christ."

The holy messenger then opening the sacred book, which he had placed respectfully upon his knees, began from thence to explain how the first pair, from whom sprung all the human race, were created in the image of God, immortal, ignorant of evil, and without sin—and how these, being tempted by the Evil One to break the commands of God, had admitted into their nature the taint and poison of sin; by which they incurred the penalty of temporal death, affecting the body, and of spiritual death, by which the soul is eternally separated from God, the fountain of all joy. From thence the holy messenger proceeded to speak of the nature of this original sin, received as a sad inheritance from our first parents; shewing how utterly the whole human race is corrupted thereby, insomuch, that there is not one good, but *all are gone aside, all are together become filthy; there being none that doeth good, no, not one.* (Psalm xiv. 3.) He further declared, that it was impossible for man, by any effort of his own, to cleanse himself from this inbred impurity, or to make any atonement to a just and holy God, for the breach of his commandments; "since," added he, "it is written in this holy book, *Wherewith shall I come before the Lord, and bow myself before the high*

*God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? (Micah vi. 6, 7.)* And again, *Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. (Jer. ii. 22.)* From these passages, and many others of a like kind," continued the Christian messenger, "we learn the inefficacy of all ceremonial observances, and the utter insufficiency of works to procure salvation."

"Hitherto," replied Goonah Purist, "am I come. I fully comprehend the depraved and helpless state of mankind; and am now eagerly and anxiously looking for one who is able to effect the glorious work of man's salvation."

To this his companion made answer, "He who is able to do this, and who has, indeed, already accomplished it, is Christ the Son of God—God himself; one with the Father and the Holy Spirit."

The Christian messenger then proceeded to inform him, how, immediately after the fall of our first parents from their state of innocence, a revelation was made concerning the coming of a Saviour; and how the ancient patriarchs were taught to foreshew the atonement which the Son of God should make upon the cross for the sins of the whole world by the customary sacrifice of lambs, and rams, and other animals, chosen for that special purpose without spot or imperfection. He also pointed out those notices of the coming of the Messiah, which were given from time to time in the books of the prophets, with such particularity, that not only his nation and tribe, but even his very family, was foreshewn. He was to be born of the descendants of Shem, of the nation of Israel, of the tribe of Judah, of the royal house of

David, of a pure virgin, and in the town of Bethlehem. These various passages, with many others relating to the coming of the Son of God, were pointed out by the Christian messenger to Goonah Purist, in the books of the prophets, all of which, with the *Toreet*, or books of Moses, the *Zuboor*, and the *Engel*, are contained in the sacred book of the Christians.

He next proceeded to shew the accomplishment of these prophecies: how Christ had actually become incarnate in the womb of a virgin; how he had dwelt thirty-three years on earth, being found in fashion as a man, yet without sin; and how, in the name of his brethren of the human race, he had accomplished the whole law of God, thereby obtaining a righteousness for us, which we could not procure for ourselves. He being infinite, yea, and one with God, took upon himself all our sins, even the sins of the whole world, and bore the punishment of them upon the cross, suffering such torments from the anger of God (which he endured in our stead) as no created being could have supported,—such agonies as made the sweat to fall from him like great drops of blood; yea, such as constrained him to cry out, *My God, my God, why hast thou forsaken me?* (Mark xv. 34.)

“In accomplishment of his great purpose, to wit, the salvation of man,” continued the Christian teacher, “this divine Saviour gave up his own life, which no man could take from him; and, after three days, he raised himself from the dead, the work of our justification being finished.

“This our mighty Redeemer,” continued he, “is verily and indeed the true God, begotten from everlasting of the Father, who is God over all blessed for evermore. And herein is an awful mystery revealed to us by Scripture, incomprehensible to man. Strictly speaking, God is One. But in this one God there are three persons; the

Father, the Son, and the Holy Spirit. These are one, but their offices are distinct; and in the great work of man's salvation, each is equally engaged. The Father *so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life.* (John iii. 16.) The Son, by his death, joyfully accomplished the will of his Father, and gave himself a sacrifice for sin. The Holy Spirit, by his powerful influence, regenerates and sanctifies the believing sinner.

"Thus, by this glorious scheme of salvation, lost man being redeemed from the power of sin, of Satan, of death, and of hell, is fully restored to the divine favour. This is the message I have to deliver to you," added the Christian teacher: "and if you are willing to leave your father's house, your fleshly lusts, your earthly pleasures, and worldly friendships, and to follow Christ, you will assuredly be saved; but if you remain here, in this *Valley of Destruction*, you will as certainly sink into a place of everlasting torment."

Then answered Goonah Purist, "O Sir, you have, indeed, delivered unto me joyful tidings. You have revealed unto me one worthy to be called a Saviour,—one in whom I can put my trust without fear,—one who is able to save even me. He who raised himself from the dead, can, no doubt, raise me from the death of sin. But, Sir," added the trembling sinner, "what must I do? whither must I fly? where shall I find this Saviour? for as yet I see him not; I know him not; still remaining as one blind. Tell me where I may go and join myself unto him: for I would, were I permitted, cast the whole burden of my sins upon him; since he only has power to sustain it. Yea, I would shew him my leprosy, and open unto him all my sores, fully confiding in his power to heal me. But where, O where shall I find him?"

To this the messenger replied, "He will wash thee in his own blood, and cleanse thee thoroughly from thy sins. Moreover, taking from thee these vile garments which thou now wearest, he will clothe thee with the vesture of innocence; yea, he will cover thee with the robe of righteousness, and adorn thee with the garments of salvation: as a bridegroom decketh himself with ornaments, so will he deck thee; and as a bride adorneth herself with jewels, so shalt thou be adorned. (*Isaiah lxi. 10.*) His very name is as ointment poured forth, among them that love him." (*Sol. Song i. 3.*)

Immediately I saw that Goonah Purist began to gird up his loins, turning his eyes on every side, and saying, "Whither shall I fly?"

*Christian Messenger.* Thou must leave this city in which thou wast born, and turn thy back upon this *Valley of Destruction*. Art thou willing to give up all for Christ?

*Goonah Purist.* But whither can I fly, Sir? I see no door for escape.

*Christian Messenger.* Nevertheless, if thou remainest here, thou art utterly undone; for the Evil One is the prince of this valley, and the natural lord thereof. Unless, therefore, thou renouncest thy old lord, and fleest to a new master, thou art utterly lost; for no man can serve two masters, and thy former master's wages are eternal death.

*Goonah Purist.* But how shall I escape?

*Christian Messenger.* Call upon Him who is able to help thee.

So Goonah Purist prayed, and called aloud upon Esau Messeeh; and behold, while he yet prayed, certain dark clouds which had hung upon the horizon, towards the east of the *Valley of Destruction*, rolled speedily away, and disclosed a brilliant light.

Then Goonah Purist in great amazement lifted up his hands and his eyes towards that beauteous

light; while the Christian messenger thus addressed him—"Brother, thy prayer is heard; for upon thee *the Sun of Righteousness is now arisen with healing on his wings.* (Malachi iv. 2.) Hasten, my brother; follow that light: *look not behind thee, neither stay thou in all the plain, lest thou be consumed* in the iniquity thereof. (Gen. ix. 17.) And behold, thou shalt find before thee a door of escape, even that gate of the Lord, into which *the righteous man runneth, and is safe.*" (Proverbs xviii. 10.)

Under these encouraging circumstances, Goonah Purist lost no time, but set his face eastward, and began to run: yet before he departed, I saw that the Christian teacher presented him with the book which he had endeavoured to explain. Now that book had been carefully translated into the native tongue of Goonah Purist; and the Christian teacher bade him to keep it as the apple of his eye, that it might at once direct and comfort him through the journey, which he was about to undertake. So, bidding him God-speed, he went about his master's business in the city, while Goonah Purist hastened towards the rising light with all the speed he could make.



## CHAPTER V.

*Shewing how Goonah Purist was received at the Gate which is at the Head of the Way of Salvation.*

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"Then Jesus said, I am the door: by me if any man enter in, he shall be saved."—*John x. 9.*
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SO I looked wistfully after Goonah Purist, who went joyfully forward towards the shining light which had burst upon his view. And, for a while, he met not with any difficulty, but proceeded, solacing himself as he went, with the prospect of being speedily delivered from his burden, and freed from the plague of his leprosy. And I heard him, from time to time, breaking forth in the praises of him whom he looked to as his future deliverer.

In this manner he continued his course, till he came to a place where, owing to the inequality of the ground, he lost sight of the shining light. Moreover, the place was an exceedingly dismal one, full of pits and black pools of water. And the land brought forth frogs, whose dismal croaking, added to the rankness of the vegetation, should have warned the pilgrim to step carefully along; nevertheless, being in haste, and not taking heed, he was up to his knees in a bog, or quagmire, before he was aware. No sooner did Goonah Purist

feel the ground giving way beneath his feet, than he found a sensible depression of spirits, occasioned by the influence of the air in that place; for this was that Slough of Despondency, into which all sinners, on their first setting out from the *City of the Wrath of God*, are liable to fall, before they have experienced the mighty power of God unto salvation.

And now, while he was tumbling and tossing in the mire, endeavouring to extricate himself by his own exertions, behold, there came forth from the city a number of his neighbours and old companions. And who should be at the head of the company but that very Bramhun, who had formerly been his teacher; and with him came certain Mussulmauns, sent by the Sheik Olislam: for, by this time, it was noised in the town, that Goonah Purist had left the gods of his fathers, renounced his kindred, broken his *cast*, and was gone after the god of the *Feringhees*: so they came forth, big and little, to compel his return. And in this crowd I saw his aged parents, his brethren and sisters, his wives and children, together with his kinsfolk of various descriptions. And behold, they all opened their mouths with much noise and vehemence: some using vile and filthy language, some mocking, and others lamenting; among whom the Bramhun cursed him in the name of his gods. Moreover, his wives and his mother laid hold on him, trying all the force of tears and entreaties to draw him back: so that, indeed, the poor man was hard put to it. Then thought I on these words, *A man's foes shall be they of his own house*: (Matt. x. 36.) *but God is faithful, who will not suffer us to be tempted above that we are able; but will, with the temptation, also make a way to escape.* (1 Cor. x. 13.) So was it with the pilgrim: he escaped; but not till the idolaters had handled him roughly. For, as I before said, his

wives and his mother laid hold on him, and, with the assistance of certain crafty deceivers, they bound him with seven new cords, which no man could break. These are the chains with which the prince of the city loads his slaves, even the common usages and customs of the world. And with these cords the kinsfolk of Goonah Purist intended to have dragged him back to the city. But the Spirit of God helping the pilgrim, he brake the bonds of Satan from his arms like a thread; and, shaking off those that would have held him, he sprang forward, plunging headlong into the green swamp, or bog, and so escaped from them. Then I looked after him, fearing that he would be swallowed up in the bog: but he cried unto the Lord of pilgrims, who caused a gentle wind to blow, which, clearing away the thick fog arising from the marshy ground, Goonah Purist was enabled to distinguish certain stepping-stones, laid at moderate intervals throughout the marsh for the convenience of pilgrims. These stepping-stones are called, the promises of God, and very firm they are; so that no traveller has ever yet found them to fail, they having been cut from the Rock of salvation. (*Deut.* xxxii. 15.)

Never did I behold so confused a scene as now took place among the idolatrous rabble, when they found that Goonah Purist had escaped them: they resembled a pack of hungry jackals, when pouring from the ravines, they first snuff the effluvia of some putrid corpse, thrown up by the stream on the banks of Gunga. The air rang with the shrill cries of the women and children, to which were added the deeper voices of the men; while the loud curses of the Bramhun filled up the horrible concert.

The pilgrim, however, paid no heed to their outeries, having, for the present, escaped their hands. So the idolaters went back, murmuring,

to their place. And behold, the Bramhun, when he was come to his own house, gathered his brethren together, to consult what more could be done to molest Goonah Purist on his journey: but I learned not at that time, what might be the result of their deliberations.

Now Goonah Purist, being delivered from the persecutions of the idolaters, began to muse upon his present condition; and, casting his eyes upon his body, which was covered with leprosy, he began thus to reason with himself: "May I, who am so exceedingly vile, ever hope to be received by the Saviour? Am I not utterly unworthy of such a favour? Truly I am unworthy. Nevertheless, I will go to him, I will fall at his feet, I will plead his merits, I will speak of his death, I will shew him his letter of invitation." So the pilgrim travelled onwards toward the shining light, and behold, it appeared brighter and brighter. And, as he advanced, he could distinguish a gate; and the light proceeded from within the gate, which was built upon a rock.

Then was he encouraged to proceed; and, as he drew nearer, he could read over the gate, in letters of gold, the following words—"*Jesus saith, I am the Way, and the Truth, and the Life: no man cometh unto the Father but by me.*" (John xiv. 6.)

So the poor burdened sinner went up to the gate, where he waited a little while, to see if any man would open it; but no one did so. After waiting therefore a while, he bethought himself of consulting the book which the Christian messenger had given him; and, on opening it, he lighted upon this passage, *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.* (Matt. vii. 7.) Encouraged with these words, the pilgrim began to knock at the gate, at the same time prostrating himself be-

fore it, and crying out, "Lord, have mercy upon me a miserable sinner!"

Thus he knocked and called repeatedly; but the door not being immediately opened, the enemy of pilgrims, to wit, the Evil One, began to take advantage of his trouble, and to put evil thoughts into his mind, to this purpose: that one so vile as he had been, who had polluted himself with idols, and followed greedily after all the abominations of the *City of the Wrath of God*, could never hope for forgiveness. But Goonah Purist had again recourse to his book; and, opening it, read these words, *They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.* (Mark ii. 17.) Then being comforted and encouraged anew, he began again to cry and to knock aloud. And behold, the Lord awakened the north wind, and caused the south wind to blow, and the golden gate was moved upon its hinges. (*Sol. Song* iv. 6.) So the poor pilgrim joyfully entered, and the gates closed instantly upon him. Then Goonah Purist fell forthwith on the pavement within, overcome with love and gratitude to his Redeemer, who had saved him from destruction; and verily I think that he would quite have fainted away, had not certain servants of the Lord of the gate, (who is very tender-hearted and full of compassion,) immediately hastened to his relief. So being refreshed by the soft and fragrant breezes which blow over from Immanuel's Land, bringing with them the scent of many flowers more fragrant than the fabled *parajatu*, together with the soothing attentions of his friends, he began to revive. And when he had recovered the use of his speech, he broke forth into such words of thanksgiving and praise, as I had never witnessed from his lips before. After which I perceived that the servants of the Lord of pilgrims began to welcome him on his

safe arrival, and to enquire who had directed him thither.

Then answered Goonah Purist, "As a poor miserable sinner, I remained long in my native country, weighed down by my sins, and under condemnation of death."

The servants of the Lord then asked him, from what part of the *City of the Wrath of God* he came.

*Goonah Purist.* It is said, that at least two-thirds of our city are worshippers of idols. Among these was I born; and my poor father and mother are still idolaters, as are my wives and my brethren.

*Servants of the Lord.* But by what means did you become convinced of sin, and, more especially, of this sin of idolatry?

*Goonah Purist.* There are many persons in our city, who know themselves to be sinners, and under condemnation; but their hearts being darkened, they know not where to look for salvation.

*Servants of the Lord.* What you say on this head verifies the words of Scripture, to wit, that *the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* (1 Cor. ii. 14.) And this leads again to the question, How did you first discern your sinful state, and what led you to seek salvation in this way?

I heard then, that Goonah Purist related to the servants of the Lord all that had befallen him from the day he became sensible of his sinful estate to the present time; and, having finished his relation, he added these words: "And now, Sirs, I begin to reap the benefit of my hazards: for whereas my heart was formerly dark and hopeless, it is now filled with light and love; and although I have never, with the eyes of my body, beheld my Redeemer, yet, to the eye of my mind,

he hath manifested himself in such a manner, that I can see him evidently set forth as bleeding and dying for me. I long to be with him more immediately, and to see him face to face: for I know that he will not reject me, though, as you see, I am altogether vile and abominable, inso-much, that few persons can be found more despicable and loathsome than myself."

Then answered the servants of the Lord, "That which you describe, is faith; it is by faith that the sinner is brought to trust in and to love his Saviour. *Faith is the substance of things hoped for, the evidence of things not seen; it is that, by which the saints of old obtained a good report; yea, it is that, without which, it is impossible to please God: for he that cometh to God, must believe that he is, and that he is the rewarder of them that diligently seek him.*" (Hebrews xi.)

They now asked Goonah Purist if he were willing to be baptized. To which he answered, that he knew not what Baptism meant, and would gladly be informed.

The King's servants answered, "Before our Lord Jesus Christ ascended into heaven, after the completion of the great sacrifice of his body and blood, made for us upon the cross, he directed his servants, from thenceforward even till he should return again, to perform certain acts, as signs or tokens of certain benefits which they are to receive from Him. These acts, to be performed as signs or tokens of inward benefits, are called sacraments: of which there are two ordained in the church, and not seven, as the followers of the Pope affirm. The first of these, that is the first in order to be observed, is called Baptism; and the second, the Lord's Supper."

"But," said Goonah Purist, "if one sect of Christians affirm that there are seven sacraments, and another that there are only two, how shall a

man, ignorant as I am, be assisted to determine who is right, and who is wrong?"

"We would have you to understand," said the servants of the Lord, "that, whereas the humours and fancies of men are various, so there are various sects among Christians. Some there are who differ from us merely in outward forms and ceremonies, modes of government, and other unimportant points: with these, so long as they hold Christ for the head, and acknowledge the Bible as their only rule of conduct, we maintain communion as with brethren; but, with such as either add to or take from the words of Scripture, by their traditions and evil interpretations, we can have no communion, holding their doctrines in abhorrence, according to that which is written—*To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.* (Isaiah viii. 20.) Now these followers of the Pope, of whom we speak, add many traditions and human inventions to the sacred Scriptures: whereas, we reject every doctrine and every observance, for which no sufficient authority is to be found in our holy book: and on this account, we admit only of two sacraments, the other five not being mentioned therein."

Goonah Purist professed himself satisfied with this reply of the King's servants, and requested them to explain to him something of the nature of Baptism.

They answered, "Baptism is the outward sign, appointed by the Lord himself, of that inward change of heart, which passes on a man when he becomes a child of God; the outward form of Baptism, is washing by water, wherein the person is baptized, in the name of the Father, and of the Son, and of the Holy Ghost."

Goonah Purist. I am willing to perform all things according to the appointment of God, al-



though I do not yet fully comprehend what this change of heart, of which you speak, meaneth, and I greatly fear that it hath not yet passed upon me.

*Servants of the Lord.* Did you not say but now, that the time was, when you were dead in sin, but that at present you both knew and hated it; that your eyes were once darkened, so that you could not see the way of escape from the *Valley of Destruction*; but, that now you have with the eye of faith been enabled to see the Saviour; and not only to see him, but to love him, and to make him your choice? Give, then, glory to God, who has, we trust, already begun the work of grace in your heart. But, inasmuch, as we wish you to have further time for consideration, before this outward sign of the grace of Christ is administered unto you, we will give you a note of recommendation to one of our brethren, who liveth a few days' journey from hence, on the King's highway: he is the interpreter of the Book of God, appointed to that office by God himself; and he will prove you with questions concerning the Christian doctrines and duties; after which, if he judge it expedient, he will administer unto you the sacrament of Baptism.

So they prepared a note for the interpreter, and putting it into the hand of Goonah Purist, they directed him in the way which he should take, and behold, it lay directly before him, so that, as he sat in the porch of the gate, he could discern its uniform tenor for many miles, extending from the *Valley of Destruction, even to the utmost bound of the everlasting hills*, (Gen. xlix. 26.) having been cast up by God himself; and it was inclosed on both sides by a wall called Salvation. And behold, this way was very narrow, for *strait is the gate, and narrow is the way, which leadeth unto life*: (Matt. vii. 14.) and although it sometimes sunk into deep valleys, and again passed

over tremendous rocks and steeps, yet it deviated not to the right or to the left, having no turning or winding in it, as far as the eye could reach. Nevertheless, in certain places, various crooked paths opened into this way, by which, such as were ill disposed, or were become weary of well doing, might turn aside; and by which others who were so inclined, might enter in, as a thief entereth into another man's domains: but, as hath been before remarked, there is but one proper gate of admission into the King's highway by which a man may rightly enter, and this gate is Christ.

Then I saw, in my dream, that the King's servants directed Goonah Purist to enter upon this way without loss of time, and neither to turn to the right nor to the left; nor yet to make any considerable stay on the road, till he came to the house of the interpreter, where he would assuredly be kindly received and entertained, and where he would receive further instructions for his journey. They informed him at the same time, that this narrow way, which he was about to take, had been trodden by all the children of God, from the time of righteous Abel even until that very day. Moreover, they shewed him, by way of encouragement, a record of the names of the chief of those saints who had gone before him; making him to understand how they, by faith, 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, turned to flight the armies of the aliens, had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment, were stoned, were sawn asunder, were tempted, were slain, had wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; of whom the world*

*was not worthy.* (Hebrews xi. 33, 34, 36—38.) Above all, they pointed out to him, how necessary it was for such as would keep the way of salvation, to be separate from the world, ever remembering that *the kingdom of Christ is not of this world,* (John xviii. 36.) and daily yielding a due obedience to that divine command, *Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you.*" (2 Cor. vi. 17.)

I heard then, that the pilgrim spake of the plague of his leprosy, and of the heavy burden of his past offences, whereby he was bent as it were to the ground; and he enquired very earnestly when he might hope to be freed from those sore afflictions.

To which they answered, "*According to thy faith, so will it be unto thee.*" (Matt. ix. 29.)

So, having blessed the pilgrim, he departed; after they had given him these words of direction as a token of their love; "*Go thy way forth by the footsteps of the flock, until thou comest to the Shepherd's tent.*" (Sol. Song i. 8.)

## CHAPTER VI.

*Shewing how Goonah Purist went on in the Narrow Way, even the Way of Salvation, with little Deviation, until he arrived at the House of the Interpreter.*

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“In the way of righteousness is life; and in the pathway thereof there is no death.”—*Prov. xii. 28.*
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NOW it came to pass in my dream, that I looked anxiously after the pilgrim: and behold, he went along the way of salvation, neither turning to the right hand nor to the left. I perceived also, that from time to time he consulted his book, even the book which the Christian messenger had given him, pondering the words thereof as he walked by the way; and they were made a lamp unto his feet, and a light unto his path. (*Psalm cxix. 105.*)

It happened then, about mid-day, that the pilgrim, coming upon a wide and bare heath where there was no shade, began to look forward to some place of rest. So presently he espied, not half a *coss* before him, a *serai*, built on the way-side, for the convenience of pilgrims; hard by which was a well. A few broad-leaved plantain trees grew by the well-side, in a ditch; but it was not the season for ripe fruit.

Close by the well another road put itself into

the King's highway; and this path I observed was full of loose stones, among which a man could hardly walk without stumbling as he went.

The pilgrim presently knew that there was some traveller in the *serai*, by the smoke that issued from an opening in the roof. So he hastened forward, hoping to find company there to his liking; for he anxiously longed to have a companion in his journey. And when he was come up over against the *serai*, behold, just within the door thereof, he saw a pilgrim, an aged man of an agreeable aspect, with a beard white as the cotton when it first bursts from the pod. This old man, having gathered a few dry sticks and leaves, had made a fire; over which he was now cooking his rice in water drawn from the well in his *lota*. Not far off lay his turban and his coat; his holy book being respectfully wrapped in the folds of his *cummerbund*. And behold, as he sat watching his fire, and feeding it from time to time with a little fuel, he brake forth into songs of praise.

So Goonah Purist drew near, and saluted him; and the old man, seeing that he was a brother pilgrim, besought him to come in until the heat of the day was past. Goonah Purist therefore went in, and seated himself over against the old Christian, who in the most courteous manner addressed to him many questions, relative to his coming on pilgrimage, and leaving the gods of his fathers; for he soon perceived by his conversation from what part of the *City of the Wrath of God* he had come forth. After receiving satisfactory replies to his successive enquiries, he, in his turn, gratified Goonah Purist with the following relation of his own history.

## THE HISTORY OF THE OLD PILGRIM.

There is a village in the *Valley of Destruction* called Betea, where, for many years, there has been a church bearing the name of Christ, though not maintaining the pure doctrines of Christianity: the members of this church having added much of their own to the revealed word of God, with many ordinances of man's appointment and of will-worship, whereby they go about to establish their own righteousness, instead of wholly submitting themselves to that righteousness of Christ, by which alone sinful man can be saved. Moreover, the ministers of this church hold it good to withhold the Sacred Scriptures from its members, thus keeping their flocks in darkness and ignorance from generation to generation.

In this street was I born. The name I am known by among my Heathen neighbours is Ghinoosa; but the name I received in baptism is Bartholomew. The first of my family who embraced Christianity was my grandfather. He was of the goldsmith's *cast*, a man possessing considerable wealth. The circumstances of his conversion I do not remember to have heard; but he was induced to become a Christian by the example and persuasion of a Christian messenger, who visited our street. My father was a merchant in the same street where my grandfather had resided; and at his death the wealth that descended to me amounted to no less than four thousand pieces of silver.

