

PILGRIM'S PROGRESS

From This World To What Which Is To Come

Part One – Volume II



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 100th 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

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

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The Valley of the Shadow of Death

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

"Neither said they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?"

~ Jeremiah 2:6 ~

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

I saw then in my dream, that when CHRISTIAN was got to the borders of the shadow of death, there met him two men, children of them that brought up an evil report of the good land, making haste to go back,

"And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature."

~ Numbers 13:32 ~

to whom CHRISTIAN spake as follows:

Chr. Whither are you going?

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

Chr. "Why, what is the matter?" said CHRISTIAN.

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

Chr. "But what have you met with?" said CHRISTIAN.

Men. Why, we were almost in the Valley of the Shadow of Death;

"Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death."

~ Psalm 44:19 ~

"Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;"

~ Psalm 107:10 ~

but that by good hap we looked before us, and saw the danger before we came to it.

Chr. "But what have you seen?" said CHRISTIAN.

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

"Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it."

~ Job 3:5 ~

"A land of darkness, as darkness *itself*; *and* of the shadow of death,
without any order, and *where* the light *is* as darkness."

~ Job 10:22 ~

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

Men. "Be it thy way, we will not choose it for ours." So they parted,
and CHRISTIAN went on his way; but still with his sword drawn in
his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this valley reached, there was on
the right hand a very deep ditch; that ditch is it into which the blind
have led the blind in all ages, and have both there miserably
perished. Again; behold, on the left hand there was very dangerous
quagmire, into which, if even a good man falls, he can find no
bottom of his foot to stand on. Into that quag King David once did
fall; and had no doubt therein been smothered, had not he that is
able plucked him out.

"Deliver me out of the mire, and let me not sink: let me be delivered
from them that hate me, and out of the deep waters."

~ Psalm 69:14 ~

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

About the midst of this valley I perceived the mouth of hell to be; and it stood also hard by the wayside. Now, thought CHRISTIAN, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for CHRISTIAN's sword, as did APOLLYON before), that he was forced to put up his sword, and betake himself to another weapon, called "All Prayer".

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;"

~ Ephesians 6:18 ~

So he cried in my hearing, "O Lord, I beseech Thee, deliver my soul!"

"Then called I upon the name of the LORD; O LORD, I beseech thee,
deliver my soul."

~ Psalm 116:4 ~

Thus he went on a great while; yet still the flames would be reaching toward him. Also he heard doleful voices and rushings to and fro; so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard, by him for several miles together; and coming to a place where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be halfway through the valley. He remembered also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go forward: so he resolved to go on. Yet the fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God"; so they gave back, and came no farther.

One thing I would not let slip; I took notice that now poor CHRISTIAN was so confounded, that he did not know his own voice. And thus I perceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him,

and stepped up softly to him; and whisperingly suggested many grievous blasphemies to him--which he verily thought had proceeded from his own mind. This put CHRISTIAN more to it than anything that he met with before, even to think that he should now blaspheme him that he loved so much before! Yet could he have helped it, he would not have done it; but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

When CHRISTIAN had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me".

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me."

~ Psalm 23:4 ~

Then was he glad; and that for these reasons:

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

Secondly, for that he perceived God was with them, though in that

dark and dismal state; and why not with me, thought he, though, by reason of the impediment that attends this place, I cannot perceive it?

"Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not."

~ Job 9:11 ~

Thirdly, for that he hoped (could he overtake them) to have company by and by. So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. And by and by the day broke; then said CHRISTIAN, "He hath turned the shadow of death into the morning".

"Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:"

~ Amos 5:8 ~

Now, morning being come, he looked back; not out of desire to return, but to see by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which lay betwixt them both. Also now he saw the

hobgoblins, and satyrs, and dragons of the pit; but all afar off, for after break of day they came not nigh. Yet they were discovered to him according to that which is written, "He discovers deep things out of darkness and brings out to light the shadow of death".

"He discovereth deep things out of darkness, and bringeth out to light the shadow of death."

~ Job 12:22 ~

Now was CHRISTIAN much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. About this time the sun was rising--and this was another mercy to CHRISTIAN; for you must note that, though the first part of the valley of the shadow of death was dangerous, yet this second part, through which he was yet to go, was, if possible, far more dangerous: for from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and ledges down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away. But, as I said just now, the sun was rising. Then said he, "His candle shines on my head; and by his light I go through darkness".

