

PILGRIM'S PROGRESS:

STUDIES IN CHRISTIAN EXPERIENCE

A Study Guide for the Great Christian Classic:
PILGRIM'S PROGRESS

by
JOHN BUNYAN



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GENUINE EDITION WITH NOTES

THE

PILGRIM'S PROGRESS

FROM THIS WORLD

TO

THAT WHICH IS TO COME

DELIVERED UNDER

THE SIMILITUDE OF A DREAM

COMPLETE IN THREE PARTS

By John Bunyan

AUTHOR OF THE HOLY WAR, AND SEVERAL OTHER WORKS.

WITH COPIOUS NOTES, &c.

By the Rev. J. Newton. Dr. Hawker, and others.

I HAVE USED SIMILITUDES.—HOSEA X11.10

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THE AUTHOR'S APOLOGY FOR HIS BOOK

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

And thus it was: I, writing of the way
And race of saints in this our gospel day,
Fell suddenly into an allegory
About their journey and the way to glory,
In more than twenty things,
which I set down.
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from
the coals of fire do fly.
Nay, then, thought I,
if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove ad infinitum, and eat out
The book that I already am about.

Well, so I did: but yet I did not think
To show to all the world my pen and ink
In such a mode; I only thought to make
I knew not what. Nor did I undertake
Thereby to please my neighbour—no, not I!
I did it mine own self to gratify.

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

Thus I set pen to paper with delight,
And quickly had my thoughts
in black and white,
For having now my method by the end,
Still as I pulled, it came; and so I penned

It down; until it came at last to be,
For length and breadth,
the size which you see.

Well, when I had thus
put my ends together,
I showed them others,
that I might see whether
They would condemn them, or them justify:
And some said, "Let them live";
some, "Let them die";
Some said, "John, print it";
others said, "Not so";
Some said, "It might do good";
others said, "No."

Now was I in a strait, and did not see
Which was the best thing to be done by me:
At last I thought,
"Since you are thus divided:
I print it will"; and so the case decided:
"For," thought I, "some, I see,
would have it done,
Though others in that channel do not run."
To prove then who advised for the best,
Thus I thought fit to put it to the test.

I further thought: if now I did deny
Those that would have it thus to gratify,
I did not know but hinder them I might
Of that which would to them
be great delight.

For those which were not
for its coming forth,
I said to them, "Offend you I am loth;
Yet, since your brethren pleased with it be,
Forbear to judge, till you do further see.

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

THE AUTHOR'S APOLOGY

"May I not write in
 such a style as this;
In such a method too; and yet not miss
My end—thy good?
 Why may it not be done?
Dark clouds bring waters,
 when the bright bring none.
Yea, dark or bright,
 if they their silver drops
Cause to descend,
 the earth, by yielding crops
Gives praise to both, and carps not at either;
But treasures up the fruit
 they yield together:
Yea, so mixes both, that in her fruit
None can distinguish this
 from that: they suit
Her well when hungry: but if she be full,
She spews out both,
 and makes their blessings null.

You see the ways
 the fisherman doth take
To catch the fish:
 what devices doth he make!
Behold how he engages all his wits;
Also his snares, lines, angles,
 hooks, and nets:
Yet fish there be that neither hook nor line,
Nor snare, nor net, nor device,
 can make thine;
They must be groped for,
 and be tickled too,
Or they will not be caught whate'er you do.

How doth the fowler seek
 to catch his game
By divers means, all
 which one cannot name!
His gun, his nets, his lime twigs,
 light, and bell:
He creeps, he goes, he stands;
 yea, who can tell
Of all his postures?
 Yet there's none of these
Will make him master
 of what fowls he please.
Yea, he must pipe and whistle to catch this;
Yet if he does so, that bird he will miss.

If that a pearl may
 in a toad's head dwell,
And may be found too in an oyster shell;

If things that promise nothing do contain
What better is than gold; who will disdain
That have an inkling of it, there to look,
That they may find it? Now my little book
(Though void of all those
 paintings that may make
It with this or the other man to take),
Is not without those things that do excel
What do in brave but empty notions dwell."
"Well, yet I am not fully satisfied
That this your book will
 stand when soundly tried."
"Why, what's the matter?"
 "It is dark." "What though?"
"But it is feigned." "What of that?" I trow
Some men by feigned words
 as dark as mine
Make truth to spangle,
 and its rays to shine."
"But they want solidness."
 "Speak, man, thy mind."
"They'd drown the weak;
 metaphors make us blind."

Solidity, indeed, becomes the pen
Of him that writes things Divine to men;
But must I needs want solidness because
By metaphors I speak?

Were not God's laws,
His gospel laws, in olden time held forth
By types, shadows, and
 metaphors? Yet loth
Will any sober man be to find fault
With them, lest he be found for to assault
The highest wisdom. No, he rather stoops,
And seeks to find out what
 by pins and loops,
By calves and sheep,
 by heifers and by rams,
By birds and herbs,
 and by the blood of lambs,
God speaks to him; and happy is he
That finds the light and
 grace that in them be.

Be not too forward,
 therefore, to conclude
That I want solidness—that I am rude.
All things solid in show, not solid be:
All things in parables despise not we;
Lest things most harmful
 lightly we receive,

THE AUTHOR'S APOLOGY

And things that good
are of our souls bereave.

My dark and cloudy
words they do but hold
The truth, as cabinets enclose the gold.

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

Am I afraid to say that Holy Writ,
Which for its style and
phrase puts down all wit,
Is everywhere so full of all these things—
Dark figures; allegories; yet there springs
From that same book,
that lustre, and those rays
Of light that turn our darkest nights today's?

Come, let my carper
to his life now look,
And find there darker lines than in my book
He finds any; yea, and let him know
That in his best things
there are worse lines too.
May we but stand before impartial men,
To his poor one I dare adventure ten,
That they will take my
meaning in these lines
Far better than his lies in silver shrines.
Come: Truth, although
in swaddling clouts, I find
Informs the judgment; rectifies the mind;
Pleases the understanding; makes the will
Submit: the memory too it doth fill
With what doth our imaginations please;
Likewise it tends our troubles to appease.

Sound words, I know,
Timothy is to use,
And old wives' fables he is to refuse;
But yet grave Paul, he nowhere did forbid
The use of parables, in which lay hid
That gold, those pearls, and
precious stones that were
Worth digging for, and
that with greatest care.

Let me add one word more:
O man of God,
Art thou offended? Dost thou wish I had

Put forth my matter in another dress?
Or that I had in things been more express?
Three things let me propound, then I submit
To those that are my betters, as is fit.

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

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

3. I find that
Holy Writ in many places
Hath semblance with
this method, where the cases
Do call for one thing to set forth another.
Use it I may then, and yet nothing smother
Truth's golden beams;
nay, by this method may
Make it cast forth its rays as light as day.

And now, before I do put up my pen,
I'll show the profit of my book, and then
Commit both thee and it unto that hand
That pulls the strong down,
and makes weak ones stand.

This book it chalks out
before thine eyes,
The man that seeks the everlasting prize:
It shows you whence he comes, whither he
goes,

THE AUTHOR'S APOLOGY

What he leaves undone; also what he does:
It also shows you how he runs, and runs
Till he unto the gate of glory comes.

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

This book will make
a traveller of thee,
If by its counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its directions understand:
Yea, it will make the slothful active be;
The blind also delightful things to see.

Art thou for something
rare and profitable?
Wouldst thou see a truth within a fable?
Art thou forgetful? Wouldst thou remember
From New Year's day
to the last of December?
Then read my fancies;
they will stick like burrs
And may be, to the helpless, comforters.

This book is writ in such a dialect,
As may the minds of listless men affect:

It seems a novelty, and yet contains
Nothing but sound and
honest gospel strains.

Wouldst thou divert
thyself from melancholy,
Wouldst thou be pleasant,
yet be far from folly?
Wouldst thou read riddles,
and their explanation
Or else be drowned in thy contemplation?
Dost thou love picking meat?
Or wouldst thou see
A man in the clouds,
and hear him speak to thee?
Wouldst thou be in a dream,
and yet not sleep?
Or wouldst thou in a moment
laugh and weep?
Wouldst thou lose thyself
and catch no harm?
And find thyself again without a charm?
Wouldst thou read thyself, and
read thou know'st not what,
And yet know whether thou are blest or not,
By reading the same lines?
Oh then, come hither,
And lay my book, thy head,
and heart together.

JOHN BUNYAN.

THE AWAKENING



The Jail

Isa. 64. 6.
Luke 14. 33.
Psalm 38. 4
Hab. 2. 2
Acts 16. 29,
30

As I walked through the wilderness of this world, I lighted on a certain place, where was a den,¹ and laid me down in that place to sleep; and as I slept, I dreamed a dream. I dreamed, and behold *I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back.* I looked, and saw him open the book, and read therein; and as he read, he wept and trembled;² and not being able longer

¹ Mr. Bunyan was put into Bedford jail for preaching the gospel. We live in happier times, when none are permitted to interrupt us. May we prize and improve our liberty, and be thankful for it! While he was in prison he wrote this book, and many other valuable treatises, which have by the Lord's blessing, administered edification and comfort to many who were then unborn, and will doubtless be serviceable to many who shall live after us. Thus by his confinement he became more extensively useful. The Lord will always so restrain and manage the wrath of men, that the methods by which they attempt to hinder the success of the Gospel shall in the event promote it.

² The awakened sinner, who sees his own righteousness to be as filthy rags, his soul in a state of wrath and wretchedness, turns his face from his own house, from himself, from all his false hopes and vain confidence, for refuge; takes his Bible in his hand, to direct him where he shall flee for refuge and salvation. The more a sinner reads therein, the more he is convinced of

to contain, he brake out with a lamentable cry, saying, *What shall I do?*

His out-cry.
Acts 2. 37.

2. In this plight therefore he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased. Wherefore at length he brake his mind to his wife and children; and thus he began to talk to them. *O my dear wife, said he, and you the children of my bowels, I your dear friend am in myself undone, by reason of a burden that lieth hard upon me: moreover, I am for certain informed, that this our city will be burned with fire from heaven; in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape may be found, whereby we may be delivered.*³

This world

*He knows
no way of
escape as
yet.*

the wretched state he is in, and of his necessity of flying somewhere for safety; though which way to escape he yet knows not.

³ It is observable that real convictions arise from a belief of what God has spoken, and the divine authority of Scriptures. When death and judgment are brought near to the conscience, and the awful consequences of standing before God are set

THE AWAKENING

3. At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head; therefore it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did. He told them *Worse* and *worse*:⁴ he also set to talking to them again, but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriages to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to console his own misery; He would also walk solitarily in the fields, sometimes reading and

Carnal physick for a sick soul.

before him in such a light, then it is that all other inferior concerns are swallowed up in the care of the one thing needful. Awakened sinners are either scorned or pitied by their nearest friends; and their pity is almost as hard to bear as their scorn. The means they propose for relief do but aggravate their soul's distress. What can company, amusement, or physic, do for wounded spirit!

⁴ Saving convictions cannot be shaken off, nor can they be cured, but by the blood of Christ; it requiring as much to satisfy an awakened conscience as to satisfy the justice of God.

sometimes praying: and thus for some days he spent his time.

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

Acts. 16. 30,
31.

5. I saw also that he looked this way, and that way, as if he would run; yet he stood still,⁵ because (as I perceived) he could not tell which way to go. I looked then and saw a man named *Evangelist* coming to him, and asked. *Wherefore dost thou cry?*

6. He answered, Sir, I perceive by the book in my hand, that I am condemned to die, and after that to come to judgment⁶; and I find that I

Heb. 9. 27.
Job 16. 21,
22.
Ezek. 22. 14.

⁵ This endeavoring to run, and yet standing still, is a lively representation of that earnestness, anxiety, and perplexity, which usually accompanies a deep conviction of sin. What would he not willingly do! But he can do nothing. What would he not give! But he is as poor as he is miserable. The way to salvation, though so clearly revealed in Scriptures, yet can only be discovered by divine teaching;—there must be a voice behind, saying “this is the way; walk in it;—and this way is Christ.” But naturally, we are as blind to this way, as we are impotent and wretched.

⁶ Fools make a mock of sin; but when a poor soul takes his estimate of sin from the word of God, enlightening his conscience, and considers what an awful thing it is to

THE AWAKENING

am not willing to do the first, nor able to do the second.

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

Isa. 30. 33.

*Conviction
of the neces-
sity of fly-
ing.
Mat. 3. 7.*

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

9. The man therefore read it, and looking upon *Evangelist* very carefully, said, Whither must I fly? Then said *Evangelist*, pointing with his finger over a very wide field, Do you see yonder *Wicket-gate*? The man said, No. Then said the other, Do you see yonder *shining light*?⁷

Mat. 7. 13,
14.
Psal. 119.
105.
2 Pet. 1. 19.
*Christ and
the way to
him, cannot
be found
without the
word.*

stand before God, it is a burden too heavy for him to bear.

⁷ A convinced sinner must sink into despair but for the reports of the gospel. He hears there is a Savior but his thoughts of him are very confused. He cannot yet be said "to see the Son", but he embraces the word of God as true; he renounces all hope in himself, and follows the "shining light;" waiting in the use of means, not to qualify

He said, I think I do. Then said *Evangelist*, Keep that light in your eye,⁸ and go up directly thereto, so shall thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do. So I saw in my dream that the man began to run. Now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on crying, *Life! Life! Eternal life!* So he looked not behind him, but fled towards the middle of the plain. ✠

Luke 14. 26.

NOTES:

himself for mercy, but that Christ may be revealed unto his soul.

⁸ THE SHINING LIGHT

My former hopes are fled,
My terror now begins;
I feel, alas! That I am dead
In trespasses and sins.
Ah! Whither shall I fly?
I hear the thunder roar;
The law proclaims destruction nigh,
And vengeance at the door.
When I review my ways,
I dread impending doom;
But sure a friendly whisper says,
"Flee from the wrath to come."
I see, or think I see,
A glimmering from afar,
A beam of day that shines for me,
To save me from despair.
Forerunner of the sun,
It marks the Pilgrim's way:
I'll gaze upon it while I run,
And watch the rising day.

OBSTINATE AND PLIABLE

Jer. 20. 10

*They that fly
from the
wrath to
come are a
gazing stock
to the world.*

Obstinate
and Pliable
follow him.

The neighbors also came out to see him run;¹ and as he ran some mocked, others threatened, and some cried after him to return. Now among those that did so, there were two that were resolved to fetch him back by force. The name of the one was *Obstinate*, and the name of the other *Pliable*.² Now by this time the man was got a good distance from them; but however, they were resolved to pursue him, which they did, and in a little time they overtook him. Then said the man, Neighbors, *Wherefore are you come?* They said, To persuade you to go back with us. But he said, That can by no means be: you dwell, said he, in the City of *Destruction*, (the place also where I was born) I see it to be so; and dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone: be content, good neighbors, and go along with me.

¹ When a man turns his back on the world, and is in good earnest resolved for everlasting life, his carnal friends and ungodly neighbors will pursue him with hue and cry; but death is at his heels, and he cannot stop short of the city of refuge.

² Men differ in disposition by nature; but all agree in ignorance.

2. **Obst.** What, said *Obstinate*, and leave our friends and our comforts behind us?³

3. **Chr.** Yes, said *Christian*, (for that was his name) because that all *which you shall forsake*, is not worthy to be compared with a little of that, that I am seeking to enjoy; and if you will go along with me, and hold it, you shall fare as I myself; for there where I go, is enough and to spare. Come away and prove my words.

2 Cor. 4. 18.
Rom. 8. 18.

Luke 15. 17

4. **Obst.** What are the things you seek, since you leave all the world to find them?

5. **Chr.** I seek an *inheritance incorruptible, undefiled, and that fadeth not away*.⁴ And it is laid up in heaven, and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

1 Pet. 1. 4.

Heb. 11. 16

³ While the love of this world rules in the heart, no examples or arguments will prevail with man to seek a better inheritance.

⁴ The reason why the promise of the eternal inheritance is sure to all the seed, is because it is secured to them by the promise and oath of JEHOVAH.

O B S T I N A T E A N D P L I A B L E

6. **Obst.** Tush, said *Obstinate*, away with your book; will you go back with us, or no?⁵

expressed therein, behold all is confirmed by the blood of Him that made it.

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

Luke 9. 62

7. **Chr.** No, not I, said the other, because I have laid my hand to the plow.

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

Pliable contented to go with Christian.

8. **Obst.** Come then, neighbor *Pliable*, let us turn again, and go home without him: there is a company of these crazed-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

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

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

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

10. **Obst.** What! More fools still? Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back and be wise.

15. **Obst.** And I will go back to my place, said *Obstinate*: I will be no companion of such misled fantastical fellows.

Obstinate goes railing back.

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

11. **Chr.** Nay, but do thou come with me, neighbor *Pliable*; there are such things to be had which I spoke of, and many more glories besides; if you believe not me, read here in this book, and for the truth of what is

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

Talk between Christian and Pliable.

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

⁵ If you dispute with worldly men in their own way, they will weary you with cavils and reasoning; but bring them close to the scripture and they will soon be silenced: neither Satan, nor those who are blinded by him, can withstand the force of God's word.

O B S T I N A T E A N D P L I A B L E

18. **Pli.** Come, neighbor *Chris-
tian*, since there are none but us two
here, tell me now further, what the
things are? And how to be enjoyed,
whither we are going?

*God's things
unspeakable.*

19. **Chr.** I can better conceive
of them with my mind than speak of
them with my tongue: but yet since
you are desirous to know I will read
of them in my book.

20. **Pli.** And do you think that
the words of your book are certainly
true?⁶

Tit. 1. 2

21. **Chr.** Yes verily, for it was
made by him that cannot lie.

22. **Pli.** Well said, what things
are they?

Isa. 45. 17.
John 10. 27,
28, 29

23. **Chr.** There is an endless
kingdom to be inhabited, and ever-
lasting life to be given us, that we
may inhabit that kingdom forever.

⁶ If the Scripture be indeed the word of God, it must be true; but how shall this be known? Learned men prove it by a train of learned arguments, to which the greater part of awakened souls are utter strangers (for the gospel is chiefly preached to the illiterate and poor) yet those have the surest and most satisfactory proof. Its authority and energy upon conscience; its correspondence to their state, wants, fears, hopes, and desires; the exact delineation they find in it of all that passes in their hearts, and the light it throws upon every thing in which they are concerned; satisfy them to a demonstration, that it is given by the inspiration of God.

24. **Pli.** Well said; and what
else?

25. **Chr.** There are crowns of
glory to be given us; and garments
that will make us shine like the sun
and the firmament of heaven.

2 Tim. 4. 8.
Rev. 22. 5
Mat. 13. 43.

26. **Pli.** This is very pleasant;
and what else?⁷

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

Isa. 15. 8.
Rev. 7. 16,
17.
ch. 21. 4.

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

29. **Chr.** There we shall be with
seraphim's, and cherubim's; crea-
tures that will dazzle your eyes to
look on them. There also you shall
meet with thousands, and ten thou-
sands that have gone before us to
that place; none of them are hurtful,
but loving and holy, every one walk-
ing in the sight of God, and standing
in his presence with acceptance for
ever. In a word, there we shall see
the elders with their golden crowns;

Isa. 6. 2.
1 Thes. 4.
16, 17.
Rev. 5. 11.

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

⁷ A representation of heaven as a king-
dom &c. may make some transient impres-
sion upon a carnal heart, which can be
delighted with the thought of crowns, rich
robes, and a state from which all pain and
sorrow are excluded. But such a one has
no idea of the true happiness of heaven, a
beholding the glory of Jesus and a confor-
mity to him in holiness and love. A sinner
unless renewed by divine grace would not
be happy in heaven, if he were there; his
heaven is upon earth.

there we shall see the holy virgins with their golden harps; there we shall see men, that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the lord of the place; all well, and clothed with immortality, as with a garment.

2 Cor. 5. 2,
3, 5.

30. *Pli.* The hearing of this is enough to ravish one's heart; but are these things to be enjoyed? How shall we get to be sharers thereof?

31. *Chr.* The Lord, the governor of the country, hath recorded that in this book, the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

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

32. *Pli.* Well, my good companion, glad am I to hear of these things: come on, let us mend our pace.

33. *Chr.* I cannot go so fast as I would, by reason of this burden that is on my back.⁸ †

NOTES:

⁸ The person whose afflictions are slightly touched, but not convinced of the evil of sin and wickedness of his own heart, may for a time make a flourishing profession, and seem more zealous than a real Christian who under the pressure of guilt and the terrors of an awakened conscience, moves slowly, but safely.

THE SLOUGH OF DESPOND



*The Slough
of Despond.*

Now I saw in my dream, that just as they had ended his talk, they drew nigh to a very *miry slough* that was in the midst of the plain, and they being heedless, did both fall suddenly into the bog.¹ The name of the slough was *Despond*. Here therefore they wallowed for a time, being grievously bedaubed with the dirt; and *Christian*, because of the burden that was on his back, began to sink in the mire.

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

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

*It is not
enough to be
Pliable.*

4. **Pli.** At that *Pliable* began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out,² what may we expect 'twixt

this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house: so away he went, and *Christian* saw him no more.

5. Wherefore *Christian* was left to tumble in the Slough of *Despond* alone: but still he endeavored to struggle to that side of the slough that was still further from his own house, and next to the Wicket-gate;³ the which he did, but could not get out because of the burden that was upon his back. But I beheld in my dream, that a man came to him, whose name was *Help*, and asked him, What he did there?

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

6. **Chr.** Sir, said *Christian*, I was directed this way by a man

unforeseen stop him in his course; the lion in the way terrifies him, and he endeavors to stifle convictions of sin by pursuing the pleasures and vanities of the world.

³ *Christian*, endeavoring to struggle to that side of the slough that was farthest from his own house, and next to the wicket gate, represents the convicted sinner fearing to have his convictions taken off any other way than by faith in the blood of Christ.

¹ The seeking soul soon meets with unforeseen difficulties; some new temptation or surprisal into sin puts it to a stand. But they that are earnest, however discouraged, cannot go back; for "*to whom should they go?*" *John* 7:68. Others find trouble, instead of the comforts they expect, grow weary, and will walk in the way no more.

² The hypocritical professor would have the crown without the cross. Difficulties

THE SLOUGH OF DESPOND

called *Evangelist*, who directed me also to yonder gate, that I might escape the wrath to come. And as I was going thither, I fell in here.

The Promises.

7. **Help.** But why did you not look for the steps?

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

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

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

What makes the Slough of Despond.

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

Isa. 35. 3, 4.

11. It is not the pleasure of the King that this place should remain so

bad. His laborers also have, by the directions of his Majesty's surveyors, been for above this sixteen hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, here hath been swallowed up at least twenty thousand cart loads, yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions (and they that can tell, say, they are the best materials to make good ground of the place) if so be it might have been mended; but it is the *Slough of Despond* still; and so will be when they have done what they can.⁴

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

12. True, there are, by the direction of the Lawgiver, certain good and substantial steps, placed even through the very midst of this *slough*; but at such time as this place doth much spew out its filth, as it doth against change of weather, these steps are hardly seen, or if they be, men through the dizziness of their heads, step besides; and then they are bemired to purpose, notwithstanding the steps be there; but

⁴ If there was no unbelief remaining in the heart, there would be no Slough of Despond. A true penitent has faith; but when faith is weak, unbelief and Satan put it to many a sharp trial. There is no doubt whether Jesus be the Savior, but whether he be MY Savior. *I read that many have deceived themselves, What if I should be deceived!*—These fears, doubtless, spring from a legal principle, yet few except the stony ground hearers, escape themselves.

THE SLOUGH OF DESPOND

1 Sam. 12. 23.

the ground is good when they are once got in at the gate.

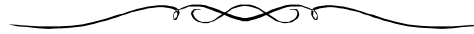
Pliable is got home, and is visited by his neighbors. His entertainment by them at his return.

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

others again did mock at cowardliness; saying, 'Surely since you began to venture, I would not have been so base to have given out for a few difficulties.' So *Pliable* sat sneaking among them. But at last he got more confidence, and then they all turned tales, and began to deride poor *Christian* behind his back. And thus much concerning *Pliable*. †

NOTES:

PILGRIM'S ENCOUNTER WITH WORLDLY WISEMAN



Mr. Worldly
Wiseman
meets with
Christian.

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

Talk between
Mr. Worldly
Wiseman
and Chris-
tian.

2. **World.** How now, good fellow, whither away after this burdened manner?

3. **Chr.** A burdened manner indeed, as ever, I think, poor creature had! And whereas you ask me, Whither away? I tell you, Sir, I am going to yonder Wicket-gate before

me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

4. **World.** Hast thou a wife and children?

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

I Cor. 7. 29.

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

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

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

Mr. Worldly
Wiseman's
counsel to
Christian.

9. **Chr.** That is that which I seek for, even to be rid of this heavy burden: but get it off myself, I cannot; nor is there a man in our coun-

¹ A true concern for our eternal interests deadens the heart to all sublunary enjoyments.

*PILGRIM'S
ENCOUNTER WITH WORLDLY WISEMAN*

try, that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

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

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

12. **World.** Beshrew him for his counsel! There is not a more dangerous and troublesome way in the world, than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something (as I perceive) already; for I see the dirt of the Slough of *Despond* is upon thee; but that Slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou: thou art like to meet with, in the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and in a word, death, and what not? These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

13. **Chr.** Why, Sir, this burden upon my back is more terrible to me, than are all these things which you have mentioned: nay, methinks I care not what I meet with in the

way, if so be I can also meet with deliverance from my burden.

14. **World.** How camest thou by thy burden at first?

15. **Chr.** By reading this book in my hand.

16. **World.** I thought so; and it is happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men (as thine I perceive have done thee) but they run them upon desperate ventures, to obtain they know not what.²

17. **Chr.** I know what I would obtain; it is ease for my heavy burden.

² In the advice of Worldly Wiseman to Christian you have a true picture of self-righteous moralists, who are the greatest enemies to young converts. They represent conviction for sin as the effect of a distempered brain; the ways of God as rough, tedious, and unpleasant; and think that the practice of morality is sufficient to recommend them to the favor of God. A poor convinced sinner, may be for a time like Christian, led into a snare by their carnal reasonings, and may labor to establish his own righteousness; but the more he strives to obtain peace of conscience this way, the more it flies from him, and the faster the burden of sin is bound upon his shoulders. His legal efforts fail and the more tender his conscience is, the more he is convinced that "*by the works of the law shall no flesh living be justified.*"

Mr. Worldly Wiseman condemns Evangelist's counsel.

Mr. Wordly Wiseman does not like that men should be serious in reading the Bible.

The frame of the heart of a young Christian.

PILGRIM'S
ENCOUNTER WITH WORLDLY WISEMAN

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

19. **Chr.** Pray, Sir, open this secret to me.

20. **World.** Why in yonder village (the village is named *Morality*) there dwells a gentleman, whose name is *Legality*, a very judicious man (and a man of very good name) that has skill to help men off with such burdens as thine is, from their shoulders; yea, to my knowledge, he hath done a great deal of good this way; ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou may'st go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is *Civility*, that can do it (to speak on) as well as the old gentleman himself: there, I say, thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee; thou mayest send for thy wife and children to thee to this village, where there are

houses now stand empty, one of which thou mayest have at reasonable rates: provision is there also cheap and good, and that which will make thy life the more happy is, to be sure there thou shalt live by honest neighbors, in credit and good fashion.

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

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

23. **World.** Do you see yonder high hill?

24. **Chr.** Yes, very well.

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

26. So *Christian* turned out of his way, to go to *Mr. Legality's* house for help;³ but behold, when he was got now hard by the hill. it seemed so high, and also that side of

Christian
snared by
Mr. Worldly
Wiseman's
words.

Mount Sinai.

Mr. Worldly
prefers
Morality
before the
Strait Gate.

³ A truly awakened conscience can never find relief from the law. The more he looks for peace this way, his guilt, like a heavy burden, becomes more intolerable when he becomes dead to the law (as to any dependence upon it for salvation) by the body of Christ, and married to him, who was raised from the dead; then, and not till then is his heart set at liberty to run the way of God's commandments.

*PILGRIM'S
ENCOUNTER WITH WORLDLY WISEMAN*

it that was next the wayside, did hang so much over, that *Christian* was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still, and he wot not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made *Christian* afraid that he should be burned: here therefore he sweat and did quake for fear. And now he began to be sorry that he had taken Mr. *Worldly Wiseman's* counsel;⁴ and with that he saw *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with *Christian*.

*Christian
afraid that
Mount Sinai
would fall on
his head.
Exod. 19. 18.
Ver. 16.
Heb. 12. 21.*

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

*Evangelist
reasons
afresh with
Christian.*

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

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

⁴ The Lord could easily prevent those who seek him from committing such mistakes; but he permits them to wander sometimes from the right path, that they may be more sensible of the deceitfulness of their hearts, more dependent upon him, and more compassionate to others. But the good Shepherd still has his eye upon them, and in his own time brings them back.

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

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

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

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

33. *Evan.* What was he?

34. *Chr.* He looked like a gentleman, and talked much to me, and got me at last to yield;⁵ so I came hither; but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

35. *Evan.* What said that gentleman to you?

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

37. *Evan.* And what said he then?

⁵ Beware of taking men by their looks. They may look as gentle as lambs, while the poison of asps is under their tongue; whereby they infect many souls with pernicious errors, and pestilent heresies, turning them from Christ, and the hope of full justification and eternal life through him only to look to, and rely upon their own works, in whole or in part, for salvation.

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38. **Chr.** He asked me if I had a family? And I told him. But, said I, I am so laden with the burden that is on my back, that I cannot take pleasure in them as formerly.

39. **Evan.** And what said he then?

40. **Chr.** He bid me with speed get rid of my burden; and I told him it was ease that I sought: and, said I, I am therefore going to yonder gate, to receive further direction how I may get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties, as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens: so I believed him, and turned out of *that* way into *this*, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear (as I said) of danger: but I now know not what to do.

41. **Evan.** Then (said *Evangelist*) stand still a little, that I may show thee the words of God. So he stood trembling. Then said *Evangelist*, See that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. He said, moreover, Now the just shall live by faith; but if any man draws back, my soul shall have no pleasure in him. He also did thus apply them; *Thou art*

the man that art running into this misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

42. Then *Christian* fell down at his foot as dead, crying, *Woe is me, for I am undone!* At the sight of which, *Evangelist* caught him by the right hand, saying, *All manner of sin and blasphemies shall be forgiven unto men; be not faithless, but believing.* Then did *Christian* again a little revive, and stood up trembling, as at first, before *Evangelist*.

Mat. 12.
Mark. 3.

43. Then *Evangelist* proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee.

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

45. The man that met thee, is one *Worldly Wiseman*; and rightly is he so called; partly, because he favo-
vareth only the doctrine of this world (therefore he always goes to the town of *Morality* to church) and partly, because he loveth that doctrine best; for it saveth him from the cross: and because he is of this car-

Mr. Worldly
Wiseman
described by
Evangelist.
1 John 4, 5.

Gal. 6. 12.

Heb. 12. 25.

*Evangelist
convinces
Christian of
his error.*

Heb. 10. 38.

PILGRIM'S ENCOUNTER WITH WORLDLY WISEMAN

nal temper, therefore he seeketh to pervert my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor.

Evangelist
discovers the
deceit of
Mr. Worldly
Wiseman.

1. His turning thee out of the way.
2. His laboring to render the cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of death.⁶

Luke 13. 24.
Mat. 7. 13,
14

46. **First,** Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the counsel of God for the sake of the counsel of a *Worldly Wiseman*. The Lord says, *Strive to enter in at the strait gate; the gate to which I sent thee; for strait is the gate that leadeth unto life, and few there be that find it.* From this little Wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction: hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Heb. 11. 25,
26.

