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Bunyan's Pilgrim's Progress
THE
Pilgrim's Progress

FROM THIS

W O R L D

TO THAT

WHICH IS TO COME.

A B R I D G E D

By JOHN WESLEY, M.A.

FELLOW of *Lincoln* College, OXFORD.

I CORINTH. i. 27.

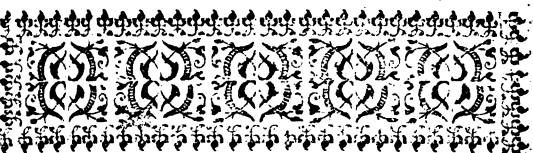
God hath chosen the foolish Things of the World, to confound the wise.

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T H E

Pilgrim's Progress, &c.



AS I walked thro' the Wilderness of this World, I laid me down to sleep. And as I slept, I dreamed, and behold, I saw a Man cloathed with Rags, standing in a certain Place; with his Face from his House, a Book in his Hand, and a great Burthen upon his Back. I looked and saw him open the Book and read therein; and as he read, he wept and trembled: And not being able longer to contain, he broke out, saying, *What shall I do to be saved?*

In this Plight he went home, and refrained himself as long as he could, that his Wife and Children might not perceive his Distress. But his Trouble so increased, that he soon burst out, "O my dear Wife, and you the Children of my Bowels, I am undone by reason of this Burthen, which lieth so hard upon me. Moreover, I am certainly inform'd, that this our City will shortly be destroyed with Fire from Heaven; in which Overthrow we shall all miserably perish, except some Way of escape be found." At this they were sore amazed; not that they believed what he said, but because they thought him distempered in his Head. However, hoping sleep might settle him again, they in all haste got him to Bed.

But the Night was as grievous to him as the Day. Instead of sleeping, he spent it in Sighs and Tears. And the Morning, when they ask'd him, "How he did?" he told them, "Worse and worse." They then thought

to drive away his Distemper by harsh and furlly Carriage to him. Sometimes they would deride, sometimes chide, and sometimes quite neglect him. Wherefore he began to retire more to his Chamber, to pray for them, and to bemoan his own Misery. He would also walk solitary in the Fields, sometimes reading and sometimes praying. And thus for some Days he spent his Time.

Now I saw, upon a Time when he was walking in the Fields, that he was, as he was wont, reading his Book; and as he read, he burst out as before, saying, *What must I do to be saved?*

I saw also, that he looked this Way and that Way, as if he would run; yet he stood still, because (as I perceived) he could not tell which Way to go. I looked then and saw a Man, call'd *Evangelist*, coming to him, who ask'd, "*Wherefore dost thou cry?*"

He answered, "Sir, I perceive by the Book in my Hand, that I am condemned to die, and after that to come to Judgment. And I find I am not willing to do the first, nor able to do the second."

Then said *Evangelist*, "Why not willing to die?" The Man answered, "Because I fear that this Burden which is on my Back will sink me lower than the Grave. And, Sir, if I am not fit to go to Prison, I am not fit to go to Judgment."

"But, said *Evangelist*, if this be thy Condition, Why standest thou still?" He answered, "Because I know not whether to go." Then, said *Evangelist*, pointing over a wide Field, "Do you see yonder little Gate?" Go up directly to it and knock; and it shall be told thee what thou shalt do."

So I saw in my Dream, that the Man began to run. He had not run far, before his Wife and Children perceiving it, began to cry after him to return: But he stopp'd his Ears and ran on, crying, "Life, Life! Eternal Life," without once looking behind him.

The Neighbours also came out; and as he ran some mocked, others threaten'd, and some called to him to return. And of these, two resolv'd to fetch him back by Force; the Name of the one was *Obstinate*, of the other, *Pliable*. He was now got a good Distance from them;

them; however, in a little Time they overtook him. Then said the Man, " Neighbours, Wherefore are you come?" They said, To persuade you to go back with us." But he said, " That cannot be; you dwell in the City of *Destruction*, the Place also where I was born. And if you die there, you will sink into a Place that burns with Fire and Brimstone. Be content, good Neighbours, and go along with me."

What, said *Obstinate*, and leave our Friends and all our Comforts behind us?

Yes, said *Christian*, (that was his Name) for all these are not worthy to be compared with the least Part of what I seek; and if you will go with me, there is enough and to spare.

Obst. What are the Things you seek, since you leave all the World to find them?

Chr. I seek an *Inheritance, incorruptible, undefiled, and that fadeth not away.*

Obst. Tush, away with your Cant. Will you go back with us or no?

Chr. No, not I. I have put my Hand to the Plow.

Obst. Come then, Neighbour, let us go home without him. There is a Company of these crazy Coxcombs, that when they get a Fancy by the End, are wiser in their own Eyes than seven Men that can render a Reason.

Pliable, Don't revile. Who knows but what he says is true? I have almost a mind to go with him.

Obst. What more Fools still? Come back, come back. Who knows whither a Madman may lead you?

Chr. Nay, but come with me, to the *Glory which shall be revealed.* And if you believe not me, read here in this Book; the Truth of which is confirmed by the Blood of him that made it.

Plia. Neighbour *Obstinate*, I think I will go with this good Man, and cast in my Lot with him.

Obst. Then get you gone. I will e'en go home. I will be no Companion for such whimsical Fellows.

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went on talking together.

Plia. Come Neighbour, since we are alone, tell me farther what the Things are to which we are going.

Cbr. I can better conceive than speak them. There is a Kingdom that cannot be moved; a House eternal in the Heavens, where we shall shine as the Firmament, and as the Stars for ever and ever.

Plia. And what Company shall we have there?

Cbr. There will be an innumerable Company of Angels, Ten Thousand Times Ten Thousand, and Thousands of Saints, of holy Men, out of every Kindred, and People, and Nation. There we shall see those who were cut in Pieces, burnt with Fire, eaten with Beasts, for the Love they bore to the Lord of the Place; having now overcome Sin, and Death, and Pain, and put on Immortality as a Garment.

Plia. Glad am I to hear of these Things. Come on, let us mend our Pace.

Now I saw in my Dream, that they drew nigh to a Slough that was in the Midst of the Plain, (it was called *Dispond*) and being heedless, they both suddenly fell in. "Ah, Neighbour, said *Pliable*, where are we now?" Truly, said *Christian*, I do not know. At this *Pliable* was much offended, and said, "Is this the Happiness you talked of all this While? If we have such ill speed at setting out, What may we expect before our Journey's End? If I get out hence with my Life, you shall have the brave Country alone for me." And with that he gave a desperate Struggle or two, and got out of the Mire on the Side next his own House. So away he went, and *Christian* saw him no more.

Wherefore *Christian* was left in the Slough alone; but still he struggled toward that Side which was farthest from his own House, yet could not get out, because of his Burthen. But I beheld a Man come to him, whose Name was *Help*, and asked, "What he did there?"

Cbr. Sir, I was directed to go by this Way to yonder Gate; and as I went, I fell in here.

Then, said he, "Give me thy Hand." So he gave him his Hand, and he drew him out, and set him on firm Ground.

But *Christian* had not gone far, before one met him, who was crossing over the Plain. The Gentleman's Name

Name was *Worldly Wiseman*. Having some Knowledge of *Christian* by Report, (for his leaving the City of *Destruction* was noised far and near) he began thus :

World. How now, Goodfellow, whither away ?

Chr. Sir, I am going to yonder little Gate.

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

Chr. Yea, if it be good, I will.

World. I counsel thee then, get rid of that Burthen with all Speed, else thou wilt never be settled in thy Mind.

Chr. That is what I seek ; but get it off myself I cannot : Nor is there any Man in our Country can take it off.

World. Who bid you go this Way to be rid of it ?

Chr. One that appeared to me a great and honorable Person. His Name, I think, is *Evangelist*.

World. Beshrew him for his Counsel. There is not a more dangerous or troublesome Way in the World than this. Hear me ; I am older than thou. Thou art like to meet in the Way thou now goest, Weariness, Painfulness, Nakedness, Hunger, Peril, Sword ; Death itself, and what not ?

Chr. Sir, this Burthen is worse than all these. I care not what I meet with, so I get rid of this.

World. How camest thou by it at first ?

Chr. By reading this Book.

World. I thought so. So it has fared with other weak Men, who, meddling with Things too high for them, suddenly fall into Distraction, and run upon desperate Ventures, to obtain they know not what.

Chr. I know what I would obtain. It is Ease from my Burthen.

World. Hadst thou but Patience to hear, I could direct thee to obtain that, without running into any of these Dangers.

Chr. Pray, Sir, open this Secret to me.

World. Why, in yonder Village there lives a Gentleman, whose Name is *Legality*, a very judicious Man, and of good Credit and Fashion : He has helped abundance of Men off with such Burthens as thine is.

Chr. Sir, Which is my Way to his House ?

World. You must go by yonder high Hill, and the first House you come at is his.

So *Christian* turn'd out of his Way, But when he was got hard by the Hill, it hung so much over the Way, that he was afraid to venture on, lest it should fall upon his Head. Wherefore he stood still, and knew not what to do. Likewise his Burthen seem'd heavier than before. There came also Flashes of Fire out of the Hill, that made him afraid he should be burnt; in-
fomuch that he now quaked for Fear, and was sorry he came out of his Way. And with that he saw *Evangelist* coming to meet him, at the Sight of whom he blushed for Shame: So he came up to him, and with a severe Countenance said,

Evang. What doest thou here? To which he knew not what to answer, but stood speechless before him.

Evang. Art not thou the Man whom I found crying without the Walls of the City of *Destruction*?

Chr. Yes, Sir, I am.

Evang. Did I not direct thee to the little Gate? How is it that thou art so quickly turn'd aside?

Chr. I met a Gentleman who told me, I might find one in yonder Village that could take off my Burthen.

Then said *Evangelist*, Stand still a little, that I may tell thee the Words of the Lord. So he stood trembling. Then *Evangelist* said, 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: For we just shall live by Faith; but if he draw back, my Soul shall have no Pleasure in him.

Then *Christian* fell down at his Feet as dead. But *Evangelist* caught him by the Right-hand, and said, All manner of Sins and Blasphemies shall be forgiven unto Men: Be not faithless, but believing. At this his Spirit a little revived, and he stood up trembling before *Evangelist*.

Then *Evangelist* said, Give more earnest Heed unto the Things that I shall tell thee of. There are three Things in the Counsel of the Man that met thee, which thou must utterly abhor.

1. His turning thee out of the Way.

2. His

2. His labouring to make the Cross odious to thee.

3. His setting thy Feet in the Way that leadeth to Death.

First, Thou must abhor his turning thee out of the Way; for this is to reject the Counsel of God, seeing the Lord saith, *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.*

Secondly, Abhor his labouring to make the Cross odious to thee; for thou art to prefer it before the *Treasures of Egypt*. Besides the Lord hath said, *He that will save his Life shall lose it: And, If any Man will come, after me, and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea, and his own Life also, he cannot be my Disciple.* The Doctrine therefore which teacheth to hate or shun the Cross, thou must utterly abhor.