"When his candle shined upon my head, *and when* by his light I
walked *through* darkness;"

~ Job 29:3 ~

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

So I saw that CHRISTIAN went on his way; yet at the sight of the old man that sat in the mouth of the cave he could not tell what to think, especially because he spake to him--though he could not go after him--saying, "You will never mend, till more of you be burned." But he held his peace, and set a good face on it; and so went by,

and received no hurt. Then sang CHRISTIAN:

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

Talkative

Moreover I saw in my dream, that as they went on, FAITHFUL, as he chanced to look on one side, saw a man whose name is TALKATIVE, walking at a distance beside them--for in this place there was room for them all to walk. He was a tall man, and somewhat more comely at a distance than at hand. To this man FAITHFUL addressed himself in this manner:

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

Talkative. I am going to that same place.

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

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

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

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

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

Talk. I like you wonderful well, for your saying is full of conviction; and I will add, What thing is so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant?--that is, if a man hath any delight in things that are wonderful: for instance, if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs--where shall he find things recorded so delightful, and so sweetly penned as in the Holy Scripture?

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

Talk. That is it that I said: for to talk of such things is most profitable; for by so doing, a man may get knowledge of many things--as of the vanity of earthly things, and the benefit of things above (thus in general): but more particularly, by this a man may learn the necessity of the new birth; the insufficiency of our works; the need of Christ's righteousness, and so forth. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like; by this also a man may learn what are the great promises and

consolations of the Gospel, to his own comfort. Further, by this a man may learn to refute false opinions; to vindicate the truth; and also to instruct the ignorant.

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

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

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

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

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

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

done to our profit.

Faith. Now did FAITHFUL begin to wonder; and stepping to CHRISTIAN (for he walked all this while by himself) he said to him (but softly), "What a brave companion have we got! Surely this man will make a very excellent pilgrim."

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

Faith. Do you know him, then?

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

Faith. Pray, what is he?

Chr. His name is TALKATIVE; he dwells in our town: wonder that you should be a stranger to him, only I consider that our town is large.

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

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

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

Chr. That is to them that have not thorough acquaintance with him: for he is best abroad; near home he is ugly enough. Your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance; but very near, more unpleasing.

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

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

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

Chr. Deceived ! you may be sure of it. Remember the proverb, "They say, and do not; but the Kingdom of God is not in word, but in power".

"All therefore whatsoever they bid you observe, *that* observe and do;
but do not ye after their works: for they say, and do not."

~ Matthew 23:3 ~

"For the kingdom of God *is* not in word, but in power."

~ 1 Corinthians 4:20 ~

He talks of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know that what I say of him is the truth. His house is as empty of religion as the white of an egg is of savour. There is there neither prayer nor sign of repentance for sin; yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of religion to all that know him;

"Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written."

~ Romans 2:23, 24 ~

it can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him: "A saint abroad, and a devil at home;" his poor family finds it so; he

is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for or speak to him. Men that have any dealings with him, say 'tis better to deal with a Turk than with him: for fairer dealing they shall have at their hands. This TALKATIVE, if it be possible, will go beyond them--defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he findeth in any of them a foolish timorousness (for so he calls the first appearance of a tender conscience), he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendation before others. For my part, I am of opinion, that he has by his wicked life caused many to stumble and fall; and will be, if God prevent not, the ruin of many more.

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

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

among them makes them blush, if they know him!

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

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

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world."

~ James 1:22-27 ~

This, TALKATIVE is not aware of; he thinks that hearing and saying will make a good Christian, and thus he deceives his own soul.

Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life: and let us assure ourselves, that at the day of doom men shall be judged according to their fruits.

"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear."

~ Matthew 13:3-9 ~

"Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth

because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 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 13:18-30 ~

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the

good seed are the children of the kingdom; but the tares are the children of the wicked *one*; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

~ Matthew 13:36-43 ~

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

~ Matthew 13:47-50 ~

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the

left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."

~ Matthew 25:31-43 ~

It will not be said then, "Did you believe?" but, "Were you doers, or talkers only?" and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that anything can be accepted that is not of faith; but I speak this to show you how insignificant the

profession of TALKATIVE will be at that day.

Faith. This brings to my mind that of Moses, by which he describes the beast that is clean.

"And the LORD spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth. Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you. These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you: They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their

carcasses in abomination. Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you. And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray, And the vulture, and the kite after his kind; Every raven after his kind; And the owl, and the night hawk, and the cuckow, and the hawk after his kind, And the little owl, and the cormorant, and the great owl, And the swan, and the pelican, and the gier eagle, And the stork, the heron after her kind, and the lapwing, and the bat. All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth; *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you. And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even. And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even. *The carcasses* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean. And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their

carcase shall be unclean until the even. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you. These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, And the ferret, and the chameleon, and the lizard, and the snail, and the mole. These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it. Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean. And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you. Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean. And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean. But if *any* water be put upon the seed, and *any part* of their carcase fall

thereon, it *shall be* unclean unto you. And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even. And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be

eaten."