47. **Secondly,** Thou must abhor his laboring to render the cross odious unto thee; for thou art to prefer it before the treasures in Egypt. Be-

⁶ To seek after salvation by the works of the law, is turning from Christ, who is the only way. It is to fly from the cross; which all that will live godly in Christ Jesus must lay in their account. And lastly, the law is the ministration of death and condemnation; condemnation for sin, and binding the sinner over to eternal death.

sides, the King of glory hath told thee, *That he that will save his life shall lose it.* And, *He that comes after him, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.* I say therefore, for a man to labor to persuade thee that that shall be thy death, without which, the truth hath said, thou canst not have eternal life: This doctrine thou must abhor.

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

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

49. He to whom thou wast sent for ease, being by name *Legality*, is the son of the bondwoman which now is, and is in bondage with her children, and is in a mystery this Mount *Sinai*, which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This *Legality*, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden. Therefore Mr. *Worldly Wiseman* is an alien, and Mr. *Legality* a cheat; and for his son *Civility*, notwithstanding his simpering looks, he is but a hypocrite, and

Gal. 4. 21,
22, 23, 24,
25, 26, 27.
*The bond-
woman*

*PILGRIM'S
ENCOUNTER WITH WORLDLY WISEMAN*

cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the I way in which had set thee.

Gal. 3. 10. 50. After this, *Evangelist* called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor *Christian* stood, that made the hair of his flesh stand up. The words were thus pronounced, *As many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.*

51. Now *Christian* looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. *Worldly Wiseman*; still calling himself a thousand fools for hearkening to his counsel. He also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have that prevalency with him as to cause him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sense as follows:

Christian enquires if he may yet be happy.

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

53. **Evan.** Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the Way that is good, to tread in forbidden paths. Yet will the man at the gate receive thee, for he has good will for men; only, said he, take heed that thou turn not aside again,⁷ lest thou perish from the way, when his wrath is kindled but a little.

Evangelist comforts him.

54. Then did *Christian* address himself to go back; and *Evangelist*, after he had kissed him, gave him one smile, and bid him God speed. So he went on with haste, neither spake he to any man by the way; nor if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. *Worldly Wiseman's* counsel. †

*Psalm 2.
Last verse.*

Notes:

⁷ *Evangelist* cautions *Christian* to take heed that he turn not aside again, as there is nothing so dangerous to a convinced sinner as a legal spirit, because under a pretense of holiness, it would frustrate the grace of God.

CHRISTIAN AT THE GATE

Mat. 7. 8

So in process of time *Christian* got up to the gate. Now over the gate there was written, *Knock, and it shall be opened unto you.* He knocked therefore more than once or twice,¹ saying,

*May I now enter here?
Will He within
Open to sorry me,
though I have been
An undeserving rebel?
Then shall I
Not fail to sing
His lasting praise on high.*

2. At last there came a grave person to the gate, named *Goodwill*, who asked, Who was there? and whence he came, and what he would have?

Talk
between
Goodwill
and Chris-
tian.

3. **Chr.** Here is a poor burdened sinner. I come from the *City of Destruction*, but am going to

¹ If we would expect an answer of peace to our prayers, it is not enough that we now and then go to prayer in a formal way; but we must be frequent in the duty, besieging heaven with our cries, and importunate with God for a blessing: though we may meet for a time with a seeming denial, this ought not to discourage us. The woman of Canaan met with a repulse more than once, yet she succeeded beyond all expectation, and obtained the highest encomium: "*O woman! Great is thy faith; be it unto thee even as thou wilt.*"

Mount Zion, that I may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in?

4. **Goodw.** I am willing with all my heart, said he: and with that he opened the gate.

*The Gate will
be opened to
broken-
hearted-
sinners.*

5. So when *Christian* was stepping in,² the other gave him a pull. Then said *Christian*, What means that? The other told him, A little distance from this gate, there is erected a strong castle, of which *Beelzebub* is the captain: from thence both he, and they that are with him, shoot arrows at those that come up to this gate, if haply they may die before they can enter in. Then said *Christian*, I rejoice and tremble. So when he was got in, the man of the gate asked him who directed him thither.³

*Satan envies
those that
enter the Strait
Gate.*

*Christian en-
tered the Gate
with joy and
trembling.*

² Every saved sinner is a brand plucked out of the fire by the loving arm of Christ. Zech. 3:2

³ Satan is no enemy to formal prayer. He never disturbs such in what they call their devotions, but to the prayer of a broken-hearted sinner he has a peculiar enmity, and therefore he shoots his arrows, and injects wandering, and sometimes blasphemous thoughts into his mind, that he

CHRISTIAN AT THE GATE

Talk be-
tween
Goodwill
and Chris-
tian.

6. **Chr.** *Evangelist* bid me come hither and knock, (as I did) and he said, that you, sir, would tell me what I must do.

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

7. **Goodw.** *An open door is set before thee, and no man can shut it.*

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

9. **Goodw.** But how is it that you came alone?

10. **Chr.** Because none of my neighbors saw their danger, as I saw mine.

11. **Goodw.** Did any of them know of your coming?

12. **Chr.** Yes, my wife and children saw me at the first, and called after me to turn again: also some of my neighbors stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

13. **Goodw.** But did none of them follow you to persuade you to go back?

may interrupt his communion with God though he cannot finally destroy it.

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

15. **Goodw.** But why did he not come through?

16. **Chr.** We indeed came both together, until we came at the Slough of *Despond*, into the which we also suddenly fell. And then was my neighbor *Pliable* discouraged, and would not adventure farther. Wherefore, getting out again on that side next to his own house, he told me, I should possess the brave country alone for him: so he went his way, and I came mine; he after *Obstinate*, and I to this gate.

17. **Goodw.** Then said *Goodwill*, Alas, poor man! is the celestial glory of so small esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

18. 20. **Chr.** Truly, said *Christian*, I have said the truth of *Pliable*, and if I should also say all the truth of myself, it will appear there is no betterment betwixt him and myself.⁴ 'Tis true, he went back to his own house, but I also turned aside to go into the way of death,

⁴ A truly humbled sinner will not ascribe the difference betwixt himself and another that falls away from his profession, to his own superior management and conduct, but wholly and entirely to the distinguishing grace of God in Christ Jesus.

*A man may
have com-
pany when
he sets out
for Heaven,
and yet go
thither
alone.*

*Christian
accuseth
himself
before the
man at the
Gate.*

CHRISTIAN AT THE GATE

being persuaded thereto by the carnal arguments of one Mr. *Worldly Wiseman*.

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

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

21. 23. **Goodw.** That mountain has been the death of many, and will be the death of many more: 'tis well you escaped being by it dashed in pieces.

22. 24. **Chr.** Why truly I do not know what had become of me there, had not *Evangelist* happily met me again as I was musing in the midst of my dumps; but it was God's mercy, that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my Lord. But oh! what a favor is this to me, that yet I am admitted entrance here!

Christian comforted again.

John 6.37

23. **Goodw.** We make no objections against any, notwithstanding all that they have done before they come hither. They in no wise are

cast out. And therefore, good *Christian*, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? THAT is the way thou must go. It was cast up by the patriarchs, prophets, Christ and his apostles, and it is as straight as a rule can make it: this is the way thou must go.

Christian directed yet on his way.

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

Christian afraid of losing his way.

25. **Goodw.** Yes, there are many ways butt down upon this; and they are crooked and wide: but thus thou mayest distinguish the right from the wrong, the right only being strait and narrow.⁵

Mat. 7. 14.

26. Then I saw in my dream, That *Christian* asked him further if he could not help him off with his burden that was upon his back, for as yet he had not got rid thereof, nor

Christian weary of his burden.

⁵ Many professors of our day seem to have forgotten our Lord's exhortation, "*Enter ye in at the straight gate,*" &c. Matt. 7:13, 14. Let us try ourselves by this scripture: Are we walking in self denied obedience to the Master's will, not cutting and carving for ourselves, but with godly simplicity and sincerity seeking after conformity to Christ in his death and resurrection? Then are we his disciples indeed. BUNYAN was as strenuous an asserter of free grace as any in our day can be, and yet he was no less strenuous in inculcating the precepts of mortification and self denial in the way to the kingdom.

CHRISTIAN AT THE GATE

could he by any means get it off without help.⁶

NOTES:

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

27. He told him, As to thy burden, be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back of itself.⁷

28. Then *Christian* began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from the gate, he would come at the house of the *Interpreter*, at whose door he should knock, and he would show him excellent things. Then *Christian* took his leave of his friend, and he again bid him God speed. ✠

⁶ Poor Christian, was no doubt, in a state of acceptance, and yet he was not wholly rid of his burden. The Lord finds his people when he convinces them of their sin and danger; but they find not him till a sense of reconciliation quiets their consciences, and they obtain the knowledge of their salvation through the remission of their sins.

⁷ Though we cannot too earnestly desire comfort and victory, yet it behooves us to exercise submission to the will of God. We are prone to an impatience in waiting, which is very unsuitable to the state of a sinner, who ought to count it a mercy that he is out of hell and upon praying ground.

HOUSE OF INTERPRETER

Christian
comes to the
house of the
Interpreter.

When he went on till he came at the house of the *Interpreter*¹, where he knocked over and over; at last one came to the door, and asked, Who was there?

2. **Chr.** Sir, here is a traveler, who was bid by an acquaintance of the good man of this house, to call here for my profit; I would therefore speak with the master of the house. So he called for the master of the house, who after a little time came to *Christian*, and asked him what he would have?

3. **Chr.** Sir, said *Christian*, I am a man that am come from the City of *Destruction*, and am going to *Mount Zion*; and I was told by the man that stands at the gate, at the head of this way, that if I called here, you would shew me excellent things, such as would be a help to me in my journey.

1st ROOM: THE PICTURE

He is enter-
tained.

4. **Inter.** Then said the *Interpreter*, Come in; I will shew thee

¹ By the Interpreter, the author seems to design the teaching and illumination of the Holy Spirit, of which all who come to Jesus are made partakers. The several lessons *Christian* receives in the Interpreter's house, are what all in some measure learn, who are taught of God, nor can a thriving profession be maintained without them.

that which will be profitable to thee. So he commanded his man to light the candle, and bid *Christian* follow him; so he had him into a private room, and bid his man open a door; the which when he had done, *Christian* saw the picture of a very grave person hang up against the wall; and this was the fashion of it: It had eyes lifted up to heaven, the best of Books in his hand, the law of truth was written upon his lips, the world was behind his back; it stood as if it pleaded with men, and a crown of gold did hang over its head.²

Illumination.

Christian
sees a grave
picture.
The fashion
of the pic-
ture.

5. **Chr.** Then said *Christian*, What means this?

6. **Inter.** The man whose picture this is, is one of a thousand. He can beget children, travel in birth with children, and nurse them himself when they are born. And whereas thou seest him with eyes lift

I Cor. 4. 15.

Gal. 4. 19.

² A true minister has his eyes lifted up to God for sufficiency and access; he derives his knowledge and message from the Word; what he thus receives he faithfully delivers; his heart is in his work, so that he is not influenced either by the favor or frowns of the world; he pleads earnestly with men from a sense of the love of Christ, the worth of souls, and the importance of eternity: and the prospect of a crown of life sweetens and enlivens all his labor. Lord, send forth many such laborers into the harvest. Amen.

HOUSE OF INTERPRETER

The meaning of the picture.

Why he shewed him the picture first.

up to heaven, the best of Books in his hand, and the law of truth writ on his lips; it is to shew thee, that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men. And whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to shew thee, that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next, to have glory for his reward. Now, said the *Interpreter*, I have shewed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going, hath authorized to be thy guide in all difficult places thou may'st meet with in the way: wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

2nd ROOM: THE DUSTY PARLOR

7. Then he took him by the hand, and led him into a very large parlor that was full of dust, because never swept;³ the which after he had

³ The moralist and self righteous legalist are lulled up in a false peace, and see not the evil of their hearts, or the sinfulness of sin, till the law does its office, by working wrath in the conscience—This was the case with St. Paul, "*I was alive without the law once, but when the commandment*

reviewed a little while, the *Interpreter* called for a man to sweep. Now when he began to sweep, the dust began so abundantly to fly about, that *Christian* had almost therewith been choked. Then said the *Interpreter* to a damsel that stood by, Bring hither water, and sprinkle the room; the which when she had done, it was swept and cleansed with pleasure.

8. *Chr.* Then said *Christian*, What means this?

9. *Inter.* The *Interpreter* answered, This parlor is the heart of a man that was never sanctified by the sweet grace of the gospel. The dust is his original sin, and inward corruption's that have defiled the whole man. He that began to sweep at first, is the law; but she that brought water, and did sprinkle it, is the gospel. Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choked therewith; this is to shew thee, that the law, instead of cleansing the heart by its working from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue.

came, sin revived and I died." Then the gospel steps into the relief of the guilty sinner; the record concerning Christ is brought home to the conscience, which experiences the blessed efficacy of the blood of Christ in cleansing from all sin.

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

HOUSE OF INTERPRETER

10. Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to shew thee, that when the gospel comes in, the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of glory to inhabit.

John 15. 3.
Ephes. 5.26.
Acts 15.9.
Rom. 16. 25,
26.
1 John 5. 13.

3rd ROOM: THE TWO CHILDREN

11. I saw, moreover, in my dream, That the *Interpreter* took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was *Passion*, of the other *Patience*. *Passion* seemed to be much discontent, but *Patience* was very quiet. Then *Christian* asked, What is the reason of the discontent of *Passion*? The *Interpreter* answered, The governor of them would have him stay for his best things 'till the beginning of the next year; but he will have all now. But *Patience* is willing to wait.

*He shewed
him Passion
and Patience.
Passion will
have it no.*

*Patience is
for waiting.*

*Passion hath
his desire.*

*And quickly
lavishes all
away.*

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

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

*The matter
expounded*

14. *Inter.* So he said, These two lads are figures; *Passion* of the men of this world, and *Patience* of the men of that which is to come: for as here thou seest, *Passion* will have all now, this year, that is to say, in this world; so are the men of this world; they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, *A bird in the hand is worth two in the bush*, is of more authority with them, than are all the divine testimonies of the good of the world to come. But as thou sawest, that he had quickly lavished all away, and had presently left him nothing but rags, so will it be with all such men at the end of this world.

*The worldly
man for a
bird in the
hand*

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

*Patience had
the best
wisdom.*

16. *Inter.* Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore *Passion* had not so much reason to laugh at *Patience*, because he had his good things first, as *Patience* will have to laugh at *Passion*, because he had his best things last; for first must

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

HOUSE OF INTERPRETER

give place to last, because last must have its time to come; but last gives place to nothing; for there is not another to succeed; he therefore that hath his portion first, must needs have a time to spend it; but he that has his portion last, must have it lastingly; therefore it is said of *Dives*, In thy Lifetime thou receivedst thy good things, and likewise *Lazarus* evil things; but now he is comforted, and thou I art tormented.

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

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

4th ROOM: THE FIRE BY THE WALL

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

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

21. The *Interpreter* answered; This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the *Devil*: but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, of which he did also continually cast (but secretly) into the fire.

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

23. The *Interpreter* answered, This is *Christ*, who continually with the oil of his grace maintains the work already begun in the heart; by the means of which, notwithstanding what the *Devil* can do, the souls of his people prove gracious still.⁴ And in that thou sawest, that the man stood behind the wall to maintain the fire; this is to teach thee, that it is

2 Cor. 12. 9.

⁴ The wisdom, love, and faithfulness of God towards his people, and their fidelity to him, are much more signally displayed, by their being supported under, and brought through various temptations than they could be if their path was always smooth. It is a cause of wonder, not to others only, but to themselves. Could they have a view of what they were to meet with beforehand, they would think it impossible to endure; but the event proves, that though he sometimes hides his face, he never withdraws his supporting arm.

2 Cor. 4. 18.
The first things are but temporal.

HOUSE OF INTERPRETER

hard for the tempted to see how this work of grace is maintained in the soul.

5th ROOM: THE STATELY PALACE

24. I saw also, that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was builded a stately *Palace*, beautiful to behold; at the sight of which, *Christian* was greatly delighted. He saw also upon the top thereof certain persons walking, who were clothed all in gold.

25. Then said *Christian*, May we go in thither?

26. Then the *Interpreter* took him and led him up toward the door of the *Palace*; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table side, with a book, and his inkhorn before him, to take the name of him that should enter therein: He saw also, that in the doorway stood many men in armor to keep it, being resolved to do to the men that would enter, what hurt and mischief they could. Now was *Christian* somewhat in a maze. At last, when every man started back for fear of the armed men, *Christian* saw a man of a very stout countenance, come up to the man that sat there to write, saying, *Set down my name, Sir*; the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rush toward the

door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

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

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

28. Now, said *Christian*, let me go hence. Nay, stay (said the *Interpreter*) till I have shewed thee a little more, and after that thou shalt go on thy way.

6th ROOM: THE MAN IN THE IRON CAGE

29. So he took him by the hand again, and led him into a very dark room, where there sat a *man in an Iron Cage*.

*Despair like an
iron cage.*

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

*The
Valiant
Man.*

HOUSE OF INTERPRETER

which the *Interpreter* bid him talk with the man.

31. Then said *Christian* to the man, What art thou? The man answered, I am what I was not once.⁵

32. **Chr.** What wast thou once?

Luke 8. 13.

33. **Man.** The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither.

34. **Chr.** Well, but what art thou now?

35. **Man.** I am now a man of *Despair*, and am shut up in it, as in this Iron Cage. I cannot get out; Oh, now I cannot.

36. **Chr.** But how camest thou in this condition?

⁵ Let us beware of backsliding. Man knows the beginning of sin, but God only knows the end of it. Yet many have been released from this iron cage. The language here used only intimates the judgment a person in such a condition forms of his own state. And many of God's dear children [not chargeable with any signal declension] through lowness of spirits, and stress of temptation, has thought their case for a season desperate, who have afterwards rejoiced with joy unspeakable. By the account this man gives of himself, it appears that he had been a very great offender.

37. **Man.** I left off to watch, and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word, and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart that I cannot repent.

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

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

40. **Man.** No, none at all.

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

42. **Man.** I have crucified him to myself afresh; I have despised his person, I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the Spirit of grace; therefore I have shut myself out of all the promises, and there now remains to me nothing but threatnings, dreadful threatnings, fearful threatenings of certain judgment and fiery indignation, which shall devour as an adversary.

Heb. 6. 6.

Luke 19. 14.

Heb. 10. 28, 29

43. **Chr.** For what did you bring yourself into this condition?

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

45. **Chr.** But canst thou not now repent and turn?

46. **Man.** God hath denied me repentance. His word gives me no encouragement to believe; yea, Himself hath shut me up in this *Iron Cage*: nor can all the men in the world let me out. O eternity! Eternity! How shall I grapple with the misery that I must meet with in eternity!

47. **Inter.** Then said the *Interpreter* to *Christian*, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

48. **Chr.** Well, said *Christian*, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?

7th ROOM: THE MAN THAT TREMBLED

49. **Inter.** Tarry till I shall show thee one thing more, and thou shalt go on thy way.

50. So he took *Christian* by the hand again, and led him into a chamber, where there was one rising out

of bed; and as he put on his raiment, he shook and trembled. Then said *Christian*, Why doth this man thus tremble? The *Interpreter* then bid him tell to *Christian* the reason of his so doing. So he began and said, This night as I was in my sleep, I dreamed, and behold the heavens grew exceeding black: also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack at an unusual rate upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven; they were all in flaming fire; also the heavens were in a burning flame. I, heard then a voice, saying, *Arise ye dead, and come to judgment*; and with that the rocks rent, the graves opened, and the dead, that were therein, came forth; some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains. Then I saw the man that sat upon the cloud, open the book, and bid the world draw near.⁶ Yet there was, by reason of a fierce flame which issued out and came before him a convenient distance betwixt him and them, as

1 Cor. 15.
52.
1 Thess. 4.
Jude 15.
John 3. 28.
2 Thess. 1. 8.
Rev. 20. 11,
12, 13, 14.
Isa. 26. 21.
Mich. 7. 16,
17.
Psalm 5. 1,
2, 3.
Dan. 10. 7.

⁶ A frequent meditation of the solemnity, terror, and certainty of the last day's account, is one of the best means of preparing us for it. It is said of St. Jerome, that for many years of his life, whatever he was doing, he thought this voice was sounding in his ears: *Surgite mortui, et venite ad judicium*; "*Arise, ye dead, and come to judgment.*"

HOUSE OF INTERPRETER

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

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

Luke 3. 17.

I Thess. 4. 16,
17.

Rom. 2. 14,
15.

betwixt the judge and the prisoners at the bar. I heard it also proclaimed to them that attended on the man that sat on the cloud, *Gather together the tares, the chaff and stubble, and cast them into the burning lake*; and with that the bottomless pit opened, just whereabouts I stood; out of the mouth of which there came, in an abundant manner, smoke, and coals of fire, with hideous noises. It was also said to the same persons, *Gather my wheat into the garner*. And with that I saw many caught up and carried away into the clouds, but I was left behind. I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me: my sins also came into my mind; and my conscience did accuse me on every side. Upon this I awaked from my sleep.

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

52. **Man.** Why, I thought that the day of judgment was come, and that I was not ready for it: but this frightened me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood. My conscience too afflicted me; and, as I thought, the judge had always his eye upon me, shewing indignation in his countenance.

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

54. **Chr.** Yes, and they put me in *hope* and *fear*.⁷

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

56. So *Christian* went on his way, saying,

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

⁷ Hope and fear have each their proper place in a Christian's experience. The promises of God in Christ, afford a strong and unshaken foundation for a lively hope; and they who know the deceitfulness of their hearts, the strength and subtlety of their enemies, the snares they are exposed to from their situation in this world, will see just cause for continual jealousy and fear. Without such a fear, formality and carelessness will take place. Therefore it is said, "*Blessed is the man that feareth always.*"

CHRISTIAN AT THE CROSS

*The wall
called
Salvation.
Isa. 26. 1.*

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

*Christian
comes to
the Cross.*

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

*His bur-
den falls
away.*

¹ There are *three memorable periods* in a Christian's experience. The *first*, when he is convinced of sin and made willing to flee from the wrath to come, and to seek Jesus by the shining light of the gospel. The *second*, when after having suffered more or less from doubts and fears and legal expedients, he is enabled with some degree of confidence, to claim the promise of the gospel for himself, and to commit his soul to Jesus. This is expressed by his entering the Wicket-gate: he is then justified and excepted in the beloved, but in his own apprehension his burden is not fully removed. This follows, and is the *third*

3. Then was *Christian* glad and lightsome, and said with a merry heart, *He hath given me rest by his sorrow, and life by his death*. Then he stood still a while to look and wonder; for it was very surprising to him, that the sight of the *cross* should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks.

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

Zech. 12. 10.

4. Now, as he stood looking and weeping, behold three Shining Ones came to him and saluted him, with *Peace be to thee*; so the first said to him, *Thy sins be forgiven*; the second striped him of his rags, and clothed him with change of raiment; the third also set a mark on his forehead, and gave him a roll, with a seal upon it, which he bid him look on as he ran, and that he should give it in at the celestial gate: so they went their way.²

Mark. 2. 5.

Zech. 3. 4.

Eph. 1. 13.

remarkable season, when by a fuller manifestation of the person, work, and love of Christ, crucified, his burden falls off, as here represented, and his sins are buried in the Redeemer's grave.

² Here are *three distinguishing blessings* specified, and which are the fruits of faith, viz. The *forgiveness of sins* by the death of Christ, the *acceptance* of our persons through his obedience, and the *Holy Spirit*

CHRISTIAN AT THE CROSS

Then *Christian* gave three leaps for joy, and went on singing:

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

*Thus far did I come
laden with my sin;
Nor could ought ease
the grief that I was in,
Till I came hither:
what a place is this!
Must here be the
beginning of my bliss?
Must here the burden
fall from off my back?
Must here the strings that
bound it to me crack?
Blessed cross! blessed sepulcher!
blessed rather be
The Man that there was
put to shame for me! ✝*

NOTES:

as a comforter signified, by the mark on his forehead, and the roll with a seal upon it. Reader, if you have got thus far, in your happy experience, let it be your constant care to keep up your evidence, by walking agreeably to the mind of the Spirit; you are now sealed. Pray that God may seal you his forever: if you have not got thus far, but are yet mourning for sin, and groaning for deliverance, let me intreat you to go on in the use of means, and not to stop short of a sensible deliverance from guilt, of an heartfelt appropriation of Jesus, for your Lord and Savior.

THE HILL OF DIFFICULTY



I saw then in my dream, that he went on thus, even until he came at the bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was *Simple*, another *Sloth*, and the third *Presumption*.¹

Sleep, Sloth
and Pre-
sumption.

2. *Christian* then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, You are like them that sleep on the top of a mast, for the Dead Sea is under you, a gulf that hath no bottom: awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that goeth about like a *roaring lion*, comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this sort: *Simple* said, *I see no danger*; *Sloth* said, *Yet a little more Sleep*; and *Presumption* said, *Every tub must stand upon his own bottom*. And so they lay down to sleep again, and *Christian* went on his way.

Prov. 23. 34.

1 Pet. 5. 8.

There is no
persuasion
will do if
GOD open-
eth not the
eyes.

3. Yet was he troubled to think, that men in that danger should so little esteem the kindness of him

¹ These characters abound but too much even where the gospel is preached. Some remain grossly ignorant; in some indolence smothers conviction; others are obstinate, and will not be warned. God sends light, but they will not be warned.

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

4. **Chr.** Gentlemen, whence came you, and whither do you go?

Christian
Talked with
them.

5. **Form. and Hypo.** We were born in the land of *Vain-glory*, and are going for praise to Mount *Zion*.

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

John 10. 1.

7. **Form. and Hypo.** They said, That to go to the gate for entrance, was by all their countrymen counted too far about: and that therefore their usual way was to make a short cut of it, and to climb over the wall, as they had done.

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

8. **Chr.** But will it not be counted a trespass against the Lord of the city, whither we are bound, thus to violate His revealed will?

THE HILL OF DIFFICULTY

9. **Form. and Hyp.** They told him, that as for that, he needed not to trouble his head thereabout: for what they did, they had custom for, and could produce, if need were, testimony that would witness it, for more than a thousand years.

10. **Chr.** But, said *Christian*, will your practice stand a trial at law?

11. **Form. and Hyp.** They told him that *custom*, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge: and besides, said they, if we get into the way, what's matter which way we get in? If we are in, we are in:² thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way, that came tumbling over the wall: wherein now is thy condition better than ours?

Who's this? The pilgrim.
How! 'Tis very true.
Old things are pass'd away;
all's become new.
Strange! He's another man,
upon my word;
They be fine feathers,
that make a fine bird.

² Formalists and hypocrites walking in the way of outward profession, think themselves safe, because they so far agree with believers! But they still differ as much as the blind from those that see. They only who enter in at the gate, are capable of enjoying the light of the gospel: it shines upon others, yet they walk in darkness.

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

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

15. **Chr.** By laws and ordinances you will not be saved, since you came not in by the door.³ And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kind-

³ Formalists and Hypocrites being wholly unacquainted with their fallen nature, do not see the necessity of regeneration, the imputation of the Redeemer's righteousness, or the continued influences of the Spirit as a Sanctifier and Comforter, and therefore ridicule the real Christian, and treat his experience as the effect of enthusiasm, and overheated brain

THE HILL OF DIFFICULTY

ness to me; for I had nothing but rags before. and besides, thus I comfort myself as I go. Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back! A coat that he gave me freely in the day that he striped me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll sealed, to comfort me by reading, as I go on the way; I was also bid to give it in at the celestial gate, in token of my certain going in after it; all which things I doubt you want, and want them, because you came not in at the gate.

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

17. I beheld then, that they all went on till they came to the foot of the hill *Difficulty*, at the bottom of which was a spring. There were also in the same place two other ways besides that which came strait from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill: but the narrow way

lay right up the hill, and the name of the going up the side of the hill is called *Difficulty*.⁴ *Christian* now went to the spring, and drank thereof to refresh himself,⁵ and then began to go up the hill, saying:

Isa. 49. 10

*This hill, though high,
I covet to ascend,
The difficulty will
not me offend.
For I perceive the
way to life lies here:
Come pluck up heart,
let's neither faint nor fear;
Better, though difficult,
the right way to go,
Than wrong, though easy,
where the end is woe.*

19. The other two also came to the foot of the hill. But when they saw that the hill was steep and high, and that there were two other ways to go; and supposing also that these two ways might meet again with

*Christian
has talk with
himself.*

*He comes to
the hill Dif-
ficulty.*

⁴ Christian had some trials before he entered the gate. But the Believer meets with the greatest exercises after he is in some measure established in the faith. When we come to the Cross and sepulchre we are ready to think the worst is past. But the hill *Difficulty*, the fight with Apollyon, the Valley of the Shadow of Death, the Giant Despair's castle, and the Enchanted Ground, are as yet unseen. Thus the Israelites rejoiced when they saw the Egyptians drowned in the Red Sea, and little thought of the wilderness they had to pass through and that their greatest troubles were yet to come.

⁵ A wise and gracious God generally vouchsafes more than ordinary supplies of his spirit and grace to those whom he calls out to difficulties and labor. Christian, before he climbs the hill *Difficulty*, takes a refreshing draught from the spring of divine consolation.

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that up which *Christian* went, on the other side of the hill; therefore they were resolved to go in those ways. Now the name of one of those ways was *Danger*, and the name of the other *Destruction*. So the one took the way which is called *Danger*, which led him into a great wood, and the other took directly up the way to *Destruction*, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

*The danger
of turning
out of the
Way.*

20. I looked then after *Christian*, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the hill, was a pleasant *Arbor*, made by the Lord of the hill, for the refreshment of weary travelers; thither therefore *Christian* got, where also he sat down to rest him: then he pulled his roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his roll fell out of his hand.⁶ Now as

*A word of
grace.*

*He that
sleeps is a
loser*

⁶ *Christian*, in his ascent up the hill, was favored with a view of his interest in the death and righteousness of Christ, signified by the pulling the roll out of his bosom, and taking a view of the coat or garment that was given him as he stood by the cross. But, alas! That which befell him frequently

he was sleeping, there came one to him, and awaked him, saying, *Go to the ant, thou sluggard; consider her ways, and be wise.* And with that *Christian* suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.

Prov. 6. 6.

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

*Christian
meets with
Mistrust and
Timorous.*

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

23. *Chr.* Then said *Christian*, You make me afraid; but whither

befalls his fellow pilgrims. Instead of humbly and thankfully adoring the Giver, we begin to rest satisfied with the gift. We fall into a self-pleasing, self-righteous frame of mind, a forgetting that all our receipts are from the Lord; we vainly arrogate them to ourselves, as if they were our own. Whilst we thus shine in our own eyes, and fancy ourselves to be the first favorite of heaven, we remit our watchfulness, fall into a spirit of security, and carnal confidence, which obscures our evidences for heaven.

THE HILL OF DIFFICULTY

Christian
shakes off fear.

shall I fly to be safe? If I go back to mine own country, that is prepared for fire and brimstone, and I shall certainly perish there; if I can get to the celestial city, I am sure to be in safety there: I must venture. To go back, is nothing but death: to go forward, is fear of death, and life everlasting beyond it: I will yet go forward. So *Mistrust* and *Timorous* ran down the hill, and *Christian* went on his way. But thinking again of what he had heard from the men, he felt in his bosom for his roll, that he might read therein, and be comforted; but he felt, and found it not.