Thou must, *lastly*, abhor his setting thy Feet in the Way that leadeth to Death. For he to whom thou wast sent, *Legality by Name, is the Son of the Bondswoman: And this is Mount Sinai, which gendereth unto Bondage, and unto Death eternal.* He cannot free any Man of his Burthen: Nor is it possible he should; for *by the Works of the Law shall no Flesh living be justified.*

After this *Evangelist* called aloud to the Heavens for the Confirmation of what he had said. And there came Words and Fire out of the Mountain. The Words were these, *As many as are of the Works of the Law, are under the Curse: For it is written, Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them.*

Now *Christian* looked for nothing but Death, and cried out with a bitter Cry: Nevertheless, turning to *Evangelist*, he said, "Sir, Is there any Hope? May my Sin be forgiven? May I yet go back, and enter in at that Gate? Shall I not be sent away with Shame?"

Then *Evangelist* said, "Thy Sin is great; yet it may be forgiven. The Man at the Gate will let thee in: But take heed thou turn not aside again, lest, if his Wrath be kindled, yea, but a little, thou perish from the Way."

So he went on with haste; neither spake he to any
by

by the Way. He went as one treading on forbidden Ground; and could not think himself safe, till he got into the Way, out of which he had turned before. He then went on with all his Might till he came to the Gate; over which was written, *Knock, and it shall be open'd unto you.* He knocked therefore more than once or twice. At last there came a grave Person to the Gate, named *Goodwill*, who asked, "Who was there? Whence he came? And what he wanted?"

Chr. Here is a poor burden'd Sinner. I come from the City of *Destruction*, and am going to *Mount Zion*; and I understand I am to go thro' this Gate, if you are willing to let me in.

I am willing with all my Heart, said he, and with that he open'd the Gate.

When *Christian* was stepping in, the other pulled him suddenly. Then said *Christian*, What means that? He replied, A little Way off is a strong Castle, of which *Beelzebub* is the Captain; from whence he continually shoots at those who come to this Gate, if haply they may die before they can enter in. Then said *Christian*, "I rejoice and tremble."

Goodw. But who directed you hither?

Chr. One named *Evangelist*, who said, that you would tell me what I must do.

Goodw. An open Door is set before thee, and no Man can shut it. But how is it thou art come alone?

Chr. One of my Neighbours came with me a little Way; but then he was discouraged, and went back; and I also soon after turned aside, to go in the Way of Death. So that, had not *Evangelist* met me again, I had never come hither. And O! what a Favour is this to me, that I am suffered to enter here!

Goodw. We make no Objections against any. Whatever they have done before they came, if they knock, the Gate is open'd to them. Him that cometh, we in no wise cast out,

But come with me, and I will teach thee concerning the Road. 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.

Chr. But are there no Ways that turn out of this?

Goodw.

Goodw. Yes, many : But they are crooked and wide. The Right Way only is strait and narrow. Go on therein, till thou comest to the House of the *Intepreter*, and he will shew thee excellent Things.

So *Christian* went on till he came to the House; where he knocked, and asked for the Master of the House. To whom, when he came, he spoke thus.

Sir, I am a Man that am come from the City of *De-struction*, and am going to Mount *Zion*. And I was informed by him at the Gate, that if I called here you would shew me excellent Things.

Then said the *Interpreter*, "Come in, and I will shew thee that which will be profitable to thee." So he took him by the Hand, and led him into a large Parlour that was full of Dust. After a while he called for a Man to sweep; which he had no sooner begun to do, than the Dust so abundantly flew about, that *Christian* was almost choaked. Then the *Interpreter* said to a Damsel, "Bring hither Water, and sprinkle the Room :". After which it was easily swept and cleansed.

This Parlour, said the *Interpreter* to *Christian*, is the Heart of a Natural Man. The Dust is his Original Sin, and inward Corruptions, of every kind. He that first began to sweep is the *Law*; she that sprinkled it, is the *Gospel*. Now whereas thou sawest, that by his sweeping the Dust was only raised, and the Room not cleansed at all; this is to shew thee, that *the Law*, instead of cleansing the Heart from Sin, doth revive and increase it in the Soul. For, by *the Law* is only the *Knowledge of Sin*; but not Deliverance from it.

Again, Thou sawest the Damsel sprinkle the Room; after which it was cleansed with Pleasure: This is to shew thee, that when *the Gospel* comes into the Heart, Sin is easily subdued; and the Soul made clean thro' Faith, and fit for the King of Glory to inhabit.

He then led him into a Place, where was a Fire burning against a Wall, and one continually casting Water upon it, yet could he not quench it, but the Flame rose higher than before.

This Fire, said he, is the Work of Grace that is wrought in a believing Heart. He that casts Water upon it, is the Devil. Yet can he not quench it, for the Reason

Reason thou shalt now see." So he carried him to the other Side of the Wall, where was a Man with a Vessel of Oil in his Hand, out of which he continually cast into the Fire. Then said *Christian*, What means this?

The *Interpreter* answered, This is Christ, who continually, with the Oil of his Grace, maintains the Work already begun in the Heart, so that the Devil cannot quench it. And he stands behind the Wall to shew, it is hard for the tempted to see how this Work is maintained in his Soul.

He then took him by the Hand, and led him into a pleasant Place, where was a stately Palace; on the Top of which were certain Persons walking, who were cloathed all in Gold. At the Door below stood a great Company of Men desirous to go in, but yet afraid. For in the Door-way stood many armed Men, to keep it, and drive all back. At last a Man of a stout Countenance came up, drew his Sword, put a Helmet on his Head, and rush'd into the Midst of the Armed Men, who fell upon him with all their Force. But after receiving and giving many Wounds, he cut his Way thro' them all, and went in. Then was heard a pleasant Voice from within, saying,

*Come in, Soldier of Christ, come in:
Eternal Glory thou shalt win!*

I verily think, said *Christian*, I know the Meaning of this; now then let me go hence.

Stay, said the *Interpreter*, till I have shewed thee a little more. Then he took him by the Hand again, and led him into a very dark Room, where sat a Man in an Iron Cage; his Eyes were fixt on the Ground, his Hands folded together, and he sigh'd as if he would break his Heart.

Then said *Christian*, "What art thou?" He replied, I am a Man of *Despair*: I am so fast in Prison that I cannot get forth.

Cbr. But how camest thou there?

Man. I left off to watch and pray; I sinned against Light and Love; I grieved the Spirit, and he is gone from me; I tempted the Devil, and he is come into me; I defied God, and he hath forsaken me.

Cbr.

Chr. But have you no Hope? The Son of the Blessed of tender Mercy.

Man. But I have crucified him to my self afresh, I have counted his Blood an unholy thing, I have done despite to the Spirit of Grace: And *there remaineth no more Sacrifice for Sin; but a certain fearful looking for of fiery Indignation, which shall devour me as an Adversary.*

Chr. But can't thou not repent?

Man. No, never more; for I have quenched the Spirit. O Eternity, Eternity! Who can tell the Length of Eternity!

Chr. Well, God help me to watch and pray. — Sir, is not time for me to go on my Way?

Int. I will shew thee one thing more, and then thou shalt go. So he led him into a Chamber where was one sitting out of Bed, who shook and trembled exceedingly: Then said *Christian*, "Why dost thou tremble thus?" This Night, said he, as I was in my Sleep, I dreamed, and behold the Heavens were exceeding black; also it thundered and lightened on every Side. So I awoke up and saw the Skies divide; And I heard a great sound of a Trumpet: And I saw one descend, sitting on a Cloud, attended with the Thousands of Heaven; they were all arrayed with Flaming Fire: Also the Heavens were in a burning Flame. I then heard a voice out of the Fire saying, "Arise ye dead and come to Judgment;" and behold the Rocks rent, the Graves were opened, and the Dead that were therein came forth: Some of these look'd up, and were exceeding glad, and some sought to hide themselves under the mountains. Then I saw Him who sat upon the Cloud open a Book, and bid the World draw near; yet as there a Distance, by reason of a fierce Flame which issued out, and came before him. I heard it also proclaim to them that attended on him who sat upon the Cloud, "Gather together the Tares and Chaff, and cast them into the Lake that burneth with Brimstone;" and the Bottomless Pit opened her Mouth, and there came forth Snakes and Coals of Fire. It was also proclaimed, "Gather the Wheat into my Garner;" and I saw many light up in the Clouds, but I was left. I then called

to the Mountains to fall upon me, and the Rocks to cover me, but in vain: For the Man that sat upon the Cloud still kept his Eye upon me. Then came all my Sins to my Remembrance, and fear was on every Side, so I awoke.

Then said the *Interpreter* to *Christian*, "Keep these Things in thy Mind, that they may be as a Goad in thy Side wherever thou goest, and the Comforter be always with thee, and guide thee in the Way that leads to the City."

Now I saw in my Dream, that the Highway up which he was to go, was fenced on every Side with a Wall called *Salvation*. Up this Way he ran, till he came at a Place where stood a Cross, and somewhat below, a Sepulchre. Just as *Christian* came to the Cross, his Burthen loosed, fell off, and roll'd down, till it came to the Mouth of the Sepulchre, where it fell in; and I saw it no more.

Then was *Christian* glad, and said with a merry Heart, *The Life that I now live, I live by Faith in the Son of God, who loved me, and gave himself for me.*

Then he stood a while to look and wonder, even till the Tears run down his Cheeks; and as he stood, three shining ones came and saluted him with, *Peace be unto thee*. Then the first said unto him, *Thy Sins are forgiven thee*; the second stripp'd him of his Rags, and cloath'd him with Change of Raiment; and the third 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 give it at the Gate of the City.

I beheld then that he went on rejoicing, till he came to the Foot of the Hill *Difficulty*. At the Bottom of this was a Spring, of which he drank, and was refreshed, and then began to go up the Hill. Sometimes he ran; then walked; then climbed on his Hands and Knees, because of the Steepness of the Place. Now, about the Midway to the Top of the Hill, was a pleasant Arbour, planted by the Lord of the Hill, for the Relief of weary Travellers. Here therefore he sat down to rest, and pulled his Roll out of his Bosom, to read therein, and comfort himself. He also began to survey his new Raiment, till he fell into a Slumber, and thence
into

into a fast Sleep, which held him till it was almost Night? And, in his Sleep, his Roll fell out of his Hand. Then came one to him and said, *Go to the Ant, thou Sluggard; consider her Ways, and be wise.* On this he started up; and went apace till he came to the Top of the Hill.