~ Leveticus 11:1-47 ~

He is such a one that parts the hoof and chews the cud; not that parts the hoof only, or that chews the cud only. The hare chews the cud; but yet is unclean, because he parts not the hoof. And this truly resembles TALKATIVE: he chews the cud, he seeks knowledge, he chews upon the word; but he divides not the hoof, he parts not with the way of sinners--but, as the hare, he retains the foot of a dog, or bear, and therefore is unclean.

Chr. You have spoken, for aught I know, the true Gospel sense of those texts; and I will add another thing. Paul calls some men, yea-- and those great talkers too--" sounding brass and tinkling cymbals;" that is, as he expounds them in another place, "things without life, giving sound".

"Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing."

~ 1 Corinthians 13:1-3 ~

"And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?"

~ 1 Corinthians 14:7 ~

"Things without life,"--that is, without the true faith and grace of the Gospel; and consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life: though their sound, by their talk, be as it were the tongue or voice of an angel.

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

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

Faith. What would you have me to do?

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

conversation.

Faith. Then FAITHFUL stepped forward again, and said to TALKATIVE:
"Come, what cheer? how is it now?"

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

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

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

Faith. Nay, hold; let us consider of one at once: I think you should rather say, it shows itself by inclining the soul to abhor its sin.

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

Faith. Oh, a great deal! a man may cry out against sin of policy; but he cannot abhor it, but by virtue of a godly antipathy against it. I

have heard many cry out against sin in the pulpit; who yet can abide it well enough in the heart, and house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him.

"And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out."

~ Genesis 39:15 ~

Some cry out against sin, even as the mother cries out against her child in her lap; when she calls it "slut" and "naughty girl," and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

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

Talk. Great knowledge of Gospel mysteries.

Faith. This sign should have been first; but first or last, it is also false: for knowledge, great knowledge, may be obtained in the mysteries of the Gospel, and yet no work of grace in the soul.

"And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

~ 1 Corinthians 13:2 ~

Yea, if a man have all knowledge, he may yet be nothing; and so consequently be no child of God. When Christ said, Do you know all these things? and the disciples had answered, Yes: he added, Blessed are ye if ye do them! He doth not lay the blessing in the knowing of them; but in the doing of them. For there is a knowledge that is not attended with doing: "he that knows his Master's will, and does it not." A man may know like an angel, and yet be no Christian; therefore your sign of it is not true. Indeed, to know is a thing that pleases talkers and boasters; but to do is that which pleases God. Not that the heart can be good without knowledge; for without that the heart is naught: there is, therefore, knowledge and knowledge. Knowledge that rests in the bare speculation of things; and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other the true Christian is not content. "Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart".

"Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart."

~ Psalm 119:34 ~

Talk. You fie at the catch again; this is not for edification.

Faith. Well, if you please, propound another sign how this work of grace discovers itself where it is.

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

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovers itself either to him that hath it, or to standers by. To him that hath it, thus: it gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief--for the sake of which he is sure to be damned, if he finds not mercy at God's hand by faith in Jesus Christ. This sight and sense of things works in him sorrow and shame for sin; he finds moreover revealed in him the Saviour of the world, and the absolute necessity of closing with him for life; at the which he finds

hungerings and thirstings after him, to which hungerings, etc., the promise is made. Now, according to the strength or weakness of his faith in his Saviour, so is his joy and peace; so is his love to holiness; so are his desires to know him more; and also to serve him in this world. But though I say it discovers itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter: therefore in him that hath this work there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me;"

~ John 16:8, 9 ~

"O wretched man that I am! who shall deliver me from the body of this death?"

~ Romans 7:24 ~

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

~ Mark 16:16 ~

"For I will declare mine iniquity; I will be sorry for my sin."

~ Psalm 38:18 ~

"Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth."

~ Jeremiah 31:19 ~

"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 ~

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

~ Acts 4:12 ~

"Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled."

~ Matthew 5:6 ~

"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 ~

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

~ Romans 10:10 ~

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample."

~ Philippians 3:17 ~

"Blessed *are* the pure in heart: for they shall see God."