*Shall they who wrong
begin yet rightly end?
Shall they at all have
safety for their friend?
No, no, in head-strong
manner they set out,
And head-long will they
fall at last no doubt.*

Christian
missed his roll
wherein he
used to take
comfort

He is per-
plexed for his
roll.

25. Then was *Christian* in great distress, and knew not what to do; for he wanted that which used to relieve him; and that which should have been his pass into the celestial city. Here therefore he began to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the *Arbor* that is on the side of the hill; and falling down upon his knees, he asked God forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of *Christian's* heart? Sometimes he sighed, sometimes he wept,

and oftentimes he chide himself for being so foolish to fall asleep in that place which was erected only for a little refreshment from his weariness. Thus therefore he went back, carefully looking on this side and on that, all the way as he went, if happily he might find the roll that had been his comfort so many times in his journey. He went thus till he came again in sight of the *Arbor* where he sat and slept; but that sight renewed his sorrow the more, by bringing again even afresh, his evil of sleeping into his mind. Thus therefore he now went on bewailing his sinful sleep, saying, *O wretched Man that I am!* that I should sleep in the day-time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest, for ease to my flesh, which the LORD of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I took in vain (Thus it happened to Israel, for their sin they were sent back again by the way of the Red Sea) and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: yea, now also I am like to be benighted, for the day is almost spent. Oh that I had not slept!

Christian
bewails
his foolish
sleeping.

Rev. 2.
1 Thess. 5.
7, 8.,

26. Now by this time he was come to the *Arbor* again, where for a while he sat down and wept; but at

THE HILL OF DIFFICULTY

Christian findeth his roll where he lost it.

last (as *Christian* would have it) looking sorrowfully down under the settle, there he espied his roll, the which he with trembling and haste caught up and put into his bosom. But who can tell how joyful this man was, when he had gotten his roll again? For this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to GOD for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But, O how nimbly now did he go up the rest of the hill! Yet, before he got up, the sun went down upon *Christian* and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: O thou sinful sleep! how

for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of doleful creatures, because of my sinful sleep! Now also he remembered the story that *Mistrust* and *Timorous* told him of, how they were frightened with the sight of the lions. Then said *Christian* to himself again, These beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift them? How should I escape being by them torn in pieces? Thus he went on his way; but while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was *Beautiful*, and it stood just by the *Highway* side. †

Notes:

THE PALACE BEAUTIFUL



So I saw in my dream, that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off the Porter's lodge, and looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers that *Mistrust* and *Timorous* were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the Porter at the lodge, whose name is *Watchful*, perceiving that *Christian* made a halt, as if he would go back, cried unto him, saying, Is thy strength so small? Fear not the lions, for they are chained, and are placed there for trial of faith, where it is, and for discovery of those that have none: keep in the *midst* of the path, and no hurt shall come unto thee.¹

Mark 13. 14

2. Then I saw that he went on trembling for fear of the lions; but

¹ The Porter, *Watchful*, represents a gospel minister; it is one of the especial parts of their office to comfort the feeble minded, and encourage the Lord's people against their fears; and to discover those who are under difficulties and discouragement's.

taking good heed to the directions of the Porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the Porter was. Then said *Christian* to the Porter, Sir, what house is this? and, May I lodge here tonight?²

3. The *Porter* answered, This house was built by the Lord of the hill, and He built it for the relief and security of pilgrims. The Porter also asked whence he was, and whither he was going?

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

5. *Porter.* What is your name?

6. *Chr.* My name is now *Christian*, but my name at the first

² Christian had hitherto walked alone. The house Beautiful seems designed to represent the privileges of Christian communion in the gospel ordinances. The ordinances are appointed by the Lord of the Hill for relief of his people, and the security of the gospel: that they may receive comfort, and obtain wisdom and strength to fight the good fight, and pass on unhurt by the errors and snares to which they are exposed.

THE PALACE BEAUTIFUL

Gen. 9. 27.

was *Graceless*: I came of the race of *Japheth*, whom God will persuade to dwell in the tents of *Shem*.

7. **Port.** But how doth it happen that you come so late? The sun is set.

8. **Chr.** I had been here sooner, but that, wretched man that I am, I slept in the *Arbor* that stands on the hill side!³ Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the hill, and then feeling for it, and finding it not, I was forced, with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

*Difficulty is behind,
fear is before,
Though he's got on the hill,
the lions roar.
A Christian man is never
long at ease:
When one fright's gone,
another him seize.*

9. **Port.** Well, I will call out one of the virgins of this place, who will, (if she likes your talk) bring you in to the rest of the family, according to the rules of the house. So *Watch-*

³ The Pilgrim, on every occasion, remembers and laments his folly in sleeping. In like manner every real Christian should ever keep in his mind his extreme sinfulness, and ungrateful departure from his God: and when he is most sensible that God has forgiven him, he can never forgive himself.

ful the Porter rang a bell, at the sound of which came out of the door of the house a grave and beautiful damsel, named *Discretion*, and asked why she was called?

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

11. Then she asked him, whence he was, and whither he was going; and he told her. She asked him also, how he got into the way; and he told her. Then she asked him, what he had seen and met with in the way; and he told her. And at last she asked his name. So he said, It is *Christian* and I have so much the more a desire to lodge here tonight, because by what I perceive, this place was built by the Lord of the hill, for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and after a little pause, she said, I will call forth two or three more of the family. So she ran to the door and called out *Prudence*, *Piety*, and *Charity*;⁴ who after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of

⁴ Prudence, Piety, and Charity, are needful qualifications in those who are to judge of the fitness of professors to be admitted into religious society.

THE PALACE BEAUTIFUL

the house, said, Come in, thou blessed of the Lord; this house was built by the Lord of the hill, on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house. So when he was come in, and set down, they gave him something to drink, and consented together that until supper was ready, some of them should have some particular discourse with *Christian*, for the best improvement of time, and they appointed *Piety*, and *Prudence*, and *Charity*, to discourse with him; and thus they began.

Piety
discourses
him.

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

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

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

How
Christian
was driven
out of his
own coun-
try

15. **Chr.** I was driven out of my native country by a dreadful sound that was in mine ears; to wit, that unavoidable destruction did attend me, if I abode in that place where I was.⁵

⁵ Every one that sets out for the celestial city is convinced of his dangerous state by

16. **Piety.** But how did it happen that you came out of your country this way?

17. **Chr.** It was as God would have it;⁶ for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, (as I was trembling and weeping,) whose name is *Evangelist*, and he directed me to the Wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

How he got
into the way
to Zion.

18. **Piety.** But did you not come by the house of the *Interpreter*?

19. **Chr.** Yes, and did see such things there, the remembrance of which will stick by me as long as I live, especially three things; to wit, how Christ, in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him

A rehearsal
of what he
saw in the
way.

nature, by believing sin, as it is represented in the Word of God to be the greatest of evils; that it carries in it the greatest ingratitude and abuse of divine goodness; that it contains in it the highest rebellion, and exposes to eternal destruction.

⁶ It was as God would have it. To Him, if we differ, the praise is due. We were no wiser nor better than those that perished. His providence in subservience to His grace, guided us, when we were blind, by a way that we knew not, and ordered all the circumstances, which, in His good hour, brought us in the path of righteousness and peace.

THE PALACE BEAUTIFUL

that thought in his sleep the day of judgment was come.

20. **Piety.** Why, did you hear him tell his dream?

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

22. **Piety.** Was that all that you saw at the house of the Interpreter?

23. **Chr.** No, he took me and had me where he showed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal glory. Methought those things did ravish my heart! I could have stayed at that good man's house a twelvemonth, but that I knew I had further to go.

24. **Piety.** And what saw you else in the way?

25. **Chr.** Saw! Why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon a tree; and the very sight of him made my burden fall off my back; for I groaned under a weary burden, but then it fell down from off me. 'Twas a strange thing to me, for I never saw such a thing before: yea, and while I stood looking up, (for then I could not forbear looking) three Shining Ones came to me.

One of them testified that my sins were forgiven me; another stripped me of my rags, and gave me this brodered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll (and with that he plucked it out of his bosom.)

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

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

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

29. **Prudence.** Do you not think sometimes of the country from whence you came?

*Prudence
discourses
him.*

THE PALACE BEAUTIFUL

Christian's
thoughts of
his native
country.

Heb. 11. 15,
16.

30. **Chr.** Yea, but with much shame and detestation. Truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I desire a better country, this is, a heavenly.

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

Christian
distated with
carnal cogi-
tations

32. **Chr.** Yes, but greatly against my will; especially my inward and carnal cogitation's, with which all my countrymen, as well as myself, were delighted. But, now, all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be doing of that which is best, that which is worst is with me.⁷

Christian's
choice.
Rom. 7.

⁷ The Pilgrim here complains of the law in his members warring against the law of his mind, which made the chief Apostle cry out, "O wretched man, that I am, who shall deliver me from this body of death!" This is more or less the complaint and burden of all God's children; the remains of sin cleave to their best performances, intermingled with their choicest duties, and too frequently bring them into an unwilling captivity; so that when they would do good evil is present with them. But sin owes its power to unbelief; the Pilgrim found his corruption's in a manner vanquished when he remembered the Cross, when he looked on his embroidered coat, and into the roll in his bosom, and had a view of the heavenly world, wither he was going. Lord increase our faith in thine atoning blood shed on the Cross, that we may feel the

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

34. **Chr.** Yes, but that is but seldom; but they are to me golden hours,⁸ in which such things happen to me.

Christian's
Golden
hours.

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

36. **Chr.** Yes, when I think what I saw at the cross, that will do it; and when I look upon my broi-dered coat, that will do it; also when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

How
Christian gets
power
against his
corruptions.

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

38. **Chr.** Why, there I hope to see Him alive that did hang *dead* on the cross; and there I hope to be rid of all those things, that to this day are in me an annoyance to me: there they say there is no death, and there I shall dwell with such company as I

Why
Christian
would be
At Mount
Zion.

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

crucifixion of the man of sin, and be more and more delivered from its abhorred dominion.

⁸ Golden for their value, hours for their continuance; they are but visits. Yet one such hour is better than a thousand spent in such pleasures as the world can afford.

THE PALACE BEAUTIFUL

like best. For, to tell you truth, I love Him, because I was by Him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, *Holy, holy, holy*.⁹

Charity
discourses
him.

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

Christian's
love to his
wife and
children.

40. **Chr.** I have a wife and four small children.

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

42. **Chr.** Then *Christian* wept and said, Oh! how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.

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

44. **Chr.** So I did; and told them also what God had shewed to me of the destruction of our city; but

I seemed to them as one that mocked, and they believed me not.

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

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

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

48. **Chr.** Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

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

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

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

Christian's
fears of
perishing
might be
read in his
very counte-
nance.

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

⁹ Whoever earnestly desires, and diligently seeks, after such a heaven as the word of God describes, shall surely possess it By nature we can only wish to go to heaven, as the only alternative to prevent our going to hell; but to live always upon the earth in the enjoyment of sensual pleasures, would please us still better. The scriptural heaven, as a state of holiness and praise, cannot appear desirable on its own account, till the heart is changed by grace.

THE PALACE BEAUTIFUL

52. **Chr.** Indeed I cannot commend my life, for I am conscious to myself of many failings therein. I know also, that a man by his conversation may soon overthrow what by argument or persuasion he doth labor to fasten upon others for their good. Yet, this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied myself of things (for their sakes) in which they saw no evil. Nay, I think I may say, that, if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbor.

Christian's
good
conversa-
tion before
his wife
and chil-
dren.

1 John 3.
12.

Christian
clear of
their
blood if
they per-
ish.

Ezek. 3. 19

53. **Cha.** Indeed *Cain* hated his brother, because his own works were evil, and his brother's righteous; and if thy wife and children have been offended with thee for this, they thereby shew themselves to be implacable to good; and thou hast delivered thy soul from their blood.

54. Now I saw in my dream, That thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat. Now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the LORD of the hill; as, namely, about what HE had done, and wherefore HE did what HE did, and why HE had built that house; and by what

What
Christian
had to his
supper.
Their talk
at supper-
time.

they said, I perceived that HE had been a great warrior, and had fought with, and slain Him that had the power of death, but not without great danger to himself, which made me love Him the more.¹⁰

Heb. 2. 14,
15.

55. For, as they said, and as I believe, (said *Christian*) He did it with the loss of much blood; but that which put glory of grace into all He did, was, that He did it of pure love to His country. And besides, there were some of them of the household that said, they had seen and spoke with Him since he did die on the cross; and they have attested, that they had it from His own lips, that He is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

56. They moreover gave an instance of what they affirmed, and that was, He had stripped himself of His glory, that He might do this for the poor; and that they heard him say and affirm, *That He would not dwell in the mountain of Zion alone.*

¹⁰ The Lord has made rich provision for his people in the wilderness, and the blessings of the gospel are frequently considered under the metaphor of a feast. [See the parable of the marriage supper.] The dishes which are served up, are a pardon of sin--the witness of the Spirit--access into his presence with confidence--and rejoicing in hope of the glory of God. But above all, Christ's sweet presence crowns the repast. His person and office, his triumphs and victories obtained for his people, are their strength and their song in the house of their pilgrimage: their meat indeed, and their drink indeed.

THE PALACE BEAUTIFUL

Christ makes
princes of
beggars.
1 Sam. 2. 8.

57. They said moreover, That He had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill.

Christian's
Bed-
chamber.

58. Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest. The pilgrim they laid in a large upper chamber, whose window opened towards the sun-rising. The name of the chamber was *Peace*,¹¹ where he slept till break of day, and then he awoke and sang,

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

Christian,
had into the
study and
what he saw
there

59. So, in the morning, they all got up; and, after some more discourse, they told him that he should not depart till they had shewed him the *rarities* of that place. And first they had him into the study,¹² where

¹¹ Peace with God, peace of conscience, a peaceful spirit towards men, and peace at heart, frames a knowledge of the care, power and faithfulness of the great Shepherd presiding over all our concerns--such is the privilege of the believer. He enters into peace and abides under the shadow of the Almighty. This chamber opens to the sunrising--intimating that true peace, springing from a knowledge of Jesus the Sun of Righteousness, is the dawn of celestial glory.

¹² The study is the Bible; the Christian, as he advances forward, becomes more and

they shewed him records of the greatest antiquity; in which, as I remember my dream, they shewed him first the *pedigree* of the Lord of the hill, that He was the Son of the Ancient of Days, and came by an eternal generation. Here also was more fully recorded the acts that He had done, and the names of many hundreds that He had taken into His service; and how He had placed them in such habitations, that He could neither by length of days, nor decays of nature, be dissolved.

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

Heb. 11. 33,
34.

61. Then they read again in another part of the records of the house, where it was shewed how willing their Lord was to receive into His favor, any, even any, though they in time past had offered great affronts to His person and proceedings. Here also were several other histories of many other famous

more acquainted with it; Jesus is the principal subject; he is set forth in the promises and prophecies. From hence likewise the life of faith is animated by the great things which God has done for and by his people in times past, and by the armor provided for the followers of the Lamb.

THE PALACE BEAUTIFUL

things, of all which *Christian* had a view; as of things both ancient and modern, together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

*Christian
had into the
armory.*

62. The next day they took him, and had him into the armory, where they shewed him all manner of furniture, which their Lord had provided for pilgrims, as sword, shield, helmet, breastplate, *all-prayer*, and shoes that would not wear out¹³. And there was here enough of this to harness out as many men, for the service of their Lord, as there be stars in the heaven for multitude.

*Christian
made to see
ancient
things*

63. They also shewed him some of the engines with which some of his servants had done wonderful things.¹⁴ They shewed him *Moses'* rod, the hammer and nail with which *Jael* slew *Sisera*, the pitchers, trumpets, and lamps too, with which

¹³ If you would take a view of the spiritual armor provided for the Christian, you have it particularly described in Eph. 6: 14-19.

¹⁴ The Lord has always produced great effects by means weak and in themselves utterly insufficient for the purpose. They owed all their efficacy to his appointment, but never failed when used in obedience to his command. So it is still. But weak as they were, when God had enjoined their use, nothing could be done without them. Thus it is still. Praying and preaching of the gospel are feeble means in themselves, but they are God's means, and therefore prevailed against all opposition.

Gideon put to flight the armies of *Midian*. Then they shewed him the ox's goad, wherewith *Shamgar* slew six hundred men. They shewed him also the jaw bone with which *Samson* did such mighty feats. They shewed him moreover the sling and stone with which *David* slew *Goliath* of Gath; and the sword also with which their Lord will kill the man of sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

64. Then I saw in my dream, That on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then said they, we will (if the day be clear) show you the Delectable Mountains; which, they said, would yet farther add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and stayed.¹⁵ When the morning was up, they had him to the top of the house, and bid him look south. So he did, and behold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They

*Christian
shewed the
Delectable
Mountains*

Isa. 33. 16,
17.

¹⁵ Believers, when under the ordinances, have a sight of greater privileges, and richer experiences than they have already attained; this animates them to press forward.

THE PALACE BEAUTIFUL

said, It was *Emanuel's Land*; and it is as common, said they, as this hill is to and for all the pilgrims. And when thou comest there, from thence thou mayest see to the gate of the celestial city, as the shepherds that live there will make appear.

65. Now he bethought himself of setting forward, and they were willing he should. But first, said they let us go again into the armory. So they did, and when he came there, they harnessed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutered, walketh out with his friends to the gate, and there he asked the Porter, If he saw any pilgrim pass by? Then the Porter answered, Yes.

66. **Chr.** Pray, did you know him? said he.

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

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

69. **Port.** He is got by this time below the hill.

70. **Chr.** Well, said *Christian*, good Porter, the Lord be with thee, and add to all thy blessings much

increase for the kindness that thou hast shewed to me.

71. Then he began to go forward; but *Discretion*, *Piety*, *Charity*, and *Prudence*, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said *Christian*, As it was difficult coming up, so, (so far as I can see,) it is dangerous going down. Yes, said *Prudence*, so it is; for it is a hard matter for a man to go down into the *Valley of Humiliation*, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill.¹⁶ So he began to go down, but very warily; yet he caught a slip or two.

The Valley of Humiliation.

72. Then I saw in my dream, That these good companions (when *Christian* was got down to the bottom of the hill) gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then they went on their way. ✠

¹⁶ The Lord leads his people down hill into the Valley of Humiliation, either spiritually, by withdrawing their sensible comforts;--or providentially, by breaking their creature-cisterns, taking away friends, health, substance. On these occasions they are prone to stumble; their corruption's are stirred up not only pride, but impatience, repining, unbelief, rebellion, and other hidden evils of the heart are brought to light. And these give occasion for Satan to assault the soul with grievous temptations.

Christian sent away armed.

How Christian and the Porter greet at parting.

THE PALACE BEAUTIFUL

A Welcome to the House Beautiful.

Kindred in Christ, for his dear sake,
A hearty welcome here receive;
May we together now partake
The joys which only He can give.

To you and me by grace 'tis giv'n,
To know the Savior's precious name,
And shortly we shall meet in heav'n,
Our hope, our way, our end the same.

May he by whose kind care we meet
Send his good Spirit from above,
Make our communication sweet,
And cause our hearts to burn with love.

Forgotten be each worldly theme
When Christians meet together, thus:
We only wish to speak of Him
Who liv'd and dy'd and reigns for us.

We talk of all he did, and said,
And suffered for us here below,
The path he mark'd for us to tread,
And what He's doing for us now.

Thus as the moments pass away,
We'll love, and wonder, and adore,
And hasten on the glorious day
When we shall meet to part no more.



The Lord of the Hill.

BELIEVER, attend, whoever thou art,
And join with a friend in gladness of heart;
And let us endeavor with joy
and good will,
To praise now and ever
the Lord of the hill.

The hill that we climb is craggy and high,
And short is the time, and danger is nigh;
But Christ with his favor
will comfort us still,
For he, our dear Savior, is Lord of the hill.

Tho' thousands array'd against us appear,
We are not afraid for Jesus is near;
Perhaps they may grieve us,
but never shall kill,
For He who would save us is
Lord of the hill.

When Satan has spread his
snare for our feet,
And now we are laid and caught in his net,
Then who to release us has favor or skill?
None, none but our Jesus,
the Lord of the hill.

Where now we abide, the land is quite dry,
But we are supplied with
streams from on high;
Our strength is sustained
by a life-giving rill,
And the Spring is maintained by
the Lord of the hill.

Ere long we shall feast,
and in the mean while
He gives us a taste, or a look, or a smile;
But joys without measure
our spirits will fill,
When safe with our treasure,
the Lord of the hill.

NOTES:

VALLEY OF HUMILIATION

But now in this Valley of *Humiliation*, poor *Christian* was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him: his name is *Apollyon*. Then did *Christian* begin to be afraid, and to cast in his mind whether to go back or to stand his ground.¹ But he considered again,

¹ The temptations of Satan are principally of two sorts. The *first* are common to all believers in a greater or less degree. The enemy endeavors to work upon their corruption's and unbelief, but they are enabled to resist him, and in the strength of the Lord (though not without wounds) obtain the victory. The *second* sort are still more dreadful when (usually through some indisposition of the animal frame) he attacks and poisons their very faculties;—clouds and disturbs the imagination, and fills them with terrors.—These when violent, deprive the soul of the power of resistance, and often force it into the very border of despair. But many of the Lord's people know no more of these exercises, than they who live upon the land are acquainted with the perils and distresses of those who do their business upon the great waters. Persons subject to lowness of spirits are more harassed with these depths of Satan. Temptations of the former kind may be referred to *Christian's* fight with *Apollyon*; some representations of the latter is given in his passage through the Valley of the Shadow of Death.

N.B. This battle was fought in a narrow passage just beyond Forgetful Green. Let the reader be careful to retain a grateful sense of Divine favors at all times, and of his own unworthiness, lest Satan

that he had no armor for his back, and therefore thought that to turn the back to him might give him greater advantage, with ease to pierce him with his darts; therefore he resolved to venture, and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, 'twould be the best way to stand.

Christian has no armour for his back.

Christian's resolution on the approach of Apollyon.

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

3. *Apollyon*. Whence come you? and whither are you bound?

Discourse betwixt Christian and Apollyon.

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

5. *Apol*. By this I perceive thou art one of my subjects; for all that country is mine, and I am the

make the like assault upon him that he did upon *Christian*; for the want of these, there are few professors but what fail here.

VALLEY OF HUMILIATION

prince and god of it.² How is it then that thou hast run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

6. **Chr.** I was born indeed in your dominions, but your service was hard, and your wages such as a man could not live on; for the *Wages of Sin is Death*; therefore, when I was come to years, I did as other considerate persons do, look out, if perhaps I might mend myself.

Rom. 6. 23.

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

Apollyon's
flattery.

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

9. **Apol.** Thou hast done in this according to the proverb, changed a *bad for a worse*; but it is ordinary for those that have professed themselves His servants, after a while to give Him the slip, and return again to me. Do thou so to, and all shall be well.

Apollyon
undervalues
Christ's
service.

10. **Chr.** I have given Him my faith, and sworn my allegiance to Him, how then can I go back from this, and not be hanged as a traitor?

11. **Apol.** Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt turn again and go back.

[Apollyon
pretends to
be merciful.
1st Edit.
1678 only.]

12. **Chr.** What I promised thee was in my non-age: and besides, I count that the Prince under whose banner now I stand, is able to absolve me, yea, and to pardon also what I did as to my compliance with thee. And besides, (O thou destroying *Apollyon* to speak truth, I like His service, His wages, His servants, His government, His company, and country, better than thine; and therefore leave off to persuade me further, I am His servant, and I will follow Him.

13. **Apol.** Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest, that for the most part, His servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! And besides, thou countest His service better than mine, whereas he never came yet from the place where he is, to deliver any that served Him out of our hands; but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from Him and

Apollyon
pleads the
grievous
ends of
Christians,
to dissuade
Christian
from persist-
ing in his
way.

² Satan attempts to terrify believers by the sins of their ignorance, the difficulties of the way, seeming delays of answers to prayer, their backslidings, and the corruption's of their hearts. But faith can find an answer to all.

VALLEY OF HUMILIATION

His, though taken by them! And so I will deliver thee.

14. **Chr.** His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to Him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account: for, for present deliverance, they do not much expect it; for they stay for their glory and then they shall have it, when their prince comes in His, and the glory of the angels.

15. **Apol.** Thou hast already been unfaithful in thy service to Him; and how dost thou think to receive wages of Him?

16. **Chr.** Wherein, O *Apollyon*, have I been unfaithful to Him?

17. **Apol.** Thou didst faint at first setting out, when thou wast almost choked in the gulf of *Despond*. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy prince had taken it off.³ Thou didst sinfully sleep, and lose thy choice things.

*Apollyon
pleads
Christian's
infirmities
against him..*

³ The enemy of souls, though he cannot finally destroy the believer, yet he will leave no method untried to damp his comforts, and diminish his usefulness. To this end he sometimes sets before us the sins of our unconverted state with peculiar aggravation. In such a case we must not deny the charge, but acknowledge ourselves guilty, as Christian did, and plead the mercy held out in the atonement of Jesus. Lord, teach us thus to put to flight all the armies of the aliens.

Thou wast also almost persuaded to go back at the sight of the lions. And when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or dost.

18. **Chr.** All this is true, and much more, which thou hast left out; but the Prince whom I serve and honor, is merciful and ready to forgive. But besides, these infirmities possessed me in thy country; for there I sucked them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

19. **Apol.** Then *Apollyon* broke out into a grievous rage, saying, I am an enemy to this Prince; I hate His person, His laws, and people; I am come out on purpose to withstand thee.

*Apollyon
in a rage
falls upon
Christian.*

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

21. **Apol.** Then *Apollyon* straddled quite over the whole breadth of the way,⁴ and said, I am void of fear in this matter; prepare thyself to die; for I swear by my infernal den, that thou shalt go no further: Here will I spill thy soul!

⁴ *Apollyon* sometimes stops up the path of duty so close, that a believer can neither pray, read, hear, converse, or manage his ordinary calling, but his enemy stands close at his right hand to resist him.

VALLEY OF HUMILIATION

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

23. Then did *Christian* draw, for he saw it was time to bestir him; and *Apollyon* as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that *Christian* could do to avoid it,⁵ *Apollyon* wounded him in his *head*, his *hand*, and foot. This made *Christian* give a little back: *Apollyon*, therefore, followed his work amain, and *Christian* again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till *Christian* was almost quite spent. For you must know that *Christian*, by reason of his wounds, must needs grow weaker and weaker.

24. Then *Apollyon* espying his opportunity, began to gather up close to *Christian*, and wrestling with him gave him a dreadful fall; and with that *Christian's* sword flew out of his hand. Then said *Apollyon*, I am sure of thee now. And with that he had almost pressed him to death; so that *Christian* began to despair of life. But, as God would have it,

while *Apollyon* was fetching of his last blow, thereby to make a full end of this good man, *Christian* nimbly reached out his hand for his sword, and caught it⁶ saying, *Rejoice not against me, O mine enemy! when I fall I shall arise*; and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. *Christian* perceiving that, made at him again, saying, *Nay, in all these things we are more than conquerors, through him that loved us*. And with that *Apollyon* spread forth his dragon's wings, and sped him away, that *Christian* saw him no more.

25. In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring *Apollyon* made all the time of the fight; he spake like a dragon: and on the other side, what

Christian's
victory over
Apollyon.
Mic. 7. 8.

Rom. 8. 37.
Jam. 4. 7.

A brief rela-
tion of the
combat, by
the specta-
tor.

⁶ The sword of a Christian wherewith he smites his spiritual enemies is the Word of God. When this weapon fails us we become a prey to unbelief. This was the situation of the Pilgrim in his dreadful combat with Apollyon. Through the power of unbelief he has lost his sword out of his hand, and begun to despair of his life; but when he got his sword into his hand again, he gave his enemy a home thrust, with a *Rejoice not against me O mine enemy*, &c. Finding he had gained advantage, he seconded his blow; nay, *in all these things we are more than conquerors through him that loved us*, and with that he was put to flight. Our victorious General made use of his weapon in his engagement with the devil, and prevailed. And if his followers had always the skill to wield aright the same weapon, they would never fail of success.

⁵ Great allowances are to be made for souls in an hour of temptation. Perhaps they judge, speak, or act amiss. But you would rather pity than blame them, if you knew how they are assaulted. They who have not been tempted themselves, are not competent judges of the case, nor able duly to pity them, or rightly to advise them.

Christian
wounded in
his under-
standing,
faith and
conversa-
tion.

Apollyon
casteth
Christian
down to the
ground.

VALLEY OF HUMILIATION

sighs and groans burst from *Christian's* heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two-edged sword; then, indeed, he did smile, and look upward: But it was the dreadfullest fight that ever I saw.

A more unequal match
can hardly be:
Christian must fight an angel;
but you see
The valiant man,
by handling sword and shield,
Doth make him, tho' a dragon,
quit the field.

tree of life, the which *Christian* took and applied to the wounds that he had received in the battle, and was healed immediately.⁷ He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before; so being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for, he said, I know not but some other enemy may be at hand. But he met with no other affront from *Apollyon* quite through this valley.

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

NOTES:

Christian gives God thanks for deliverance.

26. So when the battle was over, *Christian* said, I will here give thanks to Him that hath delivered me out of the mouth of the *lion*, to Him that did help me against *Apollyon*. And so he did; saying,

Great Beelzebub,
the captain of this fiend,
Designed my ruin;
therefore to this end
He sent him harnessed out;
and he with rage,
That hellish was,
did fiercely me engage:
But blessed Michael helped me,
and I,
By dint of sword,
did quickly make him fly:
Therefore to him let me
give lasting praise,
And thank, and bless
His holy name always.

27. Then there came to him a hand with some of the leaves of the

⁷ In Revelations, Chap. 22. 2, we read of a *tree of life*, which yielded her fruit every month, and the leaves of the tree were for the healing of the nations. This tree of life was *Christ*, and the leaves of this tree were his atoning blood and everlasting righteousness, which applied by faith to the wounded conscience can only heal its deadly wounds. When guilt is removed, then the believer eats the bread and drinks the wine of consolation, and goes on the way rejoicing.

THE VALLEY OF THE SHADOW



*The Valley of
the Shadow
of Death.*

Jer. 2. 6.

Now at the end of this valley was another, called, *The Valley of the Shadow of Death*, and *Christian* must needs go through it, because the way to the Celestial City lay through the midst of it. Now this valley is a very solitary place. The prophet *Jeremiah* thus describes it:¹ A wilderness, a land of deserts, and of pits; a land of drought, and of the shadow of death, a land that no man (but a Christian) passeth through, and where no man dwelt.

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

3. I saw then in my dream, that when *Christian* was got to the borders of the *Shadow of Death*, there met him two men, children of them that brought up an evil report of the

*The children
of the spies
go back.*
Numb. 13.

¹ The Valley of the Shadow of Death is descriptive of a state of trials and afflictions inward and outward, though chiefly the former. Through this valley all believers must pass, and must lay their account with enduring a great sight of afflictions in the wilderness of this world. But the presence of our divine leader will gild the gloomy horrors that surround us, or at least will strengthen and support us, when to our own apprehensions are nigh gone.

good land, making haste to go back; to whom *Christian* spake as follows:

4. **Chr.** Whither are you going?

5. **Men.** They said, Back! Back! And we would have you to do so too, if either life or peace is prized by you.

6. **Chr.** Why! What's the matter? said *Christian*.

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

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

9. **Men.** Why we were almost in *the Valley of the Shadow of Death*, but that by good hap we looked before us, and saw the danger before we came to it.

Psal. 44. 19.
Psal. 107.
10.