All this time, though a Christian in name, I lived without any knowledge of the saving benefits of that holy religion; and could have been contented to remain for life an inhabitant of the *City of the Wrath of God*, had my temporal concerns prospered. Being ambitious of an increase of

wealth, I engaged in speculations to a large amount; and procuring from the *Feringhees* some of the most rare and expensive articles of their manufacture, I carried them to a remote street of the city, where a certain rajah holds his court. There I disposed of my goods to advantage, among the great men of the court, and all things went on with me according to my wish; till, at length, one of the nobles of the court gave me a commission to procure for him certain costly wares from the *Feringhees*, on the delivery of which he promised me payment at the end of six months. At the appointed time, I returned, hoping to receive my due; when I found that my noble debtor had fallen into disgrace with the rajah, who had confiscated his goods, and cast him into prison. This was a death-blow to all my hopes of worldly advancement, as I had expended nearly the whole of my property in purchasing those expensive articles.

For a time, I lingered about the street, hoping that my debtor might be reinstated in the favour of his lord, and that the restoration of his property would enable him to pay me my demand: but a further acquaintance with the cruel grasping disposition of the rajah, left me without hope. Nevertheless I still lingered in the place; and I know not how long I might have continued to do so, had I not witnessed a horrible punishment inflicted upon one of the rajah's servants, which induced me to flee from under the influence of so execrable a tyrant. One of his attendants having offended in a trifling matter, and knowing the savage disposition of his lord, fled with terror from the palace. He was overtaken, however, by some of the rajah's people, who had been sent in pursuit of him, and, being brought back, he was flayed alive by the rajah's order. After witnessing his execution, overwhelmed with horror, I fled from

the place; nor did I think myself secure till I had escaped from the territories of this ferocious monster.

On my return to my native village, the loss I had sustained was soon known among my neighbours, who were not sparing of their remarks on what they termed, the imprudence of my speculations; and I soon began to perceive, that, no longer considering me as a man of wealth, they did not think me worthy of that respect, with which they had formerly been accustomed to treat me. My home being no longer agreeable, and my former friends no longer kind, I determined to make one more effort to retrieve my affairs. For this purpose, I laid out the whole of my little property, in purchasing such commodities, as I thought would bring me in a large profit, embarking my stores on the very same river, from whose waters you were taught by the Bramhun to seek purification from your sins. My intention was to track towards the west. It was the rainy season, when the river overflows its banks, and the impetuosity of the stream renders it impossible to proceed without an easterly wind.

For some days, we had favourable breezes; and, proceeding with caution, we met with no material obstruction. At length, on a certain day, coming to a place where the stream runs with unusual violence, we were overtaken by a sudden squall, which, giving us no time to lower the sail, upset the boat. The suddenness and violence of the blast prevented the vessel from filling, and she floated with her keel upwards. With much difficulty, I retained my hold of a rope, by the help of which I succeeded in getting upon the keel. In this situation, for the first time in my life, I began to think on the Lord Jesus Christ, as my only helper and support. The boatmen had disappeared in the vast flood, and I had little hope of ever



reaching the far-distant shore. In this situation, I prayed, and vowed, if I should be preserved, to devote myself to the service of my Redeemer.

Through divine mercy, the boat was, after some time, cast upon the shore; and now, having lost all my worldly wealth, with a heart fully sensible of the danger I had escaped, and deeply impressed with the awful prospect of eternity, I directed my steps back to my native street. Here however I was received even more coolly than before: though I had yet interest enough among my former friends to borrow a small sum of money, with which I again began to traffic. But I was still unsuccessful in my merchandise; and, after some time, through various mischances in the way of my traffic, I found myself considerably in debt, without the power of satisfying my creditors.

During this time, I suffered no little anxiety of mind, being still in darkness concerning the real nature of the Gospel. While my affairs, both spiritual and temporal, were in this disordered state, it pleased the Ruler of all things to bring me to the resolution of making one further effort towards the improvement of my worldly concerns. For this purpose, collecting all the stock I possibly could, I once more set forward towards the west, and Providence once more thought fit to disappoint my expectations. My goods being of a perishable nature, became so damaged during the voyage, as to be, for the most part, unsaleable, before I reached the end of my destined journey; where I now found myself in a part of the city, at a considerable distance from my native place, with barely the means of purchasing food and raiment for a few weeks. In this situation I could not think of returning home; having not only incurred debts which I was unable to discharge, but knowing full well that the patience of my creditors was nearly exhausted. Under great depression of

spirits, therefore, I began to pray earnestly for heavenly direction; apprehending there was no prospect before me but that of perishing for want.

While however I was wading through these depths of distress, God was preparing unknown mercies for me. There was in the very place where I then sojourned, a minister of the religion of the *Feringhees*, whose heart God had disposed to love those who love the Lord Jesus Christ, of whatsoever nation they might be. This servant of the Lord, hearing of my distress, sought me out; and, after having relieved my present wants, enquired if I wished to become acquainted with the Gospel of the Lord Jesus Christ. This was, indeed, a joyful event to me; for notwithstanding the prejudices I had imbibed against the religious profession of that people to which the minister belonged, yet I was anxious to obtain information, from any quarter whatever, on the important subject of revelation. Accordingly, on expressing my desire of information, the above minister produced a book called the *Engel*; which holy book, after I had read it with him daily for some time, with great attention, became a refreshing cordial to my spirits. For although I had formerly heard, in general terms, of the mighty works and gracious words of our Lord and only Saviour; it was not till then that I was permitted to see and read the several invitations addressed in that volume to the weary and heavy laden. In the daily study of this book, the comforts of God refreshed my soul, till the hope of an inheritance undefiled and that fadeth not away, swallowed up all grief for my temporal disappointments.

After having gained some distinct information concerning the way of life, at the suggestion of my Christian guide I began very earnestly to instruct my fellow Christians, and to exhort those among

my countrymen, who bore the name of Christ, to lay hold on the hope set before them.

I now determined to think no more of the present world, or of its perishable riches and honours, but, forgetting all things past, to press toward the mark for the prize of the high calling of God in Christ Jesus. And though my nature still manifested a tendency towards temporal things; yet the Lord gave me grace to remember these words, *Return ye not unto them.* (Jeremiah xv. 19.) So, under much grief and sorrow of heart, I resolved to pursue the only way of escape, which presented itself, from the *City of the Wrath of God*, and the *Valley of Destruction*, which way the Lord had lately made plain before me. And thus, through a great variety of temptations, and various severe conflicts, having obtained help of God, I continue to this day; and I trust that, through the grace of the Lord Jesus Christ, I shall continue steadfast unto the end.

Now, by this time, the old Christian perceived that his rice was ready. So taking a little salt, which was wrapped up in certain leaves, and knotted in the corner of his *cummerbund*, he sprinkled it upon the rice; and having swept the ground with his hand before Goonah Purist, he hastened to gather two of the broad leaves of the plantain. These he placed as dishes in the space he had swept, and upon them he spread the rice, in two equal portions: when, every necessary preparation being made, he respectfully invited his brother pilgrim to eat with him.

Upon this, the countenance of Goonah Purist instantly fell, and he thus replied, "How dost thou think that I should eat with thee, seeing that I am in my own country a person of high rank, and thou a man of inferior *cast*?"

"Brother," meekly returned the old pilgrim, "I

intended no offence, supposing that we were made one in Christ."

Then was Goonah Purist offended; and rising up in haste, he took his shoes and his staff, and went out of the *serai*. But heeding not, in his anger, the way that he took, he turned into the path which thereabout came into the King's highway, to wit, the path that was full of loose stones. And he therein proceeded, every step getting further and further from his proper course; not once suspecting, as he went stumbling forward, that he was in the wrong way, till even-tide, when he perceived that the sun was going down in his face.

Now remembering that the King's highway pointed towards the rising of the sun, he discovered that he had turned his back upon the right path. Then being at a stand, and turning about, he saw the *serai* at a distance: but though he hastened towards it with all the speed he could make, he reached it not till it was quite dark. And behold, the old pilgrim was gone, and the place was gloomy and solitary: so, on entering it, he threw himself down to rest; but sleep he could not, being exceedingly vexed with himself for having quitted his appointed path.

All the night long he lay lamenting himself, listening only to the crickets, the owls, and the frogs: but as the day brake he arose, and went forward, though with a heavy pace, by reason of his burden and the want of refreshment. And, as he proceeded, he called upon God, being greatly cast down; yet He who *so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life*, (John iii. 16.) hearkened to his feeble cries, according to that which is written—*It shall come to pass, before they call I will answer, and while they are yet speaking I will hear*. (Isaiah lxy. 24.) And behold, while the poor pilgrim continued his sup-

plication, he discovered in the horizon, just in the face of the rising sun, a great many trees; and as the day became clearer, he perceived that there lay in the way before him a very fair and fruitful land,—*a land of brooks of water, of fountains and depths that spring out of valleys and hills.* (Deut. viii. 7.) Then did the burdened pilgrim rejoice, supposing that he should shortly come to the house of the interpreter. Neither was he mistaken in this conjecture; for the dwelling of the interpreter was near at hand, and by him was all the land thereabouts cultivated; he planted and watered, while the Lord blessed him, and gave him the increase. So the pilgrim stepped onward; and was greatly delighted, as he advanced, with the beautiful appearance of the opening country. And now, having entered the woods, he was sheltered from the heat by their waving shades: for here the *bamboo* had thrown her long slender shafts over the pathway, and her polished leaves formed a verdant canopy over his head. Here also the rustling of leaves, and the rippling of streams among the pebbles, afforded an agreeable sound.

Passing cheerfully forward amid these refreshing scenes, he came about noon within sight of the interpreter's house. And behold, it was a dwelling of thatch, shelving nearly down to the ground; having in the front thereof a *bamboo* porch, over which ran a purple creeper, very beautiful to the eye, and of a most fragrant smell. And the house stood in a very fair and flourishing garden, in which were *nuts, and fruits of the valley, and vines, well ordered, and pomegranates, and all manner of pleasant fruits, new and old.* (Sol. Song.) Now the old interpreter had spread a carpet in the porch, and was sitting thereon. In his hand was the Book of books, which, as he sat, he interpreted to certain young men, his pu-

pils, who were sitting around him. But when he espied the pilgrim approaching, laden with his burden and covered with dust, he hastened to receive him; and calling for water to wash his feet, he welcomed him to the house with much kindness.

The interpreter was a fair man, and came from a far country; for he was of the sons of Japhet, of whom it is said, *God will persuade Japhet:* (Gen. ix. 27.) Accordingly, the children of Japhet, which are the same as the *Feringhees*, were among the first who were persuaded to receive those glad tidings of salvation, which they are now zealously publishing to all who are afar off.

Now the interpreter understanding many tongues, was able to discourse with the pilgrim in his own language. So, as I before said, he welcomed the pilgrim kindly, causing water to be brought to wash his feet, and oil to anoint him withal. Moreover he made him to sit down in the porch, by his side, saying that he must needs abide with him till the next day, at least. Having therefore ordered his servants to make ready, and set on food; he entered into discourse with Goonah Purist while preparations were making. And first he asked him many questions, to wit, where he was born, what was the religion of his fathers, and who had advised him to become a Christian. These questions being answered, he would know whether he was yet baptized. To which the pilgrim replied, that he was not; but hoped soon to be so, by his good favour. The interpreter answered, that it should be as he desired; but first he would give him a little instruction.

By this time the sun being about to descend behind the western hills, the servant of the interpreter, having spread a mat upon the ground, under the branching *ushwuttu*, placed thereon several nourishing and well spiced dishes. And all being prepared, they gave notice to the interpreter.

Now the interpreter being a man of very courteous manners, arose, and invited the pilgrim, as being a stranger, to take the most honourable seat at the repast. Then I looked to see what Goonah Purist would do; and behold, he drew back, saying that he had never been accustomed to eat with strangers. Upon which, I perceived that some of the young men, the pupils of the interpreter, began to be angry; while the old gentleman himself only smiled, and putting his hand on the mouth of him who seemed to be most forward to speak, he thus addressed the pilgrim:—

“My brother, what is that book which thou hast there, in the folds of thy linen girdle?”

*Goonah Purist.* The same, Sir, which you had in your hand when I came in, to wit, the Book of God.

*Interpreter.* Wherefore hast thou brought this book with thee on pilgrimage?

*Goonah Purist.* It was given to me, in order to guide me in the way.

*Interpreter.* And dost thou consider it as a sure guide?

*Goonah Purist.* It was written by one who knew, I am well assured, the nature of man; and it is the only book on earth, which points out an un-failing antidote to the evils attendant on mankind.

*Interpreter.* If thou hast confidence in this book respecting those greater matters, which relate to eternal life and death; thou canst not surely refuse to be ruled by this holy book in lesser things?

*Goonah Purist.* Assuredly not, Sir.

*Interpreter.* Thou hast an objection it seems to eating with us. On what account dost thou object, my friend?

*Goonah Purist.* Because I have been taught to avoid eating with strangers: we consider strangers as unclean, and their meats unclean also.

*Interpreter.* Thy prejudices are the same with those, which Peter, the apostle of our Lord, once entertained.

I saw then that the interpreter made Goonah Purist turn to the tenth chapter of the book of the Acts of the Apostles; where it is related, that Peter, the Apostle of the Lord, being a Jew, entertained strong prejudices against holding any communication with persons of another nation; but, that God being willing to employ him as a preacher of the Gospel among the heathen, removed those prejudices by a vision. *The apostle Peter was praying at the top of his house about the sixth hour of the day: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.* (Acts x. 9—15.) “If therefore, my brother,” added the interpreter, “we are thy fellow Christians, ransomed by the same cross, and purified by the same precious blood, even with the blood of Jesus Christ, which cleanseth from all sin: how canst thou call us common or unclean? or how canst thou refuse to eat with those for whom Christ died?”

*Goonah Purist.* But I see, Sir, upon your dishes, various kinds of meat, and such as I have been taught to reject as unclean.

“My brother,” answered the interpreter, “dost thou not yet perceive that whatsoever thing from



without entereth into the man, cannot defile him, because it entereth not into the heart, but into the stomach; while that only which cometh out of the man is able to defile him: for, from within out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceits, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man. But meat commendeth us not to God; for neither if we eat, are we the better, neither if we eat not, are we the worse. Nevertheless, my brother, if meat offend thee, I will eat no flesh while the world standeth, lest I make my brother to offend."

Upon hearing these words of the interpreter, Goonah Purist was for a few minutes like one stupified, not immediately comprehending his argument:—at length, however, he answered, that he believed what the interpreter said might be true; neither would he presume to gainsay or dispute what was written in the holy Bible. After which, taking his place upon the mat, under the tree, on the right hand of the interpreter, he began to eat; yet, at first, I perceived that he was all confusion, looking this way and that way, and eating as it were by stealth: but after a while he became more easy in himself, and hearkened with pleasure to the interpreter's discourse.

Now it came to pass, while they were sitting at dinner, that one of the company called for water, and when he had drank thereof, he said, "O, how refreshing is cold water to the thirsty soul!" Then spake the interpreter, "With what truth is the vivifying and refreshing work of the holy Spirit of God upon the soul of man compared to the effects of water on the earth. For as the Lord, in the natural world, giveth rivers and fountains to water the land; and as the rain cometh down, and the snow from heaven, and returneth not thither,

but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: even so in the spiritual world, he causeth the influence of his Holy Spirit to come down upon the barren heart of man, fertilizing it in an imperceptible manner, and enabling it to bring forth abundantly the fruits of salvation."

I heard then that Goonah Purist put certain questions to the interpreter, concerning the nature and offices of the Holy Spirit. To which, the other in reply asked him, if he were acquainted with the Christian doctrine of the Trinity, to wit, the holy and mysterious union of the three equal persons in one God.

*Goonah Purist.* I have prayed that God would give me grace to receive this doctrine; and I have reason to think that my prayers have been answered.

*Interpreter.* Thou hast replied well, my brother; the knowledge of these things proceed from on high, and thou hast, I see, applied to the right place for wisdom.

Then the interpreter proceeded, as far as was permitted him, to explain to the pilgrim the work of the Holy Spirit in the heart of man. "Know, my brother," said he, "that the Son of God (God incarnate in the body of man) procured by his death upon the cross, first, a full and entire forgiveness of sins for such as believe in him; and, secondly, the gift of the Holy Ghost, whereby the corruption of man's nature is overcome. This Holy Spirit," continued the interpreter, "being received by faith, makes an entire change in the heart of the believer by its divine influence: inso-much that as the heart of the natural man produceth all manner of abominations, so also from the heart of the renewed man proceeds every kind of good work. For the works of the natural man are such as should not even be spoken of among

the saints, being altogether hateful and abominable. *But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: and they that are Christ's, have crucified the flesh with the affections and lusts thereof.*" (Gal. v. 22—24.)

The repast being finished, and thanks being given to God for that refreshment, the interpreter proposed to his company a walk in the fields and gardens. Now the interpreter's gardens were exceedingly beautiful, abounding in all manner of wholesome fruits and pleasant flowers; his pastures also were verdant, and his fields ripening for the harvest. So I looked after the interpreter and his friends as they walked in the garden. And behold, they were come to a plot of ground, where there were three young olive trees: the first produced no fruit, yet appeared to be green and flourishing; the second was just beginning to blossom for fruit, and promised, in time, an abundant produce; the third was bending beneath the weight of its fruit.

I saw then that the interpreter made those that were with him to observe these trees, and to mark how exceedingly they differed from one another. After which he questioned them as to the cause of their different appearances, seeing that they were planted in the same plot, were equally favoured from above with the dews of heaven, and equally accommodated both with sunshine and shade.

Now I perceived that there was not one in the company who could answer this question. So the interpreter smiled, and making them to come up close to the trees, he discovered to them, how the stems of the two last trees had been broken off, and other branches, even the branches of a fruitful olive tree, engrafted therein; whereas, the tree that bore no fruit, was in its natural state, namely, a wild olive tree, and fit only to be hewn down and

cast into the fire. "In like manner," added the interpreter, "are all mankind by nature, unprofitable, and fit only to be cast into hell-fire: but when, by the divine power, the old sinful nature of man is broken off, and a new nature, even a divine nature, is grafted in; then man becomes a new creature, and brings forth abundantly all manner of good works.

Here one of the company plucking a lily and a rose, presented them to the interpreter; and behold, they were very beautiful and very fragrant. Then said the interpreter, "When we are washed from the pollution of our sins by the blood of our Redeemer, and clothed in the robe of his righteousness, we shall be spotless as the lily and fragrant as the rose. And if any one by art or cunning can add perfume or beauty to these flowers; then may the self-righteous and self-sufficient man, by his own good works, add merit to that righteousness of the Redeemer, which, through faith, is imputed to the saints.

They next approached a noble vine, whose branches were covered with purple clusters: so they gathered and ate, and the grapes thereof were exceedingly sweet. The interpreter then walked round the tree, and behold, one of its branches was nearly broken from the stem; and behold, the clusters on this branch were almost dried up, and its leaves were faded. On which the interpreter called the gardener, and enquired the cause of that accident. To whom the gardener replied, "An enemy hath done this;" and immediately taking out his pruning-knife, he would have cut off the branch and cast it away:—but the interpreter said, "Nay; we will first bind up the branch, if perchance it may revive, *for it is good to bind up that which is broken.*" (Ezekiel xxxiv. 16.) So they bound up the broken branch. Afterwards, the interpreter would know of those

who were with him, how far they understood that which they had witnessed respecting the vine and its branches.

To whom Goonah Purist spake thus: "I think I can explain this parable from the book which I have in my *cummerbund*. The Lord Jesus Christ said to his disciples, "*I am the vine, ye are the branches. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*" (John xv.)

"My brother," said the interpreter, "thou hast answered rightly. In the Lord we are strong, in ourselves we are weak; in him we are alive, in ourselves we are dead."

The interpreter then went forward, and the company followed him into the fields; where they shortly reached a place, in which a brook of water ran along the bottom of a narrow dell, and the hills on each side were steep. In the mud of this brook was a sow, and the creature was wallowing in the mud: and behold, at the same time, a fair young lamb, that was playing on the hill-side, suddenly slipped, and fell into the mud, and became covered with mire like the sow. Then said the interpreter, "Observe this thing." Now when the lamb found herself in the mud, she began to cry; and her shepherd hearing her cry, came down and plucked her out of the mire; and having washed her in the water of the brook, and set her down, she knew his voice, and obeyed his call, and followed him over the hills to her pasture. At the same time came the owner of the sow from his hut on the side of the hill, and, dragging her out of the mud, he washed her, and went his way: and behold, as soon as he had washed her, turning back to the

mire, she began to wallow in it again, and presently became more filthy than before. Then the interpreter, and they that were with him, began to smile; when the interpreter, as his manner was, drew a moral from this thing. "That unclean beast," said he, "which, after being washed, returned again to her wallowing in the mire, is like the natural man, who, when compelled by the law to leave his sins, returns to them again at the first opportunity: whereas the renewed man, although, from the remains of his weakness and corruption, he may sometimes fall into temptation; yet, like the lamb we have just observed, it is against his nature to lie wallowing in the mire. He calls in his distress to the great Shepherd and Bishop of souls, who hears his cry, and sets him free, cleansing him in the living stream, and leading him to fair pastures."

From thence the interpreter brought them to a hill, upon which there grew a number of beautiful palm trees. "Behold," said he, "these palm trees! how straight are their stems, and how they lift their flourishing heads towards heaven! These trees," added he, "present a lively emblem of the faithful Christian, who bends not towards the earth, but is ever aspiring to that which is above; *for the crown of the anointing oil is upon him.*" (Lev. xxi. 12.)

Continuing their ascent a little further up the hill, the interpreter bade them to observe one of those trees, which stood higher than the rest: and behold, it was in a dying state; the broad leaves which should have formed its beautiful crown were become black, and hung drooping on one side like a sable plume, while its polished shaft appeared to be dry and withering. Then spake the interpreter; "That tree was once the fairest of the *tope*, the glory of the forest: but they who pierced it for its wine, have struck it too deeply; they have wound-

ed it to the heart, and it dies in giving up its sap for man. It is stripped of its glory, the crown is fallen from its head, it is destroyed on every side, and its hope is removed." (*Job* xix. 9, 10.)

Now I perceived that there was no necessity for explaining this emblem to his disciples, for behold, as they looked upon the tree, their eyes filled with tears. Upon which the interpreter added, "*God will pour out the spirit of grace and of supplication, and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born.*" (*Zech.* xii. 10.)

By this time the setting sun admonished them to hasten their return. So on coming back to the house of the interpreter, he offered up his evening supplications in the midst of his guests; after which, they retired each one to his couch, and lay down until the morning.

## CHAPTER VII.

*Shewing how Goonah Purist was baptized, and how he came to the Cross, where he found that which he had long sought, namely, Relief from his Burden.*

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“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”—*Isaiah xl. 31.*

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NOW I saw, in my dream, that the next morning, when all the family were assembled, the interpreter, calling for water, thus addressed Goonah Purist: “Art thou willing to be baptized?”

*Goonah Purist.* I am heartily willing; for I have no other Lord, no other Saviour, but Jesus Christ. He is God, and he is my God.

*Interpreter.* What makes you think him to be God?

*Goonah Purist.* Why, Sir, I do not know how many times I have been in this world before, or whether I was ever born in it but once: but this I know, that, from my youth up, I have been swimming down the stream of sin, as the straws swim down the stream of Gunga. I went on pilgrimage to the pagoda of Jugunnathu; but I still remained polluted with my sins, finding no good in the Hindoo worship. Next I went to the Mussulmauns,



and consulted the Sheik Oislam: neither found I any good in their religion; all being unserviceable and worthless. Then falling in company with certain *Feringhees*, I became acquainted with the Christian moral law, to wit, the Ten Commandments delivered by God from the Mountain of Sinai. These my heart acknowledged to be good, even the very words of God: but by these I found myself condemned; for how could I, a sinful polluted wretch, keep such pure laws? Upon this, I gave myself over for lost. But, when I had given up all confidence in what I myself could do, and lay in the dust, crying out in the bitterness of my soul;—at that time my Redeemer called me, through the medium of his holy ministers and holy word, bidding me come to him, that he might heal me. And whereas, my heart was before in darkness, he made his glorious light to shine within me, so that I, who had formerly loved sin, now began to hate it; and from that time, being drawn towards my Redeemer with cords and bands of love, I could not rest till I had left all in order to follow him. And now, Sir, I earnestly desire to be baptized in his name.

The interpreter being greatly pleased with this answer of Goonah Purist, would no longer delay to baptize him. Accordingly, after solemn prayer, he baptized him into the Church of Christ, in the name of the Father, and the Son, and the Holy Ghost; after which, he embraced him as a dear brother, saying, “Thou shalt no more be called Goonah Purist, but Nazareenee.”