~ Matthew 5:8 ~

To others it is thus discovered:

1. By an experimental confession of his faith in Christ. 2. By a life answerable to that confession: to wit, a life of holiness-- heart holiness, family holiness (if he hath a family), and by conversation holiness in the world; which in the general teaches him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family; and to promote holiness in the world--not by talk only, as a hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the Word

"If ye love me, keep my commandments."

~ John 14:15 ~

"Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God."

~ Psalm 50:23 ~

"I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor *myself*, and repent in dust and ashes."

~ Job 42:5, 6 ~

"And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed."

~ Ezekiel 20:43 ~

And now, sir, as to this brief description of the work of grace, and also the discovery of it, if you have ought to object, object; if not, then give me leave to propound to you a second question.

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

Faith. It is this: Do you experience the first part of this description of it? and doth your life and conversation testify the same? Or standeth your religion in word or in tongue, and not in deed and truth? Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also nothing but what your conscience can justify you in: for not he that commendeth himself is approved, but whom the Lord commendeth. Besides, to say I am thus and thus, when my conversation and all my neighbours tell me I lie, is great wickedness.

Talk. Then TALKATIVE at first began to blush; but recovering himself, thus he replied: "You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken. This kind of discourse I did not expect, nor am I disposed to give an answer to such questions; because I count not myself bound thereto, unless you take upon you to be a catechiser; and though you should so do, yet I may refuse to make you my judge. But I pray, will you tell me why you ask me such questions?"

Faith. Because I saw you forward to talk, and because I knew not that you had aught else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk; and that your conversation gives this your mouth-profession the lie. They say you are a spot among Christians; and that religion fares the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being

destroyed thereby. Your religion, and an ale house, and covetousness, and uncleanness, and swearing, and lying, and vain company keeping, etc., will stand together. The proverb is true of you which is said of a whore, to wit, that "she is a shame to all women": so you are a shame to all professors.

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

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

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

Chr. You did well to talk so plainly to him as you did. There is but little of this faithful dealing with men nowadays, and that makes religion to stink in the nostrils of many as it doth; for they are these talkative fools whose religion is only in word, and are debauched

and vain in their conversation, that (being so much admitted into the fellowship of the godly) do stumble the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done: then should they either be made more conformable to religion; or the company of saints would be too hot for them.

Then did FAITHFUL say:

"How TALKATIVE at first lifts up his plumes!
How bravely doth he speak! how he presumes
To drive down all before him! but so soon
As FAITHFUL talks of heart-work, like the moon
That's past the full, into the wave he goes;
And so will all but he that heart-work knows."

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

Evangelist's Exhortation and Prophecy

Now when they were got almost quite out of this wilderness, FAITHFUL chanced to east his eye back, and espied one coming after them, and he knew him. "Oh," said FAITHFUL to his brother, "who comes yonder?" Then CHRISTIAN looked, and said, "It is my good friend, EVANGELIST." "Aye, and my good friend too," saith FAITHFUL; "for 'twas he that set me the way to the gate." Now was EVANGELIST come up unto them, and thus saluted them:

Evan. Peace be with you, dearly beloved; and peace be to your helpers !

Chr. Welcome, welcome, my good EVANGELIST! the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labouring for my eternal good.

Faith. "And a thousand times welcome," said good FAITHFUL; "thy company, O sweet EVANGELIST, how desirable is it to us poor pilgrims !"

Evan. Then said EVANGELIST, "How hath it fared with you, my friends, since the time of our last parting? what have you met with, and how have you behaved yourselves?"

Then CHRISTIAN and FAITHFUL told him of all things that had

happened to them in the way; and how, and with what difficulty, they had arrived to that place.

Evan. "Right glad am I," said EVANGELIST--" not that you met with trials, but that you have been victors; and for that you have (notwithstanding many weaknesses) continued in the way to this very day. I say, right glad am I of this thing, and that for mine own sake and yours: I have sowed, and you have reaped; and the day is coming when both he that sowed and they that reaped shall rejoice together--that is, if you hold out: for in due time ye shall reap, if you faint not. The crown is before you; and it is an incorruptible one: so run that you may obtain it. Some there be that set out for this crown; and after they have gone far for it, another comes in and takes it from them! Hold fast, therefore, that you have: let no man take your crown;

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

~ John 4:36 ~

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."