10. **Chr.** But what have you seen? said *Christian*.

11. **Men.** Seen! Why the valley itself, which is as dark as pitch: we

THE VALLEY OF THE SHADOW

also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons; and over that valley hangs the discouraging clouds of confusion: death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order.

Job. 3. 5.
Ch. 10. 22.

12. **Chr.** Then said *Christian*, I perceive not yet, by what you have said, but that this is my way to the desired haven.

Jer. 2. 5.

13. **Men.** Be it thy way, we will not choose it for ours.

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

15. I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch; that ditch is it, into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold, on the left hand, there was a very dangerous quag, into which, if even a good man falls, he finds no bottom for his foot to stand on:² into that quag King David

Psal. 69. 14.

² Narrow is the way that leadeth to life. On the one hand the ditch of presumption, into which innumerable multitudes fall; on the other hand is the dangerous quagmire of despair, which swallows up many more. Some of God's dear children are suffered to fall into this quagmire. What need have

once did fall, and had, no doubt, therein been smothered, had not he that is able plucked him out.

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

*Poor man! where art thou now?
Thy day is night:
Good man, be not cast down,
thou yet art right.
Thy way to heav'n lies
by the gates of hell:
Cheer up, hold out,
with thee it shall go well.*

17. About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the wayside. Now, thought *Christian*, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for *Christian's* sword, as

we of looking well to our paths, yea, rather, what need of praying, *Lord, order thou my goings that my footsteps slip not.*

THE VALLEY OF THE SHADOW

Eph. 6. 18.
Psal. 116. 4.

Christian put
to a stand,
but for a
while.

did Apollyon before) that he was forced to put up his sword, and betake himself to another weapon, called *All Prayer*, so he cried, in my hearing, *O Lord, I beseech thee, deliver my soul*. Thus he went on a great while, yet still the flames would be reaching towards him; also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together; and coming to a place, where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be half way through the valley. He remembered also, how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward. So he resolved to go on; yet the fiends seemed to come nearer and nearer. But when they were come even almost at him, he cried out with a most vehement voice, *I will walk in the strength of the Lord God*. So they gave back, and came no farther.

18. One thing I would not let slip. I took notice that now poor *Christian* was so confounded, that he did not know his own voice;³ and

³ This is a very common case with many of God's dear children; the fiery darts of Satan come flying thick and fast about

thus I perceived it. Just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put *Christian* more to it than any thing that he met with before, even to think that he should now blaspheme Him that he loved so much before. Yet, if he could have helped it, he would not have done it; but he had not the discretion either to stop his ears, or to know from whence those blasphemies came.

Christian made
to believe that
he spake blas-
phemies when
'twas Satan
that suggested
them into his
mind.

19. When *Christian* had traveled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, *Though I walk through the Valley of the Shadow of Death, I will fear none ill, for thou art with me*.

Psal. 23. 4.

20. Then was he glad; and that for these reasons:

21. **First**, Because he gathered from thence, that some who feared God were in this valley as well as himself.⁴

them. Evil and blasphemous thoughts, which cannot be named, are suggested to them, which often greatly perplex and terrify them, as they are not able at that time to distinguish the blasphemous suggestions of the enemy, from their own thoughts.

⁴ It is some relief to a person in great temptation, if he can be persuaded that any

THE VALLEY OF THE SHADOW

Job 9. 10.

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

23. **Thirdly**, For that he hoped (could he overtake them) to have company by-and-by.

Amos 5. 8.

24. So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. And by and by the day broke: Then said *Christian*, He hath turned the *shadow of death into the morning*.

*Christian
glad at
break of
day.*

25. Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the quay was which led betwixt them both. Also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off; for after break of day they came not nigh, yet they were discovered to him, according to that which is written, *He discovereth deep things out of darkness, and*

Job 12. 22.

others are, or have been, in the like case; but such a one often thinks this is impossible; every heart knows its own bitterness. Yet Jonah's case is recorded for relief against this thought: lower than he no one can be reduced, for he was in the very belly of hell, yet he was delivered.

bringeth out to light the shadow of death.

26. Now was *Christian* much affected with his deliverance from all the dangers of his solitary way;⁵ which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising, and this was another mercy to *Christian*;⁶ for you must note, that though the first part of the *Valley of the Shadow of Death* was dangerous, yet this second part, which he was yet to go, was, if possible, far more dangerous; for, from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had

*The second
part of this
valley very
dangerous.*

⁵ Nothing so much affects the mind of a believer, or serves to stir up within him a grateful sense of the kindness of the Lord, as a frequent recollection of the many deliverance's which God hath wrought for him. The Psalmist comforted himself in his God, by considering what God had done formerly for him. *O my God, my soul is cast down within me, but I will remember thee from the land of Jordan and of the Hermonites from the hill Mizan.* Psalm 42. 6.

⁶ The season of deliverance from great temptations is not emptied from many snares. There is need of watchfulness and prayer, lest spiritual pride and security should by degrees prevail, and rob us of the good fruits of our sufferings.

THE VALLEY OF THE SHADOW

Job 29. 3.

a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he, *His candle shineth on my head, and by his light I go through darkness.*

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

28. So I saw that *Christian* went on his way; yet, at the sight of the *old man*, that sat in the mouth of the cave, he could not tell what to think, especially because he spake to him, though he could not go after him; saying, *You never mend, till more of you be burned.* But he held his

peace, and set a good face on't, and so went by, and caught no hurt.

29. Then sang *Christian*:

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

NOTES:

CHRISTIAN AND FAITHFUL

Now, as *Christian* went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them: up there, therefore, *Christian* went; and looking forward, he saw *Faithful* before him upon his journey. Then said *Christian* aloud, *Ho, ho; so-ho; stay, and I will be your companion.* At that *Faithful* looked behind him; to whom *Christian* cried again, *Stay, stay, till I come up to you.*¹ But *Faithful* answered, *No, I am upon my life, and the avenger of blood is behind me.*

Christian
over-takes
Faithful.

2. At this *Christian* was somewhat moved, and putting to all his strength, he quickly got up with *Faithful*, and did also overrun him; so the last was first. Then did *Chris-*

¹ Christians, instead of helping one another forward in their journey, are sometimes real hindrances to each other, by making themselves a standard for their fellow pilgrims. But our all is at stake: and we must keep on our way, not stopping our progress for any. The faithful soul therefore forgetting the things that are behind, and not looking to his present attainments, presses forward towards the mark for the prize of his high calling in Christ Jesus. Lord, make us faithful unto the grace given, that we may at last hear thy approving sentence, which is of more value than all the worlds.

tian vaingloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until *Faithful* came up to help him.²

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

Christian's fall
makes Faithful
and he go
lovingly to-
gether.

4. *Chr.* My honored and well beloved brother *Faithful*, I am glad that I have overtaken you,³ and that

² Humility is the guard of every other grace, and we need never fear danger so long as we maintain our reliance on the arm of Christ and keep fast hold of His strength; but when vain-glory creeps in upon us, and we begin to think we are something when we are nothing, we are in great danger of falling, if not fallen already. In order to humble our pride, we are left to ourselves; the Spirit withdraws His sacred influences, which are the life of the soul, and in such a case we are glad of the advice and counsel of the weakest believer, whose attainments we were once ready to suppose low and poor in comparison to our own.

³ Besides the benefits of waiting upon God in secret, and His public ordinances, great advantages may be derived from converse with our fellow Christians, if discreetly

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God has so tempered our spirits,
that we can walk as companions in
this so pleasant a path.

5. **Faith.** I had thought, dear friend, to have had your company quite from our town, but you did get the start of me; wherefore I was forced to come thus much of the way alone.

6. **Chr.** How long did you stay in the City of *Destruction*, before you set out after me on your pilgrimage?

7. **Faith.** Till I could stay no longer; for there was great talk presently after you were gone out, that our city would, in a short time, with fire from heaven, be burned down to the ground.

8. **Chr.** What, did your neighbors talk so?

9. **Faith.** Yes, 'twas for a while in everybody's mouth.

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

11. **Faith.** Though there was, as I said, a great talk thereabouts, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak

improved, and matters of disputation avoided. This is set forth by Christian's conversation with Faithful, and afterwards with Hopeful.

of you and of your desperate journey (for so they called this your pilgrimage.) But I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

12. **Chr.** Did you hear no talk of neighbor *Pliable*?

13. **Faith.** Yes, *Christian*, I heard that he followed you till he came at the slough of *Despond*, where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedaubed with that kind of dirt.

14. **Chr.** And what said the neighbors to him?

15. **Faith.** He hath, since his going back, been had greatly in derision, and that among all sorts of people: some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.⁴

⁴ Hypocritical professors, not being rooted and grounded in the knowledge of their desperately wicked hearts, and having begun to build without counting the cost, when they find themselves involved in unexpected difficulties, their faith which was not of God's operation fails them; they stumble, they fall, and never rise again; they fall the deeper for any advances they seem to have made, and seek as it were, by plunging into the extreme of opposition against the truth, to wipe off any stains that their former outward profession may have brought upon them. But they will not succeed in their attempt.--The wicked world,

Their talk about the country from whence they came.

How Pliable was accounted of, when he got home.

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

17. **Faith.** Oh, they say, Hang him; he is a turncoat; he was not true to his profession. I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way.

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

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

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

21. **Faith.** They are my fears of him too; but who can hinder that which will be?

22. **Chr.** Well, neighbor *Faithful* (said *Christian*) let us leave him, and talk of things that more immediately concern ourselves. Tell me

who are the observers of such fickleness and inconstancy, will reproach the cowardice of those who have laid their hands to the plow and look back. All that go by, says Christ, will wag the head, saying, This man began to build, but was not able to finish.

now what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

23. **Faith.** I escaped the *Slough* that I perceive you fell into, and got up to the gate without that danger; only I met with one whose name was *Wanton*, that had like to have done me a mischief.⁵

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

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

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

⁵ Though *Faithful* escaped the *Slough* of Despond which his fellow pilgrim fell into, yet he was beset with the lusts of the flesh, than which nothing perhaps is more ensnaring to the soul, perplexing to the conscience, or more difficult to overcome. The enemy baits his hook to suit the various complexions of sinners; he tempts the melancholy to despair, and the sanguine to the lusts of the flesh; the covetous with prospects of gain; those of superior gifts and attainments to pride and self-exaltation; the civil and moral to self-dependence; the indolent to the antinomian notion that Christ has done all for the elect.

Faithful assaulted by Wanton.

Gen. 39. 11, 12, 13.

2 Pet. 2.
22.

*The dog
and the
sow.*

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27. **Faith.** You know that I mean all carnal and fleshly content.

Prov. 22. 14.

28. **Chr.** Thank God you have escaped her; the abhorred of the Lord shall fall into her ditch.

29. **Faith.** Nay, I know not whether I did wholly escape her or no.

30. **Chr.** Why, I trow, you did not consent to her desires?

Prov. 5. 5.
Job 31. 1.

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

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

He was
assaulted by
Adam the
first.

33. **Faith.** When I came to the foot of the hill called *Difficulty*, I met with a very aged man, who asked me what I was, and whither bound. I told him that I was a pilgrim, going to the Celestial City. Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me, for the wages that I shall give thee? Then I asked him his name, and where he dwelt? He said his name was *Adam the first*, and that he dwelt in the town of *Deceit*. I asked him then, what was his work, and what the wages that he would give? He told me, that his work was many delights; and his wages, that I should be his

Eph. 4. 22.

heir at last. I further asked him, what house he kept, and what other servants he had. So he told me, that his house was maintained with all the dainties in the world, and that his servants were those of his own begetting. Then I asked how many children he had. He said that he had but three daughters, the *Lust of the Flesh*, the *Lust of the Eyes*, and the *Pride of Life*, and that I should marry them all, if I would. Then I asked how long time he would have me live with him, and he told me, as long as he lived himself.

1 John 2. 16.

34. **Chr.** Well, and what conclusion came the old man and you to at last ?

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

36. **Chr.** And how then?

37. **Faith.** Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my

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Rom. 7. 24.

flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself: this made me cry, *O wretched man!* So I went on my way up the hill.

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

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

40. **Faith.** But, good brother, hear me out. So soon as the man overtook me, he was but a word and a blow; for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him, Wherefore he served me so. He said, Because of my secret inclining to *Adam the First*. And with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his feet as dead as before.⁶ So when I came to myself again, I cried him mercy: but he said, I know not how to show mercy; and with that knocked me down again. He had doubtless made an end of me, but

⁶ The law shows no mercy to the transgressor of it; its language is invariable "Pay me that thou owest," perfect, personal and perpetual obedience; and in default of that, denounces its heavy curse, without exception: "*Cursed is every one that continueth not in all things.*" &c.

that One came by, and bid him forbear.⁷

41. **Chr.** Who was that, that bid him forbear?

42. **Faith.** I did not know Him at first; but as He went by, I perceived the holes in His hands and in His side: then I concluded that He was our Lord. So I went up the hill.

43. **Chr.** That man that overtook you, was *Moses*. He spareth none, neither knoweth he how to shew mercy to those that transgress his law.

*The temper of
Moses.*

44. **Faith.** I know it very well; it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I stayed there.

45. **Chr.** But did you not see the house that stood there on the top of that hill, on the side of which *Moses* met you?

46. **Faith.** Yes, and the lions too, before I came at it; but for the lions, I think they were asleep; for it was about noon; and because I had so much of the day before me, I

⁷ The truly awakened conscience, which sees the importance of eternal things, is naturally led to seek relief from its own duties, repentance, amendment, &c., and would work itself into despair, if relief did not come by a discovery of the way of salvation through free grace; which is entirely the effect of divine teaching.

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passed by the *Porter*, and came down the hill.

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

48. **Faith.** Yes, I met with one *Discontent*,⁸ who would willingly have persuaded me to go back again with him: his reason was, for that the valley was altogether without *honor*. He told me moreover, that there to go was the way to disobey all my friends, as *Pride*, *Arrogancy*, *Self-Conceit*, *Worldly-Glory* with others, who, he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.

49. **Chr.** Well, and how did you answer him?

50. **Faith.** I told him, that although all these that he named,

⁸ Discontent is an enemy the more dangerous, because the least suspected. Many give way to it, who would start at other evils. But a discontented spirit is no more injurious to our peace, than dishonorable to our profession. A Christian, having committed his all to Jesus, is called to rely on his protection, to acquiesce in his disposals, and to rejoice that the Lord can, and will choose better for him, than he could choose for himself.

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

51. **Chr.** Met you with nothing else in that valley?

52. **Faith.** Yes I met with *Shame*;⁹ but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be said nay, after a little argumentation, and somewhat else;

He is assaulted with Shame.

⁹ The account which the Pilgrim gives of Shame, and the many assaults he met with from that quarter, is just, and natural. The arguments which he used to repel the suggestions of this enemy are equally proper, and only effectual. Faith's views of eternal realities, can only make us valiant for the truth, can only remove the fear of man, and shield us against the attacks of worldly shame. "This is the victory that overcometh the world, even our faith." Who is he that overcometh shame, reproach, or death itself, but he that believeth that Jesus is the Son of God. Blessed Lord, may we so confess thee before men, that in the last solemn day, thou mayest confess us before thy Father, and the holy angels. Amen.

Faithful
assaulted by
Discontent.

Faithful's
answer to
Discontent.

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but this bold-faced *Shame* would never have done.

53. **Chr.** Why, what did he say to you?

54. **Faith.** What? why he objected against *religion* itself. He said it was a pitiful, low, sneaking business for a man to mind *religion*. He said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave *spirits of the times* accustomed themselves unto, would make him the ridicule of the times. He objected also, that but few of the *mighty, rich, or wise*, were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all, for nobody else knows what. He, moreover, objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also about a great many more things than here I relate; as, that shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home; that it was a shame to ask my neighbor forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great, because of a few vices, (which he called by finer names) and made him

own and respect the base, because of the same religious fraternity: and is not this, said he, a shame?

55. **Chr.** And what did you say to him?

56. **Faith.** Say? I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face; even this *Shame* fetched it up, and had almost beat me quite off. But at last I began to consider, that that which is highly esteemed among men, is had in abomination with God. And I thought again, This *Shame* tells me what *men* are; but it tells me nothing what *God*, or the *word of God*, is. And I thought, moreover, that at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says, is best, though all the men in the world are against it. Seeing then that God prefers His religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the Kingdom of Heaven, are wisest, and that the poor man that loveth Christ, is richer than the greatest man in the world that hates Him; *Shame*, depart, thou art an enemy to my salvation. Shall I entertain thee against my sovereign Lord? How then shall I look him in the face at His coming? Should I now be *ashamed* of His ways and servants, how can I expect the blessing? But indeed this *Shame* was a bold villain; I could scarce shake him out of my

1 Cor. 1. 26.
Ch. 3. 18
Phil. 3. 7, 8.
John 7. 48

Luke 16.
15.

Mar. 8. 38

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company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion. But at last I told him it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off, then I began to sing:

*The trials that those men
do meet withal,
That are obedient to the
heavenly call,
Are manifold and suited
to the flesh,
And come, and come,
and come again afresh;
That now, or some time else,
we by them may
Be taken, overcome,
and cast away.
O let the pilgrims,
let the pilgrims then,
Be vigilant, and quit
themselves like men.*

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

58. **Faith.** I think we must cry to Him for help against *Shame*, that would have us be valiant for truth upon the earth.

59. **Chr.** You say true; but did you meet nobody else in that valley?

60. **Faith.** No not I; for I had sunshine all the rest of the way through that, *and also through the Valley of the Shadow of Death.*¹⁰

61. **Chr.** It was well for you; I am sure it fared far otherwise with me; I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend *Apollyon*; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces. For as he threw me, my sword flew out of my hand; nay, he told me, he was *sure of me*; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the *Valley of the Shadow of Death*, and had no light for almost half the way through it. I thought I should have been killed there over and over; but at last day broke, and the sun rose, and I went through that which was behind with far more ease and quiet. ✠

¹⁰ The trials under which we are favored with the light of the Lord's countenance, are light to faith, and appear hardly worth mentioning.

A MAN NAMED TALKATIVE

Talkative
described.

Moreover I saw in my dream, that as they went on, *Faithful*, as he chanced to look on one side, saw a man whose name was *Talkative*, walking at a distance besides them; for in this place there was room enough for them all to walk.¹ He was a tall man, and something more comely at a distance than at hand. To this man *Faithful* addressed himself in this manner.

2. ***Faith.*** Friend, whither away? Are you going to the heavenly country?²

¹ In a time of outward peace, there is room for all sorts of professors to show themselves; then hypocrites abound; for the form of godliness exposes them to no danger.

² We live in an age of great profession, and one may add also, of great declension from the purity of the gospel, and the power of vital religion. In *Talkative* you see an exact picture of many in our days. They can talk of the truths of the gospel with great clearness and propriety, whilst they are destitute of the saving efficacy of them in renewing their hearts, and transforming them into the image of Christ. Persons of this stamp can suit any conversation; be serious with the godly, light with the vain, and impious with the profane. Such as these bring the reproach upon religion, cause the good ways of the Lord to be evil spoken of, and perplex the righteous.

3. ***Talk.*** I am going to that same place.

4. ***Faith.*** That is well; then I hope we may have your good company?

5. ***Talk.*** With a very good will will I be your companion.

6. ***Faith.*** Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

*Faithful and
Talkative enter
into discourse.*

7. ***Talk.*** To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a work;³ for to speak the truth, there are but few that care thus to spend their time as they are in their travels, but choose much rather to be speaking of things to no profit; and this hath been a trouble to me.

*Talkative's
dislike of his
discourse.*

8. ***Faith.*** That is indeed a thing to be lamented; for what thing so worthy of the use of the tongue and

³ No part of a Christian's language is more easily imitated, than his lamentation for the degeneracy of the times. A spirit of censoriousness and self-exaltation may be greatly indulged in this way.

A MAN NAMED TALKATIVE

mouth of men on earth, as are the things of the God of heaven?

9. **Talk.** I like you wonderful well, for your sayings are full of conviction; and I will add, What thing is so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant? that is, if a man hath any delight in things that are wonderful. For instance: if a man doth delight to talk of the history, or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture?

10. **Faith.** That's true; but to be profited by such things in our talk, should be that which we design.

11. **Talk.** That is it that I said; for to talk of such things is most profitable; for by so doing, a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above. Thus in general; but more particularly, by this a man may learn the necessity of the new birth, the insufficiency of our works; the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like: by this also, a man may learn what are the great promises and consolations of the gospel, to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

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

13. **Talk.** Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

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

15. **Talk.** All this I know very well. For a man can receive nothing, except it be given him from heaven; all is of grace, not of works. I could give you a hundred scriptures for the confirmation of this.

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

17. **Talk.** What you will. I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

18. **Faith.** Now did *Faithful* begin to wonder; and stepping to

*O brave
Talkative.*

*O brave
Talkative.*

*Faithful
beguiled by
Talkative.*

Talkative's
fine dis-
course.

A MAN NAMED TALKATIVE

Christian, (for he walked all this while by himself) he said to him, but softly. What a brave companion have we got! Surely this man will make a very excellent pilgrim.

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

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

20. **Faith.** Do you know him then?

21. **Chr.** Know him? Yes, better than he knows himself.

22. **Faith.** Pray what is he?

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

24. **Faith.** Whose son is he? And whereabouts doth he dwell?

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

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

27. **Chr.** That is, to them that have not a thorough acquaintance with him, for he is best abroad; near

home he is ugly enough. Your saying that he is a *pretty man*, brings to my mind what I have observed in the work of the painter, whose pictures shew best at a distance; but very near, more displeasing.

28. **Faith.** But I am ready to think you do but jest, because you smiled.

29. **Chr.** God forbid that I should jest, (though I smiled) in this matter, or that I should accuse any falsely. I will give you a further discovery of him. This man is for any company, and for any *talk*; as he *talketh now* with you, so will he *talk* when he is on the *ale-bench*; and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation; all he hath lieth in his *tongue*, and his religion is to make a noise therewith.

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

31. **Chr.** Deceived! you may be sure of it. Remember the proverb, *They say, and do not; but the Kingdom of God is not in word but in power*. He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to *talk* of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion, as the white of an egg is of savour. There is there nei-

Mat. 23.
I Cor. 4. 20.

Talkative
talks, but
does not.

His house is
empty of
religion.

A MAN NAMED TALKATIVE

*The proverb
that goes of
him.*

*Men shun to
deal with
him.*

ther prayer, nor sign of repentance for sin; yea, the brute in his kind, serves God far better than he. He is the very stain, reproach, and shame of religion to all that know him, it can hardly have a good word in all that end of the town where he dwells, through him. Thus, say the common people that know him, *A saint abroad, and a devil at home.* His poor family finds it so; he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or speak to him. Men that have any dealings with him say, 'Tis better to deal with a *Turk* than with him, for fairer dealing they shall have at their hands. This *Talkative* (if it be possible) will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he findeth in any of them a *foolish timorousness*, (for so he calls the first appearance of a tender conscience), he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendations before others. For my part, I am of opinion, that he has, by his wicked life, caused many to stumble and fall; and will be, if God prevent not, the ruin of many more.

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

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

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

35. **Chr.** They are two things indeed, and are as diverse as are the soul and the body; for as the body without the soul is but a dead carcass, so *saying*, if it be alone, is but a dead carcass also. The soul of religion is the practical part: *pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*⁴ This *Talkative* is

*The carcass
of religion*

Jam. 1. 27.
See ver. 23,
24, 25, 26.

⁴ Mr. Bunyan lays down practical godliness as the most undoubted evidence of a real Christian. "By their fruits ye shall know them." says the Lord. We cannot judge of the goodness of a tree by its luxuriant growth of leaves, or by its being covered with a fair and beauteous bloom: But by the fruit, which it afterwards produces.

A MAN NAMED TALKATIVE

not aware of; he thinks that *hearing* and *saying* will make a good Christian; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life. And let us assure ourselves, that at the day of doom, men shall be judged according to their fruit. It will not be said then, *Did you believe?* but were you *doers*, or *talkers* only? and accordingly shall they be judged. The end of the world is compared to our harvest, and you know men at harvest regard nothing but fruit. Not that any thing can be accepted that is not of faith; but I speak this to shew you how insignificant the profession of *Talkative* will be at that day.

See Matt. 13.
and ch. 25.

36. **Faith.** This brings to my mind that of *Moses*, by which he described the beast that is clean. He is such an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth *Talkative*: he cheweth the cud, he seeketh Knowledge; he cheweth upon the word, but he divideth not the hoof, he parteth not with the way of sinners; but as the

Lev. 11.
Deut. 14.
Faithful
convinced of
the badness
of Talkative.

Thus it is no proof that we are Christ's disciples by our making an outward profession, or by telling a fine story of our experiences, but by doing the things which he has commanded us. "Ye are my friends," ye give evidence that ye are so, "if ye do whatsoever I command you."

hare, he retaineth the foot of a dog or bear, and therefore is unclean.

37. **Chr.** You have spoken, for ought I know, the true gospel sense of those texts. And I will add another thing: *Paul* calleth some men, yea, and those great *Talkers* too, *sounding brass, and tinkling cymbals*, that is, as he expounds them in another place, things without life, giving sound. Things without life, that is, without the true faith and grace of the gospel; and consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life, though their sound by their *talk*, be as it were the tongue or voice of an angel.

I Cor. 13. 1,
2, 3.
Ch. 14. 7.

Talkative's I
like of things
that sound
without life.

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

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

40. **Faith.** What would you have me to do?

41. **Chr.** Why, go to him, and enter into some serious discourse about the *power of religion*; and ask him plainly, (when he has approved of it, for that he will) whether this thing be set up in his heart, house, or conversation.

A MAN NAMED TALKATIVE

42. **Faith.** Then *Faithful* stepped forward again, and said to *Talkative*, *Come, what cheer? How is it now?*

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

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

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

46. **Faith.** Nay, hold, let us consider of one at once. I think you should rather say, It shews itself by inclining the soul to abhor its sin.

47. **Talk.** Why, what difference is there between crying out against, and abhorring of sin?

48. **Faith.** Oh! a great deal. A man may cry out against sin, of policy, but he cannot abhor it but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. *Joseph's* mistress cried out with a loud voice, as if she had

been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

49. **Talk.** You lie at the catch, I perceive.

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

51. **Talk.** Great knowledge of *gospel mysteries*.

52. **Faith.** This sign should have been first; but first or last, it is also false; for knowledge, great knowledge may be obtained in the mysteries of the gospel,⁵ and yet no work of grace in the soul. Yea, if a man have all knowledge, he may yet be nothing, and so consequently be no child of God. When Christ said, *Do you know all these things?* And the

⁵ Strictly speaking, a hypocrite, however he may abound in notional knowledge, is destitute of the vital power of godliness, and incapable of the least true knowledge of gospel mysteries. He may learn indeed to talk of them, and may have his head stored with notions about them, but he has no ideas answerable to his words. So a man born blind may learn to talk of the sun, or the rainbow, by repeating what he has heard others say; but having never seen them he knows nothing of the brightness of the one, or the colors of the other.

Talkative's
false discovery of a work
of grace.

The crying
out against
sin, no sign
of grace.

Gen. 39. 15.

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

A MAN NAMED TALKATIVE

disciples had answered, Yes: He added, *Blessed are ye, if ye do them.* He doth not lay the blessing in the *knowing* of them, but in the *doing* of them. For there is a knowledge that is not attended with doing: *He that knoweth his Master's will, and doth it not.* A man may know like an angel, and yet be no Christian; therefore your sign is not true. Indeed, to *know*, is a thing that pleaseth talkers and boasters; but to *do*, is that which pleaseth God. Not that the heart can be good without knowledge; for without that, the heart is naught. There is therefore knowledge and knowledge;—knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the *talker*; but without the other, the true Christian is not content. *Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.*

Knowledge
and knowl-
edge.

True knowl-
edge at-
tended with
endeavours.

53. **Talk.** You lie at the catch again; this is not for edification.

54. **Faith.** Well, if you please, propound another sign how this work of grace discovereth itself where it is.

55. **Talk.** Not I, for I see we shall not agree.

56. **Faith.** Well, if you will not, will you give me leave to do it?

57. **Talk.** You may use your liberty.

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

59. To him that hath it, thus; It gives him conviction of sin, especially the defilement of his nature, and the sin of unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ.) This sight and sense of things worketh in him sorrow and shame for sin:⁶ He findeth, more-over, revealed in him the Savior of the world, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirstings after him; to which hungerings, &c. the promise is made. Now according to the strength or weakness of his faith in his Savior, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though, I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude, that this is a work of grace, because his corruptions now, and his abused reason, make his mind to misjudge in this matter; therefore in him that hath this work, there is required a very sound judgment, before he can with steadiness

*One good
sign of
grace.*
John 16. 8.
Rom. 7. 24.
John 16. 9.
Ps. 38. 18.
Jer. 31. 19.
Gal. 2. 16.
Acts 4. 12.
Matt. 5. 6.
Rev. 21. 6.

⁶ The grace of God in the heart leads a person to a true conviction of sin in its odiousness and defilement, and especially to a discovery of that which is the root of all evils, the sin of unbelief.

A MAN NAMED TALKATIVE

conclude that this is a work of grace.
To others it is thus discovered:

60. 1. By an *experimental confession* of his *faith in Christ*.

61. 2. By a life answerable to that confession, to wit, a *life of holiness*: heart-holiness, family-holiness, (if he hath a family,) and by conversation-holiness in the world; which in the general teacheth him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family, and to promote holiness in the world; not by *talk* only, as an hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word. And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have ought to object, object; if not, then give me leave to propound to you a second question.

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

63. **Faith.** It is this: Do you experience the first part of the description of it? And doth your life and conversation testify the same? Or standeth your religion in *word* or *tongue*, and not in *deed* and truth? Pray, if you incline to answer me in this, say no more than you know the God above will say *Amen* to, and also nothing but what your conscience can justify you in; *For not he that commendeth him self, is approved, but whom the Lord com-*

mendeth. Besides, to say, I am thus, and thus, when my conversation, and all my neighbors, tell me I lie, is great wickedness.

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

65. **Faith.** Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your mouth-profession the lie. They say you are a spot among Christians; and that religion fareth the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion, and an ale-house, and covetousness, and uncleanness, and swearing, and lying, and vain company-keeping, &c. will stand together. The proverb is true of you, which is said of a whore, to wit, *That she is a shame to all women*, so you are a shame to all professors.

Rom 10. 10.
Phil. 1. 27.
Matt. 5. 9
John 14. 15.
Ps. 50. 23.
Job 42. 5, 6.
Ezek. 20. 43.

*Talkative not
pleased with
Faithful's
question.*

*The reason
why Faithful
put him to
that ques-
tion.*

*Faithful's
plain deal-
ing to Talka-
tive.*

*Another
good sign of
grace.*

A MAN NAMED TALKATIVE

Talkative
flings away
from Faithful.

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

A good
riddance.

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

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

69. **Chr.** You did well to talk so plainly to him as you did. There is but little of this faithful dealing with men now-a-days, and that makes religion to stink so in the nostrils of many as it doth: for they are these talkative fools, whose religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such, as you

have done; then should they either be made more conformable to religion, or the company of saints would be too hot for them.

70. Then did *Faithful* say,

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

NOTES:

EVANGELIST'S COUNSEL

Now when they were got almost quite out of this wilderness, *Faithful* chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said *Faithful* to his brother, who comes yonder? Then *Christian* looked, and said, It is my good friend *Evangelist*. Ay, and my good friend too, said *Faithful*, for 'twas he that set me the way to the gate. Now was *Evangelist* come up unto them, and thus saluted them.

Evangelist
overtakes
them again.