He now felt in his Bosom for his Roll, that he might read therein, and be comforted: But he found it not. Then was he much perplex'd, and knew not what to do. At last he bethought himself, that he had slept in the Arbour on the Side of the Hill; and falling down, he asked God Forgiveness for his Folly, and then went back to look for his Roll. But all the Way he went, who can tell the Sorrow of his Heart? Sometimes he sigh'd, sometimes he wept; mean while, looking carefully on each Side, if in any wise he might find it. He went thus till he came in sight of the Arbour, where he had sat and slept. But that Sight renewed his Grief, till he broke out, "O wretched Man that I am! That I shou'd sleep in the Midst of Difficulty! That I shou'd use that Rest for Ease to my Flesh, which was intended only for the Relief of the Spirits of weary Pilgrims! How far might I have been on my Way by this! And now also the Day is far spent." By this Time he was come to the Arbour again; where, looking under the Seat, he espied his Roll: With trembling and haste he caught it up. But who can tell how joyful he was? For this Roll was *the Assurance* of his Life and Acceptance at the desired Haven. He laid it up in his Bosom, gave God Thanks, and with Tears of Joy betook himself again to his Journey. He got up the Hill just as the Sun went down; when, lifting up his Eyes, he beheld a stately Palace before him, which stood by the Highway-side.

So he made haste and went forward, that if possible he might get lodging there. But before he had gone far, he enter'd into a narrow Passage, about a Furlong from the Porter's Lodge: When, looking carefully before him as he went, he espied two Lyons in the Way. Then he was afraid, and thought to go back; but the Porter perceiving him to make a Halt, cried out, "Is thy Strength so small? Fear them not. They are chained; and are placed there for the Trial of thy Faith. Keep in the Midst of the Path, and no Hurt shall come unto thee."

Then I saw that he went on, tho' trembling, till he came to the Gate, and asked, if he might lodge there ?

Porter. I will call one of the House. So he rung a Bell, and there came out a Damsel named *Discretion*; who, after asking him several Questions, said, "I will call out two or three more of the Family;" so she ran to the Door and called *Prudence, Piety* and *Charity*: who, after a little more Discourse with him, brought him in; and many meeting him at the Entrance, said, "Come in thou blessed of the Lord; this House was built to entertain Travellers to *Zion*."

They sat talking together till Supper was ready. And at the Table also, all their Talk was about the Lord of the Hill: What he had done; how great a Warrior he was; and how he had fought with and slain him that had the Power of Death; tho' not without great Danger to himself, and the Loss of much Blood.

Thus they discoursed till late at Night; and then *Christian* was laid in a large upper Chamber, the Name of which was *Peace*. In the Morning they shewed him the Records of the greatest Antiquity: In which was the Pedigree of the Lord of the Hill, the Son of the Ancient of Days. Here also were fully shewn the Acts he had done, and the worthy Deeds of many of his Servants; who had *subdued Kingdoms, wrought Righteousness, stoppt the Mouths of Lyons, quenched the Violence of Fire; escaped the Edge of the Sword, waxed valiant in Fight, and turned to fight the Armies of the Aliens*.

The next Day they took him into the Armory, where they shewed him all manner of Furniture, provided for Pilgrims, Swords, Shields, Helmets, Breast plates, and Shoes that would never wear out. And there was here enough of these to arm as many Men as there are Stars in Heaven for Multitude.

They then armed him from Head to Foot, lest he should meet with Assaults by the Way. And when he set out, *Piety, Charity* and *Prudence*, accompanied him to the Foot of the Hill. Then said *Christian*, "As it was difficult coming up this Hill, so I see it is dangerous going down." "It is so, said *Prudence*; for it is a hard Thing for a Man to go down into the Valley of *Humiliation*, and catch no slip by the Way." When they

were

were come to the Bottom, they gave him a Loaf of Bread, a Bottle of Wine, and a Cluster of Raifins, and then he went on his Way.

He had gone but a little Way in the Valley, before he espied a foul Fiend coming to meet him; his Name was *Apollyon*. Then did he cast in his Mind, whether to go back, or stand his Ground. But he considered, he had no Armour for his Back, and therefore resolved to stand. So he went on, and *Apollyon* met him. Now the Monster was hedious to behold. He was cloathed with Scales; (and they are his Pride) he had Wings like a Dragon; out of his Belly came Fire and Smoak, and his Mouth was as the Mouth of a Lion. He beheld *Christian* with a disdainful Look, and began to question him thus:

Apoll. Whence camest thou? And whither dost thou go?

Chr. I came from the City of *Destruction*, and am going to Mount *Zion*.

Apoll. Thou art one of my Subjects. All that Country is mine. I am the Prince and God of it. How is it then that thou art fled from thy King?

Chr. I was your Subject; but your Service was hard, and I could endure it no longer.

Apoll. Since thou complaineest of thy Service, go back with me; and whatever our Country affords I will give thee.

Chr. But I have hired myself to another, even the King of Kings. How then can I go back?

Apoll. It is common for those that have profess'd themselves his Servants, after a while, to return to me. Do thou so, and all shall be well.

Chr. I have sworn Allegiance to him; and how can I go from this, without being a Traitor?

Apoll. Thou didst the same to me; and yet I will pass by all, if thou wilt now return.

Chr. I tell thee, once for all, I like his Service, his Wages, his Government, his Servants, his Company, and Country, better than thine; and him only will I serve.

Apoll. Yet consider, in cool Blood, what thou art like to meet with in the Way that thou goest. How many of

his Servants came to ill Ends? How many have been put to shameful Deaths? And yet, as good a Master as he is, he cometh not to deliver them out of my Hands.

Chr. His delaying to deliver them, is on purpose to try their Love. And as for their ill End, as thou callest it, that is their Glory. For present Deliverance, they ask it not; being content to wait for their Reward, till their Prince shall come.

Apoll. But what Reward shalt thou have, who hast already been unfaithful in thy Service to him?

Chr. Wherein?

Apoll. Thou didst faint at setting out, in the Slough of Despond. Thou didst attempt wrong Ways to be rid of thy Burthen. Thou didst sinfully sleep, and lose thy choice Things. Thou wast well-nigh frightened back by the Lions. And when thou talkest of thy Journey, and of what thou hast seen and heard, there is Pride in all thou sayest.

Chr. All this is true, and much more. But the King I serve is a merciful King; yea, I know, he is merciful to my Unrighteousness, and my Sins he remembreth no more.

Then *Apollyon* broke out into a Rage and said, "I am an Enemy to thy King. I hate his Person, his People, his Laws. I am come out on purpose to withstand thee."

Chr. Beware what thou doest. I am in the King's Highway, the Way of Holiness.

Then did *Apollyon* stride quite over the Way, and said, "I am void of Fear in this Matter. Prepare thyself to die. For no farther shalt thou go. Here will I spill thy Soul."

With that he threw a flaming Dart at his Breast: But *Christian* caught it with his Shield, and drew his Sword, while *Apollyon* continued throwing Darts as thick as Hail. This made *Christian* give a little back; but he soon took Courage again: Yet the Combat lasting for above half a Day, he at length began to grow faint and weary.

Apollyon seeing this, came up close to *Christian*, and wrestling with him, gave him a dreadful Fall; and withal *Christian's* Sword flew out of his Hand. Then said

said *Apollyon*, "I am sure of thee now." But as he was fetching his last Blow, *Christian* nimbly stretched out his Hand for his Sword, and caught it, saying, *Rejoice not against me, O mine Enemy; when I fall, I shall arise*; and with that he gave him a deadly Thrust, which made him draw back. *Christian* perceiving this, made at him again, saying, *Nay, in all these Things we are more than Conquerors thro' him that loved us*. But *Apollyon* spread forth his Dragon's Wings, and fled away, that *Christian* saw him no more.

Then there came to him a Hand with some of the Leaves of the Tree of Life, which he applied to his Wounds, and they were immediately healed. After this he address'd himself to his Journey, but with his Sword drawn in his Hand. Now at the End of this Valley was another, called, *The Valley of the Shadow of Death*. The Prophet *Jeremiah* describes it thus, *A Wilderness, a Land of Deserts and of Pits, a Land of Drought, a Land that no Man (but a * Christian) passeth thro', and where no Man dwelt*.

On the Right-hand of this Valley was a deep Ditch; that is it into which the Blind have led the Blind, in all Ages, and have both there miserably perished together. On the Left, there was a dangerous Quagmire, into which whoever falls, (as *David* did once) finds no Bottom for his Foot to stand on.

The Path also was exceeding narrow. So that when *Christian* sought to shun the Ditch, he was ready to drop into the Mire; and when he sought to shun the Mire, to fall into the Ditch. Likewise the Night was so dark, that often when he lift up his Foot, he knew not where he should set it next.

About the Midst of the Valley was the Mouth of Hell; and it stood hard by the Way-side. Now, thought *Christian*, What shall I do? For, ever and anon the Smoak and Flame would come out, with such Abundance of Sparks and hideous Noises, that he found no Weapon avail'd but *Prayer*. So he cried aloud, with all his Might, *O Lord, I beseech thee, deliver my Soul*. He walked on a great while in the Midst of the Flames.

B 3

Also

* N. B. I cannot learn, either from Scripture or Experience, that every Christian passes thro' this.

Also he heard doleful Voices, and rushing too and fro ; so that sometimes he thought he should be trodden down like Mire in the Streets. Thus he went on for several Miles, till he heard a Company of Fiends coming forward to meet him. At this he knew not what to do ; but at length resolved to go on. They seem'd to come nearer and nearer ; but when they were come just up, 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.

I took Notice, that *Christian* was now so amazed, he did not know his own Voice : For just as he was over-against the Mouth of the Pit, one of the wicked Ones stepp'd up softly, and whisper'd many grievous Blasphemies to him, which he verily thought had proceeded from his own Mind.

When he had travelled thus for some Time, he thought he heard the Voice of one before him, saying, *Tho' I walk thro' the Valley of the Shadow of Death, I will fear no Evil ; for thou art with me.*

Then was he glad, hoping to have Company by and by ; so he hastened on, and in a while the Day broke. Then said *Christian*, *He hath turned the Shadow of Death into the Morning.*

He now looked back, not out of a Desire to return, but to see the Dangers he had gone thro'. He feared them more before ; but he saw them now more clearly, because of the Light of the Day. And about this Time the Sun arose, which was another Mercy. For as dangerous as the first Part of the Valley was, the second was more dangerous still. The Way from the Place where he now stood, even to the End, being so full of Snares, Traps and Nets, and also of Pits, deep Holes, and Shelvings down, that had it now been dark, he must have perished. Then said he, *His Candle shineth on my Head, and by his Light I go thro' Darkness.*

In this Light he walked to the End of the Valley, and came to a small Ascent ; from whence looking forward, he saw *Faithful* a little Way before him ; to whom *Christian* cried, " Stay, stay, till I come up." But *Faithful* answered, " No ; I can stay for none ; I am

am upon my Life; the Avenger of Blood is behind me."

At this *Christian* was somewhat moved, and putting forth all his Strength, he soon got up with *Faithful*, and outwent him. So the last was first. Then did *Christian* smile, because he had got the Start of his Brother: But not taking heed to his Feet, he suddenly stumbled and fell; nor could he rise again, till *Faithful* came to help him.

Then I saw in my Dream, they went lovingly on together, discoursing of many Things.

Chr. How long after me did you stay in the City of *Destruction*?

Faith. Till I could stay no longer; it being in every ones Mouth, that the City would shortly be destroyed with Fire from Heaven.

Chr. But why then did no more of them come with you?

Faith. I do not think they firmly believed it, else they could not have staid there.