~ Galations 6:9 ~

"Know ye not that they which run in a race run all, but one receiveth

the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

~ 1 Corinthians 9:24-27 ~

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

~ Revelation 3:11 ~

you are not yet out of the gunshot of the devil; you have not resisted unto blood, striving against sin. Let the Kingdom be always before you; and believe steadfastly concerning things that are invisible. Let nothing that is on this side the other world get within you; and, above all, look well to your own hearts, and to the lusts thereof, for they are deceitful above all things, and desperately wicked. Set your faces like a flint; you have all power in heaven and earth on your side."

Then CHRISTIAN thanked him for his exhortation, but told him withal, that they would have him speak further to them, for their help the rest of the way; and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen

unto them; and also how they might resist and overcome them. To which request, FAITHFUL also consented. So EVANGELIST began as followeth:

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

Vanity Fair

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is "Vanity"; and at the town there is a fair kept, called "Vanity Fair"; it is kept all the year long. It bears the name of Vanity Fair, because the town where 'tis kept is lighter than vanity; and also because all that is there sold, or that comes thither is vanity. As is the saying of the wise, "All that comes is vanity."

"All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity."

~ Isaiah 40:17 ~

"Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity."

~ Ecclesiastes 1:2 ~

"I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit."

~ Ecclesiastes 1:14 ~

"Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun."

~ Ecclesiastes 2:11 ~

"Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit."

~ Ecclesiastes 2:17 ~

"But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity."

~ Ecclesiastes 11:8 ~

This fair is no new erected business; but a thing of ancient standing. I will show you the original of it.

Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are; and BEELZEBUB, APOLLYON, and LEGION, with their companions, perceiving by the path that the pilgrims made, that their way to the City lay through this town of Vanity, they contrived here to set up a fair; a fair wherein should be sold of all sorts of vanity, and that it should last all the year long. Therefore at this fair are all such merchandise sold: as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms; lusts, pleasures, and delights of all sorts--as whores, bawds, wives, husbands, children, masters, servants, lives,

blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And moreover, at this fair there is at all times to be deceivers, cheats, games, plays, fools, apes, knaves, and rogues and that of every kind.

Here are to be seen, too--and that for nothing--thefts, murders, adulteries, false-swearers, and that of a blood red colour.

And as in other fairs of less moment, there are the several rows and streets, under their proper names, where such and such wares are vended; so here likewise you have the proper places, rows, streets (viz., countries and kingdoms), where the wares of this fair are soonest to be found: here is the Britain row; the French row; the Italian row; the Spanish row; the German row--where several sorts of vanities are to be sold. But as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair: only our English nation, with some others, have taken a dislike thereat.

Now, as I said, the way to the Celestial City lies just through this town, where the lusty fair is kept; and he that will go to the City, and yet not go through this town, must needs go out of the world.

"Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world."

~ 1 Corinthians 5:10 ~

The Prince of princes himself, when here, went through this town to his own country, and that upon a fair day too; and as I think, it was BEELZEBUB, the chief lord of this fair, that invited him to buy of his vanities; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town. Yea, because he was such a person of honour, BEELZEBUB had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure that Blessed One to cheapen and buy some of his vanities. But he had no mind to the merchandise; and therefore left the town without laying out so much as one farthing upon these vanities.

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;"

~ Matthew 4:8 ~

"And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and

**the glory of them: for that is delivered unto me; and to
whomsoever I will I give it. If thou therefore wilt worship me, all
shall be thine."**

~ Luke 4:5-7 ~

This fair, therefore, is an ancient thing, of long standing, and a very great fair.

Now these pilgrims, as I said, must needs go through this fair: well, so they did; but behold, even as they entered into the fair, all the people in the fair were moved, and the town itself as it were in a hubbub about them; and that for several reasons. For--

First, the pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair made a great gazing upon them: some said they were fools; some they were lunatics; and some they are outlandish men.

Secondly: and as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said. They naturally spoke the language of Canaan; but they that kept the fair were the men of this world: so that from one end of the fair to the other, they seemed barbarians each to the other.

"But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory."

~ 1 Corinthians 2:7, 8 ~

Thirdly: but that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares--they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity;" and look upwards, signifying that their trade and traffic was in heaven.

"Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way."

~ Psalm 119:37 ~

"(Whose end *is* destruction, whose God *is* *their* belly, and *whose* glory *is* in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:"

~ Philippians 3:19, 20 ~

One chanced mockingly, beholding the carriages of the men, to say

unto them, "What will ye, buy?" but they, looking gravely upon him, said, "We buy the truth".

"Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding."

~ Proverbs 23:23 ~

At that there was an occasion taken to despise the men the more: some mocking; some taunting; some speaking reproachfully; and some calling upon others to smite them. At last, things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take these men into examination, about whom the fair was almost overturned. So the men were brought to examination: and they that sat upon them, asked them whence they came; whither they went; and what they did there in such an unusual garb?