2. ***Evangelist.*** Peace be with you, dearly beloved, and, peace be to your helpers.

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

They are
glad at the
sight of him.

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

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

6. Then *Christian* and *Faithful* told him of all things that had hap-

pened to them in the way; and how, and with what difficulty, they had arrived to that place.

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

His exhortation to them.

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

John 4. 36.
Gal. 6. 9.
Cor. 9. 24, 25,
26, 27.

Rev. 3. 11.

EVANGELIST'S COUNSEL

your faces like a flint; you have all power in heaven and earth on your side.

*They do
thank him
for his ex-
hortation.*

9. **Chr.** Then Christian thanked him for his exhortation; but told him withal, that they would have him speak further to them for their help the rest of the way; and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them. To which request *Faithful* also consented. So *Evangelist* began as followeth:

*He predic-
teth what
troubles they
shall meet
with in Van-
ity Fair, and
encourageth
them to
steadfast-
ness.*

10. **Evan.** My sons, you have heard in the words of the truth of the gospel, that *you must through many tribulations enter into the kingdom of heaven*. And again, That in every city, bonds and afflictions abide in you; and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other. You have found some thing of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the testimony which you hold, with blood; but be you faithful unto death, and the King will give you a crown of life. He that shall die there, although his death will be unnatural,

and his pains perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men, and commit the keeping of your souls to your God (in well-doing), as unto a faithful Creator. †

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

NOTES:

THE PILGRIMS AT VANITY FAIR

When I saw in my dream, that when they were got out of the wilderness they presently saw a town before them, and the name of that town is *Vanity*, and at the town there is a fair kept, called *Vanity Fair* It is kept all the year long. It beareth the name of *Vanity Fair*, because the town where it is kept, is lighter than *vanity*; and also, because all that is there sold, or that come in thither, is *Vanity*. As is the saying of the wise, *All that cometh is vanity*.

Isa. 40. 17.
Eccles. 1.
Ch. 2. 11,
17.

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

The antiquity of this Fair.

3. Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are; and *Beelzebub*, *Apollyon*, and *Legion*, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of *Vanity*, they contrived here to set up a fair; a fair, wherein should be sold *all sorts of vanity*, and that it should last all the year long; therefore, at this fair, are all such merchandises sold, as houses, lands, trades, places, honors, preferments, titles, countries, kingdoms, lusts,

The merchandise of this Fair.

pleasures; and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not?¹

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

5. Here are to be seen too, and that for nothing, thefts, murders, adulteries, false-swareers, and that of a blood-red color.

*Behold Vanity Fair! the pilgrims there
Are chained, and stoned beside:
Even so it was our Lords passed here,
And on Mount Calvary dyed.*

6. And as in other fairs of less moment, there are the several rows and streets under their proper names, where such and such wares are vended; so here likewise, you have the proper places, rows, streets, (namely countries and king-

¹ The pursuits of the world, which knows not God, may be referred to two general heads, mischief and vanity. "Some are hatching cockatrice eggs; others weaving spiders' webs." Isa. 59. 5

THE PILGRIMS AT VANITY FAIR

*The streets of
this Fair.*

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

I Cor. 5. 10.
*Christ went
through this
Fair.*
Mat. 4. 3.
Luke 4. 5, 6, 7.

7. Now, as I said, the way to the Celestial City lies just through this town, where this lusty fair is kept;² and he that will go to the city, and yet not go through this town, must needs go out of the world. The Prince of Princes Himself, when

² Mr. Bunyan, under the allegorical description of Vanity Fair, represents the world in its bewitching snares, flattering smiles, beguiling baits, and threatening frowns. Its honors, riches, pleasures and vanities, are decked out in the most enchanting dress, to allure and captivate; Satan, the god of this world, is continually suggesting to us to cast in our lot, and take our fill of sensual pleasures.--The prince of this world made an attempt upon the Lord of glory, when he passed through the fair, but he found nothing in him. He has been making repeated trials since upon those who bear the Christian name, and has too frequently succeeded. But the true Christian Pilgrim is enabled to overcome by faith. The eleventh chapter of the Hebrews furnishes us with many illustrious examples of those who confessed that they were strangers and pilgrims on the earth, and were seeking after a better country, that is, a heavenly. True faith inspires the soul with undaunted courage against the Lord's enemies and ours, the world, the flesh, and the devil.

here, went through this town to His own country, and that upon a *Fair-day* too; yea, and as I think, it was *Beelzebub*, the chief lord of this fair, that invited Him to buy of his vanities; yea, would have made Him lord of the fair, would He but have done him reverence as he went through the town. Yea, because He was such a person of honor, *Beelzebub* had Him from street to street, and shewed Him all the kingdoms of the world in a little time, that he might, (if possible) allure that Blessed One, to cheapen and buy some of his vanities; but He had no mind to the merchandise, and therefore left the town, without laying out so much as one farthing upon these vanities. This fair, therefore, is an ancient thing, of long standing, and a very great fair.

*Christ
bought
nothing in
this Fair.*

8. Now these pilgrims, as I said, must needs go through this fair. Well, so they did; but behold, even as they entered into the fair, all the people in the fair were moved, and the town itself, as it were, in a hubbub about them; and that for several reasons: For,

*The pil-
grims
enter the
Fair.*

*The Fair
in a hub-
bub about
them.*

9. **First**, The pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair made a great gazing upon them; some said they were fools; some they were belam's; and some they are outlandish men.³

*The first
cause of
the hub-
bub.*

³ Three things the world cannot bear in a Christian. 1. His garment; that is, his pro-

THE PILGRIMS AT VANITY FAIR

*The second
cause of the
hubbub.*

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

*Third cause
of the hub-
bub.*

11. **Thirdly,** But that which did not a little amuse the merchandisers, was, that these Pilgrims set very light by all their wares. They cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding vanity*, and look upwards, signifying, that their trade and traffic was in heaven.

*Fourth cause
of the hub-
bub.*

12. One chanced mockingly, beholding the carriages of the men, to say unto them, *What will ye buy?* But they looking gravely upon him, said, *We buy the Truth*. At that, there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking

Prov. 23.
23.

*They are
mocked.*

fession of justification by the righteousness of Christ. 2. His language; what he can declare of the great things which God hath done for his soul; his sense of pardoning love, and communion with God in Christ. 3. His preciseness, as they call it, in refusing to conform to their vain and sinful practices. On these accounts believers (if consistent and upright in their profession) are a gazing stock, and a laughing stock: must expect at the best, trials of cruel mockings, and sometimes are exposed to stripes, imprisonment, and death.

reproachfully, and somecalling upon others to smite them. At last things came to a hubbub, and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down and deputed some of his most trusty friends to take these men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them, whence they came, whither they went, and what they did there in such an unusual garb? The men told them, that they were pilgrims and strangers in the world, and that they were going to their own country, which was the heavenly *Jerusalem*; and that they had given none occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them on their journey, except it was for that, when one asked them what they would buy, they said, they would *buy the Truth*. But they that were appointed to examine them, did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair.⁴ There therefore they lay for some time, and were

*The Fair
in a hubbub.*

*They tell
who they
are, and
whence they
came.*

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

*They are
taken for
madmen.
[They are
not believed.
1st edit.]*

*They are put
in the cage.*

⁴ Cruelty and calumny are usually joined when the people of God suffer. The one gratifies the spirit of persecution; the other is designed to justify it.

THE PILGRIMS AT VANITY FAIR

made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befell them: but, the men being patient, and not rendering railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done; some men in the fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men. They therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The other replied, that for ought they could see, the men were quiet and sober, and intended nobody any harm; and that there were many that traded in their fair, that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them) they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and a terror to others, lest any should further speak in their behalf, or join themselves unto them. But *Christian*

and *Faithful* behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the fair.⁵ This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.

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

14. Here also they called again to mind what they had heard from their faithful friend *Evangelist*, and were the more confirmed in their ways and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best on't; therefore each man secretly wished that he might have that preferment. But committing themselves to the all-

⁵ Patient bearing of injuries is true Christian fortitude, and will always be more effectual to disarm our enemies, and to bring others to the knowledge of the truth than all arguments whatever. A time of outward trouble to the church is usually a season of grace. The exemplary conduct of those, who suffer for the truth, conciliates an attention to their principle.

Their behavior in the cage.

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

They are made the authors of this disturbance.

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

Some men of the Fair won over to them.

Their adversaries resolve to kill them.

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

THE PILGRIMS AT VANITY FAIR

wise dispose of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

15. Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned. The judge's name was *Lord Hate-good*: Their indictment was one and the same in substance though somewhat varying in form; the contents whereof was this:

Their
indictment

16. *That they were enemies to, and disturbers of their trade: that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince.*⁶

Faithful's
answer for
himself

17. Then *Faithful* began to answer, that he had only set himself against that, which had set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace: the parties that were

won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is *Beelzebub*, the enemy of our Lord, I defy him and all his angels.

18. Then proclamation was made, that they that had ought to say for their lord the king against the prisoner at the bar, should forthwith appear, and give in their evidence. So there came in three witnesses, to wit, *Envy*, *Superstition*, and *Pick-thank*. They were then asked, if they knew the prisoner at the bar; and what they had to say for their lord the king against him.

Envy begins.

19. Then stood forth *Envy*, and said to this effect: My Lord, I have known this man a long time, and will attest upon my oath before this honorable bench, that he is—

20. **Judge.** Hold—give him his oath.

21. So they swore him. Then he said, My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom, but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls *principles of faith and holiness*. And in particular, I heard him once myself affirm, *that Christianity and the customs of our town of Vanity, were diametrically opposite, and could not be recon-*

⁶ This has been a pretext made use of in all ages of the church for persecuting practices. These are the men that have turned the world upside down, was a charge laid against the first preachers of Christianity. The charge of faction, sedition, disturbers of society, and enemies to Christ, has been fastened on good men that are, abundant examples of which the history of the Church furnishes us with.

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ciled. By which saying, my lord, he doth, at once, not only condemn all our laudable doings, but us in the doing of them.

22. **Judge.** Then did the judge say to him, Hast thou any more to say?

23. **Envy.** My lord, I could say much more, only I would not be tedious to the court. Yet if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my testimony against him. So he was bid stand by.

24. Then they called *Superstition*, and bid him look upon the prisoner: They also asked, what he could say for their lord the king against him? Then they sware him; so he began:

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

Superstition follows.

26. Then was *Pickthank* sworn, and bid say what he knew in the behalf of their lord the king, against the prisoner at the bar.

27. **Pick.** My Lord and you gentlemen all; this fellow I have known of a long time, and have heard him speak things that ought not to be spoke for he hath railed on our noble prince *Beelzebub*, and hath spoke contemptibly of his honorable friends, whose names are, the lord *Old-Man*, the Lord *Carnal Delight*, the Lord *Luxurious*, the Lord *Desire of Vain-Glory*, my old Lord *Lechery*, Sir *Having Greedy*, with all the rest of our nobility: and he hath said moreover, that if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such like vilifying terms, with which he hath bespattered most of the gentry of our town.

Pickthank's testimony.

Sins are all lords and great ones.

28. When this *Pickthank* had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou renegade, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

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

30. **Judge.** Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet

THE PILGRIMS AT VANITY FAIR

that all men may see our gentleness towards thee, let us see what thou hast to say.

Faithful's
defence of
himself

31. **Faith.** 1st I say then, in answer to what Mr. *Envy* hath spoken, I never said ought but this, that what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

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

32. 2nd. As to the second, to wit, Mr. *Superstition*, and his charge against me, I said only this, that in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God, that is not agreeable to divine revelation, cannot be done but by an human faith, which faith will not profit to eternal life.

33. 3rd. As to what Mr. *Pickthank* hath said, I say (avoiding terms, as that I am said to rail, and the like) that the prince of this town, with all the rabblement, his atten-

dants, by this gentleman named, are more fit for being in hell, than in this town and country; *and so the Lord have mercy upon me.*

34. Then the judge called to the jury, (who all this while stood by to hear and observe), Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town; you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession: it lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you into our law.

The judge's
speech to the
jury.

35. There was an act made in the days of *Pharaoh* the great, servant to our prince, that lest those of a contrary religion should multiply, and grow too strong for him, their males should be thrown into the river. There was also an act made in the days of *Nebuchadnezzar* the great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace. There was also an act made in the days of *Darius*, that whoso for some time called upon any god but him, should be cast into the lions den. Now the substance of these laws this rebel has broken, not only in thought (which is not to be borne) but also in word and deed; which must therefore needs be intolerable.⁷

Exod. 1.

Dan. 3.

Dan. 6.

⁷ When we come to make the Word of God the rule of our conduct, and not the ways and customs of the world, we must

THE PILGRIMS AT VANITY FAIR

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

*The jury and
their names.*

37. Then went the jury out, whose names were Mr. *Blindman*, Mr. *No-good*, Mr. *Malice*, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, Mr. *High-mind*, Mr. *Enmity*, Mr. *Lyer*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implacable*; who every one gave in his private verdict against him among themselves and afterwards unanimously concluded to bring him in guilty, before the judge. And first among themselves, Mr. *Blindman* the foreman said, I see clearly that this man is an heretic. Then said Mr. *No-good*, Away with such a fellow from the earth. Ay, said Mr. *Malice*, for I hate the very looks of him. Then said Mr. *Love-lust*, I could never endure him. Nor I, said Mr. *Live-loose*, for he would always be condemning my way. Hang him, hang him, said Mr. *Heady*. A sorry scrub, said Mr. *High-mind*. My heart riseth against him, said Mr. *Enmity*. He is a rogue, said Mr. *Liar*. Hanging is too good for him, said Mr. *Cruelty*. Lets dispatch him out of the way, said Mr. *Hate-light*. Then said Mr.

*Every one's
private verdict.*

expect to feel the weight of opposition from those who live directly contrary to the gospel, and fashion their religion after the smooth easy way of the times.

Implacable, Might I have all the world given me, I could not be reconciled to him therefore let us forthwith bring him in guilty of death. And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

*They conclude to
bring him in
guilty of
death.*

Brave Faithful!
Bravely done in word and deed.
Judge, witnesses,
and jury have, instead
Of over coming thee,
but shown their rage,
When they are dead,
thou'lt live, from age to age.

38. They therefore brought him out to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after that they stoned him with stones, then pricked him with their swords; and last of all, they burnt him to ashes at the stake. Thus came *Faithful* to his end.⁸

*The cruel
death of
Faithful.*

39. Now I saw, that there stood behind the multitude a chariot and a

⁸ We are not now, blessed be God, called to suffer unto death; but if any man will live godly in Christ Jesus, he must suffer persecution, and be content to bear what the malice of the enemy shall be permitted to accomplish against us. Suffering is the way to glory. If we would reign with Christ, we must be content to suffer with him shame, reproach, or, if called to it, death itself.

THE PILGRIMS AT VANITY FAIR

*Chariot and
horses take
away Faithful.*

*Christian still
a prisoner.
[early edits.
'is still
alive.']*

couple of horses waiting for *Faithful* who (so soon as his adversaries had dispatched him) was taken up into it, and straightway was carried up through the clouds with sound of trumpet, the nearest way to the Celestial Gate. But as for *Christian* he had some respite, and was remanded back to prison; so he there remained for a space. But He that over-rules all things, having the power of their rage in his own hand, so wrought it about, that *Christian* for that time escaped them, and went his way.⁹ And as he went he sang, saying;

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

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

*Christian has
another
companion.*

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

himself unto him, and entering into a brotherly covenant, told him, that he would be his companion.¹⁰ Thus one died to make testimony to the truth, and another rises out of his ashes to be a companion with *Christian* in his pilgrimage. This *Hopeful* also told *Christian*, that there were many more of the men in the fair that would take their time, and follow after. †

*There are
more of the
men of the Fair
will follow.*

NOTES:

⁹ A comfortable thought. It is the Lord's cause, and he is able to protect his servants, and make a way for their escape. He calls some to the honor of suffering, others he delivers from dangers equally apparent: and though their enemies fight and rage, they cannot prevail against them.

¹⁰ "The blood of the martyrs is the seed of the Church."

DISCOURSE WITH BY-ENDS

So I saw, that quickly after they were got out of the fair, they overtook one that was going before them, whose name was *By-ends*; so they said to him, What countryman, sir? and how far go you this way? He told them, that he came from the town of *Fair-speech*,¹ and he was going to the Celestial City, (but told them not his name.)

*They over-
take By-ends*

Prov. 26. 25.

2. From *Fair-speech*? said *Christian*; is there any good that lives there?

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

4. ***Chr.*** Pray, sir, what may I call you?

5. ***By-ends***. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your company; if not, I must be content.

*By-ends loth
to tell his
name.*

¹ *By-ends* was a time-server, a man of the world, who at bottom had not the least heart towards God, but made conscience truckle to convenience. How many of this stamp may be found every where, who will not, cannot endure to think of parting with their worldly reputation, interest, or ease, for the sake of Christ? Such would be saved (as who would not) but it must be in their own way, with a reserve against certain self-denying practices and duties.

6. ***Chr.*** This town of *Fair-speech*, said *Christian*, I have heard of it, and, as I remember, they say it's a wealthy place.

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

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

9. ***By-ends***. Almost the whole town; and in particular my *Lord Turn-about*, my *Lord Time-server*, my *Lord Fair-speech*,² from whose ancestors that town first took its name; also Mr. *Smooth-man*, Mr. *Facing-both-ways*, Mr. *Any-thing*, and the parson of our parish, Mr. *Two-tongues*, was my mother's own brother by father's side; and, to tell you the truth, I am become a gentleman of good quality, yet my great grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

² The author for the most part is very happy in the invention of the names he uses, as occasions offer. Thus he often conveys instruction in a few words. This observation might have been often made before, and might be often repeated hereafter.

DISCOURSE WITH BY-ENDS

10. **Chr.** Are you a married man?

bear it as a reproach, as other good men have borne theirs before me.

The wife and kindred of By-ends.

11. **By-ends.** Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my *Lady Feigning's* daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. 'Tis true, we somewhat differ in religion from those of the stricter sort, yet but in two small points: First, we never strive against wind and tide. Secondly, we are always most zealous when religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines and the people applaud him.

Where By-ends differs from others in religion.

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

13. **By-ends.** That is not my name; but indeed it is a nickname that is given me by some that cannot abide me, and I must be content to

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

15. **By-ends.** Never! Never! The worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach.

How By-ends got his name.

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

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

He desires to keep company with Christian.

18. **Chr.** If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion: you must also own religion in his rags as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walketh the streets with applause.

DISCOURSE WITH BY-ENDS

19. **By-ends.** You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.

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

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

By-ends and
Christian
part.

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

He has new
companions.

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

24. **By-ends.** They are a couple of far countrymen, that after their mode are going on pilgrimage.

By-ends'
character of
the Pilgrims.

25. **Money-love.** Alas! why did they not stay, that we might have had their good company; for they, and we, and you, sir, I hope, are all going on pilgrimage?

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

27. **Mr. Save-all.** That's bad; but we read of some that are righteous over-much,³ and such men's rigidity prevails with them to judge and condemn all but themselves; but I

³ The few that will venture to have more religion than the fashion of the times allows, must incur the censure of being odd and singular. You may be as particular as you please on any other head; nobody is hurt, and so no one blames; but as soon as you make the gospel your standard, and study to live in conformity to it, you become the object of the world's aversion, and are charged with the unpardonable sin of being righteous over-much.

DISCOURSE WITH BY-ENDS

pray what, and how many were the things wherein you differed?

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

29. **Mr. Hold-the-World.** Ay, and hold you there still, good *Mr. By-ends*; for, for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it's best to make hay when the sun shines. You see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine; if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best, that will stand with the security of God's good blessings unto us. For who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for His sake. Abraham

and Solomon grew rich in religion; and Job says, that a good man shall lay up gold as dust. But he must not be such as the men before us, if they be as you have described them.

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

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

32. **Mr. By-ends.** My brethren, we are, as you see, going all on pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question; suppose a man, a *minister*, or a tradesman, &c. should have an advantage lie before him, to get the good blessings of this life, yet so as that he can by no means come by them, except, in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before; may he not use this means to attain his end, and yet be a right honest man?

33. **Mr. Money-love.** I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question as it concerns a minister himself suppose a minister a worthy man,

DISCOURSE WITH BY-ENDS

possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting of it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering of some of his principles; for my part, I see no reason but a man may do this, provided he has a call, ay, and more a great deal besides, and yet be an honest man. For why?

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

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

36. 3. Now as for his complying with the temper of his people, by dissenting, to serve them, some of his principles, this argueth, 1. That he is of a self-denying temper. 2. Of a sweet and winning deportment. 3. And so more fit for the ministerial function.

37. 4. I conclude then, that a minister that changes a *small* for a *great*, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and in-

dustry hereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

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

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

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

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

42. This answer thus made by this Mr. *Money-love* to Mr. *By-ends'* question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because *Christian* and

DISCOURSE WITH BY-ENDS

Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather, because they had opposed Mr. *By-ends* before. So they called after them, and they stopped and stood still till they came up to them; but they concluded, as they went that not Mr. *By-ends*, but old Mr. *Hold-the-World* should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends* and them, at their parting a little before.

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

44. **Chr.** Then said *Christian*, Even a babe in religion may answer ten thousand such questions. For, if it be unlawful to follow Christ for loaves, as it is *John 6.*, how much more abominable is it to make of him and religion a stalking-horse to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

45. **1. Heathens;**⁴ for when *Hamor* and *Sechem* had a mind to

the daughters and cattle of *Jacob*, and saw that there was no ways for them to come at them, but by becoming circumcised; they said to their companions, If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs be ours? Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, *Gen. 34. 20, 21, 22, 23.*

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

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

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

49. **5.** Neither will it out of my mind, but that that man that takes up

⁴ Here *Christian*, by a variety of arguments and examples takes from scripture, confutes those of Money-love, and clearly shows the fallacy of his reasoning. There

are many whose eyes the god of this world hath blinded by his deceitful sophisms, and who make a profession of religion only to promote their worldly interest.

DISCOURSE WITH BY-ENDS

religion for the world, will throw away religion for the world; for so surely as *Judas* designed the world in becoming religious, so surely did he also sell religion and his master for the same. To answer the question therefore affirmatively, as I perceive you have done; and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works. So then they stood staring one upon another, but had not wherewith to answer *Chris-*

tian. *Hopeful* also approved of the soundness of *Christian's* answer, so there was a great silence among them. Mr. *By-ends* and his company also staggered and kept behind, that *Christian* and *Hopeful* might out-go them. Then said *Christian* to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire? †

NOTES:

DEMAS AND THE PLAIN CALLED EASE

*The ease
that pilgrims
have, is but
little in this
life.*

*Lucre hill a
dangerous
hill.*

*Demas at the
hill Lucre.*

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

Then *Christian* and *Hopeful* out-went them again, and went till they came at a delicate plain, called *Ease*, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the further side of that plain was a little hill called *Lucre*, and in that hill a silvermine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain: some also had been maimed there, and could not, to their dying day, be their own men again.¹

2. Then I saw in my dream, that a little off the road, over against the *silvermine*, stood *Demas* (gentleman-like) to call to passengers to come

¹ Nothing is more dangerous and ensnaring to the soul than worldly riches. How many, who have been enabled to stand unshaken against the blasts of adversity, have visibly lost ground when the tide of prosperity has flowed in upon them. It is difficult to have riches, and not set our hearts upon them. And the word of God assures us that the love of money is the root of all evil, which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows.

and see; who said to *Christian* and his fellow, Ho! turn aside hither, and I will shew you a thing.

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

4. **Demas.** Here is a *silver mine*, and some digging in it for treasure; if you will come, with a little pains, you may richly provide for yourselves.

5. **Hope.** Then said *Hopeful*, let us go see.

6. **Chr.** Not I, said *Christian*, I have heard of this place before now, and how many have there been slain; and besides, that treasure is a snare to those that seek it; for it hindreth them in their pilgrimage.

7. Then **Christian** called to *Demas*, saying, Is not the place dangerous? Hath it not hindered many in their pilgrimage?

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

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

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

Hos. 4. 18

DEMAS AND THE PLAIN CALLED EASE

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

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

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

13. **Chr.** Then *Christian* roundly answered, saying, *Demas*, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesties judges, and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

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

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

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

17. **Chr.** I know you; *Gehazi* was your great grandfather, and *Judas* your father, and you have trod their steps; it is but a devilish prank

that thou usest; thy father was hanged for a traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

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

19. Then sang *Christian*:

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

20. Now I saw, that just on the other side of this plain the pilgrims came to a place where stood an old monument, hard by the highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof, for it seemed to them as if it had been a woman transformed into the shape of a pillar. Here therefore they stood looking and looking upon it, but could not for a time tell what they should make thereof. At last *Hopeful* espied written above upon the

Ch. 27. 1,
2, 3, 5, 6

*By-ends goes
over to De-
mas*

*They see a
strange
monument.*

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

2 Kings 5.
20.
Matt. 26.
14, 15.

DEMAS AND THE PLAIN CALLED EASE

Gen. 19. 26.

head thereof, a writing in an unusual hand; but he being no scholar, called to *Christian* (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of letters together, he found the same to be this, *Remember Lot's Wife*. So he read it to his fellow; after which they both concluded that that was the pillar of salt into which *Lot's* wife was turned, for her looking back with a *covetous heart*, while she was going from *Sodom* for safety.² Which sudden and amazing sight, gave them occasion of this discourse.

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

22. **Hope.** I am sorry that I was so foolish, and am made to wonder

² The many monuments of the Lord's vengeance on backsliders, and especially this of *Lot's* wife, who for looking behind her, contrary to the express command of *Jehovah*, was turned into a pillar of salt, are recorded in scripture for our caution, that we might fear for ourselves, and ever entertain a godly jealousy over our hearts, lest we falling into such sins, partake of the like punishments. Lord, put thy fear into our hearts, that we may be preserved from apostasy.

that I am not now as *Lot's* wife; for wherein was the difference betwixt her sin and mine?³ She only looked back, and I had a desire to go see; let grace be adored, and let me be ashamed, that ever such a thing should be in mine heart.

23. **Chr.** Let us take notice of what we see here, for our help for time to come. *This* woman escaped one judgment, for she fell not by the destruction of *Sodom*; yet she was destroyed by another; as we see, she is turned into a pillar of salt.

24. **Hope.** True, and she may be to us both *caution*, and *example*; *caution*, that we should shun her sin, or a sign of what judgment will overtake such as shall not be prevented by this caution; so *Korah*, *Dathan*, and *Abiram*, with the two hundred and fifty men that perished in their sin, did also become a sign or example to beware. But above all, I muse at one thing, to wit, how *Demas* and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after, (for we read not that she stepped one foot out of the way) was turned into a pillar of salt; especially since the judgment which overtook her did make her an example, within sight of

Numb. 26. 9,
10.

³ That we have maintained our profession thus far, has not been owing to any wisdom, power, or goodness of our own, but to the grace of God. How often would our deceitful hearts have turned us aside, had not the Lord mercifully watched over us, and prevented us.

DEMAS AND THE PLAIN CALLED EASE

where they are; for they cannot choose but see her, did they but lift up their eyes.

25. **Chr.** It is a thing to be wondered at, and it argueth that their heart is grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of *Sodom*, that they were sinners exceedingly, because they were sinners *before the Lord*, that is, in his eyesight, and notwithstanding the kindnesses that he had shewed them; for the land of *Sodom* was now like *the Garden of Eden heretofore*. This therefore pro-

voked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples, that are set continually before them to caution them to the contrary, must be partakers of severest judgments.

26. **Hope.** Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example? This ministreth occasion to us to thank God, to fear before him, and always to remember Lot's wife. †

NOTES:

BY-PATH MEADOW AND THE GIANT DESPAIR

A river.
Psal. 65. 9

Rev. 22.
Ezek. 47.

I saw then, that they went on their way to a pleasant river; which *David* the king called *the river of God*; but *John*, *the river of the water of life*.¹ Now their way lay just upon the bank of this river: here therefore *Christian* and his companion walked with great delight; they drank also of the water of the river, which was pleasant and enlivening to their weary spirits. Besides, on the banks of this river, on

¹ The Pilgrims came here to a pleasant river, at which they took refreshing draughts to enliven their weary spirits. This river is the deep and boundless ocean of God's Love; "The streams of this river, which make glad the city of our God," are pardon, peace, safety, adoption, justification, sanctification, audience of prayer, blessing of all providence's, and everlasting triumph in heaven. The channel through which these streams flow, is the Lord Jesus Christ. Believers are blessed in him with all spiritual blessings, and the Love of God, and all the fruits of it, are enjoyed in the fellowship of the Spirit. The children of God, walking on the banks of this river, feed on the precious fruit of gospel promises, where the enjoyment of present grace, and the prospect of future glory, fill their souls, as it were, with marrow and fatness. Here the weary find rest, the backsliding recovery, and the mourning consolation. These are the green pastures in which believers grow up as the calves of the stall, living by faith on unseen promises, and growing most for glory.

either side, were *green trees*, that bore all manner of fruit; and the leaves of the trees were good for medicine; with the fruit of these trees they were also much delighted; and the leaves they eat to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautified with lilies; and it was green all the year long. In this meadow they lay down and slept; for here they might *lie down safely*. When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang:

Trees by the river.

The fruit and leaves of the trees

A meadow in which they lie down to sleep.
Psal. 23. 2.
Isa. 14. 30.

*Behold ye, how these
crystal streams do glide
(To comfort pilgrims)
by the highway side.
The meadows green,
besides their fragrant smell,
Yield dainties for them;
and he that can tell
What pleasant fruit, yea,
leaves, these trees do yield,
Will soon sell all,
that he may buy this field.*

2. So when they were disposed to go on, (for they were not as yet at

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their journey's end), they ate and drank, and departed.²

3. Now I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted,³ at which they were not a little sorry, yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels. *So the soul of the pilgrims were much dis-*

Numb. 21. 4.

² The Lord affords his people seasons of refreshment by the way; but it behooves them to remember that they are not yet at their journey's end, nor out of the reach of danger. Indeed they have never more reason to be watchful, than at such times; for Satan watches them, he grudges their privileges. As a highwayman lets the poor pass unmolested, but attacks those that have treasures, about the, so Satan, when he sees Pilgrims filled with comforts, lies in wait to entice them into by-paths, that he may rob them.

³ We have just now seen the Pilgrims on the mount of divine manifestations, favored with peculiar tokens of God's love. But the scene begins to change; the river and the way parted for a time. This road was rough and troublesome, so that they began to be discouraged. The comforts of the gospel are intended not to take away the bitter cup, but to sweeten it; not to remove the difficulties which lie in our way, but to alleviate the weight of them. But alas! How ready are we, like the Pilgrims, to shake off the painful but salutary cross: to strike out ways of our own, instead of walking in the narrow way chalked out by infinite wisdom, but in the issue we shall always find reason to lament our folly. As a punishment of our sin, we are often permitted to fall into vain confidence and carnal security, than which there can be no greater enemies to Pilgrims.

couraged, *because of the way*. Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the road a *meadow*, and a stile to go over into it, and that meadow is called *By-Path-Meadow*. Then said *Christian* to his fellow, If this meadow lieth along by our wayside, let us go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence.⁴ 'Tis according to my wish, said *Christian*, here is the easiest going; come, good *Hopeful*, and let us go over.

By-Path-Meadow.
One temptation makes way for another.

4. *Hope*. But how if this path should lead us out of the way?

Strong Christians may lead weak ones out of the way.