Then I saw, that all who were present saluted the pilgrim, calling him Brother, and welcoming him *to the general assembly and church of the first-born, which are written in heaven.* (Heb. xii. 23.) And behold, the poor man's heart was so sensibly touched, that he brake into tears, crying out to the interpreter, and to them that were with him,

“Pray for me, I beseech you, continually, that my Redeemer may be with me, even unto the end.”

I saw then, in my dream, that the pilgrim Nazarenee (for I shall call him Goonah Purist no longer) was anxious to go forward on his journey, till he should find relief from his burden, and purification from his leprosy: for the interpreter had told him, that it lay not within the compass of his power to afford him that relief—*Who can forgive sins, but God alone?* (Luke v. 21.) So when the interpreter had given him refreshment and certain directions for his journey, he blessed him, and set him on his way, saying, “God speed thee!” But before his departure, he presented the pilgrim with a *lota* of pure gold, for the purpose of drawing water from the wells which he would find by the way-side, even the wells of salvation.

So I looked, and saw the pilgrim going along the King’s highway; turning neither to the right nor to the left, but groaning, and going heavily, because of his burden. And as he went, he pleaded with his Redeemer, as did Job, the servant of God, in the days of old. And these were the words of his complaint—*Oh that I knew where I might find my Redeemer! that I might come even to his seat! Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held his steps, his way have I kept, and not declined.* (Job xxiii. 3, 8—11.)

Now, while the poor pilgrim pleaded with the Lord, entreating earnestly that he would deign to reveal himself to him, he came in view of a high hill; and the name of that hill was Calvary. At the top thereof was a cross, even the cross on

which our Lord suffered, and at the foot of it there was a sepulchre cut in the rock. Now the cross itself was in the shade, heavy dark clouds rolling about it; but the heavens above were all in a blaze of glory, even so bright as to dazzle the pilgrim's eyes. Looking therefore stedfastly upon the cross, he ran towards it with joy, crying out in his course, "Now, now have I found my adorable Redeemer: praised be the Lord, who hath revealed himself to me, an unworthy sinner!" On drawing nearer however he began to tremble, his leprosy appearing more and more abominable in his eyes, as he approached the cross. Nevertheless he darted forward; and, casting himself upon the ground before the cross, he clasped it in his arms, and said, "Jesus, master, have mercy on me, for I am a man of unclean lips!"

I saw then, in my dream, that, while he lay mourning at the foot of the cross, the cords wherewith his burden was bound upon him burst in sunder; upon which that insupportable load falling instantly from him, rolled rapidly down the hill, till it was swallowed up in the sepulchre which appeared at its base. Moreover, the leprosy in his flesh, even the foul leprosy of sin, began at the same time to be cleansed, and his skin to appear fresh, like that of a little child. Then sprang up Nazareenee from the ground on which he lay at the foot of the cross; and, being filled with joy and peace in believing, he glorified God. So I continued to look at the pilgrim; who remained for a while at the foot of the cross, praising God, and saying, "*God forbid that I should glory, save in the cross of our Lord Jesus Christ. (Gal. vi. 14.) Yea, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.*" (Phil. iii. 8, 9.)

And behold, while he stood before the cross, there came one of a very glorious appearance, whose *form was like the Son of God*. (Daniel iii. 25.) And he stripped from off Nazareenee the filthy rags in which he was clad, giving him change of goodly apparel, and arraying him in garments white as snow.

Then was the pilgrim filled with gratitude and joy; and feeling it good to be there, he would fain have set up his rest at the foot of the cross. But the prize of his high calling was yet before him, and he was required to press towards it without weariness or fainting. Yea he must needs pass through much tribulation in his way to the kingdom, still resolutely following that great Captain of his salvation, *who, in bringing many sons to glory, was made perfect through sufferings*. (Heb. ii. 10.) The pilgrim therefore went on his way, magnifying God as he went; and being no longer burdened with his sins, he was enabled to advance towards Zion with freedom and alacrity.

Now, as it grew towards evening, he began to look about for a place of rest: and seeing at a considerable distance before him a *tope* of trees planted by the way-side for the convenience of pilgrims, and a stone well thereby, he hastened towards the place; and reaching it just at sun-set, who should he see under the shade of the trees but the old Christian upon his knees, performing his evening devotions. The old man did not see Nazareenee till he was approaching his side; but as soon as he perceived him, breaking off his devotions and coming towards him, I saw that they embraced each other as brethren. Then said Nazareenee, "Pardon, my brother, the sinful anger in which I lately forsook you: my heart was then lifted up with pride, because I knew not the Lord."

"Brother," answered the ancient pilgrim, "no

more of this; but, forgetting those things which are behind, let us reach forth to those which are before. And since we are so happily met again, let us bear each other company through the remaining part of our pilgrimage as brethren in Christ. *For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.*" (Rom. xii. 4, 5.)

So Nazareenee, and the old Christian, who, at his baptism, had received the name of Bartholomew, spread their garments upon the ground beneath the trees; and having drawn water from the well, they sat down, and partook together of such food as they had. And as they took their repast, they talked to each other of such things as had happened to them since their separation at the *serai*. And now, after concluding the day with prayer, they laid themselves down and slept, *till the day brake and the shadows fled away.* (Sol. Song ii. 17.)

On the next morning, betimes, the pilgrims were on their way, holding a very fair and even course. And as they went, they discoursed pleasantly and profitably with each other, experimentally proving *how good and pleasant a thing it is for brethren to live together in unity.* (Psalm cxxxiii. 1.)

Nazareenee was greatly pleased with his companion's discourse; for the old pilgrim was a man of more experience in divine matters than himself. Now the subject of their discourse as they walked by the way, was concerning the benefits which sinners receive from the cross of Christ.

"These benefits, brother," said the pilgrim Bartholomew, "are two-fold: first, from the death of Christ we receive a full and perfect remission of sin; and, secondly, we derive from his blood shed for us, that gift of the Holy Spirit which enables

us to struggle against the corruptions of our nature. And although, while we remain in the body, we shall not be absolutely freed from the infirmity of our flesh; yet, after having received the Holy Spirit, we are no longer, as formerly, in bondage to sin."

"Brother," replied Nazareene, "what is that you assert? May I not expect to be wholly quit of this foul leprosy in my body until death? I had hoped to be delivered from it shortly; seeing that it has perceptibly died away since yesterday, and my skin is becoming fresh again like that of a little child."

*Bartholomew.* These, my friend, are the days of thine espousals: thy love is young and fresh, and thou hast not yet been tried with tribulations and persecutions, or with the absence of thy Lord. That which has made the hearts of many to wax cold, may produce the like effect upon thine also. Thou knowest not yet the deceitfulness of thine own heart: that vile leprosy, that taint of sin which we received from our parents, and which, in our natural state, corrupted the whole body, will be likely, even in our renewed state, to break out occasionally, until these sinful bodies are dissolved in the grave.

*Nazareene.* This being the case, our happiness in this world must be very incomplete.

*Bartholomew.* Assuredly so, brother. The Christian's life on earth is a kind of warfare between his new nature and his old corruptions. Sometimes indeed he will have bright and happy hours, enjoying delights which no stranger intermeddeth with: but again, the sense of his own vileness and the workings of his evil passions, will often cover him as with the darkness and shadow of death. Nevertheless, when the wicked, who have lived in pleasure on earth, shall arise at the last day to receive the punishment of their unbe-

lief; the Christian, being delivered from all his infirmities, and awaking in the likeness of his Redeemer, will be everlastingly satisfied therewith. For we have this assurance given us in the Scriptures of truth, that at the great day of the resurrection, *when Christ, who is our life, shall appear, then shall we also appear with him in glory.* (Col. iii. 4.) He will *change our vile bodies, that they may be like unto his glorious body.* (Phil. iii. 21.) *This corruptible shall put on incorruption, and this mortal shall put on immortality.* (1 Cor. xv. 53.)

Then said Nazareenee, "How my heart burns within me, when I hear of these things! Would to God that my father, my mother, my wives, and my brethren, could feel as I do at this moment!"

*Bartholomew.* Let us pray, my brother, for all those that walk in darkness, that God would make the glorious light of his Gospel to arise upon them.

Now I saw, in my dream, that, as the pilgrims were proceeding quietly on their way, they saw two men coming to meet them. Then said Bartholomew, "Who can these be, who have their backs thus turned upon *Mount Zion?*"

So the men drew nearer; and being come within a stone's cast of the pilgrims, Nazareenee recognized them to be two persons with whom he had formerly lived in friendship in his own city, Hindoos of high *casts*, and strict observers of the rites of their religion; they were also men of rank in the city. And as they approached, the pilgrims made their *salams* with all requisite courtesy; to which the others paying no regard, addressed Nazareenee to the following purpose:—

"We have heard of thy shameful abjuration of the religion of thy fathers, and are come out to oppose thee; therefore, prepare thyself either to return to the faith and customs of thine ancestors, or to stand upon thy defence."

To this the pilgrim replied, "Wherefore, my neighbours, are you come out against me as against an enemy? Know, my brethren, that I will not oppose you with carnal weapons; *for though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strong holds of Satan.*" (2 Cor. x. 3, 4.)

"And what meanest thou," returned the chief of these men, whom we will call *Shahsuovara Bot Pureste*,\* "by the strong holds of Satan? Thy words require an explanation."

"If I have uttered any thing in my haste," replied Nazareenee, "which has unwittingly offended my friends, I crave their pardon; for I would fain persuade all men by gentleness and affection to become even as I am."

To this *Shahsuovara Bot Pureste* gave a reply which was full of very gross and coarse abuse.

Then answered Nazareenee, "I have embraced a religion whose Author was meek and lowly; and I desire to be equally lowly, though oftentimes the natural pride of my heart impels me to say and do things not becoming the disciple of Christ."

"Who is this Christ of whom you speak?" enquired the other, "and what is this religion for which you have forsaken that of your forefathers? From whom have you learned it? Are not those who are called Christians in our street, for the most part destitute of religion? Are not their women continually exposed to public view? Do they observe any hours of devotion? Do they not eat all manner of meats, making no distinction between the clean and the unclean?"

"As there are many among the Hindoos," returned Nazareenee, "who live in entire contempt

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\* *Shahsuovara Bot Pureste*, the Champion of Idolatry.



of all religion, so also are there many such among Christians. But, my brother, what have I to do with these? Shall I be judged by the actions of other men? or shall I be condemned for their sins? I was not led to choose the Christian religion by any particular beauties or perfections I had observed among the professors of Christianity, having had little opportunity, at that time, of communicating with them: but I was both convinced and persuaded by the written word of God." So saying, he took his book from his bosom, and would have read certain parts thereof to Shahsuovara Bot Pureste; but the other, pushing it from him, said, "Have we not also holy books, and those of great antiquity? And what reason hast thou to suppose that the Scriptures of the Christians are better than those of our sacred religion?" He then broke out again into violent abuse. To which Nazareene replied, "Refrain, my brother, from this evil speaking: remember that abuse is no test of truth, but rather weakens the cause in which it is used; since it is that weapon to which unholy women and weak persons have recourse in the failure of better arguments."

"What our friend urges is very true," said the companion of Shahsuovara Bot Pureste; "and therefore, my brother, I am of opinion, that this matter should be quietly discussed with these Christians, and that we should patiently hear whatever they have to say for themselves: and as our discussion may be long, let us retire to some place where we may be shaded from the noon-day sun."

I saw then, in my dream, that Shahsuovara Bot Pureste was offended with the proposal: nevertheless, to oblige his friend, he consented thereunto. So having found a convenient place by the wayside, they seated themselves there; though Shahsuovara refused to sit near the Christians, considering them as polluted persons.

Now I hearkened to the subject of their discourse; and behold, it was concerning the unity of God. Then said Nazareenee, "We are all assuredly agreed upon one point, namely, that there is a God: since none but a madman can suppose that the universe, with all that it contains of wonderful, various, beautiful, and magnificent, was formed by chance? The question therefore now must be, 'Is there only *one*, or are there *many* Gods? and what are the proofs that there can be but *one* God?'"

To this Bartholomew added, "Reason, unassisted by revelation, can answer this question. It is evident from our senses, that all created things must have had a beginning, and that they could not have been the cause of their own existence, since that which has no being cannot act: reasoning therefore in this manner, we are led to a great first cause—without beginning or end, existing necessarily, and not by accident; and this being is *God*."

"This Supreme Being," returned Shahuvara, "is Brumhu." He then proceeded to repeat what is said of Brumhu in the books of the Hindoos, and to describe how he remains in a state of perfect repose during the revolution of endless ages, awaking, from time to time, for the work of creation.

"My friend," replied Bartholomew, "you assert that Brumhu is the Supreme Being, while I and my brother believe that there is no God but the God of the Christians, even the Lord *Jehovah*: and we were led to this belief by observing that the attributes given to the God of the Christians in their sacred books are more suitable to our idea of a perfect Being than the qualities which you attribute to Brumhu."

I heard then, that the pilgrim reasoned long with the idolaters upon the nature of God, and laid

down these axioms, which the others could neither gainsay nor dispute:—

“God is perfect, because every perfection possessed by created beings must be derived from some first cause: therefore all perfection necessarily centers in God, who is this great First Cause.

“Neither can the First Cause ever be deprived of any of its perfections; forasmuch as he that is eternal and self-existent cannot depend on any other being, nor can he be affected or influenced by any thing they can do.

“Moreover, every perfection of the Supreme Being must be infinite; while those of every created being must be finite, inasmuch as the cause whence they proceed has communicated to them only a certain portion of its own perfections. But to the self-existent Deity no such communications can have been originally made, he himself being the source of life in all its various forms: therefore the Supreme God, being in every way absolutely perfect, must needs be eternal, omnipotent, omniscient, and completely good.

“This,” added Bartholomew, “is the Being whom we are led by reason to seek as the object of our adoration; since that which may be known of him from without, is sufficient to afford us the most exalted conceptions of his nature. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that those who have forsaken the living God, are without excuse.

“But,” continued the old man, “among all pretended revelations of the divine will, in those several books which are held sacred by men, where do we find a description of the Supreme Being at all answering to that idea of him which may be obtained by a right application of our reasoning powers, except in the Christian Scriptures? The

Supreme God of the Hindoos is set forth as a being absorbed in himself, and devolving the government of the world upon an innumerable host of inferior deities, who, having like passions with ourselves, are represented as guilty of all manner of abominations, filling the earth with confusion and every evil work.

“The God of the Mussulmauns also, is described as a being, wholly destitute of mercy: where, then, is his perfection?”

“But the God of the Christians, the Lord Jehovah,” added the old man, lifting up his eyes and hands towards heaven, “is that being whom we long have sought, the Father and Saviour, all-powerful, yet all-merciful; hating sin, yet loving the sinner; and uniting by his supreme wisdom, mercy and truth, righteousness and peace.” (*Psalms* lxxxv. 10.)

Then said the companion of Shahuoyara Bot Pureste, “I have long thought that the idols we worship are *nothing*. But should we forsake them, what would our wives and our sages say to us? Our lives would be rendered wretched among our people.”

“Life,” said the pilgrim Nazareenee, “is short, very short, my brother; eternity very long. And I have this saying in my holy book: *He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.*” (Matt. x. 37—39.)

The pilgrims further exhorted him to consider well before he gave up the eternal interest of his soul merely to please his earthly friends. They pointed out to him, the dangerous state of the unconverted man; and assured him, that the Chris-

tian religion was the only one upon earth which offered any adequate means of salvation, or was in any way adapted to the wants of mankind.

“But,” said Shahsuovara Bot Pureste, “we desire you to bring forward what other reasons you have for supposing your religion to be true. Is it not confessedly of modern date compared with ours?”

“Our religion, namely, the religion of Christ,” answered Bartholomew, “existed *from the foundation of the world*, (Matt. xxv. 34.) as we find from our sacred books.”

“But we are told,” answered the others, “that the Christians have corrupted their sacred books.”

“That cannot be,” replied Bartholomew, “because the first part of our sacred book is in the hands of the Jews, who are the declared enemies of the Christians; and think you not that if the Christians had corrupted this book, the Jews would have eagerly exposed those corruptions? And the second part,” added the pilgrim, “namely, the *Engel*, is in the hands of Christians of every sect; many of whom, not being united in the bonds of amity with one another, would instantly detect any attempt to alter the original. Moreover, there are manuscripts of this holy book existing of very great antiquity, all of which do generally agree with the copies now in use.”

“Another proof of the truth of these books,” added Nazareenee, “is, that they account for ancient customs established among mankind from time immemorial. Thus we read in the books of Moses of the institution of sacrifices, which are at this day observed by every nation under the sun who are not Christians. Now every sacrifice was originally intended as a type of the great sacrifice to be once made for the sins of mankind, namely, the sacrifice of Christ, the Son of God: and though this rite is now misunderstood and profaned, yet is

it nevertheless a standing proof of the authenticity of our ancient books, and an evidence of the antiquity of our holy religion."

Bartholomew would have proceeded to speak of the many prophecies contained in the Holy Scriptures, several of which, though uttered some thousand years ago, are still receiving their accomplishment; together with the assurance held out in those Scriptures, that mankind shall ultimately become one fold under one shepherd. Shahuovara Bot Pureste however would hear no more; but rising up in haste, and taking his companion with him, he departed on his return to the *City of the Wrath of God*: yet, not before he had uttered certain threats, from which the pilgrims collected that they must look for further hindrances in their heavenly course from the idolaters around them.

So they departed, while I looked after the pilgrims, who betook themselves again to their journey, being grieved at their unsuccessful attempt to persuade their brethren to forsake all, and throw in their lot with them. Thus they travelled on till evening; when being weary, after commending themselves to the care of the chief Shepherd, they laid themselves down by the way-side and slept in peace. Then thought I of these words of the prophet: *And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and my people shall dwell safely in the wilderness, and sleep in the woods.* (Ezek. xxxiv. 25.)

They arose the next morning before it was light, and went on their way rejoicing. And behold, when it was day-light, they found themselves within the long shadow of a mountain, the summits of which seemed to pierce the very clouds; and it lay directly in the face of the pilgrims, so that they must needs go over it, or turn out of the King's highway.

“If I mistake not,” said the pilgrim Bartholomew, “yonder is the hill *Difficulty*, on the top of which dwell certain sages, who are fed with bread from heaven. Those sages are called the Virtues, of which many wonderful things are reported: and some of my neighbours in the *City of the Wrath of God*, I remember, when a young man, entertained me with tales of certain heroes and mighty men, who had by their own proper strength climbed this hill, and dwelt with these sages; nay, some boasted that they had done as much themselves. But it is now evident to me, from the accounts which they gave of these aged men, that, so far from having visited them, they were not even acquainted with their names: and I have lately been informed, that no mere man was ever able by his own unassisted strength to climb this hill, or to visit the dwelling of these sages. Notwithstanding it is well known that weak women, and even little children, having their feet shod with the preparation of the Gospel of peace, have been enabled, without extraordinary difficulty, to reach the very summit of these lofty heights.”

Now I saw, in my dream, that as the pilgrims advanced, the hill which was before them appeared to be exceedingly beautiful. The base thereof was a rock of marble, from which poured many springs of water, clear as crystal; while the upper part was covered with *trees whose fruit never withereth*, (Jude 12.) among which the slender-shafted palm tree, the *teeke* and the mulberry, with the citron and the orange, afforded a perpetual and variegated shade from the mid-day sun. Many melodious birds were heard in these woods, and the young antelopes bounded over these steeps, cropping the tender leaves of the low shrubs, without fear from evil beasts, of which there were none upon this mountain.

The pilgrims were ravished with the delightful appearance of the hill, whereon the Virtues had fixed their abode: nevertheless, when they came near and saw the steepness of the ascent, they stopped for a while to consult with each other what were best to be done. And behold, while they were engaged in consultation with each other, there came across the country several persons of different nations and complexions: one of whom was a religious mendicant or *fakeer*, bedaubed all over with mud; another was a Bramhun; and the third a learned Mussulmaun. So all these met together at the foot of the hill *Difficulty*: where, being nearly overcome by the sultry heat of the mid-day sun, they agreed with one accord to take rest and refreshment; deferring their journey till the cool of the day.

For these purposes they seated themselves under the shade of a rock which bulged over the wayside, and near which a spring of water poured from the hill.

Here I listened to the discourse that passed between these travellers, as they sat in the shade refreshing themselves with such provisions as they had brought with them. And, first, the strangers questioned the pilgrims, whence they came, and whither they were going: to which answer being made; they in their turn were questioned by their companions.

Now I perceived that all the strangers, to wit, the *fakeer*, the Bramhun, and the Mussulmaun doctor, made the same reply, to wit, that they were come from the city of their birth-place, and had travelled thus far, in order to gain repute among their brethren. That they intended to climb the heights of the hill *Difficulty*, and to dwell awhile with the Virtues there, that they might have whereof to glory among their neighbours on their return.



The old pilgrim then said, "I have it written in my book, that he who would build a tower, should first sit down and count the cost. Now, my brethren, it would be well for you to mark, before you attempt to mount this hill, how steep and difficult the way is; and to consider whether you are able to ascend it."

*Bramhun.* Able! do you say, old man. What is to hinder me from doing as much as others have done?

*Old Pilgrim.* There is good reason to believe that no mere man by his proper strength was ever able to climb this hill *Difficulty*: nay, as the story goes, your gods were not able to do it; since, by your own accounts of them, so far were they from being virtuous, that they were murderers, robbers, and adulterers.

Then spake the Mussulmaun doctor, "Your reproof, brother, is just; for what can be more vile, than the characters which these Bramhuns give of their gods?"

The old Christian ventured next to remind the Mussulmaun, that the person in whom he professed to believe, namely, the prophet Mahommed, had not attained to any greater height of virtue than the heroes of the Hindoos.

To this the Mussulmaun doctor replied in a rage, "If our holy prophet, when on earth, was not capable of reaching the most exalted heights of virtue; tell me who has done it?"

The pilgrim Bartholomew meekly answered, "It is, my brethren, because ye have not a clear idea of virtue, that ye suppose any mere man is capable of attaining even to the smallest degree of it. Man, when assisted by the Holy Spirit of God, becomes a new creature, and is enabled to produce such good works, as the natural man cannot in any wise perform; for, by nature we are very sinful, and very weak, and can do no good

thing. Now the Virtues which dwell on this mountain are charity, or love, mercy, hope, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; these Virtues dwell together, are in perfect harmony, are supported by spiritual bread from heaven, and are never separated. Through the assistance of God the Holy Spirit (a privilege purchased for us by the blood of Jesus Christ, who is God the Son) many believers have been enabled to attain to great eminence in virtue; although, in all their attainments, human frailty ever mingleth its corruptions. But the natural man, whose motives of action are self-advancement and the love of glory, never can attain unto these virtues: inasmuch as strife and ambition are the irreconcilable enemies of charity, of joy, of peace, of long-suffering, of meekness, and of temperance; neither can they ever abide with them."

At this the Bramhun and the Mussulmaun doctor looked very angry: but while they were considering with themselves how they should gainsay the Christian's arguments, the *fakeer*, who had provided himself with certain pebbles from the brook, began to throw them at the pilgrims, saying, "What are these fellows, who presume to dictate to us?" And at the same time he poured forth such a torrent of abuse and blasphemy, that Nazarenee and Bartholomew were glad to withdraw, and to get out of hearing.

They removed therefore to some distance, where a fan palm tree spread her broad leaves to shelter them from the rays of the sun; and there, kneeling on the grass, they prayed for their fellow-travellers: while they, on the other hand, having spent their rage in abusing the Christians and blaspheming their God, set forth, in a spirit of vain glory, to mount the hill.

Now I saw, in my dream, that they did not take the straight road, which is the King's highway,

because of its steepness and difficulty; choosing rather a broad path which wound about to the left. There, for a while, I lost sight of them, on account of the curvings of the road: but presently again I espied them standing on the edge of a terrific precipice, from whence they were disdainfully vociferating to the pilgrims below; and their words were full of self-confidence and contempt of the Most High. But behold, even while they were uttering their boastings and their blasphemies, the feet of one of them slipped, and he, catching hold of the others to save himself, dragged them down with him into the deep below, where they were all dashed to pieces.

At this horrible accident the pilgrims were filled with terror, most unfeignedly lamenting the fate of these unhappy men: after which they called earnestly upon God to uphold them in the way, lest they also should stumble and fall—"for," said the pilgrim Bartholomew, "we by nature differ in no wise from them."

I saw then, that, after they had prayed awhile, and called upon God, a messenger came to them from on high, presenting each of them with a strong staff called *faith*, and bidding them, as they ascended the hill, to lean upon those staves, and their steps would be secure. So they took the staves in their hands, and the heat of the day being past, they began to ascend the hill, rejoicing in him whose hand was their support.

On looking again after the pilgrims, I perceived that they went labouring up the hill, in the narrow way, even the way of salvation: and the hill being at first very steep, the sweat ran down the pilgrims' backs. Nazarenee was here ready to faint; but observing his fellow, who was an older man than himself, advancing steadily forward, he could not for shame be the first to cry, Stop. So

they went on, sometimes climbing on their hands and knees, and sometimes walking, yet always, as I saw, holding fast by their staves.

Now after awhile, the ascent became more gentle; and the pathway, instead of being stony, was spread with tender grass and flowers. Moreover, the woods on each side, as they advanced, appeared more and more beautiful, while the singing of the birds made them delightfully vocal: so that the old pilgrim observed, that he had never in his travels seen the like.

Then said Nazareenee, "I see that the face of nature itself laughs and rejoices where the Virtues have their dwelling."

"Yes, verily," replied the old pilgrim, "the earth did not produce thorns and thistles till our father Adam brought sin into the world: and when the kingdom of Christ shall become universal, the desert shall then blossom as the rose; *instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.*" (Isaiah lv. 13.)

By this time, the sun was set; but the moon appearing in the brow of the night, the pilgrims proposed that they should continue their journey, being impatient to reach their appointed resting-place. Now there was no fear of evil beasts in that mountain; so the travellers went on all night, the air being cool and refreshing, and the way straight before them. And as the morning broke they could distinguish on the very summit of the hill right before them, the *tope* of trees, under whose shade the sages were accustomed to pass their mid-day hours in social converse, not far from their respective cells, which were formed in the side of the hill, adorned with fragrant shrubs and flowering creepers. The pilgrims therefore hastened on their way, and reached

the summit of the hill just at sun-rise, when the sages were stepping forth from their houses to meet, as their custom was, at their morning devotions.

## CHAPTER VIII.

*Shewing how the Pilgrims, after sojourning with the Sages, descended into the Valley of Humiliation; and how the Lord for a while hid his Face from them, as a Trial of their Faith.*

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“And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”—
John xvi. 22.

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NOW I saw, in my dream, that, when the sages perceived the pilgrims at a little distance, they sent one of their number to receive them, and conduct them to a place where they might bathe their bodies and change their raiment. So the sage came forth to meet them, giving them his hand, and welcoming them to those unfrequented heights. After which he led them to a bath, clear as crystal, and shaded by trees; where, having sanctified and cleansed themselves with the washing of water by the word, he presented them with fragrant oil, wherewith to anoint themselves: whereupon they were sweetly refreshed, and came forth rejoicing. Then I saw that the sage led them to his brethren, who all graciously saluted the pilgrims, saying, “Glorify God, from whom ye have received strength to reach this favoured place.”

Here the pilgrims were wondrously delighted with all they saw and heard; and more especially with the amiable inhabitants of the place—for the sages were beautiful as well as holy, without spot or blemish, dwelling together in divine harmony, every one having talents and perfections different in kind and degree from his brethren; yet forming together a society, so orderly, so complete, and blessed, that nothing was wanting to its perfection, since all that is true, all that is honest, all that is just, all that is pure, all that is lovely, all that is of good report, is to be found in the dwellings of the Virtues. The place of their abode was airy, beautiful, and quiet, being far removed from all the stir and bustle of the world; where they were nourished with the bread of heaven, and secretly initiated into all the mysteries of the kingdom.

Man, as hath been often before remarked, is utterly vile, and incapable of accomplishing any good work. His natural depravity mingles with and discovers itself in all he does; so that his very best attempts, unassisted by the Spirit of God, to acquire a holy state of mind, or to perform virtuous deeds, must be altogether ineffectual; according to that which is written, *Do men gather grapes of thorns, or figs of thistles?* (Matt. vii. 16.) Hence appears the vanity of all those pretensions to perfection, which are held out by *yogees, sunyasses, and fakeers*; by hermits and dervises; by monks and saints: and hence, all their penances, ceremonies, and observances, must needs be wholly ineffectual to their purification, or the acquirement of virtuous inclinations. But the *Engel* opens to us the true way of purification. We learn from Scripture, that those who by faith have received Christ, and who abide in him, obtain daily assistance and strength to do well. *I am the true vine, saith our Lord, and*

*my Father is the husbandman. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.* (John xv. 1, 4.) When Christ is received into the heart by faith, man becomes a new creature: a new nature then begins to be formed within him, which continually opposes itself to his old corrupt nature. This new and glorious nature, being spiritual, requires spiritual nourishment; and this nourishment is Christ, the bread of life, which must be daily administered unto it by the Holy Spirit, and without which it can no more subsist, than the body without food. *Jesus saith unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.* (John vi. 35.) It was by this kind of nourishment that the Virtues grew and flourished, and attained *unto the measure of the stature of the fulness of Christ.* (Eph. iv. 13.)

The pilgrims abode many days with these sacred instructors, partaking of their food, and imbibing their spirit, daily growing in grace and in the knowledge of our Lord Jesus Christ. And during this season the sages frequently entered into conversation with them, that they might prove, by their answers, whether they had a right understanding of what they had endeavoured to teach them. Now as I have a clear recollection of one of these conversations which passed between the sages and the pilgrims, I shall relate it here for the benefit of those who may be curious to know its purport.

And first, the sages took great pains to impress upon the minds of the pilgrims the difference of the righteousness which is of man, and that which is of God: "*For man,*" they said, "*looketh on the outward appearance, but the Lord looketh on the heart.*" (1 Sam. xvi. 7.) By the outward law,"



continued they, "we are forbidden to take that which belongs to another; but by the Gospel of Christ we are enjoined not even to look with eyes of desire upon that which is not our own. By the law we are forbidden to commit murder or violence upon our fellow-creatures; but, by the Gospel we are commanded to *love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use us and persecute us; that we may be the children of our Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*" (Matt. v. 44, 45.)

Then spake the sage Charity to the pilgrims, "I would know of you, my sons, if ye are able from the Book of God, to describe my character."

The pilgrim Bartholomew answered, "That can I do in some humble degree, having dwelt enough on the description of your character in my book, to excite in me a longing desire to dwell with you for ever: of which description, this is a part—*Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.* (1 Cor. xiii. 4—7.) There were several persons in the *City of Destruction*," added the pilgrim, "who pretended to be well acquainted with you, and to have studied a long time at your feet, merely because they gave of their abundance to feed the poor: but it was easy to discover that they did every thing of this sort with much ostentation, as men-pleasers, while every other part of their character was inconsistent with charity."

"Christian virtues," replied the sage, "may be

known by their consistency with one another, and with their several parts. All true virtues spring from faith; whereby the Holy Spirit is received into the heart. One tree cannot produce evil and good fruit; neither will the renewed man allow himself in sin, although from remaining weakness he may sometimes fall into temptation.

Then said the sage Faith, "Let those persons, who pretend that unbelievers are capable of producing good works, go from one end to the other of the *City of the Wrath of God*, studying the records of mankind from the most remote to the present time, and discover (if they can) a single individual, who is, or has been, charitable, according to the Christian definition of charity."

To this added the sage Joy, "It hath long been the custom of the natural man to describe believers as melancholy and dejected persons; though herein they widely wander from the truth. For they who trust in God, are the only men who know what true joy is, according as it is written: *My servants shall sing for joy of heart.*" (Isaiah lxv. 14.)

*Nazareence.* I verily believe, from what I have myself felt, that, could I but be assured of my acceptance with God, I should rejoice, even in the agonies of the most cruel death.

*Sage Joy.* You would not be the first who has done so; for we have upon record, the names of thousands and tens of thousands of martyrs, who, amidst flames, racks, and the most dreadful worrying of wild beasts, have been enabled to rejoice in the Lord, and to glory in the God of their salvation.

*Sage Peace.* There is nothing in my opinion more remarkable, than the difference which, in this respect, is observable between the renewed man and the natural man. The natural man is incapable of peace and joy, even when in the

most prosperous circumstances. While possessing every thing the world can give, his inward care and trouble become manifest in his countenance: *for the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.* (Isaiah lvii. 20.) Yea, there is no peace, saith my God, to the wicked. But the saint, in bonds, in imprisonment, or on his death-bed, is all security: *For the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.* (Isaiah xxxii. 17.)

The sages then questioned the pilgrims, how far human beings ought to bear with each other, and upon what account they ought to be merciful, and long-suffering, and meek, one towards another.

To which the pilgrims brought in reply, the commandment and example of the Lord. And first, the commandment which he gave to Peter, not only to forgive his brother, who had offended him, seven times, but seventy times seven; and secondly, the example of our Lord himself, *who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.* (1 Peter ii. 23.)

The sage Temperance next gave instructions to the pilgrims, shewing them especially the necessity of moderation in all things, and very earnestly exhorting them to keep the body under subjection, if they would obtain the crown of life. (1 Cor. ix. 25, 27.)

And lastly, Faith, taking them by the hand, exhorted them to remember continually, that no man is saved by his own works or deservings, but by faith in the Lord Jesus Christ: *for all, said he, have sinned, and come short of the glory of God;* (Rom. iii. 23.) *but being justified by faith, we have peace with God through our Lord Jesus Christ.* (Rom. v. 1.)

So the pilgrims spent their time most pleasantly in the dwellings of the Virtues, sometimes conversing with these sages, sometimes praying with them, or uniting with them in singing the praises of God. And behold, the leprosy which was in the flesh of the pilgrims had now nearly disappeared, and their skin was become fresh, and fair, and beautiful; so that the pilgrim Nazareene especially, whom I had seen and observed closely from the very first, appeared to have undergone a wonderful change: his old nature was passing away, and all things were becoming new; while the Lord had put a new song of praise in his mouth. (2 Cor. v. 17. Psalm xl. 3.)

Now I saw, in my dream, that the time was come when the pilgrims must needs continue their journey, and be brought into scenes where, not experiencing such immediate and sensible comfort, they might be led to feel their dependence upon God, and to know their own insufficiency. They were now to descend from the heights on which the Virtues had their dwelling into the *Valley of Humiliation*, through which all must pass who would go to the *City of Mount Zion*: for through this valley our Lord himself passed when upon earth, being *despised and rejected of men, a man of sorrows, and acquainted with grief*. (Isaiah liii. 3.) Nevertheless, this *Valley of Humiliation*, through which every Christian traveller must pass, is very sweet to those who descend into it in the same spirit as our Lord did, to wit, in patient submission to the will of God. But, alas! few know how to walk in these lowly paths, notwithstanding his great example who hath said, *Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls*. (Matt. xi. 29.)

Just before the pilgrims took their departure, the sages explained unto them the nature of the valley into which they were about to descend, and

which lay immediately on the other side of the hill *Difficulty*, in the very way to *Mount Zion*. Moreover they told them, that beyond the *Valley of Humiliation* was another valley, still more terrible to pilgrims, called, *The Valley of the Shadow of Death*, in which the Almighty sometimes seems to forsake his servants, withdrawing all sensible comfort from them, for the trial of their faith. Then answered the pilgrims, and said, "*Shall we receive good at the hand of God, and shall we not receive evil?*" (Job ii. 10.)

Now the pilgrims made haste to obey the commands of their Lord; and having girt up their loins, taking their staves in their hands, and binding up their Holy Books in their clothes, each man having his *lota* slung over his shoulder, they took leave of the sages. So the sages embraced them, and blessed them, and giving them some things for their refreshment by the way, they led them to the brow of the hill which looks towards *Zion*; where bidding them to beware how they descended the steep, they took leave of them with many prayers for their welfare, and returned to their place.

Meanwhile I looked after the pilgrims, fearing every instant that some accident would befall them in their descent; for the hill on that side was extremely steep, and hung over a very deep valley. The valley itself was both pleasant and safe when once rightly entered upon: but the descent thereunto appeared very difficult and dangerous.

The old man, I saw, made shift to go down better than his younger companion; for he went slowly, feeling his way with the staff in his hand: but Nazareene, trusting less to his staff and more to his own strength, got two or three terrible falls, which might have been attended with dangerous consequences.

At length they came to the bottom: and surely

a lovelier valley than this, I never beheld. This valley is always verdant, being but little exposed either to withering winds or scorching heats, and the rays of the sun generally coming upon it through the medium of favouring clouds and refreshing showers. Here, often, was seen the bow of the covenant encompassing the whole valley with its celestial arch. And here, also, grew many shady trees beside pools of clear water, over which as the fresh breezes passed, they brought with them the fragrant odour of limes. Among these trees the plaintive notes of the dove were heard, and beside these waters certain shepherd-boys tended their flocks. Through these verdant solitudes the path of the pilgrims was agreeably laid out.

Then said the pilgrim Bartholomew, "This valley I have heard much spoken of in my own city; but they that described it, spoke of it as a very undesirable situation: yet it appears to me one of the most beautiful spots we have hitherto met with in the course of our pilgrimage."

*Nazarenee.* Indeed, brother, while I was stumbling down the hill *Difficulty*, I did not expect to find such a sweet place as this below. This day, which I spend in the *Valley of Humiliation*, would, I think, be one of the pleasantest days of my pilgrimage, did not the bruises which I got in my falls distress my feelings and diminish my satisfaction.

"Brother," replied the pilgrim Bartholomew, "I knew not that you were in so much pain. Let us sit down awhile under the shade of this tree, that I may wash your bruises, and bind them up."

So the pilgrim Nazarenee sat down, and the other went to draw water from one of the pools. And behold, as he returned to his brother, one of the little shepherd-boys followed him, having filled his cap with ripe nuts. (*Sol. Song vi. 11.*)

These he had gathered, and brought as a present to the pilgrims.

And when the shepherd-boy saw the bruises which Nazarenee had received, he said there grew a tree thereabouts whose leaves, if properly applied, would cure all manner of wounds and bruises. Upon which he ran from them, returning after awhile with several of these leaves in his hand. Then taking two smooth stones and bruising the leaves therewith, he applied them to the wounds; which not only assuaged their anguish, but presently healed the pilgrim.

Now the pilgrims were exceedingly pleased with the boy, and Nazarenee would know of him, what these healing leaves were which he had applied to his wounds.

So the boy smiled, and said, "The tree which produces these leaves is *for the healing of the nations*. (Rev. xxii. 2.) We use no other medicine," said he, "either for outward or inward wounds in this valley; and we never find them fail, if properly applied. My father told me of this tree when I was a very little boy, shewing me where to find it; and this piece of knowledge has proved more beneficial to me than all I possess besides."

The pilgrim Nazarenee would then have the boy to give him a number of these leaves to carry with him. But the boy answered, "No! If these leaves are kept long, they wither and lose their virtue. But I will direct you how to find them, and gather for yourself. The tree on which they grow produces twelve manner of fruits, and that holy book which you have in your hand will point you to the place in which it is to be found."

"My little lad," said the pilgrim Bartholomew, "your father was, I perceive, a Christian."

*Boy.* There are none but such in this valley; neither does the air of this place agree with any other.

*Bartholomew.* And have you no wish to leave this place?

*Boy.* No; for *God resisteth the proud, but giveth grace unto the humble;* (James iv. 6.) therefore I would gladly remain here, if God will-eth, to my dying day.

After having thus conversed awhile with the boy, and eaten of his nuts, the pilgrim Nazareene finding himself quite refreshed, they embraced the child, praying God to bless him, and went on their way.

The pilgrims continued their journey through the day, when they lay down and slept till morning; and their sleep, by reason of the quietness of the valley and the coolness of the air, was pleasant to them. So in the morning they arose and proceeded on their course; and behold, the pilgrims travelled a great part of the next day through the beautiful *Valley of Humiliation*, not meeting with any thing which could trouble them. But at the end of this valley, as the sages had told them, was another, called the *Valley of the Shadow of Death*, which the pilgrims must needs traverse, because the way to the *City of Zion* lay through it. Our Lord when on earth passed through this valley, when he bore our sins and carried our sorrows, and when, for our iniquities he was bruised. (*Isaiah* liii.) Moreover, it was in this valley that he cried out, "My God, my God, why hast thou forsaken me?" Now this valley is a solitary place, a land of deserts and 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 dwells.

I saw then, in my dream, that, just as the pilgrims came in view of this dismal valley, the very sight of which brought a gloom upon their spirits, they espied two men with their backs towards *Mount Zion*, and their faces towards them: at



which the pilgrims were astonished, wondering what it might mean. So the men drew on, and behold, while they were still at a distance, the pilgrim Bartholomew recognized them as having been his next door neighbours in his native village; upon which he said to his brother, "I mistake greatly if those men are not known to me. They lived, if I rightly guess, the very next door to my father's house, and were brought up according to the Hindoo religion. They were deprived of their *cast*, I well remember, upon some occasion of offence, which they gave to a great Bramhun in our town; and being no longer able to maintain their credit among the Hindoos, they joined themselves to the *Feringhees*, and became Christians: and now, I fear, by their turning their backs so lightly upon *Mount Zion*, that they, at first, put on the pilgrim's habit more through necessity, and for filthy lucre's sake, than from conviction."

By this time the men were come up to the pilgrims, for they ran with all the speed they could make. Then said the pilgrims to them, "Whither are you running? Do you turn your backs on salvation, and run headlong to perdition?"

*Men.* We are going back to our own city, and to the gods of our fathers; and we would have you to do the same, if you value your lives, since before you is nothing but destruction.

Then I saw that the pilgrim Bartholomew very earnestly opposed their return, beseeching them not to be weary of well-doing; nay he endeavoured to detain them by catching hold of their garments: but struggling hard they escaped from his hands, and passed on their way, crying, "Death! death! *The Valley of the Shadow of Death!*"

On their departure, the pilgrim Bartholomew groaned in his spirit; and turning to his companion, who was trembling exceedingly, he be-

spake him thus, "Why faintest thou, my brother? *The Lord is our Shepherd; we shall not want. Yea, though we walk through the valley of the shadow of death, we will fear no evil: for the Lord is with us: his rod and his staff will comfort us.*" (Psalm xxiii. 1, 4.)

Thus the elder pilgrim encouraged his brother, who needed all the support that could be afforded him. And now they were come to the mouth of the valley: and behold, the whole scene before them was dark and dreary, the light of day being effectually excluded from it by those dusky clouds which perpetually hung upon that valley. I perceived also that the pathway through it was exceedingly narrow, without fence or wall on either side; instead of which there lay on the right a dangerous bog, and on the left a deep ditch. A cold and dismal wind blew through the valley, and every blast was loaded with the dreadful sound of groans and lamentations. Towards the middle of the valley there opened a yawning gulph, which was one of the mouths of hell, and in which many have beheld things of the most fearful and indescribable kind: yet near this place of terrors the way of salvation held its course. Now the pilgrim Nazareenee was more and more affrighted as he passed into the valley: and it was easy to perceive that Bartholomew himself was not a little moved, though he slackened not his pace as the other would have done, but marched forward. And as he entered the valley, he began to pray, still leaning upon his staff, and feeling his way with it; while the other followed him trembling. Thus they kept on their course, the valley becoming darker and darker as they penetrated it further: and behold, they were surrounded with evil spirits, whose malignant suggestions were like internal whisperings charged with blasphemies against the Most High.

Then Nazareenee, being frightened, caught hold of his companion's garment; but the old man besought him not to do so, saying, "Confide not in man, but put thy trust in the Lord, for *blessed is he that maketh the Lord his trust.*" (Psalm xl. 4.)

So Nazareenee let go his hold of the old pilgrim's garment, and leaned more strongly on his staff, even the staff of faith: and it was happy for him that he did so, for the pilgrim Bartholomew presently afterwards missing the footpath, plunged up to his middle in the bog. However, the old man held fast his staff; through the help of which, with his brother's arm, he speedily recovered the pathway again. And now the pilgrims were come to the dreadful abyss of which I spoke; when falling on the ground, they groped their way upon their hands and knees amid unutterable terrors and tremblings. The groans and cries from beneath, with the whisperings of the evil spirits, were here exceedingly grievous and perplexing, insomuch that the pilgrims were not able to pray with any degree of composure: yet they continued to call upon the Lord, in broken sentences; and the chief of their cry was, "O Lord, let it be thy pleasure to deliver us—make haste, O Lord, to help us."

It was not long however before they reached a safer path; and behold, the valley became, as they advanced, more lightsome. So they arose from their hands and knees, and walked cautiously on their way; while the pilgrim Bartholomew gave thanks unto Him, who had enabled them to walk by faith through a night of darkness that might be felt.

Then said Nazareenee, for they were now able to talk as they went, whereas, before, they were too much troubled to hold any conversation with each other; "Ah! could I have believed, when I was crowned with joy on the day of my espousals,

that I should ever again have known such estrangement from my Lord! Oh! my God, my God, why dost thou hide thy face from me? and why go I thus heavily on my way?" (*Psalm xxx.*)

"We draw but the common lot," said the pilgrim Bartholomew: "weeping may endure for a night, but joy cometh in the morning. A woman may forget her sucking child, and not have compassion on the son of her womb; but God will not forget his children. No; as one whom his mother comforteth, so will the Lord comfort us, and we shall be comforted in Zion."

I perceived then that the pilgrims were come to the end of the *Valley of the Shadow of Death*, and were entering upon a pleasant country; where finding themselves delivered from their late discouragements, they knelt down to ascribe thanksgiving and praise to their mighty deliverer: after which they quietly pursued their journey by morning-light. Now, not far before them, they perceived a well, near which was an old castle built on the way-side, by a giant called Pagan, for the annoyance of pilgrims. Out of this, in former times, he and his followers used to issue forth and threaten all such as attempted to draw water from the well, which had been anciently dug for the convenience of pilgrims. But this castle was at present forsaken, the giant having been driven by the Christians from many of his strong holds, and compelled to take refuge in his chief fortress, which lay in the eastern quarter of the *City of Vanity*, an immense city not far from thence. Now this castle being vacated by the giant, had become the habitation of all manner of fowl birds, unclean beasts, and odious reptiles; but these could hurt pilgrims no further than by teasing and troubling them. The castle however looked terrific at a distance, standing as it did on a considerable eminence, and having many of its towers

still entire. Nevertheless as the pilgrims drew nearer they dismissed their apprehensions, perceiving by the low shrubs, heath, and brushwood, which grew under the walls, and even within the arches of the gateway, that the place had been long forsaken. So they went up to the well; but behold, while they were preparing to draw water in their *lotas*, there came all manner of unclean birds, vile beasts, wolves and jackalls, screaming baying and howling from among the old buildings: but upon the pilgrims waving their stout staves at them, they ran off, and troubled them no more. So the pilgrims sat by the way-side, and refreshed themselves; after which they proceeded on their journey.

## CHAPTER IX.

*Shewing how the Pilgrims arrived at the great City of Vanity, with what befel them there.*

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“And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine.”—*Luke iv. 5-7.*

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NOW I saw, in my dream, that the pilgrims continued their journey for several days, and I could not but admire the uniform course which the old man kept, leaning upon his staff at every step, and neither turning aside to the right hand nor to the left: and as he went he oft refreshed himself with the precious promises which his book contained. In the meanwhile I perceived that he had frequent occasion either to urge his brother forward; or to restrain his wanderings from their proper path, for the purpose of obtaining, as he said, a sight of the surrounding country.

After travelling thus some days, the pilgrims came to a wide plain; but by reason of the *jungle* and long grass growing on each side of the way, their prospect was shut up on every side. At length the travellers arrived at a more open country, where the fields were adorned with

clumps of trees and gardens, as in the neighbourhood of some great city: but the trees, though fair to look upon, bare either no fruit, or such as was of an evil nature. And advancing to the brow of a hill, where they intended to pass the night under a *tope* of tall trees; they saw before them, in the plain below, a city, of which, for extent and magnificence, they had never beheld the like.

“Ah!” said the old pilgrim, “there is, I perceive, the *City of Vanity*: would to God we were well through it!” So the pilgrims sat down on the edge of the hill, and looked with wonder towards the city, which contained four great divisions, and was inhabited by some of every nation under the sun. Now that quarter of the city, which faced the pilgrims, and through which their road lay, was possessed by Mussulmauns and by idolaters: for, just at the entrance of the city, upon an eminence to the right, was a very sumptuous mosque, the lofty minarets of which seemed to pierce the clouds; and on the left, backed by a grove of trees, was a pagoda, covered with three cupolas, adorned with gold and scarlet colour, having figures of various *debtas*, painted upon the walls, of such monstrous size, that the pilgrims (even from the distant spot on which they sat) could plainly distinguish them. These temples of Satan raised themselves above the houses of the inhabitants, which were built very thickly together, forming narrow streets in various directions. All this the pilgrims could observe from the side of the hill on which they halted; from whence also they could hear the buzz of various voices out of the city, mingling with the distant sound of their idolatrous music. Then did the hearts of the pilgrims sink within them, under inexpressible concern, not only for themselves, but for the wicked inhabitants of the city.

Now I saw, in my dream, that, as they sat lamenting themselves, one came up to them, and said, "Peace be with you, my brethren." And when the pilgrims looked up, behold, it was the Christian messenger, who, through the appointment of God, had been the means of guiding them into the way of peace. So they were glad to see him, and made room for him to sit down between them. Then I saw that he comforted them, and prayed with them, confirming their faith. After which, he spake to them on this wise:—

"My brethren, the Lord Jesus Christ, when he sent forth his disciples into the world, addressed them in these terms—*Beware of men! for I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you; and ye shall be brought before kings for my sake. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.* (Matt. x. 16—20, 22.)

"As it was in the days of our Lord," continued the Christian messenger, "so it is at this present time. The children of this world are, and ever will be at enmity with the children of light; but blessed are ye, when men revile you and persecute you for your Master's sake."