The men told them that they were pilgrims and strangers in the world; and that they were going to their own country, which was the heavenly Jerusalem;

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and

embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. 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 11:13-16 ~

and that they had given none occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them in their journey. Except it was, for that when one asked them what they would buy, they said they would buy the truth. But they that were appointed to examine them did not believe them to be any other than lunatics and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt; and then put them into the cage, that they might be made a spectacle to all the men of the fair. There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befell them.

But the men being patient, and not rendering railing for railing, but contrariwise blessing, and giving good words for bad, and kindness

for injuries done, some men in the fair that were more observing and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men. They, therefore, in angry manner, let fly at them again: counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The other replied, that for aught they could see, the men were quiet and sober, and intended nobody any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus after divers words had passed on both sides--the men behaving themselves all the while very wisely and soberly before them,--they fell to some blows among themselves, and did harm one to another.

Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair for an example and a terror to others, lest any should further speak in their behalf, or join themselves unto them. But CHRISTIAN and FAITHFUL behaved themselves yet more wisely; and received the ignominy and shame that was cast upon them with so much meekness and patience, that it won to their side--though but few in comparison of the rest--several of the men in the fair. This put the other party yet into a greater rage; insomuch that they concluded the death of

these two men. Wherefore they threatened that the cage nor irons should serve their turn; but that they should die for the abuse they had done, and for deluding the men of the fair.

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

Here therefore they called again to mind what they had heard from their faithful friend, EVANGELIST; and were the more confirmed in their way and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man secretly wished that he might have that preferment; but committing themselves to the all wise disposal of him that rules all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

The Trial

Then, a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies and arraigned. The judge's name was LORD HATEGOOD. Their indictment was one and the same in substance, though somewhat varying in form; the contents thereof was this:

That they were enemies to, and disturbers of, their trade; that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince.

Then FAITHFUL began to answer, that he had only set himself against that which had set itself against him that is higher than the highest. "And," said he, "as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is BEELZEBUB, the enemy of our' Lord, I defy him and all his angels."

Then proclamation was made, that they that had aught to say for their lord the king against the prisoner at the bar, should forthwith appear and give in their evidence. So there came in three witnesses:

to wit, ENVY, SUPERSTITION, and PICKTHANK. They were then asked if they knew the prisoner at the bar? and what they had to say for their lord the king against him?

Envy. Then stood forth ENVY, and said to this effect: "My lord, I have known this man a long time; and will attest upon my oath before this honourable bench, that he is---"

Lord Hategood, the Judge. Hold; give him his oath!

So they sware him. Then he said, "My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regards prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions, which he, in the general, calls principles of faith and holiness. And in particular, I heard him once myself affirm that Christianity and the customs of our town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them."

Judge. Then did the judge say unto him, "Hast thou any more to say?"

Envy. "My lord, I could say much more; only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given

in their evidence, rather than anything shall be wanting that will dispatch him, I will enlarge my testimony against him." So he was bidden to stand by.

Then they called SUPERSTITION, and bade him look upon the prisoner; they also asked what he could say for their lord the king against him? Then they sware him; so he began:

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

Then was PICKTHANK sworn, and bid say what he knew in behalf of their lord the king against the prisoner at the bar.

Pickthank. My lord, and you gentlemen all, this fellow I have known of a long time; and have heard him speak things that ought not to be spoken. For he hath railed on our noble Prince BEELZEBUB; and hath spoken contemptibly of his honourable friends, whose names are, the Lord OLDMAN; the Lord CARNALDELIGHT; the Lord

LUXURIOUS; the Lord DESIRE OF VAINGLORY; my old Lord LECHERY; Sir HAVING GREEDY; with all the rest of our nobility: and he hath said moreover, that if all men were of his mind, if possible, there is not one of these noble men should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge; calling you an ungodly villain, with many other such like defaming terms, with which he hath bespattered most of the gentry of our town.

When this PICKTHANK had told his tale, the judge directed his speech to the prisoner at the bar, saying, "Thou apostate, heretic, and traitor!--hast thou heard what these honest gentle- men have witnessed against thee?"

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

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

Faith. 1. I say, then, in answer to what Mr. ENVY hath spoken, I never said aught but this: That what rule, or laws, or customs, or people, were flat against the Word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error; and I am ready here before you to make my recantation.