5. *Chr*. That's not likely, said the other; look, doth it not go along by the wayside? So *Hopeful*, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they looking before them, espied a man walking as they did, (and his name was *Vain Confidence*), so they called after him, and asked him, whither that way led? He said, to the celestial gate.⁵ Look, said *Christian*, did not I

⁴ The first declensions from the path of duty are, perhaps, but small, but by little and little the path winds, and we may soon wonder till we are unable of ourselves to return. He that despiseth small things shall fall by little and little.

⁵ Sin first deceives and then hardens, and vain confidence takes place of godly fear.

BY-PATH MEADOW AND THE GIANT DESPAIR

*See what it is
too suddenly
to fall in with
strangers.*

tell you so? By this you may see we are right; so they followed, and he went before them. But behold, the night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

*Isa. 9. 16.
A pit to
catch the
vain-
glorious in.*

6. He therefore that went *before* (*Vain-Confidence* by name), not seeing the way before him, fell into a deep pit, which was on purpose there made by the prince of those grounds, to catch *vain-glorious* fools withal, and was dashed in pieces with his fall.

*Reasoning
between
Christian
and Hopeful.*

7. Now *Christian* and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said *Hopeful*, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder and lighten in a very dreadful manner; and the water rose amain.⁶

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

⁶ If God intends finally to save us, he will not suffer us to continue long in ease and security, but will awaken us to a sense of our danger and folly in backsliding from him. Nothing less than the thunderings and lightnings of Mount Sinai will serve to rouse us from our spiritual slumbers; and the waters of inward troubles are suffered to rise high in the soul, that we may learn to know what an evil and bitter thing it is to forsake the Lord, the fountain of living waters, and be more vigilant for the time to come.

9. *Chr.* Who could have thought that this path should have led us out of the way?

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

11. *Chr.* Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger; pray, my brother, forgive me; I did not do it of an evil intent.

*Christian's
repentance
for leading
his brother
out of the
way.*

12. *Hope.* Be comforted, my brother, for I forgive thee; and believe too, that this shall be for our good.

13. *Chr.* I am glad I have with me a merciful brother; but we must not stand thus; let us try to go back again.

14. *Hope.* But, good brother, let me go before.

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

16. *Hope.* No, said *Hopeful*, you shall not go first; for your mind being troubled, may lead you out of the way again. Then for their encouragement, they heard the voice of one, saying, *Let thine heart be towards the highway; even the way*

Jer. 31. 21.

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*that thou wentest, turn again.*⁷ But by this time the waters were greatly risen, by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back, but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

They are in danger of drowning as they go back.

17. Neither could they, with all the skill they had, get again to the stile that night. Wherefore at last, lighting under a little shelter, they sat down there, 'Till the day brake; but being weary, they fell asleep.⁸ Now

⁷ Whilst there are many paths that lead to hell, there is but one way that leads to eternal glory; and that way is Christ. It is called by the prophet Isaiah, *the king's highway*, and *the way of holiness*. How dangerous to leave this way, and what difficulty does the believer find to get into it again! His mind may be so darkened with the mists of temptation, and the floods of wrath may rise so high, that the poor soul may imagine that he will be eternally swallowed up by them. It is true that Christ will never totally or finally leave his people; but his quickening, strengthening, comforting presence, may be withdrawn to such a degree, that they may go mourning a long time without the sun; nay, by reason of their God-provoking sins, the quarrel against them may be pursued even to the gates of hell, so that they may be made to cry out, "*The arrows of the Almighty are within me; the poison thereof drinketh up my spirits.*"

⁸ The poor Pilgrims with their utmost skill were not able to get into the king's high-

there was, not far from the place where they lay, a castle, called *Doubting-Castle*, the owner whereof was *Giant Despair*, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a grim and surly voice, he bid them awake, and asked them whence they were, and what they did in his grounds.

They sleep in the grounds of Giant Despair.

He finds them in his ground, and carries them to Doubting-Castle.

*The pilgrims now,
to gratify the flesh,
Will seek its ease;
but, oh! how they afresh*

way that night, but finding a little shelter, they reposed themselves under it, and fell asleep. There great fault was that they stopped short of Christ, the true shelter. They run for refuge to the law, and again fell asleep in the armor of carnal security. A troubled conscience, if only lulled asleep by law duties, and not pacified by the blood of sprinkling, will when awakened, speak in more dreadful accents than ever. These Pilgrims found it so by dear bought experience. They fell into the hands of Giant Despair, who treated them so unmercifully, that one of them was ready to hearken to his suggestions of self-murder. All this despair and trouble which befell the Pilgrims, might have been prevented, if after the commission of their fault, they had immediately fled to Christ, and not betaken themselves to a false refuge. May the Lord teach us this lesson more perfectly, that, when overtaken with sin, we may instantly fly to the purifying fountain of Christ's blood, and ever remember our advocate with the Father, who is alone the propitiation for sin.

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*Do thereby plunge
themselves new griefs into!
Who seek to please the flesh,
themselves undo.*



*The grievousness of
their imprisonment.
Psal. 88.*

18. They told him they were pilgrims, and that they had lost their way. Then said the *Giant*, You have this night trespassed on me, by trampling in and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his castle, in a very dark dungeon, nasty and stinking to the spirit of these two men. Here then they lay from *Wednesday* morning till *Saturday* night, without one bit of bread, or drop of drink, or light, or any to ask how they did: they were therefore here in evil case, and were far from friends and acquaintance. Now in this place *Christian* had double sorrow, because it was through his unadvised haste that they were brought into this distress.

19. Now *Giant Despair* had a wife, and her name was *Diffidence*: so when he was gone to bed, he told his wife what he had done, to wit, that he had taken a couple of prisoners, and cast them into his *dungeon*, for trespassing on his grounds. Then he asked her also, what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound?

and he told her. Then she counseled him, that when he arose in the morning, he should beat them without any mercy. So when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the *Dungeon* to them, and there first falls to rating of them as if they were dogs, although they gave him never a word of distaste. Then he falls upon them, and beats them fear-fully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws, and leaves them there to condole their misery, and to mourn under their distress. So all that day they spent the time in nothing but sighs and bitter lamentations. The next night she talking with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away themselves. So when morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison: for why, said he, should you choose life, seeing it is attended with so much bitterness? But they desired him to let them go; with that he looked ugly upon them, and rushing to them had doubtless made an end of them himself,⁹ but

*On Thursday
Giant Despair
beats
his prisoners*

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

⁹ The children of God, though much harassed at times with desponding thoughts, and distrustful fears, yet are not totally

BY-PATH MEADOW AND THE GIANT DESPAIR

*The Giant
sometimes
has fits.*

that he fell into one of his fits (for he sometimes in sunshine weather fell into fits) and lost, for a time, the use of his hand; wherefore he withdrew, and left them as before, to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no; and thus they began to discourse:

*Christian
begins to
despair.*

20. 22. **Chr.** Brother, said *Christian*, what shall we do? The life that we now live is miserable! For my part, I know not whether it is best to live thus, or to die out of hand. *My soul chooseth strangling* rather than life, and the grave is more easy for me than this *dungeon*! shall we be ruled by the Giant?

Job 7. 15.

*Hopeful
comforts
him.*

21. **Hope.** Indeed our present condition is dreadful, and death would be far more welcome to me, than thus for ever to abide; but yet let us consider, the Lord of the country to which we are going, hath said, Thou shalt do no murder, no not to another man's person; much more then are we forbidden to take his counsel, to kill ourselves. Besides, he that kills another, can but commit murder upon his body; but for one to kill *himself* is to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave, but hast thou forgotten the hell, whither for certain the murder-

abandoned to the dominion of them. A ray from the Sun of Righteousness shines into the midnight darkness and diffuses a gleam of hope. This state of mind is allegorically described by the Giant's falling into it.

ers go?¹⁰ For no murderer hath eternal life, &c. And let us consider again, that all the law is not in the hand of *Giant Despair*; others, so far as I can understand, have been taken by him, as well as we, and yet have escaped out of his hands. Who knows, but that God, who made the world, may cause that *Giant Despair* may die, or that, at some time or other, he may forget to lock us in; or but he may in short time have another of his fits before us, and may lose the use of his limbs? And if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but however, my brother, let's be patient, and endure a while, the time may come that may give us a happy release; but let us not be our own murderers. With these words *Hopeful* at present did moderate the mind of his brother; so they continued together (in the dark) that day in their sad and doleful condition.

22. Well, towards evening the *Giant* goes down into the dungeon again, to see if his prisoners had taken his counsel; but when he came there, he found them alive; and truly alive was all; for now, what for want of bread and water, and by reason of

¹⁰ The love of God is the noblest motive to influence us to duty, and to keep us from sin; but when this is at a low ebb, the fear of threatened punishment is of great use to restrain us from the commission of sin, though it is not so filial and generous as the principle of love.

BY-PATH MEADOW AND THE GIANT DESPAIR

the wounds they received when he beat them, they could do little but breathe. But I say, he found them alive; at which he fell into a grievous rage, and told them, that seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

Christian still
dejected.

23. At this they trembled greatly, and I think that *Christian* fell into a swoon; but coming a little to himself again, they renewed their discourse about the *Giant's* counsel, and whether yet they had best take it or no. Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as followeth.

Hopeful
comforts him
again, by
calling for-
mer things to
remem-
brance.

24. **Hope.** My Brother, said he, rememberest thou not, how valiant thou hast been heretofore? *Apollyon*¹¹ could not crush thee, nor could all that thou didst hear, or see,

¹¹ We should treasure up past experiences, and the remembrance of these should encourage us to trust still on the Lord in every emergency. He hath said, "I will never leave thee, nor forsake thee." And hath not the past evidenced the truth of the promise, and will he not fulfill it even unto the end? Surely he will. The Psalmist frequently had occasion to recur to past experiences, when he was brought into trials and difficulties. Psalm 42:6. "O, my God," says he, "my soul is cast down within me; therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill of Mizar;" where, most probably, he had obtained some wonderful deliverance. Hopeful, therefore, reminds Christian of the victory he had obtained over Apollyon, and of his courage at Vanity-fair, and proposes them as grounds of encouragement to his fainting mind.

or feel, in the valley of the Shadow of Death; what hardship, terror, and amazement hast thou already gone through, and art thou now nothing but fear? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also this *Giant* has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light. But let's exercise a little more patience; remember how thou playedst the man at *Vanity Fair*, and was neither afraid of the chain nor cage, nor yet of bloody death; wherefore let us (at least to avoid the shame that becomes not a Christian to be found in) bear up with patience as well as we can.

25. Now night being come again, and the *Giant* and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel: to which he replied, They are sturdy rogues, they choose rather to bear all hardships, than to make away themselves. Then said she, Take them into the castle-yard tomorrow, and shew them the bones and skulls of those that thou hast already dispatched, and make them believe e're a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.¹²

¹² The apostasies and fearful ends of many, who, after having made profession for a time, have been overcome by sin and the world, are awfully discouraging to a backsliding, deserted, guilty believer, when

BY-PATH MEADOW AND THE GIANT DESPAIR

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

26. So when the morning was come, the *Giant* goes to them again, and takes them into the castle-yard, and shews them as his wife had bidden him. These, said he, were pilgrims as you are, once, and they trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces, and so within ten days I will do you. Go, get you down to your den again! And with that he beat them all the way thither. They lay therefore all day on *Saturday* in a lamentable case, as before. Now, when night was come, and when Mrs. *Diffidence* and her husband the *Giant* were got to bed, they began to renew their discourse of their prisoners; and withal, the old Giant wondered that he could neither by his blows nor counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And say'st thou so, my dear, said the *Giant*; I will therefore search them in the morning.

27. Well, on *Saturday* about midnight they began to pray, and continued in prayer till almost break of day.¹³

his conscience recovers its feeling, and Satan is permitted to assault him violently.

¹³ Now they begin to pray,—this was a token that deliverance was near at hand. When God intends any mercy to his people, he stirs up their minds to set a becom-

28. Now, a little before it was day, good *Christian*, as one half amazed, brake out in this passionate speech; What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty? I have a key in my bosom, called *Promise*, that will I am persuaded open any lock in *Doubting-Castle*. Then said *Hopeful*, That's good news, good brother, pluck it out of thy bosom and try.¹⁴

A key in
Christian's
bosom
called Prom-
ise, opens
any lock in
Doubting-
Castle.

29. Then *Christian* pulled it out of his bosom, and began to try at the dungeon door, whose bolt (as he turned the key) gave back, and the door flew open with ease, and *Christian* and *Hopeful* both came out. Then he went to the outward door that leads into the castle-yard, and with his key opened that door also. After he went to the iron gate, for that must be opened too, but that lock went very hard, yet the key did open it. Then they thrust open the gate to make their escape with speed; but that gate as it opened made such a creaking, that it waked *Giant Despair*, who hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so

ing value upon it and earnestly to seek it; so that when the blessing is bestowed, it is not on account of their prayers, but for the sake of the promise.

¹⁴ The free promise of salvation in Christ, is the only key that can enter into the intricate wards of unbelief and despair. Faith is the hand that takes the key of the promise, turns it about in the lock, and opens the door for the fettered prisoner to escape.

that he could by no means go after them. Then they went on, and came to the King's highway again, and so were safe, because they were out of his jurisdiction.

30. Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hands of *Giant Despair*. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence;

*A pillar
erected by
Christian
and his
fellow.*

OVER THIS STILE
IS
THE WAY TO
DOUBTING-
CASTLE,
WHICH IS KEPT BY
GIANT DESPAIR,
WHO DESPISETH
THE KING
OF THE
CELESTIAL COUNTRY,
AND
SEEKS TO DESTROY
HIS HOLY PILGRIMS.

31. Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows:

*Out of the way we went,
and then we found
What 'twas to tread
upon forbidden ground.
And let them that come
after have a care,
Lest heedlessness makes
them as we to fare
Lest they for trespassing,
his prisoners are,
Whose Castle's Doubting,
and whose name's Despair. ♣*

NOTES:

THE DELECTABLE MOUNTAINS

The Delectable Mountains.

They are refreshed in the mountains.

They went then till they came to the *Delectable Mountains*; which mountains belong to the Lord of that hill, of which we have spoken before; so they went up to the mountains, to behold the gardens and orchards, the vineyards, and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards.¹

¹ Weeping may endure for a night, but joy cometh in the morning. The poor Pilgrims having made their escape from Doubting Castle, are brought to the Delectable Mountains, where they are fed with the precious fruit of gospel promises. The children of God have meat to eat that the world knoweth not of. They cannot comprehend how the soul can live upon unseen promises, and be satisfied with a happiness only in prospect. But the true sheep find this the most delightful feeding: one promise of faith applied to the soul, yields the most solid nourishment. And as they are thus fed in green pastures, so they are led forth to the still waters, to the pool of ordinances, where, in the use of the appointed means, living streams flow down upon their thirsty souls from that spiritual Rock that follows them, and that rock is Christ. Christ is their all in all. He is their shepherd; he is their meat and drink, for his flesh is meat indeed, and his blood is drink indeed; and graciously invites. If any man thirst, let him come to me, and drink. Here the faint, weary, thirsty sheep come, and drinking deep at those salutary streams, and washing away their daily contracted filthiness in this purifying fountain, their decayed strength is restored to them.

Now there was on the tops of those mountains, shepherds feeding their flocks, and they stood by the highway side.²

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

2. The pilgrims therefore went to them, and leaning upon their staves, (as is common with weary pilgrims, when they stand to talk with any by the way) they asked, *Whose Delectable Mountains are these? And whose be the sheep that feed upon them?*

Talk with the Shepherds.

3. **Shepherd.** These mountains are Emmanuel's land, and they are within sight of His city; and the sheep also are His, and He laid down His life for them.³

John 10.
11.

² Though Christ is the chief shepherd, the shepherd by way of eminence; yet he appoints under-shepherds to feed his flocks with the pure word of his grace.

³ As Moses from the top of Pisgah, got a view of the goodly land, so believers in the use of appointed means, sometimes get a

THE DELECTABLE MOUNTAINS

4. **Chr.** Is this the way to the Celestial City?

5. **Shep.** You are just in your way.

6. **Chr.** How far is it thither?

7. **Shep.** Too far for any, but those that shall get thither indeed.

8. **Chr.** Is the way safe or dangerous?

9. **Shep.** Safe for those for whom it is to be safe, *but transgressors shall fall therein.*⁴

10. **Chr.** Is there in this place any relief, for pilgrims that are weary, and faint in the way?

11. **Shep.** The Lord of these mountains hath given us a charge

view by faith of the King in his beauty. *I am*, said Christ, *the good shepherd, the good shepherd giveth his life for the sheep.* As they are so dearly purchased, he will not, cannot suffer them to perish, but will give unto them eternal life, the seal and earnest of which they are made partakers of here below.

⁴ How then is it said, The righteous scarcely shall be saved? Doth this not imply a possibility of a believer's falling short of heaven? By no means. This is to be understood of the extreme difficulties, troubles, sufferings, and apparent dangers through which the righteous are to pass in their way to heaven, and not of any real hazard as to the event, with respect to the purpose, promise, and power of God, for accomplishing it.

not to be forgetful to entertain strangers, therefore the good of the place is even before you.

12. I saw also in my dream, That when the *shepherds* perceived they were way-fairing men, they also put questions to them, (to which they made answer as in other places) as, Whence came you? and how got you into the way? And by what means have you so persevered therein? For, but few of them that begin to come hither, do shew their face on these mountains.⁵ But when the shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, *Welcome to the Delectable Mountains.*

13. The shepherds, I say, whose names were *Knowledge, Experience, Watchful, and Sincere,*⁶ took them by the hand, and had them to their

Heb. 13. 1, 2.

The shepherds welcome them.

The names of the shepherds.

⁵ The Delectable Mountains may in one view represent a church-state, under the care of faithful ministers; in another, a state of advanced and confirmed experience in the ways of God, when the soul is in good measure taught to live above the world, and enabled by faith, to look within the veil, and behold the things that are to a mortal eye invisible; but few, comparatively, of those who appear at one time or other under serious impressions, attain to this

⁶ The names of the shepherds pointed out the principle characters of a true minister of Christ. One who has knowledge of the gospel doctrines; experience of their power and who is watchful over the people committed to their charge, and faithful in delivering to them that which he has received from the Lord.

Hos. 14. 9.

THE DELECTABLE MOUNTAINS

tents, and made them partake of that which was ready at present. They said, moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace yourselves with the good of these Delectable Mountains. They then told them, that they were content to stay; so they went to their rest that night, because it was very late.

14. Then I saw in my dream, that in the morning the shepherds called up *Christian* and *Hopeful* to walk with them upon the mountains. So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the shepherds one to another, Shall we shew these pilgrims some wonders? So when they had concluded to do it, they had them first to the top of an hill, called *Error*, which was very steep on the furthest side, and bid them look down to the bottom. So *Christian* and *Hopeful* looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said *Christian*, What meaneth this? The shepherds answered, Have you not heard of them that were made to err, by hearkening to *Hymeneus* and *Philetus*, as concerning the faith of the resurrection of the body? They answered, Yes. Then said the shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, (as you see) for an example for others to take heed how they clamber too

high, or how they come too near to the brink of this mountain.⁷

15. Then I saw that they had them to the top of another mountain, and the name of that is *Caution*, and bid them look afar off;⁸ which when they did, they perceived, as they thought, several men walking up and down among the tombs that were there; and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from

Mount
Caution.

They are
shewn won-
ders.

The hill of
Error.

2 Tim. 2.
17, 18.

⁷ All errors are hurtful, some dangerous, some destructive; the last sort of errors are what the author has in view in this place; for he is describing the state of apostates who fall and perish finally.

⁸ Mr. Bunyan speaks here in conformity to the scripture, which abounds in frequent admonitions, cautions, &c. Far from proving the total apostasy of true believers, these cautions are proper on two accounts, to awaken from carnal security, hypocrites and self-deceivers, intermingled with, though not true members of the church; and to promote the holiness, and secure the perseverance of real Christians. An event may be absolutely certain, and yet to bring it about, a particular means may be absolutely necessary. Paul had assured those in the ship with him, that "there should be no loss of any man's life amongst them." Acts 27:22-25. And yet, "When the shipmen were about to flee from the ship, he says to the soldiers, except these abide in the ship ye cannot be saved" ver. 31. In like manner, though Christ gives to his sheep eternal life, and they shall never perish, yet diligence and watchfulness are necessary, as means of their preservation; and in this view of things Mr. Bunyan is to be understood, when he seems to speak in this conditional way.

THE DELECTABLE MOUNTAINS

among them. Then said *Christian*,
What means this?

16. The shepherds then answered, Did you not see a little below these mountains a stile that led into a meadow, on the left hand of this way? They answered, Yes. Then said the shepherds, From that stile there goes a path that leads directly to *Doubting-Castle*, which is kept by Giant *Despair*, and these men (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that same stile.⁹ And because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant *Despair*, and cast into *Doubting-Castle*; where, after they had a while been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, *He that wandereth out of the way of understanding, shall remain in the congregation of the dead*. Then *Christian* and *Hopeful* looked one upon another, with tears gushing out, but yet said nothing to the shepherds.

⁹ To see or hear of others who have been ruined by the same temptation and evil by which we have been entangled, though mercifully delivered by grace, may well make our tears gush out, and our hearts melt. Many believers meet with cases, which remind them of their past sins and dangers, though perhaps there are reasons why they cannot mention the resemblance to others.

17. Then I saw in my dream, that the shepherds had them to another place in a bottom, where was a door in the side of a hill, and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said *Christian*, *What means this?* The shepherds told them, This is a by-way to Hell, a way that hypocrites go in at; namely, such as sell their birthright with *Esau*; such as sell their Master, with *Judas*; such as blaspheme the gospel, with *Alexander*; and that lie and dissemble, with *Ananias* and *Sapphira* his wife.

*A By-way
to Hell.*

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

19. **Shep.** Yes, and held it a long time too.

20. **Hope.** How far might they go on pilgrimage in their day, since they notwithstanding were thus miserably cast away.¹⁰

¹⁰ Hypocrites may for a time wear the garb of religion, and seem to belong to Christ in the eyes of the world. Some may go on for a considerable time before a discovery be made of their hypocrisy; nay, it is probable that some may retain a specious appearance to the last. Witness the five foolish virgins.

THE DELECTABLE MOUNTAINS

21. **Shep.** Some further, and some not so far as these mountains.

22. Then said the pilgrims one to another, *We had need cry to the strong for strength.*

23. **Shep.** Ay, and you will have need to use it, when you have it, too.

24. By this time the pilgrims had a desire to go forwards, and the shepherds a desire they should; so they walked together towards the end of the mountains. Then said the shepherds one to another, Let us here shew to the pilgrims the gates of the Celestial City, if they have skill to look through our *perspective-glass*.¹¹ The pilgrims then lovingly accepted the motion: so they had them to the top of an high hill, called *Clear*, and gave them the glass to look.

*The
shepherds
perspec-
tive glass.*

*The hill
Clear.*

25. Then they essayed to look, but the remembrance of that last thing that the shepherds had shewed them, made their hands shake; by means of which impediment, they

could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away and sang this song:

*The fruits of
servile fear.*

*Thus by the shepherds secrets
are revealed,
Which from all other men
are kept concealed:
Come to the shepherds then,
if you would see
Things deep, things hid,
and that mysterious be.*

26. When they were about to depart, one of the shepherds gave them a *note of the way*. Another of them bid them *beware of the Flatterer*. The third bid them *take heed that they sleep not upon the Enchanted Ground*. And the fourth bid them *God Speed*. So I awoke from my dream. †

*A two-fold
caution.*

NOTES:

¹¹ Faith takes up the glass of the promise, and looks beyond death to the land that is afar off. Strong faith gets clear discoveries, and rejoices in hope in the glory of God; while weak faith, with a trembling hand, laying hold of the promise, sees heavenly objects more confusedly and obscurely. This is true in general, but it does not appear that their faith was weak at this time so as to occasion a trembling hand, rather their reflection on the dreadful doom of hypocrites had this effect upon them.

FOLLY OF IGNORANCE



The country of Conceit, out of which came Ignorance.

Christian and Ignorance have some talk together.

And I slept, and dreamed again, and saw the same two pilgrims going down the mountains along the highway towards the city. Now a little below these mountains on the left hand, lieth the country of *Conceit*; from which country there comes into the way in which the pilgrims walked, a little crooked lane. Here therefore, they met with a very brisk lad, that came out of that country; and his name was *Ignorance*. So *Christian* asked him *from what parts he came, and whither he was going*.

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

3. **Chr.** But how do you think to get in at the gate for you may find some difficulty there?¹

4. **Ignor.** As other good people do, said he.

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

¹ In the character of Ignorance you have an exact description of our decent moralists, who expect heaven as a reward of their good works. But such are ignorant of their utter impotency to all good, and of the necessity of conversion to God, through faith in Christ without which all their good works are unprofitable. These are the greatest enemies of true faith.

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

The grounds of Ignorance's hope.

7. **Chr.** But thou camest not in at the Wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane, and therefore I fear, however thou mayest think of thyself, when the reckoning-day shall come, thou wilt have laid to thy charge, that thou art a thief and a robber, instead of getting admittance into the city.

8. **Ignor.** Gentlemen, ye be utter strangers to me. I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off of our country; I cannot think that any men in all our parts, do so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green lane, that comes down from our country the next way into it.

He telleth every one he is but a fool.

9. When *Christian* saw that the man was wise in his own conceit, he said to *Hopeful* whisperingly, *There is more hopes of a fool than of him*. And said moreover, *When he that is*

Prov. 26. 12.

FOLLY OF IGNORANCE

Eccles. 10.
3.

*How to carry
it to a fool.*

a fool walketh by the way, his wisdom faileth him, and he saith to every one, that he is a fool. What, shall we talk further with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good of him? Then said Hopeful,

*Let Ignorance a
little while now muse
On what is said,
and let him not refuse
Good counsel to embrace,
lest he remain
Still ignorant of what's
the chiefest gain.
God saith, Those that
no understanding have
(Although he made them)
them he will not save.*

10. **Hope.** He further added, It is not good, I think, to say all to him at once; let us pass him by, if you will, and talk to him anon, *even as he is able to bear it.*

Matt. 12. 45.
Prov. 5. 22.

11. So they both went on, and *Ignorance* he came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying of him back to the door that they saw on the side of the hill. Now good *Christian* began to tremble, and so did *Hopeful* his companion; yet, as the devils led away the man, *Christian* looked to see if he knew him; and he thought it might be one *Turn-away* that dwelt in the town of

*The
destruction
of one
Turn-away.*

*Apostasy.*² But he did not perfectly see his face, for he did hang his head like a thief that is found. But being gone past, *Hopeful* looked after him, and espied on his back a paper, with this inscription, *Wanton Professor, and damnable Apostate.* †

NOTES:

² Awful is the state of the apostate from the ways of God; his guilt and condemnation are more aggravated, his spirit is more hardened, his outward conduct for the most part more abandoned than if he had never known the way of righteousness. He has crucified the Son of God afresh, put him to open shame, and done despite to the Spirit of grace. He is given up as a reprobate mind, and to the power of Satan, and goes on from bad to worse, till he falls into the hand of the living God.

LITTLE FAITH'S TROUBLES

Christian tel-
leth his com-
panion a story
of Little-Faith.

Broad-way-
Gate.

Dead-man's
lane.

Little-Faith
robbed by
Faint-Heart,
Mistrust, and
Guilt.

Then said *Christian* to his fel-
low, Now I call to remem-
brance that which was told
me, of a thing that happened to a
good man hereabout. The name of
the man was *Little-Faith*, but a good
man, and he dwelt in the town of
Sincere. The thing was this. At the
entering in of this passage, there
comes down from *Broadway-gate*, a
lane called *Dead-man's-lane*; so
called, because of the murders that
are commonly done there; and this
Little-Faith going on pilgrimage, as
we do now, chanced to sit down
there and sleep. Now there hap-
pened at that time to come down
that lane from *Broadway-gate*, three
sturdy rogues, and their names were
Faint-heart, *Mistrust*, and *Guilt*,
(three brothers) and they espying
Little-Faith where he was, came gal-
loping up with speed. Now the good
man was just awakened from his
sleep, and was getting up to go on
his journey. So they came up all to
him, and with threatening language
bid him stand. At this *Little-Faith*
looked as white as a clout, and had
neither power to fight nor fly. Then
said *Faint-Heart*, Deliver thy purse;
but he making no haste to do it, (for
he was loth to lose his money) *Mis-
trust* ran up to him, and thrusting his
hand into his pocket, pulled out
thence a bag of silver.¹ Then he cried

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

They got away
his Silver and
knocked him
down.

2. **Hope.** But did they take
from him all that ever he had?

3. **Chr.** Now the place where
his jewels were, they never ran-
sacked; so those he kept still. But, as
I was told, the good man was much
afflicted for his loss; for the thieves
got most of his spending-money.
That which they got not, (as I said)
were jewels; also he had a little odd
money left, but scarce enough to
bring him to his journey's end; nay,
(if I was not misinformed,) he was
forced to beg as he went, to keep
himself alive; for his jewels he might

Little-Faith
lost not his
best things.

1 Pet. 4. 18.

Little-Faith
Forced to beg
to his journey's
end.

¹ Little-faith was robbed of his silver, his
sensible comforts, and almost deprived of

all spiritual life and comfort; and would
totally have been deprived of it, if Great-
grace had not stepped in to his relief.

LITTLE FAITH'S TROUBLES

not sell; but beg and do what he could, he went (as we say) *with many a hungry belly*, the most part of the rest of the way.

4. **Hope.** But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the Celestial Gate?

5. **Chr.** 'Tis a wonder, but they got not that, though they missed it not through any good cunning of his; for he being dismayed with their coming upon him, had neither power nor skill to hide anything, so 'twas more by good providence than by his endeavor, that they missed of that good thing.²

6. **Hope.** But it must needs be a comfort to him, that they got not this jewel from him.

7. **Chr.** It might have been great comfort to him, had he used it as he should; but they that told me the story, said, that he made but little use of it all the rest of the way; and that because of the dismay that he had in their taking away of his money. Indeed he forgot it a great part of the rest of his journey; and

besides when, at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

8. **Hope.** Alas, poor man! This could not but be a great grief unto him!

He is pitied by both.

9. **Chr.** Grief! Ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart. I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints; telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with his life.

10. **Hope.** But 'tis a wonder that his necessities did not put him upon *selling* or *pawning* some of his jewels, that he might have wherewith to relieve himself in his journey.

11. **Chr.** Thou talkest like one upon whose head is the shell to this very day. For what should he pawn them? or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his

Christian snubs his fellow for unadvised speaking.

[*'No' only in 1st edit.]
He kept not his best things by his own cunning.
2 Tim. 1
14.
2 Pet. 2. 9.*

² Little-faith, though with great difficulty, got safe to heaven at last. He lost his best things, his jewels and certificate were safe; his life was hid with Christ in God, and he was made partaker of divine nature; and the reason why he lost not all, was not owing to any wisdom or policy of his own, but to the promise and power of God engaged to keep the believer from final perdition.

LITTLE FAITH'S TROUBLES

jewels been missing at the gate of the Celestial City, he had (and that he knew well enough) been excluded from an inheritance there, and that would have been worse to him than the appearance and villainy of ten thousand thieves.³

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

A discourse about Esau and Little-Faith.

Esau was ruled by his lusts.
Gen 25. 32.

Jer. 2. 24.