Chr. Did you hear no Talk of Neighbour *Pliable*?

Faith. O yes, he is now despised of all. He is seven Times worse than if he had never set out.

Chr. But why should they despise him, since they despise the Way which he forsook?

Faith. They say, "O hang him: He is a Turn-coat; he was not true to his Profession." God hath stirred up his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the Way.

Chr. Did you escape the Slough of *Despond*?

Faith. Yes; but I met with one, whose Name was *Wanton*, that had like to have done me a Mischief.

Chr. How did you avoid it?

Faith. I remember'd an old Writing which said, *Her Steps take Hold of Hell*. So I shut my Eyes. Then she railed on me, and I went my Way.

Chr. Did you meet with no other Assault?

Faith. Yes: At the Foot of the Hill *Difficulty*, I met with a very aged Man, who asked, "If I would be content to live with him?" I asked him his Name; he said, it was *Adam the First*. I asked then, What Wages he would give? He told me, I should be his Heir.

Heir. Then I asked, How long Time he would have me live with him? And he told me, "As long as he lived himself."

Chr. And what Conclusion did you come to?

Faith. At first I was inclined to go with him; but looking on his Forehead, I saw there written, *Put off the Old Man with his Deeds.*

Chr. And how then?

Faith. Then it came strongly into my Mind, that however he flatter'd me now, when he got me home to his House, he would sell me for a Slave. So I bade him say no more; for I would not come near the Door of his House. Then he reviled me, and said, "He would send such an one after me, as would make my Way bitter to my Soul." So I turned away from him; but just as I turned, I felt him take hold of my Flesh, and give me such a deadly Twitch, that I thought he had pulled Part of me after him. This made me cry, *O wretched Man.* So I went on up the Hill.

When I was about half-way up, I looked behind me; and saw one coming after me, swift as the Wind. So soon as he overtook me, down he knocked me, and laid me for dead. When I was come a little to myself, I asked him, Why he used me so? He said, For inclining to *Adam the First.* And with that he struck me another Blow on the Breast, and beat me down backward. When I came to myself again, I cried for Mercy. But he said, "I know not to shew Mercy;" and knocked me down again. He had doubtless made an End of me; but that one came by, and bade him "Forbear."

Chr. Who was he that bade him forbear?

Faith. I did not know him at first; but as he went by, I saw the Holes in his Hands and in his Side.

Chr. The Man that overtook you was *Moses.* He spareth none that transgress his Law. But did you not see the House on the Top of the Hill?

Faith. Yes; but it was about Noon. So I past by.

Chr. Did you meet no one in the Valley of *Humiliation?*

Faith. Yes, I met with one *Shame:* But I think he bears

bears the wrong Name ; for I could not get quit of him. He would never have done.

Chr. Why, what did he say to you ?

Faith. He said, It was a low mean Thing to mind Religion ; and that a tender Conscience was an unmanly Thing : That few of the *Mighty*, or *Rich*, or *Wise* regarded it ; nor any of them, till they became Fools ; till they were persuaded to venture the Loss of all, for no Body knows what. He objected also, the base and low Estate of most of those who did mind Religion ; likewise their Ignorance and want of Learning, yea, of natural Understanding. He said, It was a Shame to sit whining under a Sermon, and to come sighing and groaning home : That it was a Shame to ask my Neighbour Forgiveness ; to make Restitution, if I had taken from any ; and, above all, to renounce all the Men of Credit and Reputation, and to consort only with the Poor and Base.

Chr. And what did you say ?

Faith. I knew not what to say at first, till it came into my Mind, *That which is highly esteemed of Men, is had in Abomination with God.* Then I saw what God says is best is so, tho' all the Men in the World are against it. Therefore, they who are Fools for Christ's Sake, are the wisest of Men ; and the poor Man that loveth him, is richer than he who hath Thousands of Gold and Silver. I then said with a loud Voice, Shame depart ! Thou art an Enemy to my Salvation. *I am not ashamed of the Gospel of Christ ;* neither of his Ways, nor of his Servants. I wilt confess them all before Men. So shall he confess me before my Father which is in Heaven.

Chr. Did you meet no Body else in the Valley ?

Faith. No ; for I had Sunshine all the rest of the Way ; and also thro' the *Valley of the Shadow of Death.*

As they went on, *Faithful* looking on one Side, saw one walking at a Distance. He was a tall Man, and more comely at a Distance than at hand. *Faithful* accosted him in this Manner :

Faith. Friend, Whither away ? Are you travelling toward Mount Zion ?

Man, To the very same.

Faith.

Faith. I hope then we shall have your good Company.

Man, With all my Heart.

Faith. Come then, let us pass the Time in discoursing of Things profitable.

Man, It is very acceptable to me to talk of good Things. I am glad I have met those that incline to so good a Work. For, to speak the Truth, there are but few that care thus to spend their Time, but rather to speak of unprofitable Things. And this hath been a Trouble to me. For what is so pleasant as to talk of the Things of God? Who would not delight to talk of Miracles, Wonders, and Signs, which are so sweetly penn'd in the Holy Scripture:

Faith. But, to be profited by the Things we talk of, should be our chief Design.

Man, Without Doubt. And what so profitable as to talk of these Things? Of the Vanity of earthly Things, and the Excellency of Things above? Or, more particularly, of the Insufficiency of our own, and the Need of Christ's Righteousness? Of the Necessity of the New Birth, Repentance, Faith, and Prayer, and all the Graces of the Holy Spirit.

Faith. I am glad to hear this from you.

Man, Alas, for want of this it is that so few understand the Nature of Faith, and the Necessity of an Inward Change, in order to eternal Life: But ignorantly live in the Works of the Law, by which no Flesh can be justified. But indeed a Man can receive nothing except it be given him from above. All is of Grace, not of Works.

Faith. Well then, what shall we discourse of now?

Man, What you will. I will talk of Things heavenly or earthly, Things moral or evangelical; Things past or to come; provided that all be done to edifying.

Now did *Faithful* begin to wonder, and stepping to *Christian*, said softly, What a brave Companion have we got? At this *Christian* smiled, and said, This Man's Tongue will beguile twenty of them that know him not.

Faith. Do you know him then?

Chr. Yes, better than he knows himself. His Name is

is

is *Talkative*; he comes from our Town; his Religion lies in his Tongue, but has no Place in his Heart.

Faith. Then I am greatly deceived in him.

Chr. So you are. He is one of them that *say and do not*. He talks of Faith, of Prayer, and of the New Birth. But he only talks of them. He is the Stain and Reproach of Religion to all that know him. It can scarce have a good Word where he lives, thro' him. "A Saint abroad, (say his Neighbours) and a Devil at home." His Life has caused many to stumble and fall, and probably will cause many more.

Faith. Well, I see Saying and Doing are two Things.

Chr. Indeed they are, but poor *Talkative* is not aware of this: He thinks Hearing and Saying will make a good *Christian*, and so deceives his own Soul.

Faith. I am not so fond of his Company now. But how shall we get rid of him?

Chr. Why, begin a serious Discourse on the *Power of Religion*: And when he has *approved of it*, (for that he will) ask him plainly, whether it be set up in his Heart, in his *House*, and in his *Conversation*?

Then *Faithful* stepp'd forward again and said, Come, what cheer? How is it now?

Talk. I thank you, I thought we shou'd have had a great deal of Talk by this Time.

Faith. Well then, let us begin; and since you leave me to chuse the Question, let it be this! How does the Saving Grace of God discover it self, when it is in the Heart of Man?

Talk. I perceive then our Talk is to be about the Power of Things. Well, 'tis a very good Question. I answer thus: First, where the Grace of God is in the Heart, it causes a great Outcry against Sin. Secondly,—

Faith. Nay hold. Let us consider one at once. I think you shou'd rather say, it causeth the Soul to abhor Sin.

Talk. Why, what Difference is there between crying out against, and abhorring Sin?

Faith. O, a great deal. I have heard many cry out against Sin, who cou'd abide it well enough in the Heart, House and Conversation. Some cry out against Sin, as a Mother cries out against the Child in her Lap; when

when she calls it Slut and naughty Girl; and then falls to kissing and hugging it.

Talk. You lie at the Catch, I perceive.

Faith. No, not I. I am only for setting Matters right. But what is the second Thing, which discovers a Work of Grace in the Heart?

Talk. Great Knowledge of Gospel-mysteries.

Faith. This Sign should have been first: But first or last, it is good for nothing. For there may be great Knowledge of the Mysteries of the Gospel, and yet no Work of Grace in the Heart: Yea, tho' a Man have all Knowledge, he may yet be nothing; and consequently, no Child of God. When Christ said, Do ye know all these Things? And the Disciples answered, Yes: He said, *Happy are ye if you do them.* He doth not lay the Blessing in Knowing, but in doing them. Therefore this Sign also is not true.

Talk. You lie at the Catch again. This is not for Edification.

Faith. Well, if you please, mention any other Sign, how this Work of Grace is discover'd.

Talk. Not I; for I see we shall not agree.

Faith. Will you give me leave to do it?

Talk. You may use your Pleasure.

Faith. A Work of Grace in the Soul is discovered to him that has it thus. First, He is convinced of Sin, especially of the entire Corruption of his Nature, and of Unbelief; for which he is condemned already, and hath the Wrath of God abiding on him. Secondly, He receiveth Redemption in *Christ's* Blood, the Forgiveness of Sins. Thirdly, Being justified by Faith, he hath that Peace of God which passeth all Understanding. Fourthly, He rejoiceth in hope of the Glory of God; he rejoiceth that he hath now received the Attonement, the Spirit of God bearing Witness with his Spirit that he is a Child of God. Fifthly, The Love of God is shed abroad in his Heart, by the Holy Ghost which is given unto him. And lastly, Hereby he knoweth he is of God, because he keepeth his Commandments and sinneth not.

It is discovered to others. 1. By his open Confession of this Faith, and Peace, and Joy, and Love, and Power over Sin. 2. By a Life answerable thereto; by
universal

universal Obedience, by Holiness in all manner of Conversation.

Wou'd you object any thing to this? If not, give me leave to propose a second Question.

Talk. Nay, propose what you will.

Faith. Do you experience these Things in your own Heart? And doth your Life answer thereto? Pray, say no more than your Conscience can justify you in, and what you know God will say Amen to. For *not he that commendeth himself is approved, but whom the Lord commendeth.*

Talk. This kind of Discourse I did not expect, nor am I disposed to answer such Questions. I am not bound to take you for my Catechizer; and I do not understand why you ask them.

Faith. I ask them, because (to tell you the Truth) I have heard that your Religion lies in Talk; that your Life gives the Lie to your Professions; that you are a Spot among Christians; and by your unholy Conversation bring a Reproach on that worthy Name whereby we are called.

Talk. Since you judge so rashly, and are so ready to take up evil Reports, you are not Company for me; so Farewell.

Then came up *Christian* and said, I told you how it wou'd be. You did well to speak plainly. I wish all Men wou'd deal with such Men as you have done, and then either they would themselves come to be truly religious, or the Company of those that are so would be too hot for them.