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

3. As to what Mr. PICKTHANK hath said, I say--avoiding terms, as that I am said to rail, and the like--that the prince of this town, with all the rabble--his attendants, by this gentleman named--are more fit for being in hell than in this town and country; and so the Lord have mercy upon me!

Then the judge called to the jury--who all this while stood by, to hear and observe,--" Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town; you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession: it lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you into our law.

"There was an act made in the days of Pharaoh the Great, servant to our prince, that lest those of a contrary religion should multiply and

grow too strong for him, their males should be thrown into the river.

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour. And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah: And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them,

but saved the men children alive.

And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

~ Exodus 1:7-22 ~

There was also an act made in the days of Nebuchadnezzar the Great, another of his servants, that whoever would not fall down and worship his golden image should be thrown into a fiery furnace.

"Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the

provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and accused the Jews.

They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship

the golden image: And whoso falleth not down and worshipping, *that* he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

~ Daniel 3:1-18 ~

There was also an act made in the days of Darius, that whoso, for some time, called upon any God but his, should be cast into the lions' den.

"It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not

changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree."

~ Daniel 6:1-9 ~

Now the substance of these laws this rebel has broken; not only in thought (which is not to be borne), but also in word and deed, which must therefore needs be intolerable.

"For that of Pharaoh, his law was made upon suspicion to prevent mischief, no crime yet being apparent; but here is a crime apparent. For the second and third, you see he disputes against our religion; and for the treason he hath confessed, he deserves to die the death."

Then went the jury out, whose names were, Mr. BLIND-MAN, Mr. NO-GOOD, Mr. MALICE, Mr. LOVE-LUST, Mr. LIVE-LOOSE, Mr. HEADY, Mr. HIGH-MIND, Mr. ENMITY, Mr. LIAR, Mr. CRUELTY, Mr. HATE-LIGHT, and Mr. IMPLACABLE; who everyone gave in his private verdict, against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves, Mr. BLIND-MAN the foreman said, "I see clearly that this man is a heretic." Then said Mr. NO-GOOD, "Away with such a fellow from the earth!" "Aye," said Mr. MALICE, "for I hate the very looks of him." Then said Mr. LOVE-LUST, "I could never endure him."

"Nor I," said Mr. LIVE-LOOSE; "for he would always be condemning my way," "Hang him, hang him !" said Mr. HEADY. "A sorry scrub," said Mr. HIGH-MIND. "My heart rises against him," said Mr. ENMITY. "He is a rogue," said Mr. LIAR. "Hanging is too good for him," said Mr. CRUELTY. "Let us dispatch him out of the way," said Mr. HATE-LIGHT. Then said Mr. IMPLACABLE, "Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death." And so they did; therefore he was presently condemned to be had from the place where he was to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after that they stoned him with stones, then pricked him with their swords; and last of all they burned him to ashes at the stake. Thus came FAITHFUL to his end. Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for FAITHFUL, who--so soon as his adversaries had dispatched him --was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial Gate. But as for CHRISTIAN, he had some respite, and was remanded back to prison; so he there remained for a space. But he that overrules all things, having the power of their rage in his own hand, so wrought it about that CHRISTIAN, for that time, escaped them, and went his way.

And as he went he sang, saying:

"Well, FAITHFUL, thou hast faithfully profest
Unto thy Lord, with whom thou shalt be blest,
When faithless ones, with all their vain delight,
Are crying out under their hellish plight.
Sing, FAITHFUL, sing!--and let thy name survive;
For though they killed thee, thou art yet alive."

Now I saw in my dream that CHRISTIAN went not forth alone; for there was one whose name was HOPEFUL (being so made by the beholding of CHRISTIAN and FAITHFUL, in their words and behaviour, in their sufferings at the fair), who joined himself unto him; and entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with CHRISTIAN in his pilgrimage. This HOPEFUL also told CHRISTIAN that there were many more of the men in the fair that would take their time and follow after.

Mr. By-Ends

So I saw that, quickly after they were got out of the fair, they overtook one that was going before them, whose name was BY-ENDS; So they said to him, "What countryman, sir? and how far go you this way?" He told them that he came from the town of Fairspeech; and he was going to the Celestial City (but told them not his name).

Chr. "From Fairspeech!" said CHRISTIAN; "is there any that be good live there?"

"When he speaketh fair, believe him not: for *there are seven* abominations in his heart."

~ Proverbs 26:25 ~

By-ends. "Yes," said BY-ENDS, "I hope."

Chr. "Pray, sir, what may I call you?" said CHRISTIAN.