13. **Chr.** *Esau* did sell his birthright indeed, and so do many besides, and by so doing exclude themselves from the chief blessing, as also that caitiff did; but you must put a difference betwixt *Esau* and *Little-Faith* and also betwixt their estates. *Esau's* birthright was typical, but *Little-Faith's* jewels were not so. *Esau's* belly was his god, but *Little-Faith's* belly was not so. *Esau's* want lay in his fleshly appetite, *Little-Faith's* did not so. Besides, *Esau* could see no further than to the fulfilling of his lusts; *For I am at the point to die, said he, and what good will this birthright do me?* But *Little-Faith*, though it was his lot to have but a little faith, was by his little faith kept from such extrava-

gances, and made to see and prize his jewels more, than to sell them as *Esau* did his birthright. You read not any where that *Esau* had faith, no, not so much as a little; therefore no marvel if where the flesh only bears sway, (as it will in that man where no faith is to resist) if he sells his birthright, and his soul and all, and that to the devil of hell; for it is with such, as it is with the *ass*, *who in her occasions cannot be turned away.* When their minds are set upon their lusts, they will have them, whatever they cost: but *Little-Faith* was of another temper; his mind was on things divine; his livelihood was upon things that were spiritual and from above; therefore, to what end should he that is of such a temper, sell his jewels, (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you persuade the *turtle-dove* to live upon carrion like the *crow*?⁴ Though *faithless* ones can for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot; yet they that have *faith*, *saving faith*, though but a little of it, cannot do so. Here therefore, my brother, is thy mistake.

Esau never had faith.

Jer. 2. 24

Little-Faith Couldnot live upon Esau's pottage.

A comparison between the turtle-dove and the crow.

³ These jewels must signify faith in the righteousness of Christ, the new birth. The former gives us a title to the heavenly inheritance: the latter makes us meet for enjoyment of it. And without these no person can hope to enter into the kingdom of heaven.

⁴ The force of Peter's question is felt by every truly awakened soul, *Lord, to whom shall we go?* There is none but Jesus, from whom they can expect either pardon, peace, or happiness. This sense of their own need, of His suitableness, and the insufficiency of every thing else keeps them waiting on, notwithstanding all discouragement.

LITTLE FAITH'S TROUBLES

14. **Hope.** I acknowledge it; but yet your severe reflection had almost made me angry.

15. **Chr.** Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in trodden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

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

17. **Chr.** That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, *Little-Faith* had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

18. But consider again, they are but journeymen thieves, they serve under the king of the bottomless pit; who, if need be, will come in to their

aid himself, and his voice is as the roaring of a lion. I myself have been engaged as this *Little-Faith* was, and I found it a terrible thing. These three villains set upon me, and I beginning like a *Christian* to resist, they gave but a call, and in came their master. I would, (as the saying is) have given my life for a penny; but that, as God would have it, I was clothed with armor of proof. Ay, and yet, though I was so harnessed, I found it hard work to quit myself like a man; no man can tell what in that combat attends us, but he that hath been in the battle himself.

19. **Hope.** Well, but they ran, you see, when they did but suppose that one *Great-Grace* was in the way.

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

21. **Hope.** I would it had been *Great-Grace* for their sakes.

Christian tells his own experience in his case.

Hopeful
swaggers

*No great heart
for God where
there is but
little faith.*

*We have more
courage when
out, than when
we are in*

Psalms 5. 8.
[Prov. 28. 15]

LITTLE FAITH'S TROUBLES

22. **Chr.** If it had been he, he might have had his hands full: for I must tell you, that though *Great-Grace* is excellent good at his weapons, and has and can, so long as he keeps them at sword's point, do well enough with them; yet, if they get within him, even *Faint-heart*, *Mistrust*, or the other, it shall go hard, but they will throw up his heels. And when a man is down, you know, what can he do?

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

24. Besides, their king is at their whistle; he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them; and of him it is said, *The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon; he esteemeth iron as straw, and brass as rotten wood.*

Job 41. 26.
Leviathan's
sturdiness.

The arrow cannot make him fly; sling-stones are turned, with him, into stubble; darts are counted as stubble; he laugheth at the shaking of a spear. What can a man do in this case? 'Tis true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things. *For his neck is clothed with thunder; he will not be afraid as the grasshopper; the glory of his nostrils is terrible; he paweth in the valley, rejoiceth in his strength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the sword. The quiver rattleth against him, the glittering spear, and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thundering of the captains and the shoutings.*

Job 39. 19.
*The excellent
mettle that is
in Job's
horse.*

25. But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood, for such commonly come by the worst when tried.⁵ Wit-

⁵ The falls of our fellow Christians should not puff us up with pride or cause us to imagine that we should have acted better, had we been in their case. These thoughts proceed from ignorance of our own weakness, and generally are forerunners of our fall; nay, we are fallen already when such self-conceited imaginations are suffered to

LITTLE FAITH'S TROUBLES

ness Peter, of whom I made mention before; he would swagger, ay, he would; he would, as his vain mind prompted him to say, do better, and stand more for his Master than all men; but, who so foiled and run down by these villains as he?

26. When therefore we hear that such robberies are done on the King's highway, two things become us to do: *First*, to go out harnessed, and to be sure to take a shield with us; for it was for want of that, that he that laid so lustily at leviathan could not make him yield; for indeed, if that be wanting, he fears us not at all. Therefore, he that had skill, hath said, *Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

'Tis good
to have a
convoy.

Exod. 33. 15
Psal. 3. 5, 6,
7, 8, &
27. 1, 2, 3.

Isa. 10. 4

27. 'Tis good also that we desire of the King a *convoy*, yea that he will go with us himself. This made *David* rejoice when in the *Valley of the Shadow of Death*; and *Moses* was rather for dying where he stood, than to go one step without his God. O, my brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? but without him, the *proud helpers fall under the slain*.

dwelt in our minds. The falls of others, by showing us what the best are when left to themselves, should deeply humble us, cause us to fear for ourselves, and to seek more diligently to Christ for the strengthening influence of his spirit.

28. I, for my part, have been in the fray before now; and though (through the goodness of Him that is best) I am, as you see, alive, yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised *Philistine*.

Isa. 10. 4

29. Then sang *Christian*,

Poor Little-Faith!
Has been among the thieves?
Wast robbed? Remember this;
Whoso believes,
And gets more faith,
shall then a victor be
Over ten thousand;
else scarce over three. †

NOTES:

THE FLATTERER AND THE ENCOUNTER WITH ATHEIST

A way and a way.

The Flatterer finds them.

Christian and his fellow deluded.

So they both went on, and *Ignorance* followed. They went then till they came at a place where they saw a way put itself into their way,¹ and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold a man black of flesh, but covered with a very light robe, came to them, and asked them why they stood there. They answered, they were going to the Celestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which

¹ *There is a way, saith Solomon, which seemeth right unto a man, but the end thereof is death.* This is remarkably verified in the present day. What dangerous doctrines are broached under the most plausible appearance of piety? What antinomian practices are allowed by many professors? We need not wonder at such strange perverseness, when the law and testimony are not daily consulted--For want of attending to the note of directions about the way (that is, the Word of God) the poor pilgrims were deceived by the false apostle, and led into the snare.

by degrees turned, and turned them so from the city, that they desired to go to, that in a little time their faces were turned away from it; yet they followed him. But, by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled, that they knew not what to do;² and with that, the *white robe fell off the black man's back*: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

They are taken in a net.

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

They bewail their condition.

Prov. 29. 5.

3. **Hope.** They also gave us a note of directions about the way, for

² Beware of the flatterer; beware of self, beware of the praise of men; beware of all doctrines which are favorable to the good opinion we are too ready to form of our own wisdom, strength, and attainments. While we preserve a sense of our dependence upon the Lord, and keep our eye upon His word, we are safe, but not a moment longer.

THE FLATTERER AND THE ENCOUNTER WITH ATHEIST

our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for, saith he, *Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer.* Thus they lay bewailing themselves in the net. At last they espied a *Shining One* coming toward them with a whip of small cord in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there. They told him, that they were poor pilgrims going to *Zion*, but were led out of their way by a black man, clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is *Flatterer*, a false apostle, that hath transformed himself into an angel of light. So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again; so he led them back to the way which they had left to follow the *Flatterer*. Then he asked them, saying, Where did you lie the last night? They said, With the *shepherds*, upon the *Delectable Mountains*. He asked them then if they had not of those *Shepherds* a note of direction for the way? They answered, Yes. But, did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, They forgot.³ He

³ The Lord's people have nothing to plead in excuse for their forsaking His good way,

asked moreover, If the *Shepherds* did not bid them beware of the *Flatterer*? They answered, Yes; but we did not imagine, said they, that this fine-spoken man had been he.

4. Then I saw in my dream, That he commanded them to lie down; which when they did, he chastised them sore, to teach them the good way wherein they should walk: and as he chastised them, he said, *As many as I love, I rebuke and chasten; be zealous, therefore, and repent.*⁴ This done, he bids them go on their way, and take good heed to the other directions of the *Shepherds*. So they thanked him for all his kindness, and went softly along the right way, singing:

*Come hither, you that
walk along the way,
See how the pilgrims fare,
that go astray:*

and getting into the snare; he has not been wanting to them; he has given them directions and warnings in abundance; they have a note of the way, in which they are apprised of every turning; but they are inattentive and forgetful, and therefore often bringing themselves into trouble.

⁴ Though God does not disinherit His children, yet He will visit their sins with rods, and their iniquities with scourges, and this is all the effects of fatherly love. When He frowns and hides His face from His children, he alters not His love, but varies His method of acting towards them. When He chastises them, it is with a view to embitter sin, which He hates, and to make them more conformable to His own holy image, which He loves. Happy afflictions indeed, when this is all the fruit of them, to take away sin!

Rom. 6. 18.
Deut. 25. 2.
2Chron. 6.
26, 27.
Rev. 3. 19.
*Deceivers
fine spoken*

*They are
whipt and
sent on their
way.*

Psal. 17.4.

*A shining
One comes
to them with
a whip in his
hand.*

Prov. 29. 5.
Dan. 11. 32.
2Cor. 11. 13,
14.

*They are
examined,
and con-
victed of
forgetful-
ness.*

THE FLATTERER AND THE ENCOUNTER WITH ATHEIST

*They caught are in
an entangling net,
'Cause they good counsel
lightly did forget:
'Tis true, they rescued were,
but yet you see
They're scourged to boot:
let this your caution be.*

5. Now, after a while, they perceived afar off, one coming softly, and alone, all along the highway to meet them. Then said *Christian* to his fellow, Yonder is a man with his back toward *Zion*, and he is coming to meet us.

6. **Hope.** I see him, let us take heed to ourselves now, lest he should prove a flatterer also. So he drew nearer and nearer, and at last came up unto them. His name was *Atheist*, and he asked them whither they were going.

7. **Chr.** We are going to the *Mount Zion*.

8. Then *Atheist* fell into a very great laughter.⁵

⁵ We need not go far to find the Atheist. Persons of this stamp are to be found every where. All sin is practical Atheism. What is sin but a casting off our allegiance to God as creator and benefactor? What is sin, but a denial of His holy perfection's, and consequently a striking at His very being? Such atheists we all come into the world, affecting independency, and living without God in the world. And though this inward Atheism is in a great measure subdued by converting grace in the children of God; yet they feel the remains of it in their hearts, which causes them great perplexity,

9. **Chr.** What is the meaning of your laughter?

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

11. **Chr.** Why, man? Do you think we shall not be received ?

They reason together.

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

13. **Chr.** But there is in the world to come.

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

Jer 22. 13.
Eccl. 10. 15.

15. **Chr.** We have both heard, and believe that there is such a place to be found.

16. **Atheist.** Had not I, when at home, believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further than you) I am going back again, and will seek to refresh myself with the things that I then

The Atheist takes up his content in this world

and too often darkens their faith in eternal things.

The Atheist meets them.

He laughs at them.

THE FLATTERER AND THE ENCOUNTER WITH ATHEIST

cast away, for hopes of that which I now see is not.

Christian
proveth his
brother Hope-
ful's gracious
answer.
2 Cor. 5. 7.

17. **Chr.** Then said *Christian* to *Hopeful*, his fellow, Is it true which this man hath said?

Remembrance
of former
chastishments,
is a help
against present
temptations.

18. **Hope.** Take heed, he is one of the *flatterers*. Remember what it hath cost us once already for our hearkening to such kind of fellows. What! No *Mount Zion*? Did we not see from the *Delectable Mountains*, the gate of the city?⁶ Also, are we not now to walk by faith? Let us go on, said *Hopeful*, lest the man with the whip overtake us again.

Prov. 19.27.
Heb. 10.39

19. You should have taught me that lesson, which I will round you in the ears withal: *Cease, my son, to hear the instruction that causeth to err from the words of knowledge*: I say, my brother, cease to hear him, and let us believe to the saving of the soul.

20. **Chr.** My brother, I did not put the question to thee, for that I doubted of the truth of our belief myself, but to prove thee, and to

fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the God of this world. Let thee and I go on, knowing that we have belief of the truth, and no lie is of the truth.

*The fruit of
an honest
heart.*
I John 2. 11,
21.

21. **Hope.** Now do I rejoice in hope of the glory of God: So they turned away from the man, and he laughing at them, went his way. ✠

NOTES:

⁶ The tastes and manifestations, which the Lord gives His people of His goodness, and of His glory which shall be revealed, are of singular service against destructive errors. Thus the weakest of them are qualified to slight the most spacious objections of proud reasoning infidels. Perhaps they cannot in a way of argument answer all their cavils; but they have experienced the truth; they have seen, heard, felt, tasted the word of life, and will not be disputed out of their spiritual senses.

ENCHANTED GROUND AND HOPEFUL'S ACCOUNT OF HIS CONVERSION



*They are
come to the
Enchanted-
ground.*

*Helpful
begins to be
drowsy.*

*Christian
keeps him
awake.*

I saw then in my dream, that they went till they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here *Hopeful* began to be very dull and heavy of sleep;¹ wherefore he said unto *Christian*, I do now begin to grow so drowsy that I can scarcely hold up mine eyes; let us lie down here, and take one nap.

2. **Chr.** *By no means*, (said the other) lest sleeping we never awake more.

3. **Hope.** Why, my brother? Sleep is sweet to the laboring man.

¹ The enchanted ground may signify the world in general, a state of outward prosperity, and long interval from conflicts and temptations: or a season when churches and professors are exempted from a sharp persecution. On one or other of these accounts too many sleep in the present day, some to their ruin. At such a time it is a mercy to have a faithful prudent friend, with whom we can have free communication in the things of God. And it is very useful frequently to look back, and remind one another of the steps by which the Lord drew us to Himself. This subject has a happy tendency to revive our spirits when we feel ourselves growing drowsy and dull in the way.

We may be refreshed if we take a nap.

4. **Chr.** Do you not remember, that one of the Shepherds bid us beware of the *Enchanted ground*? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others; but let us watch and be sober.

1 Thes. 5. 6.

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

*He is
thankful.*

Eccl. 4. 9.

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

*To prevent
drowsiness
they fall to
good dis-
course.
Good dis-
course pre-
ventheth
drowsiness.*

7. **Hope.** With all my heart, said the other.

8. **Chr.** Where shall we begin?

9. **Hope.** Where God began with us, but do you begin if you please.

10. **Chr.** I will sing you first this song.

ENCHANTED GROUND AND HOPEFUL'S ACCOUNT OF HIS CONVERSION

The
dreamer's
note.

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

They
begin at
the begin-
ning of
their con-
version.

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

12. **Hope.** Do you mean, how came I at first to look after the good of my soul?

13. **Chr.** Yes, that is my meaning.

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

15. **Chr.** What things were they?

16. **Hope.** All the treasures and riches of the world. Also I delighted much in rioting, reveling, drinking, swearing, lying, uncleanness, sabbath-breaking, and what not, that tended to destroy the soul.² But I

Hopeful's
life before
conver-
sion.

² While the unconverted sinner is sleeping the deadly sleep of sinful security, dream-

found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of beloved *Faithful*, that was put to death for his faith and good living in *Vanity-Fair*, that the end of these things is death. And that for these things sake, *the wrath of God cometh upon the children of disobedience*.

Rom. 6. 21,
22, 23.
Eph. 5. 6.

17. **Chr.** And did you presently fall under the power of this conviction?

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

Hopeful at first
shuts his eyes
against the light.

19. **Chr.** But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

ing of happiness in the vain amusements of sense; the divine Spirit, by its powerful energy on his mind, convinces the sinners that they are vain shadows passing away as a dream: that nothing is durable but what is eternal, that while he is amusing himself with dreams of happiness, he is slumbering on the very edge of the infernal pit. Thus roused, he sets himself to repent and reform; repeated unsuccessful trials however convince him he is without strength. When wearied and disappointed by fruitless endeavors, Christ with His righteousness and glorious fullness being revealed in him by the Spirit, becomes a joyful discovery, and being emptied of self he gladly casts himself on Christ for all.

ENCHANTED GROUND AND HOPEFUL'S ACCOUNT OF HIS CONVERSION

*Reasons of
his resisting
the light*

20. **Hope.** The causes were, 1.) I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin, God at first begins the conversion of a sinner. 2.) Sin was yet very sweet to my flesh, and I was loth to leave it. 3.) I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. 4.) The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

21. **Chr.** Then, as it seems, some-times you got rid of your trouble.

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

23. **Chr.** Why, what was it that brought your sins to mind again?

24. **Hope.** Many things; as, 1.) If I did but meet a good man in the streets; or,³ 2.) If I have heard

*When he
had lost his
sense of sin,
what brought
it again.*

³ Though sinners affect to despise the believer, their hearts secretly stand in awe of him, provided his character be consistent and exemplary; but they are hardened by the conduct of a half-professor, whose religion chiefly lies in talking and hearing. By reason of these the way of truth is evil spoken of. And even some sincere Christians lose much of that reverence they would otherwise command, by improper compliance's with the world, and a want of

any read in the Bible; or, If mine head did begin to ache; or, If I were told that some of my neighbors were sick; or, If I heard the bell toll for some that were dead; or, If I thought of dying myself; or, If I heard that sudden death happened to others. But especially when I thought of myself, that I must quickly come to judgment.

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

26. **Hope.** No, not latterly; for then they got faster hold of my conscience; and then, if I did but think of going back to sin, (though my mind was turned against it) it would be double torment to me.

27. **Chr.** And how did you do then?

28. **Hope.** I thought I must endeavor to mend my life; for else, thought I, I am sure to be damned.

29. **Chr.** And did you endeavor to mend?

30. **Hope.** Yes; and fled from, not only my sins, but sinful company too, and betook me to religious du-

that exactness and circumspection which it is both their duty and honor to observe. The honor of our calling is intrusted to us, and we should watch and pray to maintain an uniform conduct, because of our observers.

*When he
could no
longer shake
off his guilt
by sinful
courses, then
he endeav-
ors to mend.*

ENCHANTED GROUND AND
HOPEFUL'S ACCOUNT OF HIS CONVERSION

ties, as praying, reading, weeping for sin, speaking truth to my neighbors, &c. These things I did, with many others, too much here to relate.

31. **Chr.** And did you think yourself well then?

32. **Hope.** Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

33. **Chr.** How came that about, since you were now reformed?

34. **Hope.** There were several things brought it upon me, especially such sayings as these: *All our righteousnesses are as filthy rags. By the works of the law, no man shall be justified. When ye have done all things, say, We are unprofitable:* with many more such like. From whence I began to reason with myself thus: If all my righteousnesses are filthy rags; if by the deeds of the law no man can be justified; and if when we have done all we are yet unprofitable, then 'tis but a folly to think of heaven by the law. I further thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet his old debt stands still in the book uncrossed, for the which the shopkeeper may sue him, and cast him into prison, till he shall pay the debt.

35. **Chr.** Well, and how did you apply this to yourself?

36. **Hope.** Why, I thought thus with myself; I have by my sins run a great way into GOD'S book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, but how shall I be freed from that damnation that I have brought myself in danger of by my former transgressions?

37. **Chr.** A very good application; but pray go on.

38. **Hope.** Another thing that hath troubled me even since my late amend-ments is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do; so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one duty to send me to hell, though my former life had been faultless.

39. **Chr.** And what did you do then?

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

41. **Chr.** And did you think he spake true?

*Then
he thought
himself
well.*

*Reformation
at last could
not help, and
why.
Isa. 64. 6.
Gal. 2. 16
Luke 17.
10.*

*His being a
debtor by the
law troubled
him.*

*His espying
bad things in
his best
duties trou-
bled him.*

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

ENCHANTED GROUND AND HOPEFUL'S ACCOUNT OF HIS CONVERSION

42. **Hope.** Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

43. **Chr.** But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said that he never committed sin?

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

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

46. **Hope.** Yes, and he told me it was the *Lord Jesus*, that dwelleth on the right hand of the *Most High*: and thus, said he, you must be justified by Him, even by trusting to what He hath done by Himself in the days of His flesh, and suffered when He did hang on the tree. I asked him further, how that Man's righteousness could be of that efficacy, as to justify another before GOD? And he told me, He was the *Mighty GOD*, and did what He did, and died the death also, not for Himself, but for me; to whom His doings, and the worthiness of them, should be imputed, if I believed on Him.

47. **Chr.** And what did you do then?

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

49. **Chr.** And what said *Faithful* to you then?

50. **Hope.** He bid me go to him and see; then I said it was presumption; he said no, for I was invited to come. Then he gave me a book of Jesus his inditing, to encourage me the more freely to come; and he said concerning that book, That every jot and tittle thereof stood firmer than heaven and earth. Then I asked him what I must do when I came; and he told me, I must entreat upon my knees, with all my heart and soul, the Father to reveal Him to me. Then I asked him further, how I must make my supplication to Him? And he said, Go, and thou shalt find Him upon a mercy-seat, where He sits all the year long, to give pardon and forgiveness to them that come. I told him, that I knew not what to say when I came. And he bid me say to this effect:

51. *God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see, that if His righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that Thy Son Jesus Christ should be the Sav-*

*He doubts of
acceptation.*

Mat. 11. 28.
*He is better
instructed.*

Mat. 24. 35.
Psal. 94. 6.
Dan. 6. 10.
Jer. 29. 12,
13.

Ex. 25. 22.
Lev. 16. 2.
Numb. 7. 8,
9.
Heb. 4. 16.

*He is bid to
pray.*

*At which he
started at
present.*

Heb. 10.
Rom. 4.
Col. 1.
1 Pet. 1.

*A more
particular
discovery of
the way to be
saved.*

*ENCHANTED GROUND AND
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ior of the world; and moreover, that thou art willing to bestow upon such a poor sinner as I am (and I am a sinner indeed) Lord, take therefore this, opportunity, and magnify Thy grace in the salvation of my soul, through Thy Son Jesus Christ. Amen.

52. **Chr.** And did you do as you were bidden?

He prays.

53. **Hope.** Yes; over and over, and over.

54. **Chr.** And did the Father reveal His Son to you?

55. **Hope.** Not at the first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.

56. **Chr.** What did you do then?

57. **Hope.** What! why I could not tell what to do.

He thought to leave off praying.

58. **Chr.** Had you not thoughts of leaving off praying?

59. **Hope.** Yes; an hundred times twice told.

60. **Chr.** And what was the reason you did not?

Durst not leave off praying, and why.

61. **Hope.** I believed that that was true, which had been told me, to wit, that without the righteousness of this Christ, all the world could not save me; and therefore thought I with myself, if I leave off, I die and I can but die at the throne of grace.

And withal this came into my mind, *If it tarry, wait for it, because it will surely come, and will not tarry.* So I continued praying, until the Father shewed me His Son.

Habb. 2, 3

62. **Chr.** And how was He revealed unto you?

63. **Hope.** I did not see Him with my bodily eyes, but with the eyes of mine understanding; and thus it was. One day I was very sad, I think sadder than at any one time of my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus looking down from heaven upon me, and saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.* But I replied, Lord I am a great, a very great sinner: and he answered, *My grace is sufficient for thee.* Then I said, But Lord, what is believing? And then I saw from that saying, *He that cometh to me shall never hunger, and he that believeth on me shall never thirst,* that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But Lord, may such a great sinner as I am, be indeed accepted of thee, and be saved by thee? And I heard him say, *and him that cometh to me, I will in no wise cast out.* Then I said, But how,

Eph. 1. 18, 19.

Christ is revealed to him, and how.

Acts 16. 30, 31.

2 Cor. 12. 9.

John 6. 35.

John 6. 37.

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1 Tim. 1. 15.
Rom. 10. 4
Chap. 4.

Heb. 7. 24, 25.

Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, *Christ Jesus came into the world to save sinners. He is the end of the law for righteousness to every one that believes. He died for our sins, and rose again for our justification: He loved us, and washed us from our sins in His own blood: He is mediator between God and us: He ever liveth to make intercession for us.* From all which I gathered, that I must look for righteousness in His person, and for satisfaction for my sins by His blood; that what He did in obedience to His Father's law, and in submitting to the penalty thereof, was not for Himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

64. **Chr.** This was a revelation of Christ to your soul indeed. But tell me particularly what effect this had upon your spirit?

65. **Hope.** It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into my heart before now, that showed me so the beauty of Je-

sus Christ. It made me love a holy life, and long to do something for the honor and glory of the name of the Lord Jesus. Yea, I thought that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.⁴ †

NOTES:

⁴ Faith in Christ as He is revealed in the scriptures, brings a new discovery of God to the soul: it gives a view of Him as a just God, and the Savior. This faith works a kindly sorrow for sin, and most of all for pardoned sin; shows us the matchless beauty of Emmanuel's person and offices, and inspires us with a love of holiness, and an earnest desire to glorify Him in life and in death. Whosoever finds those marks wrought within him, though in ever so small a measure, may be assured that his faith is genuine, and that he is passed from death unto life. But let it be remembered, that though the Lord leads all the people to acknowledge of the same truths, yet he does not work upon them all in the same way. Many have by grace attained to an assured confidence in God's mercy through Christ and have been rooted and grounded in His love by faith, who cannot give such an account of the season and manner of their conversion as Hopeful here does. Inquiring souls, are apt to limit the Holy One of Israel; and think that they cannot be right unless their experience tallies with what they have heard of others.--Wherever there is a real dependence upon Christ, and hatred of sin, and an earnest desire after holiness, there certainly is a work of grace upon the heart.

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

2. **Chr.** Ay, ay, I see him; he careth not for our company.

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

4. **Chr.** That's true, but I warrant you he thinketh otherwise.

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

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

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

8. Then said *Christian* to *Hopeful*, (but softly) Did I not tell you he cared not for our company? But however, said he, come up, and let us talk away the time in this solitary place. Then directing his speech to *Ignorance*, he said, Come how do

you? How stands it between God and your soul now?

9. **Ignor.** I hope well, for I am always full of good motions, that come into my mind, to comfort me as I walk.¹

Ignorance's hope, and the ground of it.

10. **Chr.** What good motions? Pray tell us.

11. **Ignor.** Why, I think of GOD and heaven.

12. **Chr.** So do the devils and damned souls.

13. **Ignor.** But I think of them, and desire them.

14. **Chr.** So do many that are never like to come there. The soul of the sluggard desires, and hath nothing.

Prov. 13. 4

¹ Ignorance grounded his hope and comfort on his good thoughts, whilst he was totally destitute of the answer of a good conscience through the resurrection of Jesus from the dead. The self-righteous legalist knows no happiness, but what arises from himself. The real Christian knows no happiness, but what flows from faith in Christ. The former raises all his expectations of salvation from his frames and feelings, from something done by him or wrought in him; whilst the latter grounds all his hopes of final felicity on what Christ has done and suffered, rejoicing only in him, and having no confidence in the flesh.

Young Ignorance's comes up again. Their talk.

CHRISTIAN AND IGNORANCE

15. **Ignor.** But I think of them, and leave all for them.

16. **Chr.** That I doubt; for leaving of all is a hard matter; yea, a harder matter than many are aware of.² But why or by what, art thou persuaded that thou hast left all for GOD and heaven?

17. **Ignor.** My heart tells me so.

Prov. 28. 26

18. **Chr.** The wise man says, *He that trusts his own heart, is a fool.*

19. **Ignor.** This is spoken of an evil heart, but mine is a good one.

20. **Chr.** But how dost thou prove that?

21. **Ignor.** It comforts me in hopes of heaven.

22. **Chr.** That may be through its *deceitfulness*; for a man's heart may minister comfort to him in the

² *Unless a man forsake all, and follow me, says Christ, he cannot be my disciple. How ready are our hearts on hearing this to cry out, This is a hard saying, who can bear it? It is an easy thing to say, We have left all for Christ, but very few are found in the practice of self-denial, and patient bearing the cross of Christ; yet this is a test of a true disciple. The truly sincere will be most jealous over their own hearts; will be afraid of making any secret reserve, and be daily looking up to God for help and strength; praying with the Psalmist, Search me, O Lord, and try me, and examine the ground of my heart, &c.*

hopes of that thing for which he yet has no ground to hope.

23. **Ignor.** But my heart and life agree together, and therefore my hope is well grounded.

24. **Chr.** Who told thee that thy heart and life agree together?

25. **Ignor.** My heart tells me so.

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

27. **Ignor.** But is it not a good heart that has good thoughts? And is not that a good life, that is according to God's commandments?

28. **Chr.** Yes, that is a good heart that hath good thoughts; and that is a good life that is according to God's commandments; but it is one thing indeed to have these, and another thing only to think so.

29. **Ignor.** Pray what count you good thoughts, and a life according to God's commandments?

30. **Chr.** There are good thoughts of divers kinds some respecting ourselves, some God, some Christ and some other things.

31. **Ignor.** What be good thoughts respecting our selves?

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What are
good thoughts.

32. **Chr.** Such as agree with the Word of God.

33. **Ignor.** When do our thoughts of ourselves agree with the Word of God?

34. **Chr.** When we pass the same judgment upon ourselves which the Word passes. To explain myself: The Word of God saith of persons in a natural condition, *There is none righteous, there is none that doth good*; it saith also, *that every imagination of the heart of a man is only evil, and that continually*; and again, *the imagination of man's heart is evil from his youth*. Now then, when we think thus of ourselves, having *sense* thereof, then are our thoughts good ones, because according to the Word of God.

35. **Ignor.** I will never believe that my heart is thus bad.

36. **Chr.** Therefore thou never hadst one good thought concerning thyself in thy life.³ But let me go on. As the Word passeth a judgment upon our *hearts*, so it passeth a judgment upon our *ways*; and when our thoughts of our *hearts* and *ways* agree with the judgment which the Word giveth of both, then are both good, because agreeing thereto.

³ Mr. Bunyan well observes, we never begin to have a good thought till we think badly of ourselves, and have a true discovery of our utter ungodliness, as we are described in the Word of God.

37. **Ignor.** Make out your meaning.

38. **Chr.** Why, the Word of God saith, that man's ways are crooked ways, not good, but perverse. It saith, they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say, when he doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.

39. **Ignor.** What are good thoughts concerning God?

40. **Chr.** Even (as I have said concerning ourselves) when our thoughts of God do agree with what the Word saith of Him; and that is, when we think of His being and attributes as the Word hath taught; of which I cannot now discourse at large. But to speak of Him with reference to us, then we have right thoughts of God, when we think that He knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves: when we think He knows our inmost thoughts, and that our heart, with all its depths, is always open unto His eyes; also when we think that all our righteousness stinks in His nostrils, and that therefore He cannot abide to see us stand before Him in any confidence, even of all our best performances.

41. **Ignor.** Do you think that I am such a fool as to think God can

Psa.. 125. 5.
Prov. 2. 15.
Rom. 3.

Rom. 3.
Gen. 6. 5.

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see no further than I? Or, that I would come to God in the best of my performances?

42. **Chr.** Why, how dost thou think in this matter?

43. **Ignor.** Why, to be short, I think I must believe in Christ for justification.

44. **Chr.** How! Think thou must believe in Christ, when thou seest not thy need of Him! Thou neither seest thy original nor actual infirmities, but hast such an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, I believe in Christ?