While he was yet speaking, they saw *Evangelist* coming after them, who soon overtook them and said, "Peace be unto you. How hath it fared with you, my Friends, since the Time of our last Parting?"

Then *Christian* and *Faithful* told him of all Things that had happened to them on the Way.

Evan. I am glad that in all Things ye are more than Conquerors. I have sowed, and ye have reaped; and the Day is coming, when both he that sowed, and they that reaped, shall rejoice together; that is, if ye endure to the End. For in due Time ye shall reap, if ye faint not.

“ My Sons, you have heard in the Words of the Truth of the Gospel, that ye must thro’ much Tribulation enter into the Kingdom of Heaven. Therefore you cannot expect to go long on your Pilgrimage, without meeting that whereto ye are called: You have found something of the Truth of these Testimonies already, and more will soon follow. For you will come to a Town by and by, where you will be hard beset with Enemies. But be ye faithful unto Death, saith the Lord, and I will give you a Crown of Life.”

Then I saw in my Dream, that almost as soon as he had left them, they came in sight of a Town called *Vanity*, where a great Fair is kept all the Year long, called also *Vanity Fair*; because (as the wise Man observed long since) *all that cometh thither is Vanity*.

At this Fair are sold Houses, Lands, Trade, Places, Honours, Preferments; Titles, Countries, Kingdoms; Delights of all sorts, Wives, Husbands, Children, Masters, Servants, Silver, Gold, Precious Stones, Blood, Lives, Bodies, Souls, and indeed what not?

Moreover, here are at all Times to be seen Jugglings, Cheats, Games, Plays, Fools, Knaves, and those of every kind. Here are to be seen too, and that for nothing, Extortion, Rapine, Revenge, Thefts, Murders, Adulterers, false Swearers, and that of a Blood-red Colour.

Now the Way to Mount *Zion* lies just thro’ the Place where this Fair is kept; and he that would not go thro’ this Fair, must needs go out of the World. Hither therefore *Christian* and *Faithful* came: But no sooner did they appear than all the People in the Fair were moved, and the Town itself was in an Uproar; and that for several Reasons: For, 1. Their Raiment was quite different from that of any that traded in the Fair. 2. So was their Speech; for they spoke the Language of *Canaan*, which few there understood: So that from one End of the Fair to the other, the Men of the Fair and they seem’d Barbarians to each other: And 3. They set light by all that was sold there; they cared not so much as to look upon it; and if any called to them, they looked up and cried, *Turn away my Eyes from beholding Vanity*

To one, who mocking, asked them, "What will you buy?" They answered, "We buy the Truth." At that the Uproar increased; some taunting, some railing, and some calling upon others to finite them. Now was word brought to the Great One of the Fair, who sent some of his trusty Friends, to enquire what these Men were? So they were brought before them and asked, Whence they came? Whither they went, and what they did there in such an unusual Garb? The Men answer'd, "That they were Strangers and Pilgrims in the World; that they were going to their own Country; and that they had given no Occasion to the Men of the Town thus to abuse and stop them in their Journey." But the Examiners said, "Either they were stark mad, or that they came on purpose to put all Things into Confusion." Therefore they took them, and besmear'd them with Dirt, and then put them into the Cage, to be a Spectacle to all. But the Men being patient, and not rendering Railing for Railing; but, contrarywise, Blessing, some less prejudiced Men began to check the baser Sort, for their continual Abuses to them. These flew at them again, telling them they were as bad as the Men in the Cage, and ought to be put with them. The others replied "That, for ought they could see, the Men meant no Body any Harm; and that there were many in the Fair who deserved to be punish'd more than those they thus abused." After many Words, they fell to Blows among themselves. Then were these two examined again, and charged with being the Authors of all this Mischief. So they beat them, and led them in Chains up and down the Fair, for a Terror to others, lest they should again speak in their Behalf. But *Christian* and *Faithful* behaved yet more wisely, and received all the Contempt that was put upon them with such Meekness, that it won to their Side several of the Men in the Fair. This put the others into a still greater Rage; so that they concluded upon their Death. Mean while they remanded them to the Cage, and made their Feet fast in the Stocks.

When a convenient Time was come, they were brought forth, and arraigned. The Judge's Name was Lord *Hategood*. The Substance of their Indictment was this,

this, " That they were Enemies to, and Disturbers of, their Trade ; that they had made Commotions and Divisions in the Town, and won over some to their own pestilent Opinions."

The first Witness against *Faithful* was *Envy*, who spoke to this Effect : " My Lord, this Man is one of the vilest Men in our Country. He neither regards Prince nor People, Law nor Custom ; but is continually turning the World upside down. And I myself heard him affirm, that the Customs of our Town and Christianity could not be reconciled. My Lord, I could say much more, only I would not be tedious to the Court."

They then call'd *Superstition*, who spake thus : " My Lord, I have not much Knowledge of this Man, neither do I desire it ; but this I know, that he is a pestilent Fellow, and of very dangerous Principles. I heard him say, that our Religion was nought, and such as it was impossible to please God by. And your Lordship very well knows, what must follow from thence : That we worship in vain, and are still in our Sins."

Then was *Picktbank* called, and deposed as follows : " My Lord, I have heard this Fellow rail on our Noble Prince, *Beelzebub* ; yea, and speak contemptuously of his most honourable Friends : Nay, he hath not been afraid to rail on you, my Lord, in the same vilifying Terms, with which he has bespatter'd most of the Nobility and Gentry of our Town.

The Judge then said, Thou Traitor, hast thou heard what these honest Gentlemen have witnessed against thee ?

Faith. May I speak a few Words ?

Judge. Sirrah, thou deservest to be slain immediately upon the Place ; but that all Men may see our Gentleness to thee, we will hear what thou hast to say.

Faith. I say, that all the Customs of this Place are flatly opposite to the Word of God : That your Worship, being void both of Faith and Love, is an Abomination to the Lord ; and that your Prince, with all his Attendants, are only fit for that Hell which is prepared of old for him and his Angels.

Judge. Gentlemen of the Jury, you have heard this Man's own Confession. What think ye ?

Jury, We are all agreed. He is guilty of Death.

Immediately after Sentence was past, they brought him out, to do with him according to their Law. And after they had scourged him, and buffeted him, they tied him to a Stake, and then burnt him to Ashes.

Now I saw that there stood behind the Multitude a Chariot and Horses, waiting for *Faithful*, who (so soon as the earthly Tabernacle was dissolved) was streightway carried therein thro' the Clouds. But *Christian* was remanded to Prison, and shortly after discharged; he that hath the Hearts of all Men in his Hand, over-ruling the Malice of his Enemies.

But he went not forth alone; for one, whose Name was *Hopeful*, (having been won by their Meekness and Patience in Suffering) resolved to accompany him wherever he went. He also told *Christian*, that there were many more of the Men in the Fair, that would take their Time and follow after.

So they went on without stopping or looking behind them, till they came to a pleasant Plain, called *Ease*; but it was narrow, so that they were quickly over it. On the farther Side was a little Hill, called *Lucre*, and in that Hill a Silver Mine, which many who went that Way, had formerly turned aside to see; but the Ground breaking in with them, they miserably perished. A little Way off, over against it, stood one, who called to *Christian* and his Fellow, "Ho! turn aside hither, and I will shew you a Thing."

Cbr. For what Thing should we turn out of our Way?
Man, Here is a Mine of Silver. Come and see.

Hope. Let us go and see it.

Cbr. Not I. I have heard of this Place before, and how many have been slain here; and beside, that Treasure is a Snare to them that seek it, and hindereth them in their Pilgrimage.

Man, Will you not come over and see?

Cbr. *Demas*, I know thee, who thou art. Thou art an Enemy to the right Ways of the Lord. Thou hast been already condemned for turning aside from his Way, And wouldest thou bring us into the same Condemnation? Rather shall thy Money perish with thee. So they went their Way.

Now I saw that on the other Side of the Plain, stood an old Monument, at the Sight of which they were surpris'd ; for it seem'd as if it had been a Woman transformed into a Pillar. For some Time they could not tell what to make of it, till they espied a Writing upon the Head, which, after laying the Letters together, they found was, *Remember Lot's Wife*. Ah, my Brother, said *Christian*, this is a seasonable Sight. Had we gone over to view the Hill *Lucre*, we had, for ought I know, been made like this Woman, a Spectacle to all Generations.

Hope. How justly might I have been as she is ! She only looked back ; and I desired to go and see. I am ashamed such a Thought should be in my Heart.

Cbr. Let us take Notice of what we see here, for our Help in Time to come. This Woman escaped one Judgment ; for she fell not in the Destruction of *Sodom* ; yet she was destroyed by another. She was turned, as we see, into a Pillar of Salt.

I saw then that they went on their Way to a pleasant River, which *David* calleth, *The River of God*, but *John*, *The River of the Water of Life*. Now their Way lay on the Bank of the River. Here therefore they walked with great Delight ; they drank also of the Water of the River, which was enlivening to their weary Spirits. And on the Banks on either Side, were green Trees for all manner of Fruit ; and *the Leaves were for the Healing of the Nations*. On each Side of the River was also a Meadow, curiously beautified with Flowers ; and it was green all the Year long. In this they lay down and slept ; for here they might lie down safely : But being not yet at their Journey's End, after a short Time they departed.

They had not journied far, before the River and the Way divided from each other. At this they were not a little sorry ; yet they durst not go out of the Way. The Path now grew more and more rough, and their Feet were tender with much travelling. So the Souls of the Pilgrims were much discourag'd, by reason of the Way. Now a little before them there was a Meadow on the Left Hand, and a Stile to go over into it. Then said *Christian*, if this Meadow lies along by our Way-side, let

let us go into it. He went to see, and a Path lay along by the Way, on the other Side of the Fence. "'Tis as I wished, said *Christian*; here is a smooth Path; come, let us go over."

Hope. But how if it should lead us out of the Way?

Chr. Nay, look, Does it not go along by the Road-side? So *Hopeful* went after him over the Stile. When they were gone over, they found the Path very easy for their Feet; and withal, they saw one walking before them. They called and asked him, Whether that Way led? He said, To Mount *Zion*. Look there, said *Christian*. Did I not tell you so? So they followed, and he went before them; but the Night coming on, they soon lost Sight of him.

He that went before (*Vain-confidence* by Name) not seeing the Way, (for it was very dark) fell into a deep Pit, which was dug there on purpose, and was dashed to Pieces with his Fall.

Now they heard him fall, and called to know what was the Matter; but there was none to answer, except with Groans. Then, said *Hopeful*, Where are we now? But *Christian* was silent, fearing he had led him out of the Way. And now it began to thunder, and lighten, and rain; and the Waters in the Meadow rose a-main.

Then *Hopeful* groan'd in himself, and said, O that I had kept on my Way!

Chr. Who would have thought that this Path should have led us out of the Way?

Hope. I was afraid at first, and should have spoke plainer, but that you are older than I.

Chr. I am sorry I brought you out of the Way. But we must not stand still. Let us go back.

Hope. But let me go before.

Chr. No. I led you out of the Way. If there be any Danger, let me be first therein.

Hope. Nay, you shall not go first; for your Mind being troubled, may bring you out of the Way again. But by this Time the Waters were greatly risen, so that the Way was very dangerous. Yet they resolved to go as far as they could. But it was so dark, and the Flood so high, that they could not, with all the Skill they had,

get

get again to the Stile that Night. Wherefore, at last they sat down under a Tree till Day should break; but being weary, they fell asleep. Now there was not far off a Castle, called *Doubting-castle*, the Owner whereof was Giant *Despair*, who rising early in the Morning, and walking out, found *Christian* and *Hopeful* asleep in his Grounds. With a surly Voice, he bid them awake, and asked, Whence they came, and what they did there? They told him they were Pilgrims that had lost their Way. Then said the Giant, you have trespass'd upon my Ground, and therefore must go along with me. So he drove them before him into his Castle, and cast them into a dark and dismal Dungeon, where they sunk in the Mire and Dirt. And here they lay, without Bread, or Water, or Light, or any to care for or comfort them.

The next Morning the Giant came to them again, and beat them in such a manner, that they were scarcely able to help themselves, or to turn themselves upon the Floor; then he left them to bewail their Misery, and to mourn under their Distress: So all that Day they spent their Time in nothing but Sighs and bitter Lamentations. The Day following he return'd, and perceiving them to be sore with the Blows they had received, he told them, That since they were never likely to escape, their best Way was to put an End to their Trouble at once. "For what Good said he, will Life do you? It is only heaping Sorrow upon Sorrow." He then left them to consider what to do; and they began consulting together as follows.

Chr. Brother, What shall we do? Is it better to live thus, or to die out of hand? In truth, *my Soul chuseth strangling rather than Life*, and the Grave is easier for me than this Dungeon.

Hope. Why, Death wou'd be far more welcome to me, than to abide thus for ever. But yet let us consider, our Lord hath said, Thou shalt do no Murder: And if we are forbidden to kill another, much more to kill ourselves: For he that kills another, kills only his Body; but he that kills himself, kills both Body and Soul. Besides, you talk of Ease in the Grave: But have you forgot the Hell whither Murtherers go? And let us consider again, that all the Law is not in the
Hand

Hand of Giant *Despair*. Others, I understand, have been taken by him as well as we; and yet have escaped out of his Hands. Who knows but God may strike him with Death? Or that sometime he may forget to lock us in? For my part, I am resolved to take Heart, and to try the utmost to get from under his Hand. However, let us endure a while. The Time of Release *may* come: And if not, whatever God permits, let us not be our own Murderers.

Toward Evening the Giant came again, to see if his Prisoners had taken his Counsel. But finding them alive, he fell into a grievous Rage, and told them, since they would not obey him, it should be far worse with them than if they had never been born.

He went back, and they began to consult again, Whether they should take his Advice or no? *Christian* seemed to incline to it again: But *Hopeful* replied as follows:

“My Brother, remembrest thou not, how valiant thou hast been heretofore? *Apollyon* could not destroy thee, nor all thou didst meet in the *Valley of the Shadow of Death*. What Hardships hast thou already gone thro? And art thou now nothing but Fears? Thou seest I am in the Dungeon as well as thou: Also the Giant has wounded me as much as thee. He hath cut off the Bread and Water from my Mouth too; and I too mourn without the Light. However, in our Patience let us possess our Souls. Who knows how soon a Change may come?

The next Morning the Giant took them into the Castle-yard, and shewed them the Bones and Sculls with which it was strewed. “These, said he, were once Pilgrims as you are, and they trespassed on my Grounds; and when I saw fit, I tore them in Pieces, as within ten Days I will do you. Get you down till then into your Dungeon.” So he drove them back and shut them in.

That Night, about Midnight, they began to pray, and continued in Prayer till near break of Day.

Now a little before it was Day, *Christian*, as in Amaze, broke out, “What a Fool am I to continue in this noisome Dungeon, when I may as well walk at liberty?”

I have a Key in my Bosom, called *Promise*, that will, if I am persuaded, open any Lock in *Doubting-Castle*." "That, said *Hopeful*, is good News indeed; pluck it out of thy Bosom and try."

Then *Christian* tried it at the Dungeon Door, whose Bolt (as he turned the Key) gave back, and the Door flew open with ease. They went next to the outward Door, that leads into the Castle yard, and with this Key easily opened that Door also. The Iron Gate was next: But that Lock went very hard. Yet in a while the Key did open it: So they stopp'd not till they came to the King's Highway, where they were out of the Giant's Jurisdiction.

Then they went on till they came to the *Delectable Mountains*, where were Gardens, and Orchards, and Vineyards, and Fountains of Water: Here they drank and washed themselves, and did freely eat of the Fruit of the Vineyards. Now there were on the Tops of these Mountains, Shepherds feeding their Flocks by the Way-side. The Pilgrims therefore went to them and asked, whose Mountains are these? And whose are the Sheep that feed upon them?

Shepherd. The Mountains are *Immanuel's Land*, and they are within sight of his City. And the Sheep that feed here are his also, and he laid down his Life for them.

Cbr. Is there any Relief in this Place for Pilgrims that are weary and faint in the Way?

Shep. The Lord of these Mountains has given a Charge, *not to be forgetful to entertain Strangers*: Therefore the Good of the Place is before you." So they took them by the Hand and led them to their Tents. After a short Refreshment, (it being now late) they all betook them to their Rest.

In the Morning they called up *Christian* and *Faithful* to walk with them upon the Mountains. So they went forth and walked with them, having a pleasant Prospect on every Side. From thence they led them to the Top of a Hill called *Error*, which was very steep on the further Side, and bid them look down to the Bottom. They looked down, and saw at the Bottom several Men dash'd to Pieces by a Fall from the Top.

Then

Then said *Christian*, Who are these? "Have you not heard, said the Shepherds, of them that were made to err, by hearkening to *Hymenius* and *Philetus*, concerning the Resurrection of the Body? These that you see lie dashed in Pieces are they; and they continue unburied to this Day, for an Example to others, that they clamber not too high, nor come too near the Brink of this Mountain.

Then they had them to the Top of another Mountain, and bade them look afar off; which, when they did, they saw several Men walking up and down among the Tombs that were there. And they perceived that the Men were blind; because they often stumbled upon the Tombs, and could not get out from among them. Then, said *Christian*, Who are these blind Men? Did not you see, replied the *Shepherds*, below these Mountains, a Stile that leads into a Meadow, on the Left-hand of this Way? From that Stile there goes a Path to *Doubting-castle*, which is kept by *Giant Despair*. These Men came on Pilgrimage, as you do, till they came to that Stile; and because the right Way was so rough, they went out of it there, and were taken by him and thrown into a Dungeon; till after a while he put out their Eyes, and led them among the Tombs, where he left them to wander to this 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 I saw in my Dream, that the Shepherd had them to another Place, where was a Door in the Side of a Hill. They open'd the Door and bade them look in. They looked, and saw that it was very dark and smoaky; also they heard a roaring Noise, as of Fire; and Cries and Groans, as of Men in Torment. Then, said *Christian*, What means this? This, answered the Shepherds, is a By-way to Hell; a Way that Hypocrites go, and those that did run well, but do not endure to the End. Then said the Pilgrims, looking on each other, *We have need to cry to the Strong for Strength*. "True, said the Shepherds, and you have need to use it when you have it too."

When they were about to depart, one of the Shepherds gave

gave them a Note of the Way. Another bid them, "Beware of the Flatterer." The third said, "Sleep not on enchanted Ground." So they went down the Mountains, along the High-way. Now a little below the Mountains, on the Left-hand, lies the Country of *Conceit*; from which Country a little crooked Lane runs into the Way wherein the Pilgrims walked. Here they met with a very brisk young Man, who came out of that Country; his Name was *Ignorance*. So *Christian* asked, "Whence he came, and whether he was going?"

Ignorance, Sir, I was born in the Country that lies on the Left hand, and am going to Mount *Zion*.

Chr. And how do you think to get in there?

Ign. As other good People do.

Chr. But what have you to shew at the Gate, that it may be open'd to you?

Ign. Why, I do no Harm. I pay every Man his own. I work hard for an honest Living. I say my Prayers, and keep my Church, and go to the Sacrament, and do what Good I can.

Chr. But you came not in at the strait Gate. You came in thro' that crooked Lane; and therefore I fear, whatever you think of yourself, you will at that Day be judged a Thief and a Robber.

Ign. Gentlemen, you are Strangers to me; be content to follow the Religion of your Country, and I will follow that in which I was born and bred. I won't leave the Church. As for the Gate you talk of, all the World knows, it 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, since we have a fine green Lane, as you see, that comes streight down into the Way.

Chr. This Man is wise in his own Conceit. There is more Hope of a Fool than of him.

Hope. Perhaps we should not say all to him at once. Let us pass on, and speak to him again by and by.

So they went on, and *Ignorance* came after. When they had past him a little Way, they came into a very dark Lane, where they met a Man whom seven Devils had bound with seven strong Cords, and were carrying back to the Door on the Side of the Hill. On his Back

was

was a Paper with this Inscription, *The Just shall live by Faith; but if he draw back, my Soul shall have no Pleasure in him.*

This puts me in mind, said *Christian*, of what happened to a Pilgrim here, whose Name was *Little-faith*, At the Entrance of this Passage there comes down, from *Broad-way Gate*, a Lane called *Deadmans Lane*. This *Little-faith* chanced to fit down there, and fall asleep. Three Brothers, *Faintheart*, *Mistrust*, and *Guilt*, were just then coming down that Lane as he awaked, and was getting up to go on his Journey. They immediately called to him to stand, and bid him deliver what he had; which he not doing readily, *Faintheart* and *Mistrust* stepped up and took it from him. He then cried out *Thieves*; on which *Mistrust*, with a great Club, struck him on the Head, and felled him to the Ground: But just then hearing some that were upon the Road, and fearing it might be one *Great-grace*, they left *Little-faith* to shift for himself, and fled away with all Speed.

Hope. Doubtless these three Fellows were mere Cowards, or they would not so soon have run away. Methinks *Little-faith* might have stood one Brush with them, if he had yielded at last.

Chr. Few have found them Cowards. They once set upon me; and tho' I was cloathed in Armour of Proof, I found it hard Work to quit myself like a Man. No Man knows what a Combat that is, but he that has been engaged in it himself.

Hope. Well, but they ran away as soon as they only supposed that *Great-grace* was a-coming.

Chr. No marvel; for he is the King's Champion. But all the King's Subjects are not his Champions; nor can they, in the Day of Trial, do such Feats of War as he.

Hope. I would I had been *Great-grace* for their Sakes.

Chr. If it had been he, he might have had his Hands full. For I must tell you, altho' he can deal with them as long as he keeps them at Sword's Point; yet if ever they get within him, it will go hard but they will give him a sore Fall.

“ Beside, their King is always at their Call, ready to

come in to their Help. And of him it is said, *The Sword of him that layeth at him cannot bold, the Spear, the Dart, nor the Habergeon. He esteemeth Iron as Straw, and Brass as rotten Wood. Darts are counted as Stubble. He lougheth at the shaking of the Spear.*

“ When therefore we hear of such Robbers as these, it behoveth us to go out well harnes’d, and be sure to have a good Shield ; for indeed if that be wanting, they fear 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 also that we desire of the King, that he would go with us himself ; and then we need not be afraid if Thousands had set themselves against us round about ; but without him *the proud Helpers shall fall under the Slain.*”

So they went on till they came to a Place where they saw a Way put itself into their Way, and seem’d withal to lie as streight as the other, insomuch that they knew not which to take. As they were standing to consider, a Man of black Flesh, but covered with a very light Robe, came smiling to them, and lovingly ask’d, “ Why do you stand here ? ” They answered, “ We are going to Mount Zion, but know not which of these Ways to take.” “ I am glad, said the Man, you are of so good a Mind. Few Men are so wise as you. Follow me, my dear Friends, and I will shew you the Way. Such as you deserve to be honour’d of all Men.” So they followed him, till by little and little the Way turn’d, and their Faces were set toward the City of *Destruction*. And before they were aware, they were got within the Compass of a Net, which he drew upon them and held them fast. The white Robe then fell off the black Man’s Back ; and they saw where they were, but could not escape.

Then said *Christian*, I see my Error now. Did not the Shepherds bid us beware of the Flatterer ? How true is that Word, *A Man that flattereth his Neighbour, spreadeth a Net for his Feet !*”

Hope. They also gave us a Note of Direction about the Way ; but we forgot to read it, else we should have kept ourselves from the Paths of the Destroyer. Thus they

they lay bewailing themselves in the Net, when they saw a shining one coming toward them, with a Whip of small Cord in his Hand. He ask'd, What do ye here ? They answered, We were led out of the Way by a black Man cloath'd in white. He is a *Flatterer*, said he, a *false Apostle*, Satan transformed into an *Angel of Light*. So he rent the Net, and said, "Follow me ;" and led them back into the Way they had left. Then he ask'd them, "Did not the Shepherds on the Mountains give you a Note of the Way ? Why did you not read it ? And did they not bid you beware of the Flatterer ? They were speechless. So he commanded them to lie down, and chastised them sore, saying, *As many as I love, I rebuke and chasten ; be zealous therefore and repent.*

I saw then in my Dream, that they arose and went on, until they came into a Country, whose Air naturally tended to make one drowfy. And here *Hopeful* began to be very heavy, and said to *Christian*, "I can scarce hold open my Eyes ; let us lie down and sleep a while."

Chr. By no means, lest we wake no more.

Hope. Why, my Brother ? *The Sleep of a labouring Man is sweet.*

Chr. Do you not remember the Caution of the Shepherd, sleep not on enchanted Ground ?

Hope. I acknowledge my Fault. I see it is true, as the wise Man saith, *Two are better than one.*

Chr. To prevent Drowfiness then, let us discourse a little together. How came you at first to look after the Good of your Soul ?

Hope. For a long Time I delighted in those Things which are seen and sold at our Fair, in the Riches and Pleasures of the World, till I heard from *Faithful* and you, that *the End of those Things is Death.*

Chr. But was you fully convinced of this at once ?

Hope. No ; I strove to stifle my Convictions ; and when my Mind was shaken with the Word of God, labour'd to shut my Eyes against the Light.

Chr. How so ?

Hope. I knew not that this was the Work of God upon me, but called it *Lowness of Spirit* ; and Sin was

so sweet to me, that I was loth to leave it ; besides, I could not tell how to part with my old Companions.

Chr. Then it seems you shook off your Trouble sometimes.

Hope. Yes ; but it came again worse than before.

Chr. What was it that brought your Sins to your Mind again ?

Hope. Many Things : As, if I met but a good Man in the Street ; or, if I heard one read the Bible ; or, if my Head began to ake ; or, if I was told of any that was sick ; or, if I heard the Bell toll for one that was dead ; or, if I thought of dying myself, or heard of a sudden Death : But, above all, when I thought I must quickly come to Judgment.

Chr. But could you not shake off your Thoughts ?

Hope. No ; they got faster hold upon me, till I could have no Rest in Sin.

Chr. And how did you then ?

Hope. I thought I must mend my Life ; and so I did, leaving my old Sins and Company too. Likewise I began to read, and pray, and fast, and go to Church, and to the Sacrament, and to do good. And now for a Time I thought all was well ; but it was not long before my Trouble came again.

Chr. How so ? Had you not reform'd your Life ?

Hope. Yes ; but I had not reform'd my Heart. I found that was still as bad, or worse than ever ; full of Anger, Pride, Lust, and what not ? I found my *inward Parts were very Wickedness* ; that I was *earthly, sensual, and devilish*, having still a *carnal Mind that was Enmity against God*, and brought me into *Captivity to Sin and Death*. I saw more and more, that there dwelt in me no good Thing ; no Love of God ; no true Love of my Neighbour. Above all, I was convinced I had not Faith ; not that Faith which overcometh the World ; And that Word was always sounding in my Ears, *He that believeth not shall be damn'd*.

Chr. And what Effect had this ?

Hope. I then remembered that it is written, *All our Righteousness is as filthy Rags*, availing nothing toward our Reconciliation with God, or the Forgiveness of our Sins. I saw that all I could do all my Life long, would not atone

atone for one Sin that was past; nay, tho' I could now keep all God's Law, and offend in no Point. For if a Man (thought I) runs a hundred Pounds into a Merchant's Debt, and after that pays for all that he takes; yet if this old Debt stands still in the Book uncross'd, the Merchant may sue him, and cast him into Prison, till he shall pay the whole.

Chr. How did you apply this to you self?

Hope. Why, I thought with myself, I have by Sin run far in Debt with God, and my reforming now will not pay that Debt. How then shall I be freed from that Damnation, to which I know myself to be justly exposed, by my former Transgressions?

Besides, I still saw Sin mixing itself with the best Actions I could do: So that I was forced to conclude, that, notwithstanding my former Opinion of myself, I committed Sin enough in one Day to send me to Hell, tho' my former Life had been faultless.

Chr. And what did you do then?

Hope. I knew not what to do, till I went and talk'd with *Faithful*; who told me, unless the Righteousness of one that had never sinned was imputed to me, neither my own Righteousness, nor all the Righteousness of the World, could save me. I ask'd, Who it was that had never sinned? He answered, "The Lord Jesus; and you only can be forgiven and accepted with God thro' Faith in his Blood." "But how, said I, can *his* Righteousness justify *me* before God?" 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 the Merits of all should be imputed, if I believed on him. I replied, "I did not think he was willing to save *me*." He bid me go to him and see. I said, "It was Preumption." He answered, "No; for I was invited to come." Then I ask'd, What I must do when I came? And he bid me say to this Effect: "God be merciful to me a Sinner, and make me to know and believe in Jesus; for I see, if I have not Faith in his Blood, I am utterly cast away. Lord, I have heard, that thou art a merciful God, and hast ordained him to be the Saviour of the World; and moreover, that thou art willing to accept, in him, even such a poor Sinner as I am. O magnify thy

thy Grace in the Salvation of my Soul, thro' thy Son Jesus Christ!"

Chr. And did you do this?

Hope. Yes, over and over, before I found any Relief.

Chr. Had you not Thoughts then of giving it over?

Hope. Yes, a hundred Times; but I knew not what else to do, being convinced, that without the Righteousness of 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, if I continue. And withal this came into my Mind, *If it tarry, wait for it, because it will surely come; it will not tarry.*

Chr. And how was you reliev'd?

Hope. One Day I was very sad, I think sadder than ever before in my Life; and this Sadness was thro' a fresh Sight of the Greatness and Vileness of my Sins; and I was looking for nothing but Hell, when suddenly I saw (not with my bodily Eyes) the Lord look down from Heaven upon me, saying, *Believe in the Lord Jesus Christ, and thou shalt be saved.*

Then those Scriptures came like a Flood into my Heart. *He that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. Christ is the End of the Law for Righteousness to every one that believeth. He hath died for our Sins, and rose again for our Justification. There is one Mediator between God and Man, even the Man Christ Jesus. Wherefore he is able to save unto the uttermost those that come unto God thro' him; seeing he ever liveth to make Intercession for them.*

Chr. And what Effect had this upon your Spirit and Life?

Hope. I was filled with a Peace that passes all Understanding. I rejoiced with Joy unspeakable. The Love of God was shed abroad in my Heart; and Sin had no more Dominion over me; but I ran the Way of his Commandments, now he had set my Heart at liberty.

I saw then in my Dream, that *Hopeful* looked back, and saw *Ignorance*, whom they had left behind, coming after. Then, said he, Come away, Man: Why do you stay behind? Come, How do you do? How stands it now between God and your Soul?"

Ign.

Ign. I hope well, for I am full of good Thoughts.

Cbr. What good Thoughts ?

Ign. Why, I think of God and Heaven.

Cbr. So do the Devils and damn'd Souls.

Ign. But I desire them too.

Cbr. So do many that never come there. *The Soul of the Sluggard d. fireth, and bath nothing.*

Ign. Nay, but I leave all for them.

Cbr. I doubt that. Why doest thou think so ?

Ign. My Heart tells me so.

Cbr. He that trusteth his own Heart, is a Fool.

Ign. Ay, if his Heart be evil ; but mine is good.

Cbr. How doest thou prove that ?

Ign. Why, I lead a good Life.

Cbr. Who told thee thou ledest a good Life ?

Ign. Who told me ! My own Heart.

Cbr. Ask my Fellow if I be a Chief. Thy Heart tells thee so ! Except the Word of God bear Witness in this Matter, other Testimony is nothing worth.

Hast thou the Peace of God ? Hast thou Joy in the Holy Ghost ? Is the Love of God shed abroad in thy Heart ? Doth his Spirit witness with thy Spirit, that thou art a Child of God ? Hast thou Redemption in Christ's Blood, the Forgiveness of thy Sins ? Art thou dead unto Sin, and alive unto God ? Hast thou crucified the Flesh, with its Affections and Lusts ? Hath the Law of the Spirit of Life in Christ Jesus, made thee free from the Law of Sin and Death ?

Ign. You talk too high for me ; I am a poor Sinner, and I believe in Christ, and that is enough.

Cbr. I fear, Hell is full of such poor Sinners as thou. But how doest thou believe in Christ ?

Ign. Why I believe Christ died for Sinners, and that my Sins will be forgiven, thro' God's gracious Acceptance of my Sincerity and best Endeavours to obey his Laws.

Cbr. 1. Thou believest then with a fantastical Faith ; for this Faith is no where described in the Word. 2. Thou believest with a false Faith ; because thou takest Justification from the Blood and Righteousness of Christ, and appliest it to thy own. . . This Faith maketh Christ not a Justifier of thy Person, but of thy Actions ;
and

and of thy Person, for the sake of thy Actions. Therefore this Faith is utterly deceitful, and will leave thee under Wrath in the Day of the Lord.

True justifying Faith puts the Soul, as sensible of its lost Condition by the Law, upon flying for Refuge to the Blood and Righteousness of Christ. And this Righteousness of his is not an Act of Grace, by which he maketh thy Obedience acceptable to God for thy Justification.

No, but Christ did and suffered what was required at our Hands; and for the sake of what he did and suffered, we are pardoned and accepted of God.

Ign. And so you would have us do nothing! We may live as we list: Since we are justified by Faith alone!

Chr. As thy Name is, so art thou. Thou art ignorant of the sure Fruits of Faith in the Blood of Christ. He that believeth in Christ, loveth God; and whosoever loveth him, keepeth his Commandments.

Hope. Was Christ ever revealed to you?

Ign. What, you are for new Revelations! And receiving the Holy Ghost, I suppose! I believe what both you and all the rest of you say about these Matters, is all Whim and Enthusiasm, the Effects of mere Imagination, or a distemper'd Brain.

Hope. Why, Man, *None knoweth the Son save he unto whom the Father revealeth him: And no Man calleth Jesus Lord, but by the Holy Ghost.*

Ign. That is your Faith; but it is not mine: yet mine, I doubt not is as good as yours; tho' I have not my Head filled with so many Whims and Fancies.

Chr. Give me leave to put in a Word: You ought not to speak so slightly of this Matter: For *no Man can know Jesus Christ, save he to whom the Father revealeth him:* And that Faith whereby the Soul layeth hold on Christ, must be wrought by *the exceeding Greatness of his mighty Power.* Of this Faith I perceive thou art wholly ignorant, Awake then thou that sleepest. Know thy self. See thy own Wickedness. Fly to the Lord Jesus, and by his Righteousness thou shalt be deliver'd from Condemnation

Ign. You walk so fast, I can't keep pace with you; go on, I must stay a while behind.

Do you think, said *Hopeful*, that such Men as these have never any Convictions of Sin?

Chr. Without doubt they have, more or less; but they desperately stifle them.

Hope. Nay, why should they stifle them?

Chr. 1. Because they think these Fears are wrought by the Devil, which indeed are wrought of God. 2. They think also, they have no Reason thus to fear, and therefore harden themselves in presumptuous Confidence. 3. They see these Fears would rob them of their beloved Self righteousness, and therefore resist them with all their Might.

Now I saw in my Dream, that by this Time they were got over the enchanted Ground, and entering into the Country of *Beulah*, the Way lying directly thro' it. They were now far 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*. In this Country there is no Darknes at all, the Sun shining Night and Day; there are no Storms or Tempests, but the Air is always calm and serene. Here the Flowers all the Year appear in the Earth, throughout the perpetual Spring: And they continually heard the Singing of Birds, and the Voice of the Turtle in the Land. They were now within sight of the City they were going to; and met with several of the Inhabitants of it. Yea, in this Land their Lord himself commonly walked, it being on the Borders of Heaven. In this Land also the Contract between the Bride and Bridegroom were renewed: And as a *Bridegroom rejoiceth over the Bride*, so did their God rejoice over them. Here they had no Want of Corn or Wine, but Abundance of all Things, being in a Land that flowed with Milk and Honey. Mean time they heard Voices out of the City, loud Voices, saying, *Say ye to the Daughter of Zion, Behold thy Salvation cometh: And all the Inhabitants of the Country called them, the Holy People, the Redeemed of the Lord.*

As they walked in this Land, they rejoiced evermore; yea with Joy unspeakable and full of Glory. And drawing near to the City, they had a more perfect View thereof. It was built of Pearls and precious Stones, and the Streets were paved with Gold. So that *Christian with Desire fell sick; nor indeed was*

Hopeful

Hopeful much better: Infomuch that they were constrained to cry out, *Feed me with Apples, stay me with Flaggons; for I am sick of Love.*

When they were strengthen'd a little, they went on their Way, and came nearer and nearer; where were Orchards, Vineyards and Gardens. The Gardiner stood in the Way, and leading them into the Vineyard, bid them refresh themselves with the Fruit. He also shewed them here the King's Walks and Arbours, where they delighted to be; and here they tarried and slept.

So I saw that when they awoke, they address'd themselves to go up to the City; but the Reflection of the Sun (for the City was pure Gold) was so extremely glorious, that they were not able to behold it with open Face; but only thro' a Glas. And as they went on there met them two Men in Raiment shining like Gold; also their Faces shone as the Light.

These asked the Pilgrims, Whence they came? Where they had lodg'd? What Difficulties and Dangers, and what Comforts they had found in the Way? To all which they answered briefly. Then said they, "You have but two Difficulties more, and you enter into the City."

Christian then and his Companion asked them to go with them: They said, "We will; but you must enter in by your own Faith." So I saw in my Dream that they went on together till they came in sight of the Gate.

Now I saw, there was a deep River between them and the Gate, and there was no Bridge over it: At the sight of this the Pilgrims stopt; but the Men said, "You must go thro' or you cannot come to the Gate."

They enquired, if there were no other Way to the Gate? To which they answered "Yes; but there hath not any save two, *Enoch* and *Elijah*, trod that Path since the Foundation of the World." Then they asked, if the Waters were all of a Depth? They said, "No: But we cannot help you in this Case; for you will find them either shallower or deeper, according to your Faith."

Then they went in; but *Christian* began to sink, and cried out to his Friend, *I sink in the deep Waters: The Billows go over my Head; all the Waves go over me.*

Then said *Hopeful*, "Be of good Chear, my Brother. I feel the Bottom, and it is good." Oh my Friend, said

said *Christian*, the Sorrows of Death have compassed me round about. I shall not see the Land that floweth with Milk and Honey. And with that a great Darkness and Horror fell upon him, so that he could not see before him; also he lost, in a great measure, his Senses, so that he could not remember any of the Refreshments or Deliverances that he had met with before in the Way of his Pilgrimage. But all the Words that he spake still tended to discover the Anguish of his Spirit, and his Fear that he should die in the River, and never enter into the Gate. Here also the Sins that he had committed, both before and after he was a Pilgrim, were brought all together to his Remembrance, and terrified him afresh. He was also troubled with the Apparition of evil Spirits, as if they would have torn him in pieces: So that *Hopeful* here had much ado to keep his Brother's Head above Water; yea, sometimes he sunk; and then in a while rose up again half dead: However, he still endeavour'd to comfort him, saying, "I see the Gate, and Men standing to receive us." 'Tis you, said *Christian*, whom they stand to receive; I am as a dead Man, out of mind. Surely, if I was right, he would now arise to help me. But for my Sins I am brought into this Snare, and now God hath forgotten me." "Not so, said *Hopeful*; but he trieth thy Faith as with Fire."

Then I saw, that *Christian* was in a Muse, and immediately *Hopeful* said, "Be of good Cheer; thy Faith hath saved thee. Jesus Christ maketh thee whole." And with that *Christian* broke out with a loud Voice, "I see him, I see him again! And he tells me, *when thou passest through the Waters, I will be with thee, and through the Rivers, thy shall not overflow thee.*" Then presently he found Ground to stand on, and the rest of the Water was but shallow, till they came to Land. Upon the Bank they saw the two shining Men again, who there waited for them; and as soon as they were come out of the Water, they saluted them saying, *We are ministering Spirits sent forth to minister to the Heirs of Salvation.* Thus they went along towards the Gate. Now the City stood on a mighty Hill, but the Pilgrims went up the Hill with Ease, having left their mortal Garments behind them in the River. Tho' therefore the Foundation on which the City was built, was higher than the Clouds,

Clouds, they mounted up with Speed, thro' the Regions of the Air, flying as upon the Wings of the Wind.

The Talk they had mean while with the shining ones was concerning the Glory of the Place. There, said they, with the innumerable Company of Angels, are the Spirits of just Men made perfect. There is the Paradise of God, wherein you will see the *Tree of Life*, and eat of the Fruits thereof. You shall be clothed with Light and Immortality as with a Garment. All Tears will be wiped from your Eyes, and you will know no more Pain, or Sorrow, or Death; for the former Things are past away. You are now going to *Abraham, Isaac and Jacob*, to the Patriarchs, and Prophets, to the righteous Mea of all Ages, whom God in their Generations took aw y from the Evil to come; and that are now resting upon their Beds, each one walking in his Righteousness.

They ask'd, And what are we to do when we are there? It was answered, "You are there to receive the Comforts of all your Toils that are past, and to have Joy for all your Sorrow. You are to reap what you have sown, even the Fruit of all your Prayers, and Tears, and Works, and Sufferings. And there you will enjoy the perpetual Sight of the Holy One; yea, you shall see Him as He is: And shall love, and praise, and serve him, and magnify his Name all the Days of Eternity."

"And when the Son of Man shall come in his Glory, you shall come with him in the Clouds of Heaven; you shall sit with him in the Seat of Judgment, when he passeth Sentence on all the Workers of Iniquity. Also, when he shall return to the Throne of the Majesty on high, you shall go up too, with the Sound of the Trump, and drink of those Rivers of Pleasure, which flow at his Right-hand for evermore."

Now while they were thus drawing near the Gate, behold a Company of the heavenly Host came out to meet them; to whom their Conductors said, "These are the Men that have loved our Lord while they were in the World, and that have left all for his Sake; and we have brought them hither, that they may go and see their Redeemer's 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.*

They then compass'd them round on every Side,

some having Trumpets in their Hands, and continually sounding as they went, and praising him that liveth for ever and ever. In the mean time both their Looks and Gestures shew'd how welcome *Christian* and *Hopeful* were.

Now when they were come up to the Gate, they saw writ over it in Letters of Gold, *Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and enter in thro' the Gates into the City.*

Then the shining ones called to them within the Gate, saying, "These are come from the City of *Destruction*, thro' the Love they bear to our King." They then gave in their Certificates, which they had received at the Beginning. These were carried to the King, who immediately sent and commanded to open the Gate, that *the righteous Nation*, said he, *that keepeth the Truth, may enter in.*

Now I saw in my Dream, that these two Men went in at the Gate, and lo! as they enter'd they were transfigured, and their Raiment was glistering, and white as Snow. There were also given to them Golden Harps, wherewith to praise him that sat upon the Throne, and the Lamb that liveth for evermore. It was then said to them, *Well done good and faithful Servants, enter ye into the Joy of your Lord.*

Just then *Ignorance* came to the River-side, and got over with little Difficulty: For one *Vain-hope*, a Ferryman, happening to be there, carried him over in his Boat. So he ascended the Hill, and coming up to the Gate, immediately began to knock. He was ask'd by them that were within, "Whence do you come? And what would you have?" He answered, "I have eat and drank in the Presence of the King, and he hath taught in our Streets." They ask'd again, "Have you any Certificate?" But he answered never a Word. So they told the King, who commanded, and they bound him Hand and Foot, and took him up and carried him thro' the Air, to the Door that I saw on the Side of the Hill, and cast him in there. Then I saw, that there was a Way to Hell, even from the Gates of Heaven. So I awoke.

F I N I S.

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