Then said Bartholomew, "Do the prejudices of that city run as high and as violently against pilgrims at this day, as in former times?"

*Christian Messenger.* This depends greatly upon what part of the city pilgrims are ordained to pass through. In different streets of yonder



city, pilgrims are differently treated. There are many streets the inhabitants of which call themselves Christians. Through these a man may pass without fear of bodily sufferings; though he will be exposed therein to various and dangerous temptations: temptations of gain—temptations of worldly pleasure and fleshly lusts—temptations from the ridicule of his companions, and the sinful fear of his brethren—temptations from the persuasions and blandishments of his kindred: and these trials, as the great tempter knoweth, are hard to be endured, having been the utter destruction of many pilgrims, yea, of all those who have walked in their own strength.

*Nazarenee.* Well, I cannot but persuade myself, that a pilgrim must be a poor pilgrim indeed, who cannot stand the harmless ridicule of scoffers, the allurements of pleasure, or the persuasions of his ungodly kinsfolk.

*Christian Messenger.* Experience tells us that these kinds of temptation are not easily endured; and perhaps much less so than trials of bodily afflictions and persecutions: for whereas the blood of the martyrs has ever been considered as the seed of the church, these slighter temptations have influenced thousands to forsake the path of life.

*Bartholomew.* Are there still many streets of yonder city, in which a Christian is in danger of his life?

*Christian Messenger.* Some there are, assuredly, where the very name of a Christian would still cost a man his life: these are the dark streets, where Idolatry and Mahomedanism reign uninterruptedly. In these, martyrs for the name of Jesus are continually sacrificed; though I believe these things are daily becoming less frequent. May our Almighty Guardian preserve you, my brethren, through all the trials which await you in

that city; and *I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ: for faithful is he that called you.* (1 Thess. v. 23, 24.)

The Christian messenger then embracing the pilgrims, arose and departed; leaving them no less impressed by his counsel, than thankful for his visit. And as the night came on, the whole *City of Vanity* was lighted up with many lights: while the pilgrims, as they sat upon the brow of the hill, heard more plainly the sound of the horns, the drums, and the shells, in the idol temples; together with the drunken songs and shoutings of the followers of Mahommed, as they revelled in the streets. Here therefore as the pilgrims looked and listened, they called to mind the peaceful dwellings and fragrant gardens of the interpreter, the groves of the Virtues on the summit of the hill *Difficulty*, and the lovely *Valley of Humiliation*, where the little shepherd-boy fed his flock without fear. And the remembrance of these things filled them with regret, drawing forth their hearts in earnest longings after Zion, that they might behold the King in his beauty, in that land which is very far off; (*Isaiah xxxiii. 17.*) where there is no more death, nor sorrow, nor crying; but where the tears are wiped from every eye, and where there is no more pain. So they passed the night in fervent prayer and solemn discourse. And as the morning drew on, they prepared themselves for the unavoidable trial of entering the city; when having commended themselves to God, they descended the hill towards one of its gates.

Now, as they approached, they met many persons taking the morning air under the city walls—horsemen, curvetting and prancing; *rutts*, with gaudy trappings and jingling bells, rattling over the stony ground; elephants, with glittering how-

*dahs*, in which the great men of the city went abroad in state, followed and preceded by their slaves; *hackeries*, heavy laden, whose creaking wheels grated harshly on their dry axles; and foot passengers, in groups, crowding and jostling each other as they passed. And behold, as the pilgrims came nearer and nearer the city, the crowd became thicker, and the noise was more tumultuous; the people beginning in the meanwhile to remark the pilgrims' habits, and to whisper, and stare, and gather round them. The little naked children more especially began to make sport of them, dancing before them and behind them, winking and mocking at them with shameless countenances. And now the pilgrims, having passed the first and second gateways, were come into one of the main streets. This street was narrow, the houses high, and without any windows to the streets, the lower part of them being occupied by open shops, wherein were displayed all manner of riches: clothes, embroidered with gold and silver, scarlet, and blue, and yellow—jewels of silver, and gold, and precious stones—all manner of rich furniture and gaudy wares—toys and trappings of every kind—shawls and girdles, curiously wrought—glittering shoes, and caps—vessels of brass, of gold, and of silver, piled up in heaps—sweetmeats, and fruits, and fragrant waters, and sweet liquors—in short, every thing that was curious or precious in the stores of nature or art was to be seen here in vast abundance. The streets themselves were filled with traffickers, each with his basket of wares—Mussulmauns, with their great mushtachios, and turbans, and muslin garments, some on foot, some on horseback, and some in *palanquins*—Bramhuns, with bare heads and sanctified aspects—*fakeers*, bedaubed with mud and mire, their matted locks spreading over their bare backs—women, with painted eyelids,

bracelets, ear-rings, and nose-jewels, mincing as they walked, their *bangles* tinkling on their ancles, affectedly drawing their veils over faces which never knew shame—bulls, consecrated to the idols of the city, with burnished horns, and crowned with garlands of white jessamine. These, with many miserable cripples and outcasts, so completely filled the streets, that the pilgrims passed along them with difficulty: while the noise of many voices, the bells and horns of the idol temples, the cries of the priests from the minarets, (for the pilgrims were now got under the great mosque, and could see the domes of the pagoda just above the houses on the opposite side,) the *tum-tums*, shells, and cymbals; the whining cries of the beggars; the loud altercations between the buyer and seller; with the noise of the children who were gathered in groups round the pilgrims, becoming every minute more and more loud and bold in their mockery of them; these formed altogether, so disorderly and discordant a sound, that the pilgrims were almost confounded. They endeavoured however to press forward, the mob gathering after them as they went, men and even women having now joined the children in their gibes and scoffings: but still the mingled multitude refrained from violence, suffering the pilgrims to proceed, till they came opposite the great pagoda. Here I saw that a company of Bramhuns, having been warned of the approach of the pilgrims, came out from the court of the pagoda, (led by him who had formerly been the teacher of Nazareenee,) and called upon the mob, in the name of their idols, to seize the Christians, and deliver them up to the punishment of their apostacy: "For they," said the Bramhuns, "have forsaken the gods of our fathers, and the Hindoo faith, and have joined themselves to the Christian prophet." Then they cursed the pilgrims and their God in the name of

their *debtas*; and horrible were the blasphemies which proceeded from their lips. On hearing the voices of the Bramhuns, the mob now became possessed with a cruel and furious zeal; when suddenly seizing the pilgrims, and dragging them along the pavement, they drew them before the great gates of the pagoda. There, bringing them before a monstrous figure of him who had been the guardian deity of Nazareenee, painted on the wall, the Bramhun, his former teacher, directed them to cast their pilgrims' garments and sacred book at the feet of this figure; commanding them at the same time to deny Christ in the face of all the assembly, under pain of imprisonment, torments, and death.

Then answered the old pilgrim, meekly, "How can we deny the Saviour who died for us upon the cross? God forbid that we should do any such thing." With that the Bramhuns and the mob becoming more and more enraged, they dragged the pilgrims into a spacious area, at the back of the pagoda. There they publicly scourged them: after which they cast them, more dead than alive, into a horrible dungeon, where they left them for a season.

Now the pilgrims lay upon the damp ground at the bottom of the dungeon a long while, their bodies being exhausted with the pain of the scourging. But after a time the old man said to Nazareenee, "Is it not written, my brother, *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*" (Matt. v. 11, 12.)

The pilgrims then began to pray; and they continued earnestly calling on the name of the Lord Jesus Christ till evening. Now this was a solemn

festival night among the Hindoos: and behold, at sun-set they illuminated the great pagoda and all the buildings thereof with lamps; sprinkling holy water and sacred flowers upon the pavement of the temple, and decorating their idols with garlands. At an early hour of the evening the people assembled with all manner of musical instruments in the courts of the temple; where they filled the air with the harsh blasts of their horns, the shrill tones of their violins and dulcimers, and the discordant clinking of their shells and cymbals, still beating time with their *tum-tums* to the idolatrous dance; while the mob, intoxicated with *bang*, repeated the ten thousand names of their gods, or danced before their idols. In the midst of this tumultuous scene, the Bramhuns gave orders that the pilgrims should be brought before the people, and placed upon a scaffold in the midst of the area; when having enjoined silence to the assembly, the chief Bramhun examined the pilgrims.

And first the old man was questioned. "Wilt thou," said the chief Bramhun, "deny Christ?"

To this the old man meekly replied, as he had done before, "How can I deny him who died for me?" Whereupon the Bramhuns, being enraged, called immediately for the tormentors; while the pilgrim Nazarenee, who stood by trembling from head to foot, continued stedfastly to entreat the Lord for his brother. So the tormentors came, and while they exercised the pilgrim with various cruel tortures, such as I forbear to relate, the idolatrous crowd shouted with triumph, blowing their horns and shells, beating their *tum-tums*, and clinking their cymbals, singing and calling upon their gods. And behold, in the midst of this infernal clamour and diabolical triumph, a light appeared in the heaven above, amid the darkness of a starless night; from which an angelic figure descending approached the scaffold on which the

pilgrims stood. Now this angelic visitant was visible only to the pilgrims, and but indistinctly so to them, through the dazzling brightness of his appearance. And drawing near to the pilgrim Bartholomew, he supported his drooping head upon his bosom, wiping away the sweat, which, from the excess of his torment, poured in large drops down his face.

Three several times the chief Bramhun caused the tormentors to cease, and the assembly to be silent, while he questioned the martyr if he would yet deny Christ? But the pilgrim, each time, answered more and more boldly, that he would never deny his dying Lord. At this the idolaters becoming more and more enraged, one ran upon him, and thrust him through with a sword; thus putting a hasty period to the sufferings of the pilgrim, who died calling on the name of his Redeemer. And at the moment of his death the heavens opened, while the angelic messenger bare the spirit of the martyr triumphantly away to the regions of the blessed.

Now while Nazareenee still looked up, glorifying God, and rejoicing in the triumphant death of his companion, the enraged idolaters seized upon him, and dragging him forward, put the same question to him as they had but now done to his brother. To which likewise he made answer, as his brother had done, "How shall I deny that blessed Saviour, who died for me upon the cross?" Upon this the Bramhuns gave command that he should be tortured;—when, suddenly, an uncommon noise was heard from without, and behold, a troop of *Feringhee* soldiers on horseback, bearing the banner of the cross, came rushing into the court of the pagoda, bidding the idolaters instantly to desist from their persecution. On enquiring whence these warriors came, I found that a street, not far distant from the court of the

great pagoda, where the pilgrims were persecuted, was possessed by certain *Feringhees* who professed the Christian faith. The chief person among these, having been told what the idolaters were doing, sent a company of soldiers to compel them to desist from their purpose. And happily they arrived in time to rescue Nazareene; for at the sight of the Christian horsemen, the people fled, leaving Nazareene bound upon the scaffold, near the body of his dead companion. So they unbound the living pilgrim, and setting him on a horse, led him away to their own street; carrying off at the same time the body of the martyr, which they caused to be decently buried.

I saw then, in my dream, that the company of horsemen led away Nazareene to their chief captain, by whom he was kindly received and entertained. Now the street in which these *Feringhees* dwelt, was orderly, quiet, and beautiful, the houses resembling palaces, each standing in a fair garden. And the pilgrim, as I before said, was kindly entertained by the *Feringhees*. Moreover the interesting relation of his and his brother's manful stand, which they had made against the idolaters, was told from one to another, in all their assemblies. Whereupon in every company the people praised the pilgrim, and caressed him, till he began to be pleased with himself, and to *love the praise of men more than the praise of God*: (John xii. 43.) forgetting that he was a stranger and pilgrim on the earth. (*Heb. xi. 13.*) And behold, being in great earthly prosperity, his care for divine things seemed to pass away from him; neither did he see or hear any thing in the place where he then sojourned, which was likely to remind him of his eternal interests: for although the *Feringhees*, in whose habitations he now dwelt, were called Christians, and had from habit and education gentle and courteous man-



ners, not practising the gross vices and cruelties of the Pagans, yet God was far from their thoughts, and they lived altogether in pleasure and self-indulgence; neither was there any divine worship in their families, nor did they read the book of God. There was indeed a place of public worship in the street; but it was seldom visited by any of them, and by the major part never. Nay, it was deemed a thing unpolite among them to talk of heaven, of hell, or of death; and he that spake of the cross was despised in that street. Nevertheless, the pilgrim Nazareenee was, as I said before, much caressed and praised among these people, because he had manfully opposed the idolaters; for these *Feringhees* hate idolatry. They therefore lodged him in their houses, they pampered his body, and gave him rich presents. When behold, he that had stood his ground so well in adversity, being tried by prosperity was unable to maintain his standing; but becoming self-satisfied and self-exalted, was inclined to take up his rest among the *Feringhees*.

Now I saw, in my dream, that after the pilgrim had remained awhile with the *Feringhees*, that his leprosy, even the leprosy of his sin and his inbred corruption, broke out upon him worse than before; till at length it became more tormenting to him than ever, in that he was more than formerly sensible of the vileness of its nature. Becoming at last ashamed to be seen in the street (for he fancied there were none of the *Feringhees* about him who were rendered so unsightly by the complaint as himself) he applied to a *hukem*, whose name was Politeness, who gave him an ointment to rub upon his face and hands; which, on being applied, drove in the evil humour, cleansing his skin, but making him sick at heart; insomuch as to render him incapable of all enjoyment. In this condition he remembered

the former days of his pilgrimage, when he had peace with God, through the Lord Jesus Christ. Moreover he called to mind the healing leaves which the shepherd-boy had administered to him, whose effects were so different from those of the *hukeem's* baneful ointment. And on the recollection of these things he exclaimed, "Lord, thou hast hid thy healing art from the wise and prudent, and hast revealed it to babes." Here he lamented himself bitterly, not knowing what to do; when one came behind him, and, touching him on the shoulder, said, "*Arise, and depart; for this is not thy rest: because it is polluted, it shall destroy thee, even with a sore destruction.*" (Micah ii. 10.)

At these words the pilgrim arose in haste, and departed; leaving all things behind him but his pilgrim's garment, his book, and his golden *lota*: and thus with his trusty staff in his hand he directed his steps to that part of the city which led to *Mount Zion*.

## CHAPTER X.

*Shewing what happened to the Pilgrim when he left the City of Vanity.*

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“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”—2 Cor. vi. 17, 18.

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NOW I saw, in my dream, that when the pilgrim had left the habitations of the *Feringhees*, and was making his way to the gate that opened towards *Mount Zion*, he came to a place where a number of persons were holding a festival to the goddess *Luckshmee*, who presides over wealth. The night was dark, for it was the last of the decrease of the moon in the month *Kartiku*; but many lamps were burning before the image of the goddess, who was represented in yellow garments, and sitting on the *lotus*. These lamps cast a dismal and lurid glare on the surrounding *hults*; and the air rang with the filthy songs of the idolaters and the horrid din of Hindoo music.

Now the pilgrim endeavoured to make his way through the crowd; but being perceived by a company of *shroffs*, worshippers of the idol, who were sitting in their shop, they requested him to come in; for having seen him in the houses of

the *Feringhees*, and among the chief of those persons, they imagined that they might render his credit useful to themselves in their business, if so be that they could win his favour. But the pilgrim excused himself, saying, "My brethren, I was once such as you are. At that time, I was an assiduous observer of all the ceremonies of your religion: my adorations were more especially paid to her whose image I now behold; I celebrated the worship of Luckshmee four several times in the year. Being a rich man, it was said of me by the superstitious, "*Luckshmee is gone to abide in his house.*" But I have long renounced this and every kind of idolatry, being convinced that these idols which our fathers worshipped are not the true Gods. Our God is in the heavens, the true and only God; but these idols are silver and gold, the work of men's hands. *They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.*" (Psalm cxv. 5—7.)

"You have been living with the *Feringhees*, my friend," replied one of the *shroffs*; "and we know that they despise our religion, and teach others to do the same: we will therefore wave this subject, and if you will enter into our house, we will there converse on other matters which more immediately concern us."

I saw then, that they pointed to certain heaps of silver money, which were placed on low tables before them, as they sat upon the ground on the floor of their shops; and they promised to reward the pilgrim handsomely, if he would give them his interest with the wealthy *Feringhees* in those parts.

In answer to this, the pilgrim, lifting up his

heart to God, and receiving an immediate supply of strength from on high to resist the temptation, replied, "I was once a rich man, as I before mentioned, and enjoyed all the pleasures which riches could supply: but, finding that none of these things administered true comfort to my mind, nor could delay the approach of death, or remove the certainty of judgment, I cast them all away. And now I am going in quest of the true riches, which can only be procured through faith in Jesus Christ the Son of God, who being one with God, and equal with the Father, was given for the sins of the whole world. Seeing then that I have been happily delivered from the bondage of these things; shall I seek them again? Is it not written, *He that is greedy of gain troubleth his own house: but he that hateth gifts shall live?*" (Prov. xv. 27.) So saying, the pilgrim made his way through the crowd, and escaped towards that gate of the city, by which he purposed to take his departure. And behold, the morning rose upon him as he entered the suburbs of the city: but there was no place of refreshment fit for a pilgrim in all those parts; for the suburbs were little less noisy than the town itself. Moreover, the drains and gutters which flowed from the city, forming black and standing pools without the walls, filled the air with noisome smells.

The pilgrim therefore hastened forward till, towards evening, he came out upon a plain dry and barren; on which, a little out of the King's highway, was a *dirgah*, where were gathered together a small number of learned Mussulmauns, composed of certain aged men, whose business it was to wait at the tomb of one whom they called a saint, attended by a few of their young disciples.

Now the pilgrim Nazareene saw the tomb from far, having three domes, with *minarets* at the four corners of the building, and in front a

*cherbutah*, shaded from the heat by a lofty portico. A few wild shrubs, parched by the hot winds of the desert, grew around this solitary building.

Now the Mussulmauns were sitting on the *cherbutah*, from whence they observed the distant approach of the pilgrim. And as he drew near, remarking his grave and decent deportment, they rose to salute him, inviting him in to see the tomb of the saint.

The pilgrim replied with all due courtesy, "But your saint is dead, and cannot be seen."

They answered, "Well, but come in and pay your devotions."

Then said the pilgrim, "The saint cannot hear me, nor answer my prayers. I pay my devotions not to the dead, but to him who being dead was able to raise himself up from death, and is now alive for evermore; even our Saviour, *the Lord Jesus Christ, who hath abolished death, and brought life and immortality to light.*" (2 Tim. i. 10.)

The Mussulmauns, on hearing this, expressed their surprise; asking him who he was? and whence he came? Upon which he told them what he had been, and what he was now become.

Then said one of the company, "I have heard of this man already; yea, and have seen him before he became a Christian: and I rejoice that we are now met, sincerely hoping that by the solid arguments he will hear from us to-day, this deluded stranger may be persuaded to renounce his Christian profession; an effect which all the severity of idolaters has not been able to produce." So he proposed that the Christian should be invited to come up upon the *cherbutah*, that he might be assailed with all the combined wisdom and arguments of the learned Mussulmauns there assembled.

Several persons present refused to sit with one so profane, as the pilgrim confessed himself to be: but this objection being overruled, Nazareenee was made to ascend the *cherbutah*, and to place himself over against the assembly of the Mussulmauns; while he, who had made his boast that he would persuade the Christian to renounce his new profession, thus entered upon the subject. "When I was at home," said he, "in the dwelling-place of my fathers, I saw you with some of my companions under the walls of the *caaba*, going to the house of the Sheik Olislam, Ali Ol Salam; and I understood that it was your intention at that time, to become one of his disciples, and to profess the faith of Islam."

"It is true, that I was at the house of the Sheik Olislam," replied Nazareenee, "and that I there endeavoured to make myself acquainted with the doctrines of your religion: but not finding what I sought among the Mussulmauns, I left them, as I had before left the gods of my fathers."

"May I ask," said the Mussulmaun, haughtily, "what you were seeking, that you could not find in our religion?"

"I wanted," said Nazareenee, "a Saviour: and your religion offered me none on whom I dared to repose my hope of everlasting salvation."

"What blasphemy!" exclaimed one of the younger Mussulmauns; requiring forthwith that Nazareenee should be thrown off the *cherbutah*: but the others answered, "No; we will hear what he has to say."

"I mean not to give offence," said Nazareenee, "although I desire not to disguise the truth. For some time before I left the Hindoo religion, I had been led, under the divine influence, to see myself as an utterly corrupt and polluted sinner, most deservedly lying under the condemnation of a just and righteous God. I was moreover made

sensible that I needed a mediator, who could and would stand between me and the offended Deity, providing a sufficient atonement for my past sins, and sufficient means for the purification of my depraved nature. For while I felt the necessity of an entire change and reformation, I found myself utterly unable to effect that change by any power of my own. Your religion neither provided for me the Saviour I required, nor any means of purification from my sins; I therefore could not receive it: but I found all that I desired in abundance, yea, more than I could have hoped, in the religion of Jesus Christ."

To this the learned Mussulmaun replied, "I know nothing of the doctrines of the Christian religion, nor what advantages it may hold out to its followers: but I ask you, upon what ground you were led to believe the truth of that religion, which we consider as nothing more than the fabrication of designing men?"

"You," replied Nazareenee, "acknowledge that four sacred books have been successively delivered to men: the *Toreet*, the *Zuboor*, the *Engel*, and the *Foorcan*: but the *Engel* you reject as having been corrupted. Now having carefully studied all these books, I find that the three first agree together, while the fourth differs from them all. Here then is my argument: of four men, if three agree, and one only differs; to which would a wise man give his assent? to the three agreeing, or to the one dissenting? Further," added he, "are not the two first of these books in the hands of the Jews, the professed enemies of the Christians? yet they bear witness together with the third which is in the possession of the Christians. Are not many events likewise foretold in the two former, the actual accomplishment of which is recorded in the latter? And do not all three agree in foretelling events, which are now daily fulfilling



on earth? How then is it possible for a sincere enquirer after truth to hesitate for a moment about which of these books is to be rejected!"

*Mussulmaun.* It seems that you are fully satisfied, then, with the opinions you have adopted, entertaining no doubt whatever of your being in the right way, nor suspecting the possibility of finding your error in the world to come, when too late you will discover *that* hell which awaits you, as the punishment of your rejection of our holy prophet, and of the true faith. Consider what your feelings will be, when the trumpet shall sound on that threatened day, concerning which it is written—"And every soul shall come, and therewith shall be a driver, and a witness; and the former shall say unto the unbeliever, Thou wast negligent heretofore of this day, but we have removed the veil from off thee, and thy sight is become piercing. And God shall cast into hell every unbeliever." (*Koraun*, chap. 1.)

*Pilgrim.* I have no fears of this kind, I confess. I can entertain no doubt of the power of the master whom I have chosen, to redeem me to the uttermost. Yet am I willing to hear all you have to say respecting the Mahommedan faith; sincerely wishing, if I lie under any mistake, to have it cleared up, though it were to my loss. Nevertheless I am well pleased with the master into whose service I have entered. His yoke is easy, his burden is light, and his wages are exceedingly large and abundant: so that I could not but lose by exchanging him for any other.

I saw that the Mussulmaun was displeased at these words of Nazareenee; however, he stifled his indignation for the time, and thus answered: "You say, that the wages promised by your master, are exceedingly large and abundant. What has Christ promised, I should be glad to know,

which can be compared with the glories and delights of our paradise? 'For him who dreadeth the tribunal of God, are prepared two gardens; in each of them shall be two fountains flowing, planted with shady trees, bearing fruit of two kinds. There the believers shall repose on couches, the linings whereof shall be of thick silk. Therein shall receive them damsels, refraining their eyes from beholding any besides their spouses; having complexions like rubies and pearls; having beautiful black eyes; and being kept in pavilions from public view. There the believers shall sit opposite to each other on seats adorned with gold and precious stones; while youths of unfading bloom shall go round about to attend them with goblets and beakers of flowing wine. Their heads shall not ache by drinking of that wine, neither shall their reason be disturbed; they shall be filled with the fruits of their choice, and with the flesh of the birds they desire.—And there shall accompany them fair damsels having large black eyes, resembling pearls hidden in their shells, as a reward for that which they have wrought.' (Koraun, chap. lv. and lvi.)

Nazareenee then answered, "In return for the description you have just given me of your paradise, I will now tell you what things are promised by *our* Lord unto those who believe in him. He first has assured us, that, through the merits of his death upon the cross, all our sins shall be freely forgiven us; for *we are washed, we are sanctified, we are justified, in the name of the Lord Jesus.* (1 Cor. vi. 11.) Secondly, he has promised us deliverance from those corrupt inclinations which we inherit from our father Adam. Hence we have assurance that, through the Holy Spirit of God, our hearts will be renewed in holiness, so that we shall become like the Son of God himself: our bodies also being finally pu-

rified, as gold by the refiner's fire, will be raised in glory, and become fit receptacles for the purified soul.

“Our Holy Scriptures,” added the pilgrim, “abound with descriptions of the future glory of believers, and of the happiness which they shall taste at the right hand of God. *Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.* (Dan. xii. 2, 3.)

“*I give unto them eternal life; and they shall never perish.* (John x. 28.)

“*I beheld, and lo, a great multitude stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.* (Rev. vii. 9, 14—17.)

“As I have built my hopes,” continued Nazarenee, “upon these promises, and certainly would not lightly renounce the glorious prospects which they open before me; I should wish to know upon what grounds you affirm your religion to be better than ours, and how you can prove your prophet to be superior to Christ. From the beginning of the world, Christ was foretold by a series of prophecies; he was also pre-figured

by many types and shadows, many ordinances and ceremonies, from age to age, through the wise and condescending appointment of God." The pilgrim then proceeded to give an instance of this, in those sacrifices which both Hindoos and Mussulmauns consider as pleasing to God, and which were all originally typical of the great sacrifice of Christ. After which, he adverted to the ceremony of the *Buckree Eed*, which is celebrated in commemoration of Abraham offering up his son, which son is falsely said to have been Ishmael, but known by ancient and authentic records to have been Isaac the acknowledged type of Christ.

"Is it not universally required," added Nazareenee, "that every sacrifice should be pure and without blemish? But to whom can these spotless types refer, except to Christ? of whom it is written; *He did no sin, neither was guile found in his mouth.* (1 Pet. ii. 22.) Can these things by any means be rendered applicable to your prophet? or where is any ancient prediction to be found of him either as a Saviour or a teacher?"

*Mussulmaun.* Did not Christ foretel our great prophet under the name of *Periklitos*, or the Illustrious; which hath the same signification as Ahmed or Mahommed? And did not you Christians change this name to *Parakletos*?

*Pilgrim.* From whence have you this, my brother? Whence learn you that this word was changed? or how do you know that this passage applies to your prophet?

*Mussulmaun.* Our prophet himself affirms it.

*Nazareenee.* I might here apply what our Lord himself asserts, That if one bear witness of himself, his witness is not true. But to pass this part of the matter over, I would willingly know at what time the Christians are supposed to have altered this passage. It could not have been

before the coming of your prophet; for then they had no inducement so to do: and at the time of his coming it was altogether impracticable, since copies of the sacred books were then spread through the greatest part of the known world. Moreover, as I think you would find it difficult to prove that Mahommed was ever predicted as a great prophet or teacher, by any writer whatsoever; so, in like manner, it would be hard to point out any passage in the Koraun, in which he has confirmed his divine mission, by foretelling any future event beyond the reach of mere conjecture.

To this the Mussulmaun answered, "What! did he not make use of these words, when speaking to his followers, Whosoever apostatizes from this religion, God will certainly bring others to supply his place?"

*Nazareenee.* Does he limit any time for the fulfilment of this *prediction* as you term it?

The Mussulmaun could not affirm that he did.

Nazareenee then asserted, That it required no superhuman power to foretel, that, when one should fall away from a religion at that time beginning to prosper and prevail among men, another would probably take his place. "The predictions delivered by a divine power are not thus uncertain," continued the pilgrim. "The prophecies of God are frequently delivered in dark sayings, it is true; and they were probably never meant to be fully comprehended by man, till after their fulfilment; but when they are fulfilled, they become so evident, as often to force conviction upon the most hardened infidel. But what," asked Nazareenee, "is there in this prophecy of Mahommed beyond probable conjecture?"

*Mussulmaun.* We believe not in our great prophet on account of the prophecies he uttered;

since we find him thus openly disavowing all pretensions to prophetic powers—"Do I know what will be done with me or you hereafter?" (*Koraun.*)

*Christian.* On what then do you rest your faith? Did he work any miracles? Did he, like our Divine Master, heal the sick, loosen the tongue of the dumb, cause the blind to see, and the lame to walk? Did he raise the dead? Did he rebuke the winds and the seas? or did they obey him?

*Mussulmaun.* Our great and mighty prophet pretended not to work wonders: he was not sent with miracles, but with arms. He declares that he came to convert men by the sword: nevertheless God wrought many wonders in his favour. Did not the Holy Spirit, in the shape of a dove, fly to his ear? Did not the comets speak to him at night? Did not a part of the moon fall into his sleeve? What do you say to these things?

*Nazareenee.* Who saw these things? Or who died to bear witness of them, as many did in attestation of our Redeemer's miracles?

*Mussulmaun.* Our sacred book is a standing miracle. What uninspired man could write such a volume?

*Nazareenee.* Wherein does the miraculous nature of this book consist? And first, to speak of its doctrines; what does it contain which mere human reason could not discover, or which had not before been revealed by the sacred books of the Christians? Your prophet does not deny the Christian doctrine of man's natural depravity; but what satisfaction does he point out for sin? Where does he promise divine assistance to correct our vile nature? Where does he even assert the necessity of a change of heart and inward purity? Does not all his religion consist in outward observances? He confesses the existence

of Satan and his enmity against mankind; but he gives us no description of his wiles; nor points out any way to guard against him. Thus has he gathered from our Scriptures every thing which is therein revealed concerning the fall of man and his present depraved state, omitting in his system all that is encouraging and consolatory in the Christian religion. We find no command in the Koraun to love God or our neighbour; whereas, in the Gospel the whole of man's duty is summed up in these words: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.* (Mark xii. 30, 31.) Now it is by the prevalence of this charity, or love, that we distinguish those who are really disciples of our Lord and Saviour, from those who only pretend to be so.

*Mussulmaun.* What! do you pretend that there are not wars, and fightings, and animosities, among the Christian nations as well as among the Mahommedans?

To this Nazareene made answer, that man's nature is such, that he will ever be perverting the best things; and that the Christian religion ought not to be judged of by the lives of the greater part of those who bear the Christian name, but by the Scripture itself, "which we hold," said he, "to be the true word and law of God; and which we invite all nations to read, though it be to our own condemnation, as proving that we fall far short of the standard therein proposed."

Nazareene then remarked, that the views of happiness given in the Koraun were extremely degrading to man's nature, relating entirely to

sensual enjoyments, and consisting of such things as the Christian hopes and is assured he shall lose all relish for in the resurrection of the just, when he confidently expects to be altogether renewed in the image of his Maker. "And in the meantime," continued the pilgrim, "we consider all carnal passions, even when best regulated, as nothing less than a galling yoke from which an immediate deliverance is devoutly to be wished; while the Mahomedan is taught to anticipate with delight, the time when he may indulge these degrading appetites without restraint."

"What!" replied the Mussulmaun, "do you speak with contempt of the enjoyments of Paradise?"

*Nazareenee.* As a mere man, I should by no means despise them: nay, there was a time when I was incapable of forming any just conception of those purer pleasures, in which the future happiness of Christians will consist: for these things are not revealed unto us by flesh and blood, nor by unassisted reason, but by the Holy Spirit of God. And this affords an argument in favour of what I first asserted, that there is nothing above human reason in the writings of your prophet: for, has he not promised his followers such rewards as every natural man can easily comprehend, and such as are most agreeable to his depraved inclinations? Even as we offer toys to children, and jewels to weak women; in like manner did Mahommed hold out these carnal gratifications to his sensual followers. Your prophet required no divine assistance to discover that such things were pleasing to man, and calculated to increase the number of his followers.

*Mussulmaun.* Then I am to understand, that you believe the whole of our sacred books to be the work of mere man?



*Nazarenee.* My conduct discovers my sentiments. I believe that there is no way to salvation, but the way which I have chosen, namely, faith in the Lord Jesus Christ; and I pray God to give me strength, if required, to seal this faith with my blood. At the same time, I am willing to hear and pay due attention to all you can urge in favour of your religion: for it is not the manner of Christians to shrink from enquiry; nay, we lay open our own sacred book to all mankind, not only inviting but challenging the strictest investigation.

*Mussulmaun.* There is one thing which I would know of you. Can you explain how it happened, unless through the prevailing force of truth, that the followers of our holy faith were enabled to banish the Christian religion from so many countries, where it was established and flourishing? How has the Mussulmaun power grown to such an unexampled magnitude as it at present exhibits, extending itself over one-third of the habitable globe? Is not this a divine work?

Then said Nazarenee, "It is well known that at the rise of the Mahommedan power, Christianity had become exceedingly corrupt; inso-much that Christians neglecting to read their sacred books, and leaning to their own understanding, were led into many vile heresies, and drawn into many horrible delusions of Satan. In consequence of which, God allowed the Mahommedan Anti-Christian power to arise in the east, as he permitted the Papal Anti-Christian power to spring up in the west; intending to use both as scourges for the punishment of his offending people, who had fallen from their primitive purity, and forgotten their first love." Moreover, Nazarenee informed the Mussulmaun, that the rise of these chastising powers had been

foretold many ages before their appearance, in the book of the Revelations; where the Mahomedans are prefigured under the similitude of crowned locusts, who should devour the third part of men. "If you have any doubt," added the Christian, "of these things, here is my book, and you may examine it." With that he pulled his book from the folds of his girdle, and offered it to him; but the other waving his hand, declined to receive it, saying, "Every one knows that your book has been corrupted."

To this the pilgrim replied, "Your own prophet confesses that Moses and Jesus were sent by God, and that they who first propagated our religion were holy men. At what time then were our Scriptures corrupted? Was it in the first and purest ages of Christianity (I ask again) before Mahommed was known? or was it at the time of his appearance, six hundred years after the Christian æra, when copies of the sacred Scriptures were spread through every civilized kingdom of the earth?"

*Mussulman.* I see that you are too strongly prejudiced, for any arguments of mine to prevail with you; I do but lose my labour.

*Pilgrim.* Nay, friend, be not impatient; I am ready to hear all you have to say.

*Mussulman.* If the exalted character of our great prophet, and the sacred work of the Koran, both of which you appear to be well acquainted with, make no impression upon your infidel mind; how is it possible that I, a mere man, and speaking the words of man's wisdom only, should prevail with you?

"Nay, but my brother," said the pilgrim, "let us reason together. If you honour *your* prophet, I have more reason to honour *mine*." He then entered into a comparison between Christ and Mahommed, saying, "Mahommed himself con-

fesses that Jesus was that Messiah, who had been promised in the law and the prophets. He is called by Mahommed, *The Word, the Mind, the Wisdom of God*. He is also said by him, to have had no father among men; whereas Mahommed is acknowledged by his own disciples, to have been begotten according to the common course of nature. Jesus," continued Nazareene, "was taken up into heaven after his death, as is allowed by Mahommed himself; therefore we Christians can say with confidence, *We know that our Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after our skin, worms destroy this body, yet in our flesh we shall see God.* (Job xix. 25, 26.) But who ever presumed to deny that the death of your prophet was after the manner of other men, that he saw corruption, and now lies in his grave? These circumstances being duly considered, can any one hesitate which of these to follow?" asked the pilgrim.

"I see," said the Mussulmaun, "that Satan has altogether hardened your heart, and blinded your eyes, so that you are resolved to live and die in your infidelity: and cursed you will assuredly be in the life to come."

*Pilgrim.* I have chosen my master. I believe that he is able to save me, and I am resolved to abide by the consequences of my choice; nay, I would willingly persuade others to do the same.

I saw then, in my dream, that the Mahomedan could restrain his indignation no longer: but bursting into a violent rage, he called Nazareene, a Christian dog; adding thereto many other vile and angry epithets, which it is needless here to repeat. But I perceived that the chief ground of his abuse lay in the evil lives which many bearing the name of Christ are

known to lead, thereby bringing gross scandal on the Christian profession.

To this the pilgrim merely answered, that as he did not form his opinion of the Mahommedan faith by the evil lives of many of its followers, but from the Koran itself, and what is therein written concerning the faith of Islam: in like manner, he considered it only just that the Christian religion should be judged of from the sacred Scriptures themselves, and not from the corrupt lives of too many called Christians.

I saw then, that the whole company of the Mussulmauns became altogether out of patience with Nazarenee; and telling him that he was numbered among the cursed, they commanded him to depart. So he arose in haste from the *cherbutah*, and continued his journey, though not without symptoms of dejection and sorrow. And as he went, he brake forth into lamentations for the wickedness of mankind, and for the hardness of his own heart. He bewailed also the loss of his brother, who used to comfort him in his pilgrimage; but, more than all, he deplored the absence of those consolations which he had formerly enjoyed. "Oh," cried he, "*that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness!* (Job xxix. 2, 3.) *I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. I remember in the days of my affliction, and of my misery, all the pleasant things which I had in the days of old.*" (Lamentations iii. 1, 2. i. 7.)

So the pilgrim went on with much mourning and lamentation, on account of the sin he had committed while among the *Feringhees* in *Vanity Fair*; in seeking the praise of men rather

than that which cometh from God. (*John v. 44.*) His spirits were depressed, and his heart within him was desolate: nevertheless he kept on his way; though it was with a slow and heavy pace. And as he proceeded, behold, the face of the country changed, and became more and more barren and sandy: insomuch that as far as the eye could reach there was neither tree nor herb to be seen; nor any living creature to be discovered, save certain evil birds, whose doleful cries added greatly to the disconsolate feelings of the pilgrim. And behold, a parching wind blew over the desert, which at noon-tide became so strong as to bring with it clouds of dust, obscuring the heavens, and converting the bright and clear light of the sun into a red and fiery glare which diffused itself over the whole visible horizon. Moreover, in some parts, the sands were drifted so high, as to cover the wall which was on each side of the way of salvation; and in one place they had so entirely choked up the way and hidden the wall, that the pilgrim found himself at a loss how to proceed. And not having an opportunity of distinguishing the situation of the sun in the heavens, he stood looking about him for something which might direct him in his course: not considering that He was always nigh unto him with his powerful assistance, of whom it is written, *This God is our God for ever and ever; he shall be our guide even unto death.* (*Psalm xlviii. 14.*) To this unerring director, in so perplexing a case, it behoved him to apply by diligent prayer: but neglecting this sacred privilege, the pilgrim looked about him for some sensible object which might point out his path. In these circumstances he espied the prints of a man's footsteps in the sand; and taking these as a sure token of the road he should pursue, he followed their

direction for some time without fear, till the clouds of dust gradually subsiding, he could perceive before him a deep and dark valley. And in the bottom of this gloomy dell there lay a black and stagnant lake, having no communication with any running waters, and emitting a deadly stench; beside which there stood a high tower, or strong hold, of a very terrific appearance.

At this the pilgrim began to tremble; for the castle seemed to frown upon him with a very threatening aspect: nevertheless he went on, following the track he had discovered in the sand. And now, as he approached, he perceived by the iron gratings at the windows, that this tower was used as a prison-house; a circumstance which added so much to the horrors of the place, that he was even afraid to look upon it. Moreover, he heard, as he drew nearer, horrible lamentations and sounds of unutterable woe proceeding from this gloomy prison, and such as filled him with inexpressible dismay. Still, however, pursuing the marks of the footsteps, he went on, till coming just under the tower, he had nearly fallen headlong into a deep pit, dug there for the purpose of entrapping pilgrims. For, although this tower, which is called *Despair*, and which is one of the strong holds of Satan, is out of the King's highway; nevertheless, it often happens that pilgrims turn aside in this place, where they are frequently caught and sometimes totally lost: and this is more especially likely to befall such as have allowed themselves, contrary to their own principles, to be ensnared by the pleasures and honours of the *City of Vanity*.

Through the care of the divine Providence, however, Nazareenee saw the pit in time, and found his staff of great use in saving him from

falling headlong into it. Then did the pilgrim thank God for this deliverance; and leaning upon his staff, he looked into the pit, when to his great astonishment, he saw a man sitting at the bottom of it, with his arms folded, and his eyes fixed upon the ground. This was the man in whose footsteps the pilgrim had been treading, and whom he had foolishly taken for his guide. And when I saw into what a condition he might have been brought by so doing, I thought on these words of the prophet: *Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.* (Jer. xvii. 5—8.)

But to return to my narrative. I looked at the two men, to wit, he that was in the pit, and he that stood above; and behold, the latter called to the former, saying, "My brother, what doest thou there?"

Upon which the other looking up and groaning, said, "Fly, fly from this place; for this is the habitation of despair: *two things are come upon me; and who shall be sorry for me? desolation, and destruction, and the famine, and the sword: by whom shall I be comforted?* (Isaiah li. 19.) I have fallen into the pit of despair, and here I must remain for ever."

"Nay, my brother," said Nazareenee, "is it

not written, *The captive exile hasteneth that he may be loosed, and that he should not die in the pit, and that his bread should not fail?* (Isaiah li. 14.) Rouse thyself. Yield not to despair. Does not thy Redeemer live?"

"No," replied the other, "I have no hope. I have denied, I have insulted Him that offered me redemption; and now there remaineth nothing for me, *but a certain fearful looking for of judgment, and fiery indignation.*" (Heb. x. 27.)

"Come, my brother," said Nazareenee, "be comforted. Remember of whom it is written, *I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord.* (Isaiah xlv. 13.) Is not this spoken of Esau Musseeh? who is at once able and willing to save all such as come unto him, being himself the mighty God."

"Oh!" replied the captive, "my sins are of a description past forgiveness, as you will perceive when you hear my history. I was born in the *City of the Wrath of God*, a *Said* by birth, and, as such, one of the most honourable among the Mussulmauns. I was deeply instructed in all the learning of my forefathers, and was hotly zealous for the honour of our faith, persecuting even to death the friend of my youth on his becoming a Christian. The noble manner however in which this young man gave up his life awakened my curiosity concerning that religion which had so heroically supported him. I procured the sacred book of the Christians; I read it, and my reason was convinced: in consequence of which I forsook my country and all that I had, and coming among the Christians, demanded baptism. Thus I became a Christian, and supported my new character for several years with great self-satisfaction; being in the mean time caressed so much



by the *Feringhees*, and so much flattered by my own heart, that I believed myself to be sure of heaven, never suspecting that the honours which were paid to me as a convert from the Mussulmaun faith were any more than my due.

“I was forward to shew the extent of my learning, and to prove the force of my reasoning powers upon those who were considered as the wisest among my former brethren; still looking for the approbation of man more than that of God.”

On hearing these words, Nazareenee sighed; for his own sins of the same kind were hereby brought to his recollection. Nevertheless, he did not interrupt the captive, who proceeded thus:—

“At length the *Feringhees*, perhaps becoming weary of my increasing arrogance, ventured to reprove me, and to point out to me, that a humbler conduct would better become my Christian character. Upon this my pride took offence: I renounced my new religion, and again assumed that of Islam, becoming once more a violent opposer of Christianity, and frequently uttering grievous words against Him who had bled and died for me. But I was soon cut short in this my dreadful course. The terrors of the Almighty swiftly pursued me, and brought me into these depths of despair, from which I never can be delivered.”

I heard then that Nazareenee, though deeply afflicted for this unhappy man, would have suggested to him some grounds of comfort: but the other refused to hear him, breaking forth into the most agonizing groans and cries. At which the pilgrim, seized with sudden apprehension, sunk prostrate upon the earth; for the terrors of the Lord were upon him.

Now I saw, in my dream, that while he lay in this state, one came up to him, and calling him

by name, said, "What dost thou here?" And behold, this person was the Christian messenger. Then was Nazareene comforted when he heard the voice of this servant of his King; and being helped by the messenger of Christ and by his staff, he arose.

"Answer me," said the messenger, "how camest thou here, my son?"

*Nazareene.* As I was endeavouring to pursue my way this day towards *Mount Zion*, I came to a place where the sand had drifted so high that I could not discern the wall either to the right or to the left: but seeing traces of feet in the sand, I followed them till I had nearly precipitated myself into this pit; where truly I deserve to be much more than the man who now lies groaning in it.

*Christian Messenger.* When thou wert in that strait, thou shouldst have called upon God, and not have taken man for thy guide: for hath he not said, *Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me?* (Psalm l. 15.)

I heard then that the Christian messenger addressed him that was in the pit, namely, the Captive of Despair, holding out to him the promises of God. And these were the words which he repeated: *As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?* (Ezek. xxxiii. 11.)

Then answered the other, "Those words apply not to me. I am past hope."

*Christian Messenger.* Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, (Jer. iii. 13.) and return unto the Lord, and he will have mercy upon thee; and to our God, for he will abundantly pardon. (Isaiah lv. 7.)

In reply to these words, the captive uttered such terrible things as I forbear to repeat. So the Christian messenger forbore at that time to say more to him; but taking the hand of Nazareenee, he led him back towards the way of salvation. Now when the pilgrim had once more set his foot in the right way, I saw that the messenger would needs accompany him a little on the road, the heavens being still dark and the way difficult; through whose cheering conversation, Nazareenee was enabled to look beyond every discouraging appearance.

Then I hearkened to the discourse of these two as they walked together. When Nazareenee thus began; "I beseech you, Sir, to tell me, is there no hope for him whom we left in the pit?"

"My son," replied the Christian messenger, "it is not for me to judge any man. Looking at the enormity of his crimes, we should pronounce him past hope; but when, on the other hand, we consider the merits of his Redeemer, we dare not finally to condemn him. Let us leave him, therefore, with God; and if opportunity serve, let us rejoice to be made instruments in the hand of God of doing him any good."

"But are there not some persons," asked Nazareenee, "who are predestinated to eternal condemnation? Is not this a doctrine of Scripture?"

"You are here entering upon a very difficult point," replied the Christian messenger, "and such a one as can scarcely be dilated upon, without adding to, or diminishing from, the simple sense of scriptural statements on the subject. Thus much however is certain, that every individual of mankind has by his sin rendered himself a debtor to God, and liable thereby to God's righteous wrath and condemnation. We find nothing indeed said in Scripture of predes-

tion to damnation: on the contrary, we there discover that a plan was formed by the infinite wisdom of God for the salvation of mankind, even before the foundation of the world; and that the Lamb of God was then appointed to be slain. (*Rev.* xiii. 8.) But 'predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.'" (*Art. xvii. of the Church of England.*)

*Nazarenee.* This doctrine, Sir, must needs be full of sweet and unspeakable comfort to such as feel in themselves the working of the Spirit of Christ; but it fills me with dread, lest I should not be included in the number of these chosen ones.

"'Tis hard," replied the Christian messenger, "to know the heart of any man: but this holy fear of which you speak I consider as a token of God's mercy towards you; for it is written, *Happy is the man that feareth alway.*" (*Prov.* xxviii. 14.)

"I have heard it asked by some, who, perhaps, meddle with matters which are above them," said the pilgrim, "'Wherefore, if God is able to save some men, does he not exert the same power to save all?'"

“Truly,” replied the Christian messenger, “they who put these questions forget the infinite distance between themselves and God. They forget that the world in which we dwell is but one among innumerable millions of, perhaps, more magnificent worlds—a very minute part of a mighty family, governed by laws with which we are unacquainted. We can understand, in some degree, the amazing love of God in sending his Son to die for lost mankind; but we can go no further. *Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?*” (Isaiah xlv. 9.)

Now I saw, in my dream, that about this time the morning began to break, when the pilgrim and his companion discovered before them a well, by which grew a few palm trees. This was a pleasing sight to the weary travellers: and the Christian messenger, on beholding it, poured forth a holy song, of which this was the burden: *Behold, God is our salvation; we will trust and not be afraid: for the Lord Jehovah is our strength and our song; he also is become our salvation. Therefore with joy shall ye draw water out of the wells of salvation.* (Isaiah xii. 2, 3.)

The travellers presently came up to the well; and drawing water from the crystal fountain, they silently washed themselves there. After which, they spread their *chaudurs* upon the ground, under the palm trees; and sitting thereon, they refreshed themselves with the water of the well, which was very sweet, together with the fruit of the trees, of which they found abundance.

So after they had reposed themselves awhile, they gave thanks, and again addressed them-

selves to their journey; the Christian messenger having first intimated, that he intended not to leave Nazareenee, until he had brought him unto the mountains of the Lord's house, where dwelt the assembly of the holy priesthood, ordained and set apart for the service of the church from the very times of the apostles. These mountains were not many days' journey from the place where they had stopped to rest.

These happy travellers then continued their journey towards *Mount Zion*, conversing sweetly together till towards noon; when they saw a man crossing their way; but his face was not towards the *City of the Kingdom of Heaven*.

To this man the Christian messenger called aloud, saying, "My brother, whither goest thou? beware that thou proceed no further, lest thou find thyself suddenly in the way which goeth down to the pit." On hearing these words, the man stopped, and stood still till the travellers came up: when they thus entered into discourse. First, the Christian messenger asked the stranger whence he came, and whither he was going?

To which the other answered with some asperity, That he was an Israelite by birth, and that he hoped to be saved by observance of the holy law of God, delivered aforetime to Moses.

The Christian messenger, affectionately addressing him, made this reply; "Wherefore, my brother, do you speak with so much asperity, as if we were adversaries; when, on the contrary, we desire to be considered as friends, very highly esteeming you as the offspring of those holy men, whom God formerly visited by his prophets and his angels? Our Messiah was born of your nation. You were the first teachers of Christianity, you were the holy olive tree,

from which some branches being broken off, we, of the wild olive tree, were grafted in, and with the remaining natural branches are become partakers of the root and fatness of the olive. (*Rom. xi. 17.*) And shall we not be mindful of *the rock whence we are hewn, and the hole of the pit whence we are digged?* Shall we not look unto *Abraham our father, and unto Sarah that bare us?* (*Isaiah li. 1, 2.*) We will not cease to pray for the peace of Jerusalem, and that the vail may speedily be taken away, which now hangs over the faces of the descendants of Israel." (*2 Cor. iii.*)

Then answered the Israelite, "You speak with kindness, and not indeed as an enemy: nevertheless, since you are a Christian, I look upon you with abhorrence, as the disciple of a deceiver; of one, who, by false miracles, has deceived one-third of mankind, and will continue to deceive men, till the true Messiah shall come in his glory. And then will the Lord God *cast down the strength of the confidence of the mighty.*" (*Prov. xxi. 22.*)

"Wherefore," replied the other, "do you suppose that the miracles of our Esau Musseeh are false? Wherefore should you esteem that to be unjust in our cause, which you hold to be just in your own? You consider the miracles recorded in the Old Testament, as indisputable facts; because delivered upon the testimony of ocular witnesses. That your prophet Elijah was taken up into heaven, you believe upon the single testimony of Elisha, as a man of unexceptionable credit. But of our Esau Musseeh's ascent into heaven we produce twelve witnesses of the most unblemished character; and still many more, of his appearance upon earth after his crucifixion upon Mount Calvary. If, therefore, this kind of testimony be counted sufficient

to establish the authority of your religion; it must necessarily be considered as equally available with regard to ours. And further than this, the witnesses we produce were content to lay down their lives, enduring incredible torments, in attestation of the facts they reported; a circumstance recorded in countless heathen histories still extant. Moreover it was through the ministry of these very witnesses that the Christian religion has been transmitted down, through a regular and unbroken succession of teachers and priests, unto this day, forming a spiritual church, of which the Messiah is the chief corner-stone, and which, daily increasing and growing, shall, at length, fill the whole earth; according to that which is written: *For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.*" (Isaiah liv. 10—13.)

The Israelite replied, That the wonders spoken of, as having been performed by Esau Musseeh, were undoubtedly effected by the power of evil spirits.

*Christian Messenger.* Is it not found by experience, that in whatsoever country the Christian religion prevails, the power of Satan is diminished? In those countries, where the government is Christian, and the holy Book of God is studied by the people, witchcraft and idolatry are scarcely known, and the public



morals become more irreproachable and pure. How, therefore, can we suppose that Satan should uphold a religion, by which his power is subverted? *How can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.* (Mark iii. 23—26.)

In reply to this, the son of Israel said, "It is written in our books, *If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder cometh to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul.* (Deut. xiii. 1—3.) Now this your Messiah preached another law than that of Moses; therefore he is not to be believed, though it were granted that he actually performed surprising miracles."

Then said the Christian messenger, "Your argument, so far from telling against us, speaks in our favour: for God has said, in the eighteenth chapter of the same book which you have but now referred to, that he would raise up another like unto Moses, unto whom they should hearken. (Deut. xviii. 15.) From these two passages of this book compared together, your own interpreters rightly collected, that every one who worked miracles was to be believed, if he did not draw men off from the service of God. Now our blessed Saviour did not only forbid the worship of false gods, but

pointed out the way in which the true God ought to be worshipped: a way," added the Christian messenger, "entirely agreeable unto that ancient revelation of himself, which has been faithfully transmitted to us through the writings of Moses and the prophets. Esau Musseeh," continued he, "taught that God the Father was to be worshipped through a divine mediator; one who, being equal with God the Father as touching his Godhead, and inferior to the Father only as touching his manhood, was completely and wonderfully fitted for the mediatorial office. He taught that all the types and ceremonies, ordained by the Mosaic law, were but as shadows, of which he himself, as mediator, was the divine substance: which shadows, when by his death he had accomplished our redemption, were totally done away as of no further use. Thus, the Almighty, after a long season of darkness, caused a heavenly light to arise upon the world, a light which shall shine brighter and brighter, until it attain unto the glory of a perfect and everlasting day."

After this, I heard many things which passed between the Christian messenger and the son of Israel, upon the subject of ceremonies and sacrifices, wherein the former endeavoured to convince the latter that such observances could be acceptable to God in no other view, than as instituted types and shadows of better things to come; being of no importance considered in themselves, and utterly insufficient for the removal of sin.

After awhile, the Israelite confessed the force of the Christian's arguments on this subject, though he denied that the types were fulfilled in the person of Esau; still confidently asserting, that he who was promised to save his people from their sins, who should exceed in glory

all the ancient prophets, was yet to come, and would appear on earth in the latter days.

In reply to this, the Christian messenger referred the Israelite to the prophet Daniel, who, according to the direction of the angel Gabriel, has left upon record this important declaration, that there should not pass above five hundred years between the publication of the edict for rebuilding the City of Jerusalem and the coming of the Messiah. "But," added he, "above two thousand years have passed away since that period, and he whom the Israelites expect is not yet come; nor indeed can any other person ever be pointed out, except Esau Musseeh, as exhibiting a satisfactory accomplishment of that memorable prediction."

The Israelite made answer, that it was certain that this prediction had been made by the prophet Daniel, but on account of the exceeding wickedness of their nation, the fulfilment of it had been postponed.

Then said the Christian messenger, "Do you make the Lord Jehovah a man, that he should alter his counsels? Does he not say of himself, by the mouth of his prophet Malachi, *I am the Lord, I change not?* (Mal. iii. 6.) And again, he saith, *Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.* (Isaiah li. 6.) Can you therefore suppose that the purposes of the Almighty, with respect to the glorious work of salvation, could be altered by any thing within the limits of human power? since it is written again in the same prophet, *The moth shall eat them up like a garment, and the worm shall eat them*

*like wool: but the righteousness of God shall be for ever, and his salvation from generation to generation."* (Isaiah li. 8.)

I perceived, in my dream, that by this time the Israelite began to be out of patience with the Christian messenger, pouring out against him a torrent of reproachful words, and refusing to his arguments any further attention. Whereupon the Christian messenger recommending him to the mercy of God, bade him adieu; and so continued his journey with the pilgrim Nazareenee.

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## CHAPTER XI.

*Shewing how, after awhile, the Pilgrim was brought to the Mountains of the Lord's House, where dwelt the Shepherds of the Lord's Flock.*

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"And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."—*Ezekiel xxxiv. 31.*
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NOW I saw, in my dream, that the Christian messenger and the pilgrim Nazarenee went on very lovingly together, till, after some days' journey, they came in view of an immense range of mountains, piled up one above another so as to pierce the very clouds. At first, they saw them only very faintly, at a great distance, and just at the edge of the horizon: but after a day's journey they could better distinguish the forms of them, with their various lights and shades; though they could not as yet perceive any particular objects upon them. Now the pilgrim, from the first, could not fail of remarking that some of these mountains were covered with thick darkness, as places upon which the Sun of Righteousness had not yet arisen; others were more illuminated, as by moonlight or twilight; while others enjoyed, although comparatively few, the full brightness of unclouded day. One hill towards which the Christian

messenger directed the eye of the pilgrim, lying westward, was shining so exceedingly bright, that it reflected a glory upon all the hills that were near it. This mountain, though small at the base, towered extremely high; and on the summit thereof, the travellers, as they drew nearer, could distinguish a very lofty and glorious tent or tabernacle, with an ensign, whose broad banner, floating in the air, displayed the figure of the cross wrought in bright gold. Then was the pilgrim pleased, when he discovered the cross; and the Christian messenger said, "My son, behold the root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek, and his rest shall be glorious. *And the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*" (Isaiah ii. 2.)

I heard then, that the pilgrim Nazarenee asked many questions of the Christian messenger, concerning what he saw before him.

To which the other replied, "It is well known unto all who diligently peruse the Holy Scriptures, that Esau Musseeh, when on earth, appointed certain men, to be peculiarly set apart as his servants and ministers, to attend the service of God in his church, to solemnize its holy ordinances, and to preach the Gospel to all nations. On these ministers of the Lord, of whom I am one," continued the Christian messenger, "is devolved the charge of the church or tabernacle of Christ, established on the mountains of the Lord; and also the keeping of that holy Book, which, through their instrumentality, is to be sent forth into all lands."

Then brake out Nazarenee, "*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace;*

*that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"* (Isaiah lii. 7.)

Now I perceived, in my dream, that, about this time, the Christian messenger and Nazarenee reached certain meadows which were watered by a stream from the hills; even by that river of which it is said, *The streams thereof shall make glad the city of God.* (Psalm xlvi. 4.)

The meadows on each side of this river were extremely green and abundant, containing many sheep-cots provided for the flocks of the Lord. And here also were many trees, of the same kind as that the leaves of which the little shepherd-boy had applied to Nazarenee, trees which bear twelve manner of fruits. So the travellers rested themselves in this place, and bathed themselves in the pure stream; they drank also of the water, and ate of the fruit: after which they were refreshed, and healed, and beautified, and filled with joy. So having remained all the night in these meadows, as the morning appeared they urged on their way towards the mountains, which they were impatient to reach. And coming at length to the foot of the nearest of them, they could from thence more plainly distinguish the beautiful tabernacle on its summit, with its curtains of purple, blue, and scarlet, together with its banner floating in the air.

Now I saw, in my dream, that the whole of this mountain was extremely pleasant to look upon, abounding with fruits, and flowers, and sweet herbage. Many springs of water were there, pouring down the hill-side; and the tents of the shepherds, with the flocks feeding around them, shewed very beautifully among the green lawns and pastures. Here also were many *topes* of trees, affording shade for the flocks, and shelter for a great variety of singing birds. To the right

and left the other mountains appeared. Some of these looked fair and flourishing, and afforded an agreeable prospect; but the greater part were clothed in a mantle of unbroken darkness. Among these dark mountains wandered many flocks; having shepherds who cared not for them, shepherds who ate the fat of the flock, and clothed themselves with the wool, but fed not their sheep, nor strengthened the diseased, nor healed those that were sick. So these sheep wandered through the mountains, and upon the high hills, and became meat to the beasts of the field. (*Ezek. xxxiv.*) And behold, *the devil, like a roaring lion, walked about among them seeking whom he might devour.* (1 Pet. v. 8.)

I saw then, in my dream, that the pilgrim, with the Christian messenger, began to ascend the hill; and although the way was steep, the travellers were so ravished with the fair prospects which presented themselves on all sides, that they felt not their weariness. They passed by many of the shepherds' tents, situated in verdant lawns, or on the edge of shady *topes*: where they often stood to behold the shepherds either guiding their flocks to the fountains, or leading them forth to fresh pastures; admiring their tender care of the young lambs, and charmed with the sweet sound of their pipes. About half-way up the hill, seeing a boy by the road-side, they called to him, to enquire if they were in the right way to the tent of the chief shepherd. "See you not," said he, "the footsteps of the Lord's flock in the way before you? follow these, and they will guide you to the chief shepherd's tent." (*Sol. Song i.*) So the pilgrim and his companion proceeded; and after awhile they reached the summit of the mountain, whereon was reared the glorious tabernacle, even *the true tabernacle which the Lord pitched.* (Heb. viii. 2.)



The doors of this tabernacle were continually open, both day and night; and the gates of this tabernacle were of carbuncles, set forth with all manner of precious stones; and the glory of the Lord was upon it. Here, also, was seen every manner of beautiful tree, the fir tree, and the pine tree, and the box, together, to beautify the place of the sanctuary. Around the tabernacle there was also an encampment of the tents of the chief pastors: whose names were Knowledge, Experience, Watchful, and Sincere. These venerable men, when news was brought them of the arrival of the Christian messenger with the pilgrim, came out to meet them, welcoming them to the holy mountain, and bringing them water to wash their feet. After which, they caused them to sit down under the shade of an apple tree, while they set before them a repast of various fruits and wholesome pulse, with cakes baked upon the hearth, and fresh water tempered with a little wine. So the travellers, after they had refreshed themselves, entered into conversation with the shepherds: and first, the shepherds, as their custom was, enquired of Nazareenee the history of his pilgrimage; with which being satisfied, they proceeded to explain to him many things concerning themselves, their Lord or chief shepherd, and the mountains which they inhabited.

“These hills,” said the shepherd Knowledge, “are the inheritance of our Lord the chief shepherd; for *all things were made by him; and without him was not any thing made that was made.* (John i. 3.) *It is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.* (Psalm c. 3.) But the sheep in ancient days forsook their shepherd, and chose themselves another leader, even the Prince of the powers of darkness: upon which

these mountains became suddenly covered with darkness, and the flocks became a prey to all manner of wild beasts. Their Prince indeed appointed them shepherds; but they were hiring shepherds, who cared not for the sheep, feeding themselves, and not the flock: so that these mountains, once so fair and flourishing, were transformed into dens of desolation; while the sheep wandered through all the mountains, and were scattered over every high hill, becoming every where a prey to hungry lions. Now, after many ages, came the chief shepherd; who entered into a sharp contest with the evil one, in which he laid down his life as a full, perfect, and entire sacrifice for the sins of the flocks: for it had become necessary that one should die for the sheep, even one without spot or stain of sin, as an atonement for their manifold and great transgressions. So his pure blood, even the blood of the incarnate God, was poured out upon these hills. But before he laid down his life, he appointed certain shepherds or ministers, of which number we are; and to us he gave charge of the ensign which he had lifted up, and of the beautiful tabernacle which he had reared; promising us, that, although frequently disturbed, and removed from place to place, it should never be destroyed. Moreover, he commanded us to go unto all the hills, and over all the mountains, inviting all the flocks to come unto his tabernacle, charging us to watch over his sheep, and to feed them in green pastures; to gather the lambs in our arms, and gently to lead them that are with young. He opened also a fountain for the purpose of washing his flocks from their sin and uncleanness. And in this fountain he bade us to cleanse the sheep, marking them with his signet; assuring us, that, when he shall have spread his name abroad in the earth, he will come again to us,

and dwell with his sheep upon these mountains; when there shall be one fold and one shepherd: and these are the words of his promise to us; *Behold I, even I, will search my sheep, and seek them out of all places where they have been scattered in the cloudy and dark day. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.*" (Ezekiel xxxiv. 11, 12, 25.)

I saw then, that the shepherd Knowledge proceeded to inform the pilgrim, how they had been persecuted for many ages; relating all that had happened to them from the departure of their Lord unto that very day—how they had been obliged to remove the holy tabernacle from place to place, and to erect it in concealed spots, in valleys, and in clefts, and in holes of the mountains; while many of their number had endured cruel torments and death itself in protecting it: but that their omnipotent Lord had of late enabled them to lift up their banner on high, and to exalt it on the summit of a hill, where it might be seen from afar, even from those dark mountains which the light had never visited. Moreover, the shepherds told the pilgrim, that many of their fellows were even then gone forth upon the distant hills, armed with the sword of the Spirit, and clad with the whole armour of righteousness, in order to chase away the powers of darkness, and to break down every refuge of lies.

Now I saw, in my dream, that, at the close of day, the shepherds offered up their evening supplications in company with the pilgrim. And, because the air of the mountains was fresh and cool in the night, the shepherds brought him into their tents, where he slept

till they awoke him at break of day to go with them into the tabernacle of the Lord. Now the tabernacle was extremely beautiful and glorious, such as the pilgrim had never till that time beheld; and in it both the pilgrim and the shepherds worshipped before the Lord. When divine worship was finished, they all came forth; for there were many shepherds met together on that occasion; and on retiring from the house of prayer, they partook of an early repast under the shadow of the apple tree: (*Sol. Song*;) and it was pleasing to observe how well the shepherds agreed together, and in what brotherly love they appeared to dwell.

Now when the pilgrim remarked this to the shepherd Sincere, saying, "I do exceedingly admire the brotherly love which subsists among you; and knowing the weakness of man's nature, even when renewed by divine grace, I cannot but express my surprise that there should be no difference of opinion or customs among you."

"You mistake," the shepherd answered: "we have different ways, methods, and opinions, in trifling matters; but we are held together by one common bond of union. As all the members of the human body have but one head; so we all agree in holding one great head, even the chief shepherd: or to change the metaphor, Christ is the foundation on which we all build; the chief corner-stone on which the whole edifice rests. Him we preach; in him we trust. He is our stay, our support, our comforter, our righteousness, our rest, the shepherd of all the sheep, the beginning and end of all things: and with that shepherd, be he who or what he will, that holds not this great head, we renounce communion."

So the shepherds, rising from their repast, de-

parted to the charge of their several flocks: and the pilgrim, as it was appointed that he should remain awhile upon the mountains, accompanied them, in order to his receiving from them further instructions.

Now after many days it was reported to the shepherds, that two pilgrims were seen upon the way coming towards the mountains. The shepherds therefore took their glasses to look abroad; and behold, the pilgrims were come so near, that they could plainly distinguish one of them to be a female, and the other a little child. So they sent one of their number to assist them up the hill. It was evening, and the shepherds were sitting under the apple tree with Nazarenee when these pilgrims arrived. Now the woman when she came up covered her face, according to the custom of her country; but the child's face was unveiled, and behold, he was dark but comely. Then the shepherds received her courteously, saying, "Sister, peace be with you!" So she bowed before them; and they said, "Sister, you have done well in coming thus far on your way to *Mount Zion*."

To which she replied, "Sirs, I was an idolater in my own country, and dwelt with a husband whom I loved. It pleased the Lord first to call him, who gladly renounced all, and became a Christian pilgrim. He would have persuaded me to become one also; but my heart being hard, I hearkened not unto him. On his departure, however, I began to mourn after him; and my relations used me very unkindly on his account. Being then in great affliction, I called to mind all that he had said to me while we were together, when his words came with power to my heart, and God was pleased to bless them to my profit. So taking this my son in my arms, I left all and came hither."

Upon this Nazareenee was filled with joy; for the voice was the voice of his own wife, and the child was his own son. So he ran and embraced her, and they wept for joy; and the shepherds too wept. Now the woman's name was Parbuttee.

I saw then that the following day one of the shepherds took the pilgrims, to wit, Nazareenee and his wife, apart, and gave them much Christian counsel with respect to their duty one towards another: reminding Nazareenee that it behoved him to love and cherish her, as Christ loved and cherished the church; and charging Parbuttee to reverence and obey her husband. Moreover, he told Nazareenee that the Christian customs never admitted a man to have more than one wife; "Neither," said he to him, "is it lawful for a man to be parted from his wife on slight occasions: for what God hath joined together, no man must put asunder." The shepherd further pointed out to Parbuttee the special duties of Christian women—that it became them not to adorn themselves with gold, and silver, and costly array; but, as became women professing godliness, with good works, and with the ornament of a meek and quiet spirit. Neither did the shepherd forget to instruct the child; causing him especially to learn that appropriate commandment, *Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.* (Exod. xx. 12.)

Now the pilgrims, having remained for some time in the mountains, found a desire to put themselves again upon their journey: for although the mountain of the tabernacle was a most delightful abode, yet they desired a better country, even a heavenly one, where God had prepared for them a city. (*Heb.* xi. 16.) So they

brake their mind to the shepherds, longing greatly to depart and to be with Christ. Moreover, Nazarenee and his wife proposed to the shepherds to leave their boy with them, in order that they might bring him up in the nurture and admonition of the Lord; and that he might, when arrived at man's estate, go forth with the shepherds to oppose the powers of darkness, and to fight against the evil beasts which infested the dark mountains.

The shepherds were pleased at this proposal; nevertheless, they put the question to the boy, whether he were willing to stay with them, and become one of their number. To which the boy answered, that he was very willing; adding, that if he, by the grace of God, became a good shepherd, and served his master well, he should assuredly, through Esau Musseeh, meet with his parents again in the kingdom of heaven. At this the shepherds smiled; and receiving the dear child, they appointed him a place at the door of the tabernacle.

Now while the pilgrims were preparing to depart, word was brought to the shepherds that a very large company, a caravan of pilgrims, had been seen on the way, about two days' journey from the mountains, and that they appeared to be a goodly company. On hearing this report the shepherds proposed to Nazarenee and his wife, that they should wait for this holy company, and attach themselves to it: "For," said they, "the road between this place and the *River of Death* is, in some respects, a dangerous one—not indeed with regard to such outward troubles as are usually met with in the beginning of a man's pilgrimage: but there the traveller, being more at ease, is liable to forget himself, and to fall into drowsiness and carelessness, and thus to lose the crown of life,

even when he seemeth almost to have attained thereunto. Therefore a holy society, among whom will be found all the divine ordinances of prayer, and praise, and exhortation, will be particularly desirable to you in this the last stage of your pilgrimage." So the pilgrims hearkened to the counsel of the shepherds, and waited the coming up of the caravan.

Now early next morning the shepherds and pilgrims could plainly distinguish the company, although they were still at a great distance. And behold, they had camels and dromedaries, which carried their tents; but the pilgrims themselves were on foot. In the evening they encamped so near the foot of the mountains, that the shepherds were able to send them refreshments of wheaten cakes, fruit, and wine. The next morning betimes they struck their tents, and began to move up the ascent: and it was exceedingly pleasant to see the beasts of burden climbing the hills, and to hear the holy songs of the pilgrims as they ascended.

It was evening before they came to the summit of the hill where the tabernacle stood; and behold, the shepherds had prepared for them, under the shade of the trees, all manner of refreshments, spread upon fresh mats, with fodder for the beasts: and the shepherds went out to meet them, followed by the pilgrims. Then the leader of the caravan, or minister of the holy company, a venerable old man, saluted the company of shepherds; and the shepherds returned the salutation. I saw also that the shepherds introduced the pilgrims that were with them to those who were just arrived; after which they all ranged themselves under the trees. But before they began to eat they gave thanks.

Now I perceived that the newly-arrived pilgrims were of a dark colour, both men and



women; their features being not unlike those of Nazareenee and his wife. And upon enquiry I found that they were of the ancient church which lieth among the mountains on the western side of the country of Nazareenee.

So after the company had eaten and drank what was sufficient, and had given thanks, as their custom was, they all united in a song of praise, the shepherds also joining with them; and the voice of the men, women, and children made the hills and valleys to re-echo with the name of the Lord; yea so strong, and yet so sweet and admirably tempered were their voices, that I never heard the like before. At this Nazareenee and his wife were affected, even to tears. And Nazareenee said, "O! that my aged father and mother could see how these children of Christ live together, and could hear their songs of praise!"

Then said the boy, "Father, do not weep. In a few years I shall become a man; then will I go, God permitting, to the place of our nativity, and I will in the streets of the city preach the holy Gospel, and I will invite all men to come unto Christ."

"Child," said the father, "God give thee grace to persuade men in our streets!" So Nazareenee kissed the boy, and Parbuttee wept also.

Now the holy company of pilgrims remained two days with the shepherds upon the mountains, and upon the third day, by sun-rise, they took their departure, having first joined the shepherds in prayer, and received their benediction.

## CHAPTER XII.

*Shewing how the Company of Pilgrims descended the Mountains, and continued their Journey.*

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"He that endureth to the end shall be saved."—*Matt. x. 22.*
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NOW I looked after the company of pilgrims, and saw them descending among the hills and narrow defiles of the mountains into the plain below. The venerable minister, by reason of his extreme age, was borne upon a litter, certain of the pilgrims following in groups, according to their families, next behind him. After these came the camels, bearing their tabernacle and smaller tents; then followed others of the pilgrims on foot; some few who were aged, or weak, or tender-footed, being placed on the beasts upon the top of the stuff. And from time to time, as they went, they brake out into singing, they who led the van beginning, and they who brought up the rear answering them in the same strain of praise; so that the woods were filled with their songs for many miles, while the winding valleys and rocks re-echoed the holy chorus.

I saw then, in my dream, that the sloping sides of the mountains which looked towards

*Mount Zion* were exceedingly beautiful, and *the smell thereof was as the smell of a field which the Lord hath blessed.* (Gen. xxvii. 27.) Here were valleys spread forth, and lign-aloes and cedar trees planted by the Lord; (*Numb.* xxiv. 6.) here also the young palm trees flourished, lifting up their crowned heads above the trees of the wood: and in the depths, between the hills, were pools of water pure and cool, being supplied by streams from the mountains.

Towards evening, the company coming to a plain between the mountains, the venerable leader gave a signal to halt. So they stopped, and reared their tabernacle in the centre of the plain, with their little tents around it, each in his appointed place, in beautiful order. It was a pleasing sight to observe the pilgrims preparing their evening meal; the younger persons scattered over the adjacent woods to gather sticks, the elder persons employed in grinding their *mussala* on the smooth stones which had fallen from the rocky sides of the hills, or preparing their little ovens and stoves in the ground. Some also having brought water in their shining *lotas* from the neighbouring springs, were preparing with meal flat cakes to bake on the hearth. But among all this goodly company I heard not one angry or obscene word, neither did I see any rings drawn on the ground around the cooking-place of one family to the exclusion of their neighbours: all was love and harmony, as among the dear children of one father.— The females, too, I could not but remark, were silent and modest, not lifting up their voices in loud clamour, and much less in abuse; but all conducting themselves with the most lovely decorum.

Now, after their evening meal, at the appointed hour, this holy company resorted to the tabernacle; where, having prayed and sang

praises, their venerable leader addressed to them a word of exhortation. In his hand he held the book of God, even the Bible. He lifted it up with reverence before the people, and said, "My children, see you this sacred volume, which contains the word of God: now turn around and behold, through the open doors of the tabernacle, those trees whose roots are bathed in yonder pool of water; observe their leaves, how polished and green they appear! how flourishing are their branches! how they lift their prosperous heads on high! He that meditates on the words of this sacred book shall be like a tree planted by the rivers of waters: his root shall not wither, his sap shall rise freely, and he shall blossom and bring forth fruit; and look, whatsoever he doeth it shall prosper. (*Psalm* i. 3.) Therefore, my children, let the words of this book be ever before you; read them by day; meditate upon them in the night-season; speak of them when you sit in your tents, and when ye walk by the way: for the words of this book will strengthen and comfort you, maturing the new nature which ye received when ye became the children of God." The aged minister then blessed his people, laying hands upon them; after which, each family withdrew to its tent.

Now betimes in the morning I looked again, and the pilgrims had struck their tents and were upon their march: and behold, this day they cleared the hills, and encamped in the plain beneath them; where they spent that evening as they had done the former. On the next day I saw that the company came to a place where, by reason of the shifting sands, the road was not so well marked as it had been in other places. Their ancient leader, however, by observing the heavens, was readily enabled to ascertain their proper course, and so fearlessly held on his way

directly eastwards. But certain of the company, among whom were Nazareene and his wife, and one or two more, had that day lagged so far behind, as to leave a considerable space between them and the rest of the pilgrims: at which, nevertheless, they were under no alarm, since they could clearly see the company before them; and should they even lose sight of that company, they thought it would be no difficult matter to mark their track in the sand. So they went along lounging and sauntering, still making sure of coming up with their brethren before eventide. And in this manner they were proceeding, when suddenly a strong north-west wind arose, bearing on its wings a cloud of dust, blotting out the face of the sun, and drifting the sand almost up to the knees of the pilgrims. Under these circumstances they were obliged to halt; neither knowing where they were, nor which way to turn themselves, the wind all the while roaring tremendously about them. At length they were compelled to lay themselves flat on their faces, not being able any longer to stand upright. In a short time, however, the wind ceased; when there succeeded a violent storm of rain, attended with thunder and lightning. Amid the storm, the pilgrims arose to go forward: but behold there was no trace of the caravan to be seen in the sand; neither could they discern any part of the distant company, by reason of the rain, which darkened the air. In this perplexing case, instead of having recourse to prayer, they gave way to a spirit of murmuring and displeasure among themselves—"It was your fault, or I had gone forward with the rest," said one. "It was you that detained me," said another. Even between the man and his wife a sharp contention took place, in which they reproached each other as loudly and as violently as if they

had still been numbered with the inhabitants of their native city.

Then I saw that this little company parted, one choosing this way, and another preferring that; one turning to the left, and another to the right: and among these the woman, in bitter anger against her husband, turned her back right upon *Mount Zion*. So they continued to stray further and further from the right way, till night came on; the rain still descending and distressing them grievously. Moreover, being at some distance from the King's highway, and off the King's ground, the wild beasts of the desert began to prowl about; whose frightful roarings more especially alarmed the timid woman, imagining as she did that they were every moment ready to devour her. Under these apprehensions, she called to mind her sin; and sorely lamenting the contemptuous manner in which she had treated her husband, she began to call upon her Saviour.

Now by this time the rain was abated, and the wanderers could distinguish the light of certain fires which the leader of the caravan had caused to be kindled as a signal to them that had strayed: for upon numbering his people, as was his frequent custom, he had discovered that some were wanting. So the wanderers, being guided by these fires, hastened back to the King's highway, and at length reached the encampment exceedingly weary and wet. But the woman was the last who returned; because, through her impatience and anger, she had wandered further from her proper path than all the rest: and behold, her husband was deeply distressed on her account.

I saw then, in my dream, that, on the coming in of the wanderers, the aged leader of the company assembled them all in his tent. And

first, he reproved them for lingering behind, which led to their wandering from the way of salvation: after which, he pointed out to them the lesson they might learn from their error; to wit, that God had permitted them to wander from the right way lest they should become self-sufficient, and should begin to imagine that they had hitherto walked in their own strength, and not in the strength of the Lord. "Learn, my children," added the venerable man, "from the miscarriages of this day, that whosoever *thinketh himself to be something deceiveth himself*, (Gal. vi. 3.) for man is nothing even in his best estate; and it becomes every one of us to cry out with shame, O Lord, *we are unclean, and all our righteousnesses are as filthy rags.*" (Isaiah lxiv. 6.) Moreover, he reproved the woman for her behaviour to her husband; not indeed in a contemptuous way, as the manner of many is towards women; but with peculiar gentleness, and in such terms as these—"It behoveth thee, my daughter, as a Christian woman, to submit thyself unto thine own husband, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church: therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. See, therefore, my daughter, that thou reverence thine husband, and give none occasion to the Heathen to speak ill of thy conduct towards him." Then, having charged Nazareenee on his part to love his wife, and not to be bitter against her; he dismissed them to their tents: but I saw that they spent the remainder of the night in tears and lamentations on account of their sinful wanderings from the way of salvation.

Now early the next morning the leader of the company assembled the pilgrims in the tabernacle, and thus addressed them:—"My children,

hitherto, in the strength of God, we have proceeded happily, and are come thus far in safety on our way to *Mount Zion*. But we are not yet arrived at the end of our journey; we have still a great difficulty to surmount; we must pass through a dreadful land, even that land of forgetfulness, where the wonders of the Lord are not regarded by reason of the darkness of the heart, and his righteousness is forgotten. (*Psalm lxxxviii. 12.*) Many pilgrims have seemed like us to go on well through the first and middle stages of their course, who in the end have fallen into a deadly security; so that believing the celestial crown to be already within their grasp, they have ceased any longer to exert themselves in the race. There is a country before us which we cannot avoid, the air of which is of such a nature that it relaxes every nerve, and causes a deadly sleepiness and stupefaction, which, if not steadily resisted, will end in eternal death. To travel through that country alone is extremely dangerous: for when the heaviness it generates comes over a pilgrim, if he has no Christian brother to awaken and stir him up, he will, without a miracle, become a lost man. In passing through that tract we shall find the benefit of journeying in a body, having the advantage of daily communion, and the privilege of attending upon holy ordinances. My children, watch over yourselves; watch over your brethren; and suffer not the spirit of slumber to settle upon your neighbours: but be instant with each other in season and out of season, still diligently exercising yourselves unto godliness; yea, intreat, reprove, rebuke, exhort each other with all long-suffering and doctrine. (*2 Tim. iv. 2.*) And, my sons, have an eye unto me also; for I am old and feeble, and shall be liable to be overcome sooner than the young



ones among us; see then that ye suffer me not to fall asleep in that dangerous land." Then, having prayed with his people, the venerable man gave order to strike their tents, and begin their march.

So I looked after the company, and behold, they kept close together. Now their road, for the former part of the day, was through a dry and healthy country; but towards noon they descended into a low and boggy ground, which at first sight had no unpleasing appearance: for although it was entirely flat, it was somewhat varied by certain stagnant pools of water, on the borders of which were numerous water-plants with various kinds of aquatic birds; and the fields between these pools of water were of a deep green, the vegetation being peculiarly rank. Here also were many trees growing in clusters, the foliage of which was exceedingly luxuriant, the blossoms emitting a faint and oppressive odour. Here too the sun was observed through a mist, which continually exhaled from the plashy ground, while the air was moist and wet.

At first, as I before said, this place had no disagreeable appearance, nor did the pilgrims immediately discover the enervating effects of its air. Shortly afterwards, however, even while their bodies were as cold to the touch as that of a corpse, they found themselves covered with a profuse perspiration; their limbs at the same time aching very painfully, and all their powers growing languid. Several of them also now began to complain of heaviness; which, when the leader heard, he issued orders to the musicians and singers to prepare a psalm of praise, commanding the people to move forward in measured steps adapted to the music: and never did I hear any thing so animating in my life.

Now I saw, in my dream, that when the birds which frequented those marshes heard the voices of the pilgrims, they rose on their flaggy wings, and setting up a horrid scream, wheeled far away their heavy flight, to the no small comfort of the travellers. So the pilgrims marched on: but, notwithstanding all the aid that music could give, they found it laborious work to hold on their way; some sinking in the miry ground, others sliding back at every step, and every one fainting with heat and fatigue; insomuch that their course was maintained, at any rate, with extraordinary difficulty.

About sun-set the pilgrims came to a place near the middle of this land of mist and obscurity, where, on the borders of one of those pools, just between that and an exceedingly green and beautiful *tope* of trees, there stood a very elegant pavilion, with many fair porches and balconies of polished marble, which being reflected in the still water, afforded an idea of perfect repose. Not a breath of air disturbed the face of the water, or agitated the leaves of the *lotus*, which spread itself upon the surface of the pool; neither was there the voice or sound of any living creature here, but all was still and inviting to sleep.

I saw then that the pilgrims being arrived at this place, proposed to the guide, that they should remain there during the night; since in that pavilion there was lodging-room for all the company: moreover, they were extremely pressing with him to give the signal for halting. But he resolutely resisting their entreaties, remonstrated with them thus—"Did I not tell you beforehand that the air of this place was deadly, and that they who fall asleep here do seldom, if ever, awake again? why, therefore, attempt ye to persuade me?" Nevertheless, some of the

pilgrims were so obstinate, that they would turn into the pavilion, right or wrong: when on looking about for a place to lay themselves down in, they beheld a sleeping traveller in one of the porches. So they went up to him, and strove to awake him; very anxious to make experiment of the truth of their leader's assertion, to wit, that he who falls asleep in this place can never more be roused, unless by a miracle wrought in his favour. And behold, the sleeper was a *Feringhee*, and appeared, from his garments, to be a man of some consequence among those people. So they shook him, and shook him, till at length he was sufficiently roused to articulate a few words: but they understood not what he said, neither did he understand them. Whereupon, turning him round he sunk again into a deep sleep; from which they could rouse him no more.

Now while they stood in the porch of this fair building, the heavy vapours had nearly overcome them: and surely they had been lost in that place, had it not been for their fellow-pilgrims without, who called to them, and called to them, till, at last, they came forth. Then I looked after the pilgrims; and just as they had passed the pool near which the pavilion stood, it became so dark, by reason of the heavy fog, that the venerable guide could not observe the heavens. In this case he caused a light to be struck, and, fixing it upon the banner, even the banner of the cross, which they carried at the head of the caravan, he was enabled, by its feeble rays, to pick out their proper path; while the rest, through the guidance of that light, found it easy to follow. Thus the company went on all night; and a dismal night it was, no evening breezes arising for their relief; while, involved in suffocating fogs, they were

every moment ready to sit down in despair. However, the holy leader went forward, praying aloud for his people, and exhorting them to follow.

Now towards day-break, the pilgrims began to feel some relief; the air appearing purer, and the ground becoming more firm and dry under their feet. For about an hour before day-light, it was perceived that they were ascending; and behold, in the morning, the holy company found that they had attained a considerable elevation, commanding a prospect entirely new to them. On the utmost verge of the horizon was a black sea, or river, silently rolling its sluggish, yet irresistible waves, as far as the eye could reach; and on the hither shores thereof was a valley of graves separated in three great divisions. That division to the right was allotted to the followers of Mahommed, and to all those who seek salvation by their own good works—that to the left was the Hindoo receptacle of the dead, as well as of all such as put their trust in idols, the work of men's hands, wood and stone—the centre being the land of Beulah, which signifieth *Espoused*, was the place where the Christian awaiteth his heavenly bridegroom, expecting till mortality be swallowed up of life. As the light of the rising sun unfolded the prospect before them, the pilgrims were filled with amazement, and being commanded to halt, they stood for a while fixedly intent upon the awful scene.

The burying-ground of the Mussulmauns, spreading widely to their right, was filled with tombs: some large, adorned with many sculptures, and set forth with jewels and fretwork of ivory, having spacious courts and gateways; others built of plain stone, but wide and high to receive the livid angels, which are believed to be the examiners of the dead. Four

gateways opened from this burying-ground towards the four quarters of the world; and over every gateway was written this motto in Arabic and Persian, "They that sleep within these gates shall, at the last day, awake to receive the reward of their deeds, and cursed be that man who shall be weighed in the balance and found wanting." From the Golgotha, or valley of Hinnom, towards the left, arose the stench of many unburied corpses, on which vultures and other unclean birds were feeding, and from whence issued the howlings of beasts, with the groans of persons brought thither and left to die. Here also were many lean cows feeding on the scanty herbage, together with certain small birds of a dark hue, with piercing eyes, and uttering a frightful cry, which inhabited the dwarfish trees and prickly shrubs growing thereabout.

From these terrific scenes the pilgrims turned their eyes to the land which lay before them, even the land which was to form the last stage of their pilgrimage. It was indeed scattered with tombs and monuments of death; but the glory of the Sun of Righteousness shone upon those tombs, and his seal was set even upon the places which contained the ashes of his saints; and the land abounded with beautiful trees. Then said the venerable leader, "Here, my children, I am minded to rest for a few hours; here let us raise our tabernacle, and pour forth our praises; since here we have matter for much serious reflection, as well as abundant reason for thanksgiving to the Most High God, the Maker and Redeemer of man, the King immortal, invisible, invincible, and all-glorious. Our pilgrimage, my dear children, now draws near to its close. Just before you, in the horizon, is the great *River of Death*. Near that point finishes our pilgrimage, together with the course of all men upon earth. There

we must lay aside our mortal garments, with all that is earthly of us; there the beggar and the king must lie down together in the dust; and there, in the conclusion of the journey of life, the happiness of the Christian will be made apparent above that of all other men. Ye are now come, my Christian brethren, to the land of Beulah; ye shall no more be termed forsaken of the Lord, but ye shall be called the delight of the Lord. (*Isaiah lxii. 4.*) Ye believed in the Lord, ye trusted not in your own works or deservings, therefore ye shall rejoice in the Lord your God, *for he hath said, I will never leave thee, nor forsake thee; so that ye may boldly say, the Lord is your helper.* (*Heb. xiii. 5, 6.*) Ye must needs pass through death; for this body which has been polluted through sin must be refined in the grave: but we know, my children, *that our Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after our skin worms destroy these bodies, yet that in our flesh we shall see God.* (*Job xix. 25, 26.*) Moreover, we are well assured, my beloved, that *when Christ, who is our life, shall appear, we also shall appear with him in glory.* (*Col. iii. 4.*) Thus the approach to death in the latter days of our pilgrimage on earth, a period which to all other men is gloomy and awful, is rendered delightful to the Christian. Yea, here he finds the beginning of that blessedness in which he hopes to abide for ever." He then proceeded to point out the gloomy prospect which the Mussulmaun has of death, on the one hand; after which he expatiated on the indecent practices and ridiculous fancies with which the Hindoo amuses himself on the other: declaring to certain of the company, who were strangers to the Hindoo doctrine, their unreasonable belief respecting the transmigration of souls; such as had pleased

their *debtas* passing into the bodies of cows, and such as had offended them being doomed to animate the bodies of such little birds as were observed among the bushes and brakes on the hill-side; adding, that they had many other vile and gloomy conceits of the same nature.

Nazareenee then spake, "The time was when I believed all those things, yea and many things still more abominable."

"Bless the Lord, who has made thee to differ from thy father's household," said the leader.

Then said Parbuttee, "I have an only sister who still believes all these things; of us it may be said, Two women were grinding at one mill, the one was taken, and the other left. O! that it may yet please the Lord to touch the hearts of those who are of my father's house! This is my daily and hourly prayer."

So the pilgrims erected their tabernacle and their little tents: and having refreshed themselves for some hours, in the cool of the evening they moved again toward the land of Beulah; for so impatient were they to be there, that scarcely could they brook those little delays which their bodily wants and weaknesses required.

## CHAPTER XIII.

*Shewing how the Pilgrims arrived at the Land of Beulah, and pitched their Tents there, in joyful Expectation of the Messenger, who was to summon them to cross the River of Death; with an Account of the glorious Descent of certain of the Company into the River, with what befel them on the opposite Shore.*

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“I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague! O grave, I will be thy destruction!”—*Hosea* xiii. 14.

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NOW I saw, in my dream, that, because of the light of the moon, the pilgrims were enabled to go on all the next night without halting or delay. And behold, before the break of day they were in the land of Beulah: for although the morning had not yet dawned, the venerable bishop perceived their situation by the exceeding freshness of the morning air, and the delightful odour of the flowers. Then did he give commandment to the musicians and singers, and they began to sing aloud, so that the whole land rang with the voice of praise. And the words of their anthem were these:—“*And the redeemed shall come with singing unto Zion; and everlasting joy shall be upon their head: they*



*shall obtain gladness and joy; and sorrow and mourning shall flee away.*" (Isaiah li. 11.)

And behold, as the morning brake, and the rays of the sun began to shoot above the woods, the pilgrims were ravished with the exceeding beauty of the country; for the land was abundantly watered with running streams and fountains, which the Lord had caused to break forth. So there being no drought, the grass was exceedingly green; and there were trees of every kind which are agreeable to the eye, all bearing fruits of delicious flavour; the flowers also appeared on the earth. Moreover it was the time of the singing of birds, and the voice of the turtle was heard in the land. Here were the roses of Sharon, more lovely far than those which grow in the fields of Bahar, and grapes more delicious than the grapes of Schiras; for the Lord lifteth up the light of his countenance upon this land, neither doth he at any time forsake it.

And when the inhabitants of the land heard the joyful voices of the pilgrims, they arose in haste and came forth to meet them: and having saluted them as children of the kingdom, they brought them into their dwelling-places, which being situated among groves of trees, and near fountains and waterfalls, were exceedingly beautiful. From this lovely land, over the black river, the *River of Death*, which is upon the border of it, the pilgrims had a view of the celestial city. It was an indistinct view indeed, because of the weakness of their natural eyes; but withal so lovely, and so glorious, that some of the pilgrims became quite sick and faint from desire, even from their ardent longing to be absent from the body, and present with the Lord, insomuch that they said one to another, "*To live is Christ; but to die is gain: we desire there-*

*fore to depart, which is far better.*" (Phil. i. 21, 23.) Nevertheless, they were made willing to wait the Lord's good time.

The venerable leader then erected his tabernacle in a very fair field in the land of Beulah, where there were many palm trees, and springs of water, and where the grass and flowers, by reason of the dew from heaven, were ever fresh and green. The pilgrims also pitched their tents around the tabernacle, among the trees; where I observed that they assembled themselves for prayer and praise every day, at morning and evening tide. And thus they waited till the messenger should arrive to call them away.

Now the first messenger who appeared stopped at the tent-door of him who was the leader of the pilgrims. He brought with him, as a token, the signet of his Lord; and he bound the signet upon the arm of the old man.

The venerable pastor then gave notice to his people of his approaching change, saying, "*I am now ready to be offered, and the time of my departure is at hand. I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*" (2 Tim. iv. 6—8.)

So their faithful leader went down to the riverside, even to the *River of Death*; and his people went with him, weeping. And behold, before he entered the river, he raised his hands upwards, and said, "O Lord, my Redeemer, I am willing, yea, I rejoice to depart; in humble hope of entering into that rest which remains for thy people. Thou hast shewn me the path of life, and supported me therein unto the present day. And now, I go down to the grave

without fear, still looking unto thee who art the Resurrection and the Life; whom I have hitherto known only in part, but whom I shall shortly know, even as also I am known. My flesh and my heart faileth; but thou, O God, art the strength of my heart, and my portion for ever. And here, my children, here, at the moment of my departure, here, with my dying breath, I declare, that I have no confidence, no hope, no trust for future happiness in any of my own works or deservings: all my righteousness has been as filthy rags, and such as I dare not to appear in before the judgment-seat of Christ; but I shall appear with confidence clad in the robe of my Redeemer's righteousness, and decorated with his garment of salvation. And ye, my children, my beloved children, abide in him, I beseech you, *that, when he shall appear, ye may have confidence, and not be ashamed before him at his coming.*" (1 John ii. 28.)

And now, because the messenger of death was urgent, the venerable man could add no more; so the black waves rolled over him, and, for awhile, I lost sight of him. Methought then, in my dream, that one came and anointed my eyes with eye-salve; and this eye-salve is called faith. And when my eyes were anointed, I could see such things as before my heart had never been able to conceive. I saw beyond the black river, even the *River of Death*, a region of such glorious beauty and brightness as allows of no adequate description. And behold, my eyes could distinguish in the midst of this blaze of glory the battlements, the towers, and the gates of Zion, all shining with a splendour infinitely beyond that of the noon-day sun. And behold, a glorious host, even a company of angels, and of the redeemed of the sons of men, descended to the borders of the river, even the *River of*

*Death*, with sound of trumpet, with shouts, and with hallelujahs; and receiving the soul of the aged man as he arose from the *River of Death*, they bore him triumphantly through the air, crying, "Holy, holy, holy, Lord God of our salvation!"

So they led him through the shining portals, and I saw him no more. But looking again towards the river, I saw Nazareenee and his wife Parbuttee descending hand in hand to the river-side, having been summoned away by the messenger of the Lord. And the words of his message were, "Ye have been lovely in your lives, and in your deaths ye shall not be divided."

I saw then, in my dream, that as the pilgrim Nazareenee stood on the brink of the river, he made a confession of his faith in the Lord Jesus Christ in the ears of those who accompanied him—declaring unto them, how, after being brought up in all the darkness of heathenism, he had been plucked thence, by the divine grace and favour, as a brand from the burning; as his wife had also been. "We chose not him," said the pilgrim, "but he chose us. He was found of us, though we sought him not; yea he said, 'Behold me, behold me,' while yet we were called by another name, and served another master."

Then I saw that the pilgrims knelt down on the river's brink, and crying, "Lord Jesus, receive our spirits!" the black waves rolled over them, and their companions saw them no more. But while I looked earnestly to mark what would become of them, I presently perceived them rising from the waves on the opposite side of the river; where they appeared exceedingly beautiful and glorious, without spot or wrinkle, or any such thing. And behold, a shining band of angels stood ready to receive them, who crowned them with diadems, putting palms into their

hands, and covering them with robes of righteousness of a dazzling whiteness, even robes that had been made white in the blood of the Lamb which was slain from the foundation of the world. And the angels ascended to the gates of Zion, bearing the pilgrims on their wings, with sound of trumpets, and harps, and songs of praise, such as mortals never heard; and they cried, "Glory to the Lamb that reigneth on Mount Zion! Glory to God the Father! glory to God the Redeemer! glory to God the Holy Ghost!" So they passed the gates of Zion, and I saw them no more.

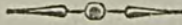
Then I awoke from my sleep: but I remembered my dream, and wrote it in a book; and being much affected with its extraordinary incidents, I sold all that I had, and forsook my father's house, determining forthwith to associate myself with such as might still be going on pilgrimage to the City of the Living God.



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## GLOSSARY.



- BANG*, an intoxicating seed.  
*Bangle*, a silver ornament.  
*Bazar*, a market.  
*Buckree Eed*, the feast of the goat: or the Mussulmaun passover.  
*Caaba*, the chief temple of the Mussulmauns at Mecca.  
*Cast*.—The natives of India are divided into various ranks, called casts: each cast has respective employments, which descend from father to son.  
*Chaudur*, a web of cloth, used as a girdle by men and as a veil by women.  
*Cherbutah*, a terrace.  
*Coss*, two miles.  
*Cumberbund*, a girdle.  
*Debtas*, demons.  
*Dirgah*, a Mussulmaun burying-place.  
*Fakeer*, a religious mendicant.  
*Feringhee*, a Frank, or European.  
*Gunga*, the river Ganges.  
*Hackery*, a cart, generally drawn by bullocks.  
*Howdah*, the elephant's tower.  
*Hukeem*, a physician.  
*Huzrut Esau*, blessed Jesus.  
*Jehennam*, hell.  
*Jungle*, a wild place, or wilderness.  
*Kartiku*, the name of the god of war.  
*Lota*, a drinking-vessel.  
*Lotus*, the water-lily.

*Mohurrum*, a feast in commemoration of the death of Hussein and Hossein.

*Motha*, a fragrant herb.

*Mount Himavut*, a mountain to the north of Hindoostaun.

*Musnud*, a throne.

*Mussala*, spices.

*Musseeh*, the Messiah.

*Nurruck*, hell.

*Pagoda*, a Hindoo temple.

*Palanquin*, an Indian sedan, or chair.

*Parajatu*, a most fragrant flower, said to grow in one of the many heavens of the Hindoos.

*Pepul*, a kind of tree, which, on account of the trembling of the leaves, and the rustling noise among the branches, is supposed to be the habitation of a god.

*Rutt*, a wheel carriage.

*Salam*, salutation.

*Serai*, a caravansera.

*Shroffs*, money-changers.

*Sunyasses*, a kind of dervise.

*Tope*, a grove.

*Tum-tum*, a small drum.

*Ushwuttu*, the Indian fig-tree.

*Yogee*, a kind of dervise.

*Yumalaya*, the place of torments.