The faith of Ignorance.

45. **Ignor.** I believe well enough for all that.

46. **Chr.** How dost thou believe?

47. **Ignor.** I believe that Christ died for sinners, and that I shall be justified before God from the curse, through His gracious acceptance of my obedience to His law. Or thus, Christ makes my duties, that are religious, acceptable to His Father by virtue of His merits, and so shall I be justified.⁴

⁴ The language of Ignorance exactly agrees with the fashionable divinity, which is retailed in most of our modern pulpits. They do not in words reject the Redeemer's

48. **Chr.** Let me give an answer to this confession of faith:

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

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

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

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty: for true *justifying faith* puts the soul (as sensible of its lost condition by the law) upon flying for refuge unto Christ's righteousness: (which righteousness of *His* is not an act of grace, by which He maketh, (for justification,) *thy* obedience accepted with God; but His personal obedience to the law, in doing and suffering for us what that requireth at our hands. This righteousness, I say, true faith accepteth; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.

49. **Ignor.** What! would you have us trust to what Christ in his own person has done without us?

righteousness; but by the terms and conditions which they enjoin, in reality they make it of none effect.

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This conceit would loosen the reins of our lust, and tolerate us to live as we list: for, what matter how we live, if we may be justified by Christ's personal righteousness, from all, when we believe it.⁵

50. **Chr.** *Ignorance* is thy name; and as thy name is, so art thou; even this thy answer demonstrateth what I say. *Ignorant* thou art of what *justifying righteousness* is, and as ignorant how to secure thy soul through the faith of it from the heavy wrath of GOD. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love His name, his Word, ways, and people, and not as thou ignorantly imaginest.

51. **Hope.** Ask him if ever he had Christ revealed to him from heaven?

52. **Ignor.** What! You are a man for revelations! I believe that

⁵ The doctrines of grace have in all ages been objected to, as opening a door to licentiousness. Let the apostle reply to this objection, "*The grace of God hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly.*" This grace being clearly manifested in the understanding, and cordially received into the heart, does not tolerate to live as we list, as Ignorance here supposed. Quite the reverse. It renders every duty of holiness, which would otherwise be irksome, yea, impracticable, both easy and pleasant.

what both you and all the rest of you say about that matter, is but the fruit of distracted brains.

53. **Hope.** Why man! Christ is so hid in God from the natural apprehensions of all flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

54. **Ignor.** That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

55. **Chr.** Give me leave to put in a word. You ought not so slightly to speak of this matter: for this I will boldly affirm, (even as my good companion hath done) that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ, (if it be right) must be wrought by the exceeding greatness of his mighty power; the working of which faith, I perceive, poor *Ignorance*, thou art ignorant of. Be awakened then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of GOD, (for he himself is GOD) thou shalt be delivered from condemnation.

56. **Ignor.** You go so fast, I cannot keep pace with you. Do you go on before; I must stay a while behind.

57. Then they said,

He speaks reproachfully of what he knows not.

Matt. 11. 27

1 Cor. 12. 3.

Eph. 1. 18, 19.

The Talk broke up.

Ignorance
jangles
with them.

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*Well, Ignorance,
wilt thou yet foolish be
To slight good counsel,
ten times given thee?
And if thou yet refuse it,
thou shalt know,
E're long,
the evil of thy doing so.
Remember, man, in time;
stoop, do not fear;
Good counsel taken well saves;
therefore hear.*

*But if thou yet shalt slight it,
thou wilt be
The loser, Ignorance,
I'll warrant thee.*

58. Then *Christian* addressed himself thus to his fellow:—

59. **Chr.** Well, come my good *Hopeful*, I perceive that thou and I must walk by ourselves again. ✠

NOTES

For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.

Romans 10: 2, 4

*And what am I? My soul awake,
And an impartial survey take;
Does no dark sign, no ground of fear,
In practice or in heart appear?*

*What image does my spirit bear?
Is Jesus formed and living there?
Say, do his lineaments divine
In thought, and word, and action shine?*

*Searcher of hearts, O search me still;
The secrets of my soul reveal;
My fears remove; let me appear
To God and my own conscience clear.*

CHRISTIAN AND HOPEFUL

“RIGHT FEAR”

So I saw in my dream, that they went on apace before, and *Ignorance* he came hobbling after. Then said *Christian* to his companion, It pities me much for this poor man; it will certainly go ill with him at last.

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

3. **Chr.** Indeed the Word saith, *He hath blinded their eyes, lest they should see, &c.*

4. But now we are by ourselves, What do you think of such men? Have they at no time, think you, convictions of sin, so consequently fears that their state is dangerous?

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

6. **Chr.** Then I say, sometimes (as I think) they may; but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and pre-

sumptuously continue to flatter themselves in the way of their own hearts.

7. **Hope.** I do believe, as you say, that fear tends much to men's good, and to make them right at their beginning to go on Pilgrimage.

The good use of fear.

8. **Chr.** Without all doubt it doth, if it be right; for so says the Word, *The Fear of the Lord is the beginning of Wisdom.*

Job 28. 28.
Psal. 111.10
Prov. 1. 7.
Ch. 9. 10.

9. **Hope.** How will you describe right fear?

10. **Chr.** True or right fear is discovered by three things: ¹

Right fear.

1. By its rise, It is caused by saving convictions for sin.

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

3. It begetteth and continueth in the soul a great reverence of God, his Word and ways, keeping it tender, and making it afraid to turn from them, to the right hand or to the left, to any thing that may dis-

¹ The author makes a good distinction betwixt that fear of the Lord, which is a fruit of the Spirit, and that slavish fear which arises from selfish considerations, and instead of leading to Christ, keeps the soul at a distance from him.

CHRISTIAN AND HOPEFUL "RIGHT FEAR"

honour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

11. **Hope.** Well said; I believe you have said the truth. Are we now almost got past the Enchanted ground?

12. **Chr.** Why, art thou weary of this discourse?

13. **Hope.** No, verily, but that I would know where we are.

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

15. **Hope.** How do they seek to stifle them?

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

2. They also think that these fears tend to the spoiling of their faith, (when, alas! for them, poor men that they are, they have none at all!) and therefore they harden their hearts against them.

3. They presume they ought not to fear, and therefore in despite of them wax presumptuously confident.

4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

17. **Hope.** I know something of this myself; before I knew myself, it was so with me.²

18. **Chr.** Well, we will leave, at this time, our neighbour *Ignorance* by himself, and fall upon another profitable question.

19. **Hope.** With all my heart, but you shall still begin.

20. **Chr.** Well then, did you not know, about ten years ago, one *Temporary* in your parts, who was a forward man in religion then?

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

22. **Chr.** Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some sight

Italk about one Temporary.

Where he dwelt.

He was towardly once.

² By the remembrance of their own mistakes, and the working of their hearts in the times of ignorance, believers are enabled to account for the workings of the hearts of others. A faithful experienced minister, while he sets forth what has passed in his own mind, hold up a glass, in which others may see their faces; and though a perfect stranger to them, some are constrained to say, "He told me all things that I have done."

Why ignorant persons do stifle convictions.

1. In general

2. In particular.

CHRISTIAN AND HOPEFUL “RIGHT FEAR”

of his sins, and of the wages that were due thereto.

23. **Hope.** I am of your mind, for (my house not being above three miles from him) he would oft times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him: But one may see, it is not every one that cries, *Lord, Lord*,—

24. **Chr.** He told me once, that he was resolved to go on pilgrimage, as we do now; but all of a sudden he grew acquainted with one *Saveself*; and then he became a stranger to me.

25. **Hope.** Now, since we are talking about him, let us a little enquire into the reason of the sudden backsliding of him and such others.

26. **Chr.** It may be very profitable, but do you begin.

27. **Hope.** Well then, there are, in my judgment, four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed:³ therefore,

³ Though there is no conversion without conviction of sin, there may be strong convictions which do not issue in conversion. Unless sin be hated in itself, as well as the just consequences of it feared, it will retain its dominion in the soul. The truth of God's Word may, in a measure, be apprehended without a saving change; but its beauty, goodness, and suitableness can only be discovered by that divine light, which is an infallible token of salvation.

when the power of guilt weareth away, that which provoked them to be religious ceaseth: wherefore they naturally turn to their own course again; even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all: not that he doth this of a free mind (if we may say a dog has a mind) but because it troubleth his stomach; but now, when his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about and licks up all; and so it is true which is written, *The dog is turned to his own vomit again*. This I say; being hot for heaven by virtue only of the sense and fear of the torments of Hell; as their sense of hell and the fears of damnation chills and cools, so their desires for heaven and salvation cool also: so then it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them; I speak now of the fears that they have of men: *For the fear of men bringeth a Snare*. So then though they seem to be hot for heaven so long as the flames of Hell are about their ears, yet when that

Without this light, the strongest effects of external means, and the most promising appearances will, sooner or later, wither and come to nothing. That dangerous companion, *Save-self*, will, like Barabbas, the robber and murderer, be preferred before Christ.

2 Pet. 2. 22.

Prov. 29. 25.

Reasons why
towardly
ones
go back.

CHRISTIAN AND HOPEFUL "RIGHT FEAR"

terror is a little over, they betake themselves to second thoughts, namely, that 'tis good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles, and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way; they are proud and haughty, and religion in their eye is low and contemptible: therefore when they have lost their sense of Hell, and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them; they like not to see their misery before they come into it, though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

28. **Chr.** You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge; he quakes and trembles, and seems to repent most heartily; but the bottom of all is, the fear of the halter; not that he hath any detesta-

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

29. **Hope.** Now I have shewed you the reasons of their going back, do you shew me the Manner thereof.

30. **Chr.** So I will willingly.

*How the
apostate goes
back.*

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

2. Then they cast off by degrees private duties, as closet-prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to public duty, as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming color to throw religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

C H R I S T I A N A N D H O P E F U L “ R I G H T F E A R ”

8. After this, they begin to
play with little sins openly.

9. And then being hardened,
they shew themselves as they are.

Thus being launched again into the
gulf of misery, unless a miracle of
grace prevent it, they everlastingly
perish in their own deceivings. †

NOTES:

THE LAND OF BEULAH



Now I saw in my dream, that by this time the pilgrims were got over the Enchanted ground, and entering into the country of *Beulah*, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day; wherefore this was beyond the *Valley of the Shadow of Death*, and also out of the reach of *Giant Despair*; neither could they from this place so much as see *Doubting Castle*. Here they were within sight of the City they were going to: also here met them some of the inhabitants thereof; for in this land the *Shining Ones* commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed; *Yea, here, as the Bridegroom rejoiceth over the Bride, so did their God rejoice over them*. Here they had no want of corn and wine; for in this place they met with abundance of what they had sought in all their pilgrimage. Here they heard voices from out of the City, loud voices, saying, *Say ye to the daughter of Zion, Behold thy salvation cometh! Behold his reward is with him!* Here

all the inhabitants of the country called them, *The holy people, the redeemed of the Lord, sought out,*¹ &c.

Ver. 12.

¹ Methinks we cannot but congratulate the happy pilgrims who are now safely over the enchanted ground, and entering into a new region of delights. The country was called *Beulah*, which signifies, *Thy land shall be married*. Here the pilgrims were favored with the most delightful manifestations of Christ's conjugal love to his church, and were assured of their interest in it. The air of this country was sweet and pleasant; no damps arose from sin and Satan, to obstruct the breathings of their souls in the sweet exercise of prayer. Here the singing of birds was heard continually; grateful hymns and spiritual songs were sent up incessantly to their God and Savior. They saw, every day, the flowers appear in the earth; in the once rude and barren soil of their hearts, the seeds of grace, matured by the enlivening rays of the Sun of Righteousness, opened into fair and pleasant flowers. "*They heard the voice of the turtle in the land;*" the heavenly mystic dove, the Holy Spirit of God, applied the comfortable promises to their souls. In this delightful region, the glorious Son of Righteousness, having dispersed all the clouds of doubts and fears, shone upon their souls with the most refreshing splendor. Here they had, by faith, communion with the innumerable company of angels! And the marriage contract, which was made at their first conversion, was renewed and ratified to the joy of their hearts. And, lastly, Christ, and the precious promises in Him, were their meat and drink, so that they were abundantly satisfied with the plenteousness of His house, and drank of

Isa. 62. 4.
Cant. 2. 10, 11
, 12.

Angels.

Isa. 62. 5

Ver. 8.

Ver. 11.

THE LAND OF BEULAH

2. Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the streets thereof were paved with gold, so that by reason of the natural glory of the City, and the reflection of the sunbeams upon it, *Christian* with desire fell sick; *Hopeful* also had a fit or two of the same disease: wherefore here they lay by it a while, crying out because of their pangs, *If you see my Beloved, tell him that I am sick of love.*²

His pleasures as out of a river. It is true, all God's people are not thus highly favored in the later ages of their pilgrimage, and many reasons may be assigned why they are not; but reader, if thou desirest to spend thy latter days in the land of Beulah, remember the path of duty is the path of safety, and mostly of comfort too; take good heed of the note of the way; use all diligence to make thy calling and election sure; and watch, labor and pray, that thou mayest maintain a conscience void of offense towards God and man, and thou wilt have good reason to hope, that the experience of these happy pilgrims will be thine own.

² Happy souls, who, the nearer they approach to the heavenly goal, find their desires more enlarged, their affections more spiritual, and their souls more aspiring after the enjoyment of Christ in his kingdom. O, may this be the lot of all thy children, that when they are removing from this clay tenement, their spirits, free from every entanglement, may soar on the wings of ardent love and desire to the Redeemer's

3. But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards and gardens, and their gates opened into the highway. Now as they came up to these places, behold the gardener stood in the way, to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the KING'S, and are planted here for his own delight, and also for the solace of pilgrims.³ So the gardener had them into the vineyards, and bid them refresh themselves with dainties; he also shewed them there the King's walks and the arbors, where he delighted to be: and here they tarried and slept.

4. Now I beheld in my dream, that they talked more in their sleep at this time, than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go

breast, beyond the reach of sin and Satan for evermore.

³ The Lord has such a respect for His church, and the ordinances of His own appointment, that he says of Zion (the gospel church)—*This is my rest forever, here will I dwell, for I have a delight herein.* And of ordinances, it is said, *The King is held in the galleries:* where He vouchsafes to meet His people, and to bless them with assurances of His love, and causes them to foretaste heavenly joy.

THE LAND OF BEULAH

down so sweetly, as to cause the lips of them that are asleep to speak.⁴

Rev. 21. 18.
2 Cor. 3. 18.

5. So I saw that when they awoke, they addressed themselves to go up to the City. But as I said, the reflection of the sun upon the City (for the City was pure gold) was so extremely glorious, that they could not as yet with open face behold it; but through an *instrument* made for that purpose. So I saw that as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

6. These men asked the pilgrims whence they came, and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures they had met with in the way? And they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

7. Christian then and his companion asked the men to go along with them: so they told them they would; but, said they, you must obtain it by your own faith. So I saw in

⁴ The wine of the everlasting gospel causes the lips of professors, reposing themselves in the Lord (as Psalm 116:7) to speak. It makes them to speak in the praise of Christ and of His grace, and to declare the great things which God has done for them. And those souls who drink the largest draughts of this wine, are most frequently in magnifying Christ, and exalting the riches of His grace.

my dream that they went on together till they came within sight of the gate.

8. Now I further saw, that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep. At the sight therefore of this river, the pilgrims were much astounded, but the men that went with them said, You must go through, or you cannot come at the gate.

9. The pilgrims then began to inquire if there was no other way to the gate. To which they answered, Yes, but there hath not any, save two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the world, nor shall until the last trumpet shall sound. The pilgrims then (especially *Christian*) began to despond in his mind, and looked this way and that, but no way could be found by them, by which they might escape the river. Then they asked the men if the waters were all of a depth? They said, No; yet they could not help them in that case; *For*, said they, *you shall find it deeper or shallower, as you believe in the King of the place.*⁵

Death is not welcome to nature, though by it we pass out of this world into glory.
1 Cor. 15.
51, 52.

Angels help us not comfortably through death.

⁵ Christians overcome their last enemy, death, by the word of their testimony, and by the blood of the Lamb, by a believing application of the Redeemer's merits; so that as their faith is weak or strong in Him, who has conquered death in His own person their triumph over it will be the proportionally little or great. But through the grace of Christ, the weakest will get safely

THE LAND OF BEULAH

10. They then addressed themselves to the water, and entering, *Christian* began to sink, and crying out to his good friend *Hopeful*, he said. *I sink in deep waters; the billows go over my head, all the waves go over me.* Selah.⁶

11. Then said the other, Be of good cheer, my brother: I feel the bottom, and it is good. Then said *Christian*, Ah! my friend, the sorrows of death have compassed me

through the river, thou not so comfortably as the strong.

⁶ Christian, though supposed to be the most experienced and established believer, is represented as most shaken and alarmed at the approach of death. This is judiciously designed, not that it is always or frequently the case, but because it is so sometimes.--When the Lord so appoints, it is doubtless for the instruction of the living. We are ready to look upon an eminent Christian, as having something peculiarly excellent and inherent in himself, and are apt to form our expectations, as if he deserved to die conformably. But the Lord is not a debtor to sinful man. The best have defilement in them sufficient to terrify them, if faith is clouded, and the enemy is permitted to approach. By such examples we are taught the necessity of disclaiming every thing as the ground of hope in a dying hour, but the blood and righteousness of Jesus, and his faithfulness to His promise. But though a dying believer may meet with darkness in his passage, it is usually dispersed, and the light returns before his departure. Lord, strengthen our faith in thy precious promises: if it is thy blessed will, let our setting sun be serene; if otherwise, help us to say, thy will be done: when our flesh and our hearts fail, be thou the strength of our heart and our portion for ever. Amen.

about, I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon *Christian*, so that he could not see before him. Also here he in a great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover, that he had horror of mind, and heart fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. 'Twas also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words.

12. *Hopeful* therefore here had much ado to keep his brother's head above water; yea sometimes he would be quite gone down, and then e're a while he would rise up again half dead. *Hopeful* also would endeavor to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but *Christian* would answer, 'Tis you, 'tis you they wait for; you have been *Hopeful* ever since I knew you. And so have you, said he to *Christian*. Ah, brother! said he, surely if I was right, He would now rise to help me, but for my sins He hath brought me into the snare, and hath left me. Then said *Hopeful*, My Brother, you have

Christian's
conflict at
the hour of
death.

THE LAND OF BEULAH

Psal. 73. 4, 5

quite forgot the text, where it is said of the wicked, *There is no bands in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men.*⁷ These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of His goodness, and live upon Him in your distresses.

Christian delivered from his fears in death.

Isa. 43. 2.

13. Then I saw in my dream, that *Christian* was as in a muse a while. To whom also *Hopeful* added these words, *Be of good cheer, Jesus Christ maketh thee whole.* And with that *Christian* brake out with a loud voice, Oh, I see Him again! and He tells me, *When thou passest through the waters, I will be with thee; and through the rivers, they*

⁷ We ought not always to draw conclusions concerning a person's state, from the manner of his death. Hypocrites may go down to the grave, with a lie in their right hand, in a confident expectation of eternal life, and yet be disappointed. Ignorance soon got over the river, and without half the difficulty which *Christian* and *Hopeful* met with: he was ferried over in the boat of Vain-Hope; but when he began to knock at the gate, in expectation of entrance into the heavenly city, he was denied admission. He had no certificate, no faith in Christ to produce, as the real Pilgrims had, and therefore could not enter in through the gates, into the city.--On the other hand, the true Christian's sun may seem to set in darkness, and yet rise in realms of everlasting day, to illuminate a new horizon, and never to go down any more. Let us, therefore, judge nothing before the time.

*shall not overflow thee.*⁸ Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. *Christian* therefore presently found ground to stand upon, and so it followed, that the rest of the river was but shallow. Thus they got over.

14. Now upon the bank of the river on the other side, they saw the two shining men again, who there waited for them. Wherefore being come up out of the river, they saluted them, saying, *We are ministering spirits sent forth to minister to those that shall be heirs of salvation.* Thus they went along toward the gate.

15. Now you must note, that the City stood upon a mighty hill, but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms;⁹

The angels do wait for them so soon as they are passed out of this world.

⁸ *Christian*, though in great distress, is delivered from all his unbelieving doubts by faith in the promise: faith in Christ only is efficacious to calm our fears, and to support us in the agonies of death. If we believe that Jesus died and rose again, death loses its horror, its ghastly face is changed; it comes with a smiling countenance, the messenger of love. For though the sting of death is sin, and the strength of sin is the law, yet Jesus has redeemed us from the curse of the law, by being made a curse for us, and consequently has disarmed death of its mortal sting. Therefore, thanks be to God, who giveth us the victory through our Lord Jesus Christ.

⁹ The angels, who assiduously attend the heirs of salvation through life, remit not their guardian care in death. Angels sur-

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*They have
put off mor-
tality.*

also they had left their *mortal garments* behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher than the clouds; they therefore went up through the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.

Heb. 12. 22,
23, 24.

Rev. 2. 7.

& 3. 4.

Isa. 57. 1, 2.
& 65. 16, 17.

16. The talk that they had with the shining ones was about the glory of the place, who told them, that the beauty and glory of it was inexpressible. There, said they, is *Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect*. You are going now, said they, to the paradise of GOD, wherein you shall see the *tree of life*, and eat of the never fading fruits thereof: and when you come there you shall have white robes given you, and your walk and talk shall be every day with the KING, even all the days of eternity. There you shall not see again such things as you saw when you were in the lower region upon the earth: to wit, sorrow, sickness, affliction, and death; *for the*

round his bed, ready, to receive his departing soul, and bear it on their wings through the regions of the air (safe from evil spirits) to the paradise of God. Jesus the God of angels, stands ready to welcome him to his bosom, and place him at his right hand on a throne of glory.

former things passed away. You are going now to *Abraham, Isaac, and Jacob*, and to the prophets, men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness. The men then asked, What must we do in the Holy Place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers and tears, and sufferings for the King by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the *Holy One; for there you shall see Him as He is*. There also you shall serve Him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the *Mighty One*. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the *King of Glory*. When He shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with Him; and when He shall sit upon the throne of judgment, you shall sit by Him; yea, and when He shall pass

Gal. 6. 7.

1 John 3. 2.

1 Thes. 4.
13, to 17
Jude 14.
Dan. 7. 9, 10
1 Cor. 6. 2, 3

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sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were His and your enemies. Also when He shall again return to the City, you shall go too with sound of trumpet, and be ever with Him.

17. Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, These are the men that have loved our Lord, when they were in the world, and that have left all for His holy name, and He hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, *Blessed are they that are called to the marriage supper of the Lamb.* There came out also at this time, to meet them, several of the King's trumpeters, clothed in white and shining raiment, who with melodious noises and loud, made even the heavens to echo with their sound. These trumpeters saluted *Christian* and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

18. This done, they compassed them round on every side; some went before, some behind, and some on the right-hand, some on the left, (as 'twere to guard them through the upper regions) continually sounding

as they went with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus therefore they walked on together; and as they walked ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to *Christian* and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as 'twere, in heaven before they came at it, being swallowed up with the sight of angels, and with hearing their melodious notes. Here also they had the City itself in view, and they thought they heard all the bells therein to ring, to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever, oh, by what tongue or pen can their glorious joy be expressed!—Thus they came up to the gate.

*Now look how the
holy pilgrims ride,
Clouds are their chariots,
angels are their guide;
Who would not here for Him
all hazards run?
That thus provides for His,
when this world's done.*

19. Now, when they were come up to the gate, there was written over it in letters of gold,

Rev. 19. 9.

THE LAND OF BEULAH

Rev. 22. 14

**BLESSED ARE THEY
THAT DO HIS
COMMANDMENTS,
THAT THEY MAY HAVE
RIGHT TO THE
TREE OF LIFE,
AND MAY ENTER IN
THROUGH THE GATES
INTO THE CITY.¹⁰**

20. Then I saw in my dream, that the shining men bid them call at the gate, the which when they did, some from above looked over the gate: to wit, *Enoch, Moses, and Elijah, &c.* to whom it was said, These pilgrims are come from the City of *Destruction*, for the love that they bear to the King of this place: and then the pilgrims gave in unto them each man

¹⁰ "Blessed are they that do His commandments," [His new commandments of faith and love] 1 John 3:22. "That they may have a right to the tree of life," &c. That is either that their right may be made evident according to that word, "Ye are my friends," ye evince yourselves to be so, "if ye do whatsoever I command you;" or it may signify a right of meetness, and not a right of merit: a right of merit we have not ourselves, but in Christ; and that is established in justification through His righteousness, imputed to us by faith. A right of meetness must be wrought in us, and communicated unto us from Christ, by the regenerating and sanctifying influences of His Spirit. And this all the children of God, in a greater or less degree, are made partakers of. Faith in Christ, as the Lord our righteousness, and love to the brethren, for truth's sake, dwelling in them, are the distinguishing marks and evidences of a true disciple; and as such will be kindly taken notice of by the judge at the great audit.

his certificate, which they had received in the beginning; those therefore were carried in to the King, who when He had read them, said, Where are the men? to whom it was answered, They are standing without the gate. The King then commanded to open the gate, that the *righteous nation*, said He, *that keepeth truth, may enter in.*

Isa. 26. 2

21. Now I saw in my dream, that these two men went in at the gate; and lo, as they entered, they were transfigured; and they had raiment put on that shone like gold. There was also that met them, with harps and crowns, and gave them to them, the harps to praise withal, and the crowns in token of honor. Then I heard in my dream, that all the bells in the City rang again for joy; and that it was said unto them, *Enter ye into the joy of our Lord.* I also heard the men themselves say, that they sang with a loud voice, saying, *Blessing, honor, glory, and power, be to Him that sitteth upon the throne, and to the Lamb, for ever and ever.*

Rev. 5. 13,
14.

22. Now, just as the gates were opened to let in the men, I looked in after them, and behold the City shone like the sun, the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps to sing praises withal.

23. There were also of them that had wings, and they answered one another without intermission, saying,

THE LAND OF BEULAH

Holy, Holy, Holy is the Lord! And after that, they shut up the gates: which when I had seen, I wished myself among them.

Ignorance-
comes up
to the
River, and
Vain-Hope
ferry's him
over.

24. Now, while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* coming up to the river side; but he soon got over, and that without half the difficulty which the other two men met with.¹¹ For it happened that there was then in that place one *Vain-Hope*, a ferryman, that with his boat helped him over; so he, as the other, I saw did ascend the hill, to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by

¹¹ It is both amazing and grievous to see with what calmness and composure many go out of the world, who give no evidence to the last, of their having a good hope through grace. A vain hope they have, and it keeps them quiet till death fixes them in an unalterable state. Perhaps this is spoken of to their praise after they died in peace. But if the scripture is true, and they, who being ignorant of the righteousness of Christ, and destitute of that faith which is wrought by the power of the Holy Ghost, do yet die in peace, it is because their eyes are blinded, and their hearts hardened and they perish with a lie in their right hand. Beware, reader, of mistaking the form of godliness for the power, lest, when you expect admittance into heaven, you are forced to have your portion with hypocrites and unbelievers.

the men that looked over the top of the gate, Whence come you? and what would you have? He answered, I have ate and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then, said they, Have you none? but the man answered never a word. So they told the King, but He would not come down to see him, but commanded the two shining ones that conducted *Christian* and *Hopeful* to the City, to go out and take *Ignorance* and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of *Destruction*. So I awoke, and behold it was a dream. ✠

THE CONCLUSION

Now, reader, I have
told my dream to thee,
See if thou canst
interpret it to me,
Or to thyself; or
neighbor; but take heed
Of misinterpreting;
for that, instead
Of doing good,
will but thyself abuse:
By misinterpreting,
evil ensues.

Take heed also that
thou be not extreme

THE LAND OF BEULAH

In playing with the
outside of my dream:
Nor let my figure
or similitude
Put thee into a laughter,
or a feud;
Leave this for boys and fools;
but as for thee,
Do thou the substance
of my matter see.
Put by the curtains,
look within my vail,
Turn up my metaphors,
and do not fail;
There, if thou seekest them,
such things find
As will be helpful
to an honest mind.

What of my dross thou
findest here, be bold
To throw away,
but yet preserve the gold.
What if my gold be
wrapped up in ore?
None throws away
the apple for the core.
But if thou shalt cast
all away as vain,
I know not but
'twill make me again.

The End of the First Part.

PRAYER:

From COTTAGE LECTURES

Almighty and ever-living God, without whom nothing is strong, nothing is holy, mercifully look upon us, and grant that in this, and all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ, our only Mediator and Redeemer.

Through thy good hand upon us, we have been permitted to end the subjects which for some time have engaged our attention. O, let thy Holy Spirit seal upon our hearts the instructions we have heard; and grant that whatsoever we may have profitably learned from thy Holy Word, we may indeed fulfil the same. Impress it deeply upon our minds, that we are only strangers and pilgrims in this present world; and that soon the days of our pilgrimage will draw to a close; and that a never-ending eternity will then burst upon us. May we then be found among the ransomed of the Lord, who shall return and come to Zion with songs and everlasting joy upon our heads; then may we obtain joy and gladness, while sorrow and sighing shall flee away for ever. Oh, that we may indeed be brought to the New Jerusalem, our heavenly home, when our mortal course is finished. We know that none but thy redeemed people can be admitted there. Lord, number us now among thy saints that are in the earth, that hereafter, we may be numbered with them in glory everlasting. Now may we come as convinced sinners, by true faith, to be personally interested in that precious Savior, who gave himself a ransom for our sins. May we come now to wash our robes and make them white in the blood of the Lamb, that in due time we may come fully unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. Give us, we most humbly beseech thee, now in the time of this mortal life, to experience the sanctifying power of thy Holy Spirit. Do thou not only cleanse us from all our idols, and from all our filthiness, but be pleased, according to thy covenant promise, to put thy Spirit within us, and cause us to walk in thy statutes, and to keep thy commandments, and to do them; that we may have right to the tree of life, and may enter in through the gates into the city. May we all

THE LAND OF BEULAH

be found with a true certificate, when we seek to be admitted into thy glorious kingdom. Then may we be found partakers of that new nature, and possessed of that holiness, without which no man shall see the Lord. Oh, that we may truly bear thine image now, and hereafter be admitted to the blessed company before thy throne, who serve thee, day and night, in thy temple! Deliver all of us from the awful delusion of supposing ourselves to be at the very gate of heaven, when we are about to be cast down into hell. May we all be taught of thee, and become wise unto salvation, before the accepted time and the day of salvation shall have passed away for ever. Suffer us not to pass out of time into eternity with a lie in our right hand. Deliver us from every refuge of lies, and from every vain hope; and let none of us indulge the hope of the wicked, or the hope of the hypocrite, which can only end in blackness and darkness forever. Make us all to know, in this our day, the things which belong to our peace, before they are for ever hid from our eyes. And now, blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.

~AMEN~

JERUSALEM

Jerusalem! My happy home!
Name ever dear to me!
When shall my labors have an end,
In joy, and peace, and thee?

Oh when, thou city of my God,
Shall I thy courts ascend;
Where congregations ne'er break up,
And Sabbaths have no end?

There happier bowers than Eden's bloom,
Nor sin nor sorrow know:

Blest seats! Through rude
and stormy scenes
I onward press to you.
Why should I shrink at pain and wo,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day.

Apostles, martyrs, prophets, there
Around my Savior stand;
And soon my friends in Christ below
Will join the glorious band.

Jerusalem! My happy home!
My soul still pants for thee;
Then shall my labors have an end,
When I thy joys shall see.

NOTES:
