



# PILGRIM'S PROGRESS

From This World To What Which Is To Come

*Part One – Volume I*



**John Bunyan**

CRFI

## Preface

The vision that I prayed that this literary ministry will be established in Cambodia church for long time was accomplished by the providence of God. I am glad to publish three books in draft type of Pilgrim's Progress as the first fruit of CEMF literary ministry.

First of all, I praise the Lord with my whole heart for publishing *Pilgrim's Progress* written by John Bunyan, which served the Lord as a puritan preacher on 1678, into Khmer version on the Cambodia mission field. In church history this book had been read as next book after the Scriptures.

Because Khmer language is so difficult, I did not take courage to do it, but God prepared CEMF translation team for this ministry and finally through their sacrifice this book are published in this year, in memorial of 100<sup>th</sup> years since Cambodia church received the gospel (1923) Especially, Ms Sreyleak Kohn, who works an English teacher of Junior high school and a CEMF staff, and she finished to translate the book in enduring some suffering of her accident injury treatment. I appreciate her for her faithful heart to love the Lord and the gospel.

Basically one part is so big amount (363 pages); I divided it to three volumes for helping Cambodian readers. May the grace of God be with them.

In Christ

October 22 2021

Rev. Dr. White Young Jeon, president of CRFI & CEMF

## Sequence

Preface	/3
Sequence	/4
The author's apology for this book	/5
Introduction	/16
Evangelist Provides Direction	/19
What To Look Forward To	/29
Mr. Worldly Wiseman	/37
The Only Way	/ 44
Goodwill: The Keeper of the Wicket Gate	/55
The Interpreter	/61
The Cross	/84
Simple, Sloth and Presumption	/88
Formalist and Hypocrisy	/90
Timorous and Mistrust	/96
Sleep in the Daytime	/98
Entering the Palace "Beautiful"	/102
Piety	/109
Leaving the Hill	/113
Apollyon	/115

# THE PILGRIM'S PROGRESS

From This World To What Which Is To Come

By

John Bunyan

Part One

DELIVERED UNDER THE SIMILITUDE OF A DREAM BY JOHN  
BUNYAN

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## THE AUTHOR'S APOLOGY FOR HIS BOOK

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

And thus it was: I, writing of the way  
And race of saints in this our gospel day,

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

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

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

Thus I set pen to paper with delight,  
And quickly had my thoughts in black and white,  
For having now my method by the end,

Still as I pulled, it came; and so I penned  
It down; until it came at last to be,  
For length and breadth, the size which you see.

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

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

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

For those which were not for its coming forth,

I said to them, "Offend you I am loth;  
Yet, since your brethren pleased with it be,  
Forbear to judge, till you do further see.

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

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

You see the ways the fisherman doth take  
To catch the fish: what devices doth he make!  
Behold how he engages all his wits;  
Also his snares, lines, angles, hooks, and nets:



Yet fish there be that neither hook nor line,  
Nor snare, nor net, nor device, can make thine;  
They must be groped for, and be tickled too,  
Or they will not be caught whate'er you do.

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

If that a pearl may in a toad's head dwell,  
And may be found too in an oyster shell;  
If things that promise nothing do contain  
What better is than gold; who will disdain  
That have an inkling of it, there to look,  
That they may find it? Now my little book  
(Though void of all those paintings that may make  
It with this or the other man to take),  
Is not without those things that do excel  
What do in brave but empty notions dwell."  
"Well, yet I am not fully satisfied  
That this your book will stand when soundly tried."

"Why, what's the matter?" "It is dark." "What though?"  
"But it is feigned." "What of that?" I trow  
Some men by feigned words as dark as mine  
Make truth to spangle, and its rays to shine."  
"But they want solidness." "Speak, man, thy mind."  
"They'd drown the weak; metaphors make us blind."

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

Be not too forward, therefore, to conclude  
That I want solidness--that I am rude.  
All things solid in show, not solid be:  
All things in parables despise not we;

Lest things most harmful lightly we receive,  
And things that good are of our souls bereave.

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

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

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

Come, let my carper to his life now look,  
And find there darker lines than in my book  
He finds any; yea, and let him know  
That in his best things there are worse lines too.  
May we but stand before impartial men,  
To his poor one I dare adventure ten,  
That they will take my meaning in these lines  
Far better than his lies in silver shrines.

Come: Truth, although in swaddling clouts,  
I find Informs the judgment; rectifies the mind;  
Pleases the understanding; makes the will  
Submit: the memory too it doth fill  
With what doth our imaginations please;  
Likewise it tends our troubles to appease.

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

Let me add one word more: O man of God,  
Art thou offended? Dost thou wish I had  
Put forth my matter in another dress?  
Or that I had in things been more express?  
Three things let me propound, then I submit  
To those that are my betters, as is fit.

1. I find not that I am denied the use  
Of this my method, so I no abuse  
Put on the words, things, readers; or be rude  
In handling figure or similitude  
In application: but, all that I may,

Seek the advance of truth, this or that way.  
Denied, did I say? Nay, I have leave--  
(Examples too and that from them that have  
God better pleased by their words or ways  
Than any man that breathes now-a-days)--  
Thus to express my mind, thus to declare  
Things unto thee, that excellentest are.

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

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

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

This book it chinks out before thine eyes,  
The man that seeks the everlasting prize:  
It shows you whence he comes, whither he goes,  
What he leaves undone; also what he does:  
It also shows you how he runs, and runs  
Till he unto the gate of glory comes.

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

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

Art thou for something rare and profitable?  
Wouldst thou see a truth within a fable?

Art thou forgetful? Wouldst thou remember  
From New Year's day to the last of December?  
Then read my fancies; they will stick like burrs  
And may be, to the helpless, comforters.

This book is writ in such a dialect,  
As may the minds of listless men affect:  
It seems a novelty, and yet contains  
Nothing but sound and honest gospel strains.

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

JOHN BUNYAN.

## Introduction

As I walked through the wilderness of this world, I lighted on a certain place where a den (the gaol) was, and I laid me down in that place to sleep: and as I slept, I dreamed a dream. I dreamed; and behold, I saw a man clothed with rags standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein; and as he read, he wept and trembled;

"For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me."

~ Psalm 38:4 ~

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

~ Isaiah 64:6 ~

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

~ Luke 14:33 ~

"For if the word spoken by angels was stedfast, and every



transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;"

~ Hebrews 2:2, 3 ~

and, not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?"

"Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?"

~ Acts 2:37 ~

In this plight, therefore, he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his wife and children; and thus he began to talk to them: "O my dear wife," said he, "and you the children of my bowels, I, your dear friend, am in myself undone, by reason of a burden that lies hard upon me; moreover, I am for certain informed, that this our city will be burned with fire from heaven; in which fearful overthrow, both myself, with thee, my wife, and you my sweet babes, shall miserably come to

ruin; except (the which yet I see not) some way of escape can be found, whereby we may be delivered." At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed: but the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did: he told them, "Worse and worse." He also set to talking to them again; but they began to be hardened. They also thought to drive away his distemper by harsh and surly conduct to him: sometimes they would deride; sometimes they would chide; and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery. He would also walk solitarily in the fields, sometimes reading and sometimes praying; and thus for some days he spent his time.

## Evangelist Provides Direction

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

"And brought them out, and said, Sirs, what must I do to be saved?  
And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

~ Acts 16:30, 31 ~

I saw also that he looked this way and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named EVANGELIST coming to him, and asked, "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 as it is appointed unto men once to die, but after this the judgment:"

~ Hebrews 9:27 ~

and I find that I am not willing to do the first,

"His sons come to honour, and he knoweth *it* not; and they are  
brought low, but he perceiveth *it* not of them.  
But his flesh upon him shall have pain, and his soul within him shall  
mourn."

~ Job 14:21, 22 ~

nor able to do the second."

"Can thine heart endure, or can thine hands be strong, in the days  
that I shall deal with thee? I the LORD have spoken *it*, and will  
do *it*."

~ Ezekial 22:14 ~

Evangelist. Then said EVANGELIST, "Why not willing to die, since this  
life is attended with so many evils?" The man answered, "Because I  
fear that this burden that is upon my back will sink me lower than  
the grave, and I shall fall into Tophet.

"For Tophet *is* ordained of old; yea, for the king it is prepared; he  
hath made *it* deep *and* large: the pile thereof *is* fire and much  
wood; the breath of the LORD, like a stream of brimstone, doth  
kindle it."

~ Isaiah 30:33 ~

And, sir, if I be not fit to go to prison, I am not fit, I am sure, to go to Judgment, and from thence to execution; and the thoughts of these things make me cry."

Then said EVANGELIST, "If this be thy condition, why standest thou still?" He answered, "Because I know not where to go." Then he gave him a parchment roll; and there was written within, "Flee from the wrath to come!"

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?"

~ Matthew 3:7 ~

The man, therefore, read it; and looking upon EVANGELIST very carefully, said, "Whither must I fly?" Then said EVANGELIST, pointing with his finger over a very wide field, "Do you see yonder wicket gate?"

"Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it."

~ Matthew 7:14 ~

The man said, "No." Then said the other, "Do you see yonder shining light?"

"Thy word *is* a lamp unto my feet, and a light unto my path."

~ Psalm 119:105 ~

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:"

~ 2 Peter 1:19 ~

He said, "I think I do." Then said EVANGELIST, "Keep that light in your eye, and go up directly thereto; so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shall do."

So I saw in my dream that the man began to run. Now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return;

"If any man come to 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."

~ Luke 14:26 ~

but the man put his fingers in his ears, and ran on, crying, "Life! life! Eternal life!" So he looked not behind him, but fled towards the middle of the plain.

"And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

~ Genesis 19:17 ~

The Neighbours: Obstinate and Pliable (3)

The neighbours also came out to see him run; and, as he ran, some mocked,

"For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him."

~ Jeremiah 20:10 ~

others threatened, and some cried after him to return; and among those that did so, there were two that were resolved to fetch him back by force. The name of the one was OBSTINATE, and the name of the other PLIABLE. Now by this time the man was a good

distance from them; but, however, they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the man, "Neighbours, wherefore are ye come?" They said, "To persuade you to go back with us." But he said, "That can by no means be. You dwell in the city of Destruction the place also where I was born. I see it to be so; and dying there, sooner or later, you will sink lower than the grave into a place that burns with fire and brimstone: be content, good neighbours, and go along with me."

Obstinate. "What!" said OBSTINATE, "and leave our friends and our comforts behind us !"

Christian. "Yes," said CHRISTIAN, for that was his name; "because that all which you shall forsake is not worthy to be compared with a little of that that I am seeking to enjoy;

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal."

~ 2 Corinthians 4:18 ~

and if you will go along with me, and hold it, you shall fare as I myself; for there where I go is enough and to spare.



"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!"

~ Luke 15:17 ~

Come away, and prove my words."

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 fades not away;

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,"

~ 1 Peter 1:4 ~

and it is laid up in heaven, and safe there, to be bestowed, at the time appointed, on them that diligently seek it.

"But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

~ Hebrews 11:16 ~

Read it so, if you will, in my book.

Obst. "Tush," said OBSTINATE, "away with your book; will you go back with us or not?"

Chr. "No, not I," said the other; "because I have laid my hand to the plough".

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

~ Luke 9:62 ~

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

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

Obst. What! more fools still? Be ruled by me, and go back; who knows whither such a brainsick fellow will lead you? Go back, go back,

and be wise!

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

"Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This *is* the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is

appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

~ Hebrews 9:18-28 ~

"Well, neighbour OBSTINATE," said PLIABLE, "I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him: but, my good companion, do you know the way to this desired place?"

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

Pli. Come then, good neighbour, let us be going.

Then they went both together.

Obst. "And I will go back to my place," said OBSTINATE; "I will be no companion of such misled, fantastic fellow."

## What To Look Forward To

Now I saw in my dream, that when OBSTINATE was gone back, CHRISTIAN and PLIABLE went talking over the plain: and thus they began their discourse.

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

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

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

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

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

"In hope of eternal life, which God, that cannot lie, promised before  
the world began;"

~ Titus 1:2 ~

Pli. Well said. What things are they?

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

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

~ Isaiah 65:17 ~

"My sheep hear my voice, and I know them, and they follow me:  
And I give unto them eternal life; and they shall never perish,  
neither shall any *man* pluck them out of my hand. My Father, which  
gave *them* me, is greater than all; and no *man* is able to  
pluck *them* out of my Father's hand."

~ John 10:27-29 ~

Pli. Well said. And what else?

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

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

~ Matthew 13:43 ~

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

~ 2 Timothy 4:8 ~

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

~ Revelation 3:4 ~

Pli. That is very pleasant. And what else?

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

"He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*."

~ Isaiah 25:8 ~

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

~ Revelation 7:16, 17 ~

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

~ Revelation 21:4 ~

Pli. And what company shall we have there?

Chr. There we shall be with seraphim and cherubim, creatures that will dazzle your eyes to look on them.

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."

~ Isaiah 6:1 ~

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

~ 1 Thessalonians 4:16, 17 ~

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them



was ten thousand times ten thousand, and thousands of thousands;"

~ Revelation 5:11 ~

There also you shall meet with thousands and ten thousands that have gone before us to that place. None of them are harmful, but loving and holy; everyone walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns;

"And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold."

~ Revelation 4:4 ~

there we shall see the holy virgins with their golden harps;

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. These are they which were not defiled with women; for

they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

~ Revelation 14:1-5 ~

there we shall see men that by the word were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bore to the Lord of the place--all well, and clothed with immortality as with a garment.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

~ John 12:25 ~

"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

~ 2 Corinthians 5:2-4 ~

Pli. The hearing of this is enough to ravish one's heart. But are these

things to be enjoyed? how shall we get to be sharers thereof?

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

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which* is not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which* is good, and let your soul delight itself in fatness."

~ Isaiah 55:1-2 ~

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

~ John 6:37 ~

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

~ Revelation 21:6 ~

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let

him take the water of life freely."

~ Revelation 22:17 ~

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

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

## Mr. Worldly Wiseman

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

Worldly Wiseman. How now, good fellow?--whither away after this burdened manner?

Chr. A burdened manner indeed, as ever, I think, poor creature had! And whereas you asked me, Whither away? I tell you, sir, I am going to yonder wicket gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

W. Wise. Hast thou a wife and children?

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

"But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;"

~ 1 Corinthians 7:29 ~

W. Wise. Wilt thou hearken to me, if I give thee counsel?

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

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

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

W. Wise. Who bade you go this way to be rid of your burden?

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

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

Chr. Why, sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

W. Wise. How camest thou by thy burden at first?

Chr. By reading this book in my hand.

W. Wise. I thought so. And it has happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only

unman men (as thine I perceive has done thee), but they run them upon desperate ventures, to obtain they know not what.

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

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

Chr. Sir, I pray, open this secret to me.

W. Wise. Why, in yonder village (the village is named Morality) there dwells a gentleman whose name is LEGALITY, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine are from their shoulders; yea, to my knowledge, he hath done a great deal of good this way: aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man, his son, whose name is CIVILITY, that can do it as well as the old gentleman himself. There, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former



habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to come to thee to this village, where there are houses now stand empty, one of which thou mayest have at reasonable rates: provision is there also cheap and good; and that which will make thy life the more happy is there to be sure, for thou shalt live by honest neighbours, in credit and good fashion.

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

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

W. Wise. Do you see yonder high hill? (Mount Sinai.)

Chr. Yes, very well.

W. Wise. By that hill you must go, and the first house you come to is his.

So CHRISTIAN turned out of his way to go to Mr. LEGALITY'S house for help. But, behold, when he was got now hard by the hill, it seemed so high, and also the side of it that was next the wayside did hang so much over, that CHRISTIAN was afraid to venture farther, lest the hill should fall on his head; wherefore there he stood still, and knew not what to do. Also his burden now seemed

heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made CHRISTIAN afraid that he should be burned:

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

~ Exodus 19:16-18 ~

here, therefore, he sweat and did quake for fear.

"And so terrible was the sight, *that* Moses said, I exceedingly fear and quake"

~ Hebrews 12:21 ~

And now he began to be sorry that he had taken Mr. WORLDLY WISEMAN'S counsel. And with that he saw EVANGELIST coming to meet him; at the sight also of whom he began to blush for shame. So EVANGELIST drew nearer and nearer; and coming up to him, he

looked upon him with a severe and dreadful countenance, and thus began to reason with CHRISTIAN.

## The Only Way

Evan. "What dost thou here, CHRISTIAN?" said he. At which words CHRISTIAN knew not what to answer; wherefore at present he stood speechless before him. Then said EVANGELIST further, "Art not thou the man that I found crying outside the walls of the city of Destruction?"

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

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

Chr. "Yes, dear sir," said CHRISTIAN.

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

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

Evan. What was he?

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

fall on my head.

Evan. What said that gentleman to you?

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

Evan. And what said he then?

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

Evan. And what said he then?

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

Evan. Then said EVANGELIST, "Stand still a little, that I may show thee the words of God." So he stood trembling. Then said EVANGELIST, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall we not escape, if we turn away from him that speaks from heaven".

"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:"

~ Hebrews 12:25 ~

He said, moreover, "Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him".

"Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him."

~ Hebrews 10:38 ~

He also did thus apply them: "Thou art the man that art running into this misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition."

Then CHRISTIAN fell down at his foot as dead, crying, "Woe is me,

for I am undone!" At the sight of which, EVANGELIST caught him by the right hand, saying, "All manner of sin and blasphemy shall be forgiven unto men: be not faithless, but believing".

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men."

~ Matthew 12:31 ~

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing."

~ John 20:27 ~

Then did CHRISTIAN again a little revive, and stood up trembling, as at first, before EVANGELIST.

Then EVANGELIST proceeded, saying, "Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one WORLDLY WISEMAN: and rightly is he so called; partly because he savours only the doctrine of this world

"They are of the world: therefore speak they of the world, and the world heareth them."

~ 1 John 4:5 ~

(therefore he always goes to the town of Morality to Church) and partly because he loves that doctrine best, for it saves him from the cross;

"As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ."

~ Galations 6:12 ~

and because he is of this carnal temper, therefore he seeks to pervert my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor:

"1. His turning thee out of the way.

"2. His labouring to render the cross odious to thee.

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

"First, thou, must abhor turning thee out of the Way-- yea, and thine own consenting thereto; because this is to reject the counsel



of God for the sake of the counsel of a Worldly Wiseman. The Lord says, 'Strive to enter in at the strait gate',

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

~ Luke 13:24 ~

--the gate to which I sent thee; 'for strait is the gate that leads unto life, and few there be that find it'.

"Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it."

~ Matthew 7:13, 14 ~

From this little Wicket gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction. Hate, therefore, his turning thee out of the way; and abhor thyself for hearkening to him.

"Secondly, thou must abhor his labouring to render the cross odious unto thee; for thou art to prefer it before the treasures in Egypt.

"Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."

~ Hebrews 11:26 ~

Besides, the King of Glory hath told thee, that he that will save his life shall lose it; and, he that comes after him, and hates not his father, and mother, and wife and children, his brethren, and sisters, yea, and his own life also, he cannot be his disciple.

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

~ Matthew 10:39 ~

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

~ Mark 8:35 ~

"If any *man* come to 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."

~ Luke 14:26 ~

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

~ John 12:25 ~

I say, therefore, for man to labour to persuade thee that that shall be thy death, without which, the Truth hath said, thou canst not have eternal life-- this doctrine thou must abhor.

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

"He to whom thou wast sent for ease, being by name LEGALITY is the son of the bondwoman who now is, and is in bondage with her children;

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband."

~ Galations 4:22-27 ~

and is, in a mystery, this Mount Sinai which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This LEGALITY, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be. Ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden. Therefore Mr. WORLDLY WISEMAN is an alien, and Mr. LEGALITY is a cheat; and for his son CIVILITY, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all his noise that thou hast heard of these sottish men, but at design to beguile thee of thy salvation, by turning thee from the way in which I had set thee." After this, EVANGELIST called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor CHRISTIAN stood, that made the hair of his flesh stand up. The words were thus pronounced: "As many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continues not in all things which are written in the book of the law to do them".

"For 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."

~ Galations 3:10 ~

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

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

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

"Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him."

~ Psalm 2:12 ~

Then did CHRISTIAN address himself to go back; and EVANGELIST, after he had kissed him, gave him one smile, and bade him Godspeed.

## Goodwill: The Keeper of the Wicket Gate

So he went on with haste, neither spake he to any man by the way; nor, if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. WORLDLY WISEMAN'S counsel. So, in process of time, CHRISTIAN got up to the gate. Now, over the gate there was written, "Knock; and it shall be opened unto you".

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

~ Matthew 7:7 ~

He knocked therefore, more than once or twice, saying--

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

At last there came a grave person to the gate, named GOODWILL, who asked who was there? and whence he came? and what he would have?

Chr. Here is a poor burdened sinner. I come from the city of Destruction; but am going to Mount Zion, that I may be delivered from the wrath to come. I would, therefore, sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

Goodwill. "I am willing, with all my heart," said he. And with that he opened the gate.

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

Chr. EVANGELIST bade me come hither and knock, as I did; and he said that you, sir, would tell me what I must do.

Goodw. An open door is before thee; and no man can shut it.

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

Goodw. But how is it that you came alone?



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

Goodw. Did any of them know of your coming?

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

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

Chr. Yes, both OBSTINATE and PLIABLE; but when they saw that they could not prevail, OBSTINATE went railing back; but PLIABLE came with me a little way.

Goodw. But why did he not come through?

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

Goodw. Then said GOODWILL, "Alas, poor man! Is the celestial glory of so small esteem with him, that he counts it not worth running the hazard of a few difficulties to obtain it?"

Chr. "Truly," said CHRISTIAN, "I have said the truth of PLIABLE; and if I should also say all the truth of myself, it will appear there is no betterment 'twixt him and myself. 'Tis true he went back to his own house; but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr. WORLDLY WISEMAN."

Goodw. Oh, did he light upon you? What! he would have had you seek for ease at the hands of Mr. LEGALITY, they are each of them a very cheat. But did you take his counsel?

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

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

Chr. Why, truly I do not know what had become of me there, had not EVANGELIST happily met me again as I was musing in the midst

of my dumps; but 'twas God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my lord. But oh, what a favour is this to me, that yet I am admitted entrance here!

Goodw. We make no objections against any; notwithstanding all that they have done before they come hither, they in no wise are cast out

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

~ John 6:37 ~

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

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

Goodw. Yes, there are many ways butt down upon this, and they are

crooked and wide: but thus thou mayest distinguish the right from the wrong, the right only being strait and narrow.

"Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it."

~ Matthew 7:14 ~

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

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

Then CHRISTIAN began to gird up his loins, and to address himself to his journey. So the other told him that when he was gone some distance from the gate, he would come at the house of the INTERPRETER, at whose door he should knock, and he would show him excellent things. Then CHRISTIAN took his leave of his friend; and he again bade him Godspeed.

## The Interpreter

Then he went on till he came at the house of the INTERPRETER, where he knocked over and over; at last one came to the door, and asked who was there?

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

Chr. "Sir," said CHRISTIAN, "I am a man that has come from the city of Destruction, and am going to the Mount Zion; and I was told by the man that stands at the gate at the head of this way, that if I called here you would show me excellent things, such as would be helpful to me in my journey."

Interpreter. Then said the INTERPRETER, "Come in; I will show thee that which will be profitable to thee." So he commanded his man to light the candle, and bade CHRISTIAN follow him: so he led him into a private room, and bade his man open a door; the which when he had done, CHRISTIAN saw the picture of a very grave person hung up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; he stood as if

he pleaded with men, and a crown of gold did hang over his head.

Chr. Then said CHRISTIAN, "What means this?"

Inter. The man whose picture this is, is one of a thousand: he can beget children;

"For though ye have ten thousand instructors in Christ, yet *have* ye not many fathers: for in Christ Jesus I have begotten you through the gospel."

~ 1 Corinthians 4:15 ~

travail in birth with children;

"My little children, of whom I travail in birth again until Christ be formed in you,"

~ Galations 4:19 ~

and nurse them himself when they are born.

"I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able."

~ 1 Corinthians 3:2 ~

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

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which, after he had reviewed a little while, the INTERPRETER called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that CHRISTIAN had almost therewith been choked. Then said the INTERPRETER to a damsel that stood by, "Bring hither the water, and sprinkle the room;" the which, when she had done, it was swept and cleansed with pleasure.

Chr. Then said CHRISTIAN, "What means this?"

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

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:"

~ Romans 5:20 ~

"For I was alive without the law once: but when the commandment came, sin revived, and I died."

~ Romans 7:9 ~

"The sting of death *is* sin; and the strength of sin *is* the law."

~ 1 Corinthians 15:56 ~



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

"Now ye are clean through the word which I have spoken unto you."

~ John 15:3 ~

"And put no difference between us and them, purifying their hearts by faith."

~ Acts 15:9 ~

"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:"

~ Romans 16:25, 26 ~

"That he might sanctify and cleanse it with the washing of water by

the word"

~ Ephesians 5:26 ~

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

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

Chr. Then said CHRISTIAN to the INTERPRETER, "Expound this matter more fully to me."

Inter. So he said, "These two lads are figures: PASSION, of the men of this world; and PATIENCE, of the men of that which is to come. For as here thou seest PASSION will have all now this year, that is to

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

Chr. Then said CHRISTIAN, "Now I see that PATIENCE has the best wisdom, and that upon many accounts: 1. because he stays for the best things; 2. and also because he will have the glory of his, when the other hath nothing but rags."

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

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

~ Luke 16:25 ~

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

Inter. You say truth: "For the things that are seen are temporal; but the things that are not seen are eternal".

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal."

~ 2 Corinthians 4:18 ~

But, though this be so, yet since things present and our fleshly appetite are such near neighbours one to another; and again, because things to come and carnal sense are such strangers one to another: therefore it is that the first of these so suddenly fall into amity, and that distance is so continually between the second.

Then I saw in my dream that the INTERPRETER took CHRISTIAN by the hand, and led him into a place where was a fire burning against

a wall, and one standing by it always casting much water upon it to quench it; yet did the fire burn higher and hotter.

Chr. Then said CHRISTIAN, "What means this?"

Inter. The INTERPRETER answered, "This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out, is the devil: but in that thou seest the fire notwithstanding burn higher and hotter, thou shall also see the reason of that." So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast, but secretly, into the fire.

Chr. Then said CHRISTIAN, "What means this?"

Inter. The INTERPRETER answered, "This is Christ, who continually with the oil of his grace maintains the work already begun in the heart: by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still.

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

~ 2 Corinthians 12:9 ~

And in that thou sawest that the man stood behind the wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul."

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

Chr. Then said CHRISTIAN, "May we go in thither?"

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

men, who laid upon him with deadly force; but the man not at all discouraged, fell to cutting and hacking most fiercely. So, after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace;

"Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

~ Acts 14:22 ~

at which there was a pleasant voice heard from those that were within even of those that walked upon the top of the palace, saying,

"Come in! Come in!  
Eternal glory thou shalt win."

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

"Now," said CHRISTIAN, "let me go hence."

"Nay, stay," said the INTERPRETER, "till I have showed thee a little more; and after that thou shall go on thy way." So he took him by

the hand again, and led him into a very dark room, where there sat a man in an iron cage.

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

Chr. Then said CHRISTIAN to the man, "What art thou?"

Backslider. The man answered, "I am what I was not once."

Chr. What wast thou once?

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

"They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away."

~ Luke 8:13 ~

Chr. Well, but what art thou now?



Back. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out; oh now, I cannot!

Chr. But how camest thou in this condition?

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

Then said CHRISTIAN to the INTERPRETER, "But is there no hope for such a man as this?" "Ask him," said the INTERPRETER.

Chr. Then said CHRISTIAN, "Is there no hope, but you must be kept in the iron cage of despair?"

Back. No, none at all!

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

Back. I have crucified him to myself afresh;

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame."

~ Hebrews 6:6 ~

I have despised his person;

"But his citizens hated him, and sent a message after him, saying,  
We will not have this *man* to reign over us."

~ Luke 19:14 ~

I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the Spirit of grace:

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

~ Hebrews 10:26-29 ~

therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings--dreadful threatenings -- fearful threatenings, of certain judgment and fiery indignation, which shall devour me as an adversary.

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

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

Chr. But canst thou not now repent and turn?

Back. God hath denied me repentance. His Word gives me no encouragement to believe: yea, he himself hath shut me up in this iron cage; nor can all the men in the world let me out. Oh, eternity! eternity! how shall I grapple with the misery that I must meet with in eternity?

Inter. Then said the INTERPRETER to CHRISTIAN, "Let this man's misery be remembered by thee, and be an everlasting caution to thee."

Chr. "Well," said CHRISTIAN, "this is fearful! God help me to watch

and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?"

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

So he took CHRISTIAN by the hand again, and led him into a chamber where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said CHRISTIAN, "Why doth this man thus tremble?" The INTERPRETER then bade him tell to CHRISTIAN the reason of his so doing. So he began and said, "This night, as I was in my sleep, I dreamed: and behold, the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a Man sit upon a cloud, attended with the thousands of heaven; they were all in flaming fire, also the heavens were on a burning flame. I heard then a voice, saying, 'Arise, ye dead, and come to Judgment!' and with that the rocks rent, the graves opened, and the dead that were therein came forth:

"Marvel not at this: for the hour is coming, in the which all that are  
in the graves shall hear his voice"

~ John 5:28 ~

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith *is* vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable."

~ 1 Corinthians 15:12-19 ~

"For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing."

~ 1 Thessalonians 1:8 ~

"To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him."

~ Jude 15 ~

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death."

~ Revelation 20:11-14 ~

some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains: then I saw the Man that sat upon the cloud open the book and bid the world draw near.

"The mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him."

~ Psalm 50:1-3 ~

"For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

~ Isaiah 26:21 ~

"The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee."

~ Micah 7:16, 17 ~

Yet there was by reason of a fierce flame that issued out and came before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

~ Daniel 7:9, 10 ~

"But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."

~ Malachi 3:2, 3 ~

I heard it also proclaimed to them that attended the Man that sat on the cloud, 'Gather together the tares, the chaff and stubble, and cast them into the burning lake:

"Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

~ Matthew 3:12 ~

"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

~ Matthew 13:30 ~

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it



shall leave them neither root nor branch."

~ Malachi 4:1 ~

and with that the bottomless pit opened just whereabout I stood; out of the mouth of which there came, in an abundant manner, smoke, and coals of fire, with hideous noises. It was also said to the same persons, 'Gather my wheat into the garner'.

"Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

~ Luke 3:17 ~

And with that I saw many caught up and carried away into the clouds;

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

~ 1 Thessalonians 4:16-17 ~

but I was left behind. I also sought to hide myself, but I could not,

for the Man that sat upon the cloud still kept his eye upon me: my sins also came into my mind, and my conscience did accuse me on every side.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another"

~ Romans 2:14-15 ~

Upon this I waked from my sleep."

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

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

Then said the INTERPRETER to CHRISTIAN, "Hast thou considered all these things?"

Chr. Yes: and they put me in hope and fear.

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

So CHRISTIAN went on his way, saying:

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

## The Cross

Now I saw in my dream, that the highway up which CHRISTIAN was to go was fenced on either side with a wall; and that wall was called "Salvation".

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint *for* walls and bulwarks."

~ Isaiah 26:1 ~

Up this way, therefore, did burdened CHRISTIAN run; but not without great difficulty, because of the load on his back.

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

Then was CHRISTIAN glad and lightsome, and said, with a merry heart,

"He hath given me rest by his sorrow,  
And life by his death."

Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn."

~ Zechariah 12:10 ~

Now, as he stood looking and weeping, behold three shining ones came to him, and saluted him with, "Peace be to thee!" so the first said to him, "Thy sins be forgiven thee";

"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."

~ Mark 2:5 ~

the second stripped him of his rags, and clothed him with change of raiment;

"And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

~ Zechariah 3:4 ~

the third also set a mark in his forehead, and gave him a roll with a seal upon it,

"In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise"

~ Ephesians 1:13 ~

which he bade him look on as he ran, and that he should give it in at the Celestial Gate: so they went their way. Then CHRISTIAN gave three leaps for joy, and went on singing:

"Thus far did I come laden with my sin,  
Nor could aught ease the grief that I was in,  
Till I came hither. What a place is this!  
Must here be the beginning of my bliss!  
Must here the burden fall from off my back!  
Must here the strings that bound it to me crack!

Blest cross! blest sepulchre! blest rather be  
The Man that there was put to shame for me!"

## Simple, Sloth and Presumption

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

CHRISTIAN then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, "You are like them that sleep on the top of a mast, for the Dead Sea is under you, a gulf that hath no bottom.

"Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast."

~ Proverbs 23:34 ~

Awake therefore, and come away; be willing also, and I will help you off with your irons." He also told them, "If he that goes about like a roaring lion comes by, you will certainly become a prey to his teeth".

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"

~ 1 Peter 5:8 ~

With that they looked upon him, and began to reply in this sort:



Simple said, "I see no danger."

Sloth said, "Yet a little more sleep."

And Presumption said, "Every vat must stand upon its own bottom."

And so they lay down to sleep again; and CHRISTIAN went on his way.

## Formalist and Hypocrisy

Yet was he troubled to think, that men in that danger should so little esteem the kindness of him that so freely offered to help them: both by awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way, and they made up apace to him. The name of the one was FORMALIST, and the name of the other HYPOCRISY. So, as I said, they drew up unto him, who thus entered with them into discourse.

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

Formalist and Hypocrisy. We were born in the land of Vain-glory, and are going for praise to Mount Zion.

Chr. Why came you not in at the gate which stands at the beginning of the way? Know you not that it is written, that "he that enters not in by the door, but climbs up some other way, the same is a thief and a robber?"

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

~ John 10:1 ~

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

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

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

Chr. "But," said CHRISTIAN, "will your practice stand a trial at law?"

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

Chr. I walk by the rule of my Master; you walk by the rude working of your fancies. You are counted thieves already by the Lord of the

way, therefore I doubt you will not be found true men at the end of the way. You come in by yourselves without his direction, and shall go by yourselves without his mercy.

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

Chr. By laws and ordinances you will not be saved, since you came not in by the door.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

~ Galations 2:16 ~

And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me, for I

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

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

I beheld, then, that they all went on till they came to the foot of the hill "Difficulty," at the bottom of which was a spring. There were also in the same place two other ways besides that which came straight from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill: but the narrow way lay right up the hill (and the name of the going up the side of the hill is called

Difficulty). CHRISTIAN now went to the spring, and drank thereof to refresh himself;

"They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."

~ Isaiah 49:10 ~

and then began to go up the hill, saying:

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

The other two also came to the foot of the hill. But when they saw that the hill was steep and high, and that there were two other ways to go; and supposing also that these two ways might meet again with that up which CHRISTIAN went, on the other side of the hill, therefore they were resolved to go in those ways (now the name of one of those ways was "Danger," and the name of the other "Destruction"). So the one took the way which is called Danger, which led him into a great wood; and the other took directly up the

way to Destruction, which led him into a wide field full of dark mountains, where he stumbled and fell, and rose no more.

## Timorous and Mistrust

I looked then after CHRISTIAN, to see him go up the hill, when I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the hill was a pleasant arbour, made by the Lord of the hill, for the refreshment of weary travellers. Thither, therefore, CHRISTIAN got, where also he sat down to rest. Then he pulled his roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself awhile, he at last fell into a slumber, and thence into a fast sleep which detained him in that place until it was almost night, and in his sleep his roll fell out of his hand. Now as he was sleeping, there came one to him, and awaked him, saying, "Go to the ant, thou sluggard: consider her ways, and be wise".

"Go to the ant, thou sluggard; consider her ways, and be wise:"

~ Proverbs 6:6 ~

And with that, CHRISTIAN suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.

Now when he was got up to the top of the hill, there came two men running against him furiously. The name of the one was



TIMOROUS, and the name of the other MISTRUST; to whom CHRISTIAN said, "Sirs, what's the matter? You run the wrong way !"

Timorous answered that they were going to the City of Zion, and had got up that difficult place; "but," said he, "the farther we go, the more danger we meet with: wherefore we turned, and are going back again."

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

Chr. Then said CHRISTIAN, "You make me afraid; but whither shall I fly to be safe? If I go back to mine own country, that is prepared for fire and brimstone--and I shall certainly perish there! If I can get to the celestial city, I am sure to be in safety there. I must venture: to go back is nothing but death; to go forward is fear of death, and life everlasting beyond it! I will yet go forward!"

## Sleep in the Daytime

So MISTRUST and TIMOROUS ran down the hill; and CHRISTIAN went on his way. But thinking again of what he heard from the men, he felt in his bosom for his roll, that he might read therein, and be comforted; but he felt, and found it not. Then was CHRISTIAN in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the Celestial City. Here, therefore, he began to be much perplexed, and knew not what to do; at last he bethought himself that he had slept in the arbour that is on the side of the hill: and falling down upon his knees, he asked God forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of CHRISTIAN'S heart? sometimes he sighed; sometimes he wept; and often times he chided himself for being so foolish as to fall asleep in that place, which was erected only for a little refreshment from his weariness.

Thus therefore, he went back; carefully looking on this side and on that, all the way as he went, if happily he might find his roll, that had been his comfort so many times in his journey. He went thus till he came again within sight of the arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again even afresh his evil of sleeping into his mind. Thus therefore, he now went on bewailing his sinful sleep, saying, "Oh, wretched man that I

am, that I should sleep in the daytime! that I should sleep in the midst of difficulty!;

"For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

~ 1 Thessalonians 5:7, 8 ~

"Nevertheless I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

~ Revelation 2:4, 5 ~

that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I taken in vain! (thus it happened to Israel; for their sin they were sent back again by the way of the Red Sea); and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over which I needed not to have trod but once: yea, now also I am like to be benighted, for the

day is almost spent. Oh that I had not slept!"

Now by this time he was come to the harbour again, where for a while he sat down and wept; but at last (as CHRISTIAN would have it) looking sorrowfully down under the settle, there he espied his roll, the which he with trembling and haste caught up, and put into his bosom; but who can tell how joyful this man was when he had gotten his roll again! For this roll was the assurance of his life and acceptance at the desired haven. Therefore he laid it up in his bosom; gave thanks to God for directing his eye to the place where it lay; and with joy and tears betook himself again to his journey. But oh, how nimbly now did he go up the rest of the hill! Yet before he got up, the sun went down upon CHRISTIAN; and this made him again recall the vanity of his sleeping, and thus he again began to condole with himself: "Oh, thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun; darkness must cover the path of my feet; and I must hear the noise of the doleful creatures-- because of my sinful sleep!" Now also he remembered the story that MISTRUST and TIMOROUS told him of-- how they were frightened with the sight of the lions. Then said CHRISTIAN to himself again, "These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces?" Thus he went on his way; but while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold, there was a

very stately palace before him, the name of which was "Beautiful," and it stood just by the highway side.

## Entering the Palace "Beautiful"

So I saw in my dream that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the porter's lodge; and, looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers by which MISTRUST and TIMOROUS were driven back. (The lions were chained; but he saw not the chains.) Then he was afraid, and thought also himself to go back after them; for he thought nothing but death was before him. But the porter at the lodge, whose name is WATCHFUL, perceiving that CHRISTIAN made a halt, as if he would go back, cried unto him, saying, "Is thy strength so small?

"And he said unto them, Why are ye so fearful? how is it that ye have no faith?"

~ Mark 4:40 ~

fear not the lions; for they are chained, and are placed there for trial of faith where it is; and for discovery of those that have none: keep in the midst of the path, and no hurt shall come unto thee!"

Then I saw that he went on, trembling for fear of the lions, but taking good heed to the directions of the porter. He heard them

roar; but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the porter was. Then said CHRISTIAN to the porter, "Sir, what house is this? and may I lodge here tonight?" The porter answered, "This house was built by the Lord of the hill; and he built it for the relief and security of pilgrims." The porter also asked whence he was, and whither he was going?

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

Watchful, the Porter. What is your name?

Chr. My name is now CHRISTIAN; but my name at the first was GRACELESS: I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem.

"God shall enlarge Japheth, and he shall dwell in the tents of Shem;  
and Canaan shall be his servant."

~ Genesis 9:27 ~

Watch. But how doth it happen that you come so late? the sun is set!

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

Watch. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you in to the rest of the family, according to the rules of the house. So WATCHFUL the porter rang a bell; at the sound of which, came out at the door of the house a grave and beautiful damsel, named DISCRETION, and asked why she was called.

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

Discretion. Then she asked him whence he was, and whither he was going: and he told her. She asked him also how he got into the way: and he told her. Then she asked him what he had seen and met with in the way: and he told her. And last, she asked his name: so he said, "It is CHRISTIAN; and I have so much the more a desire to



lodge here tonight, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims." So she smiled, but the water stood in her eyes; and after a little pause, she said, "I will call forth two or three more of the family." So she ran to the door, and called out PRUDENCE, PIETY, and CHARITY, who, after a little more discourse with him, had him in to the family, and many of them meeting him at the threshold of the house, said, "Come in, thou blessed of the Lord! this house was built by the Lord of the hill on purpose to entertain such pilgrims in." Then he bowed his head, and followed them into the house. So when he was come in, and set down, they gave him something to drink; and consented together that, until supper was ready, some of them should have some particular discourse with CHRISTIAN, for the best improvement of time: and they appointed PIETY, and PRUDENCE, and CHARITY, to discourse with him; and thus they began:

Piety

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

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

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

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

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

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

Piety. But did you not come by the house of the INTERPRETER?

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

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

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

Piety. Was that all that you saw at the house of the INTERPRETER?

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

Piety. And what else saw you in the way?

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

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

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

## The Rarities of "Beautiful"

So in the morning they all got up; and after some more discourse, they told him that he should not depart till they had showed him the rarities of that place. And first they had him into the study, where they showed him records of the greatest antiquity; in which, as I remember my dream, they showed him the first pedigree of the Lord of the hill, that he was the Son of the Ancient of Days, and came by an eternal generation. Here also were more fully recorded the acts that he had done; and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations that could neither by length of days, nor decays of nature, be dissolved.

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

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies

of the aliens."

~ Hebrews 11:33, 34 ~

Then they read again in another part of the records of the house, where it was showed how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, all of which CHRISTIAN had a view. As of things both ancient and modern; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

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

They also showed him some of the instruments with which some of his servants had done wonderful things. They showed him Moses' rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad wherewith Shamgar

slew six hundred men. They showed him also the jawbone with which Samson did such mighty feats; they showed him, moreover, the sling and stone with which David slew Goliath of Gath; and the sword, also, with which their Lord will kill the man of sin, in the day that he shall rise up to the prey. They showed him besides many excellent things, with which CHRISTIAN was much delighted. This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forward; but they desired him to stay till the next day also, and then, said they, we will, if the day be clear, show you the Delectable Mountains; which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was. So he consented and stayed. When the morning was up, they had him to the top of the house, and bid him look south; so he did: and behold, at a great distance

"He shall dwell on high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off."

~ Isaiah 33:16, 17 ~

he saw a most pleasant mountainous country, beautiful with woods, vineyards, fruits of all sorts, flowers also; with springs and fountains,

very delectable to behold. Then he asked the name of the country. They said it was Immanuel's Land; and it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there, from thence, said they, thou mayest see to the gate of the Celestial City, as the shepherds that live there will make appear.



## Leaving the Hill

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

Chr. Pray did you know him? said he.

Watchful, the Porter. I asked him his name, and he told me it was FAITHFUL.

Chr. "Oh," said CHRISTIAN, "I know him; he is my townsman, my near neighbour; he comes from the place where I was born. How far do you think he may be before?"

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

Chr. "Well," said CHRISTIAN, "good porter, the Lord be with thee, and add to all thy blessings much increase for the kindness that thou hast showed to me!"

Then he began to go forward; but DISCRETION, PIETY, CHARITY, and PRUDENCE, would accompany him down to the foot of the hill. So

they went on together, reiterating their former discourses, till they came to go down the hill. Then said CHRISTIAN, "As it was difficult coming up, so (so far as I can see) it is dangerous going down."

"Yes," said PRUDENCE, "so it is; for it is a hard matter for a man to go down into the Valley of Humiliation, as thou art now, and to catch no slip by the way; therefore," said they, "are we come out to accompany thee down the hill." So he began to go down, but very warily; yet he caught a slip or two.

Then I saw in my dream that these good companions, when CHRISTIAN was gone down to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.

## Apollyon

But now, in this Valley of Humiliation, poor CHRISTIAN was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet with him; his name was APOLLYON. Then did CHRISTIAN begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again, that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantage with ease to pierce him with his darts; therefore he resolved to venture, and stand his ground. For, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

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

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

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

Apol. By this I perceive thou art one of my subjects; for all that

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

Chr. I was born indeed in your dominions; but your service was hard, and your wages such as a man could not live on, for the wages of sin is death;

"For all have sinned, and come short of the glory of God;"

~ Romans 3:23 ~

therefore, when I was come to years, I did as other prudent persons do, look out, if perhaps I might mend myself.

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

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

Apol. Thou hast done in this according to the proverb, "changed a bad for a worse"; but it is ordinary for those that have professed

themselves his servants, after awhile to give him the slip, and return again to me: do thou so too, and all shall be well.

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

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

Chr. What I promised thee was before I came of age; and besides, I count that the Prince under whose banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee. And besides, O thou destroying APOLLYON, to speak truth, I like his service, his wages, his servants, his government, his company and country, better than thine. Therefore leave off to persuade me further: I am his servant, and I will follow him.

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

him and his, though taken by them--and so I will deliver thee!

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

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

Chr. Wherein, O APOLLYON, have I been unfaithful to him?

Apol. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond; thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed till thy Prince had taken it off; thou didst sinfully sleep and lose thy choice thing; thou wast also almost persuaded to go back at the sight of the lions; and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

Chr. All this is true; and much more which thou hast left out: but the Prince whom I serve and honour is merciful and ready to forgive. But besides, these infirmities possessed me in thy country; for there

I sucked them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

Apol. Then APOLLYON broke out into a grievous rage, saying, "I am an enemy to this Prince: I hate his person, his laws, and people: I am come out on purpose to withstand thee."

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

Apol. Then APOLLYON straddled quite over the whole breadth of the way, and said, "I am void of fear in this matter: prepare thyself to die! for I swear by my infernal den that thou shalt go no farther; here will I spill thy soul." And with that he threw a flaming dart at his breast; but CHRISTIAN had a shield in his hand, with which he caught it, and so prevented the danger of that. Then did CHRISTIAN draw, for he saw 't was time to bestir him; and APOLLYON as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that CHRISTIAN could do to avoid it, APOLLYON wounded him in his head, his hand, and foot. This made CHRISTIAN give a little back; APOLLYON therefore followed his work furiously, and CHRISTIAN again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till CHRISTIAN was almost quite spent. For you must know that CHRISTIAN, by reason of his wounds, grew weaker and weaker.

Then APOLLYON, espying his opportunity, began to gather up close to CHRISTIAN, and wrestling with him, gave him a dreadful fall: and with that, CHRISTIAN'S sword flew out of his hand. Then said APOLLYON, "I am sure of thee now"; and with that he had almost pressed him to death, so that CHRISTIAN began to despair of life. But as God would have it, while APOLLYON was fetching his last blow, thereby to make a full end of this good man, CHRISTIAN nimbly reached out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy; when I fall, I shall arise";

"Rejoice not against me, O mine enemy: when I fall, I shall arise;  
when I sit in darkness, the LORD *shall be* a light unto me."

~ Micah 7:8 ~

and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound. CHRISTIAN perceiving that, made at him again, saying, "Nay, in all these things we are more than conquerors, through him that loved us".

"Nay, in all these things we are more than conquerors through him  
that loved us."

~ Romans 8:37 ~

And with that, APOLLYON spread forth his dragon's wings, and sped him away,



"Submit yourselves therefore to God. Resist the devil, and he will flee from you."

~ James 4:7 ~

that CHRISTIAN for a season saw him no more.

In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring APOLLYON made all the time of the fight--he spake like a dragon; and, on the other side, what sighs and groans burst from CHRISTIAN'S heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded APOLLYON with his two edged sword, then, indeed, he did smile, and look upward; but 'twas the dreadfulest sight that ever I saw!

So when the battle was over, CHRISTIAN said, "I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against APOLLYON"; and so he did, saying:

"Great Beelzebub, the captain of this fiend,  
Designed my ruin; therefore to this end  
He sent him harnessed out, and he with rage  
That hellish was, did fiercely me engage.  
But blessed Michael helped me, and I,  
By dint of sword did quickly make him fly:

Therefore to him let me give lasting praise  
And thanks, and bless his holy name always!"

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

[Continued to Part 1 - Volume 1]