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

Chr. "This town of Fairspeech," said CHRISTIAN, "I have heard of; and, as I remember, they say it is a wealthy place."

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

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

By-ends. Almost the whole town: and in particular, my Lord TURN-ABOUT; my Lord TIME-SERVER; my Lord FAIRSPEECH (from whose ancestors that town first took its name); also Mr. SMOOTH-MAN; Mr. FACING-BOTH-WAYS; Mr. ANY-THING; and the parson of our parish, Mr. TWO-TONGUES, was my mother's own brother by father's side. And to tell you the truth, I am become a gentleman of good quality; yet my great-grandfather was but a waterman, looking one way and rowing another-- and I got most of my estate by the same occupation.

Chr. Are you a married man?

By-ends. Yes; and my wife is a very virtuous woman--the daughter of a virtuous woman. She is my Lady FEIGNING'S daughter; therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. 'Tis true, we somewhat differ in religion from those of the stricter sort; yet but in two small points: First, we never strive against wind and tide; secondly, we are always most zealous when religion goes in his silver slippers--we love much to walk with

him in the street if the sun shines, and the people applaud it.

Then CHRISTIAN stepped a little aside to his fellow HOPEFUL, saying, "It runs in my mind that this is one BY-ENDS, of Fairspeech and if it be he, we have as very a knave in our company as dwells in all these parts." Then said HOPEFUL, "Ask him; methinks he should not be ashamed of his name." So CHRISTIAN came up with him again, and said, "Sir, you talk as if you knew something more than all the world doth; and if I take not my mark amiss, I deem I have half a guess of you: Is not your name Mr. BY-ENDS, of Fairspeech?"

By-ends. That is not my name: but indeed it is a nickname that is given me by some that cannot abide me: and I must be content to bear it as a reproach, as other good men have borne theirs before me.

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

By-ends. Never, never! the worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to gain thereby; but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

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

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

Chr. If you will go with us, you must go against wind and tide, the which, I perceive, is against your opinion; you must also own religion in his rags as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walks the streets with applause.

By-ends. You must not impose nor lord it over my faith; leave me to my liberty, and let me go with you.

Chr. Not a step farther, unless you will do, in what I propound, as we.

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

Now I saw in my dream that CHRISTIAN and HOPEFUL forsook him,

and kept their distance before him; but one of them looking back, saw three men following Mr. BY-ENDS; and behold, as they came up with him, he made them a very low bow, and they also gave him a compliment. The men's names were, Mr. HOLD-THE-WORLD, Mr. MONEY-LOVE, and Mr. SAVE-ALL

--men that Mr. BY-ENDS had formerly been acquainted with; for in their minority they were schoolfellows, and were taught by one Mr. GRIPEMAN, a schoolmaster in Love-gain, which is a market town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, fraud, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr. MONEY-LOVE said to Mr. BY-ENDS, "Who are they upon the road before us?" For CHRISTIAN and HOPEFUL were yet within view.

By-ends. They are a couple of far countrymen, that, their mode, are going on pilgrimage.

Money-love. Alas! why did they not stay, that we might have had their good company; for they, and we, and you, sir, I hope, are all going on a pilgrimage?

By-ends. We are so, indeed; but the men before us are so rigid, and

love so much their own notions, and do also so lightly esteem the opinions of others, that even if a man be never so godly, yet, if he jumps not with them in all things, they thrust him quite out of their company.

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

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

Mr. Hold-the-World. Aye, and hold you there still, good Mr. BY-ENDS; for, for my part, I can count him but a fool, that, having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; 'tis best to make hay when the sun shines: you see how the bee lies still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and

sometimes sunshine; if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best that will stand with the security of God's good blessings unto us; for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? Abraham and Solomon grew rich in religion. And Job says, "That a good man shall lay up gold as dust." But he must not be such as the men before us, if they be as you have described them.

Mr. Save-all. I think that we are all agreed in this matter; and therefore there need be no more words about it.

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

Mr. By-ends. My brethren, we are, as you see, going all on pilgrimage; and for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man--a minister, or a tradesman,--should have an advantage lie before him to get the good blessings of this life; yet so as that he can by no means come by them except-- in appearance at least--he becomes extraordinarily zealous in some

points of religion that he meddled not with before: may he not use this means to attain his end, and yet be a right honest man?

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

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

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

3. Now, as for his complying with the temper of his people by dissenting--to serve them--some of his principles, this argues, 1st,

that he is of a self-denying temper; 2nd, of a sweet and willing deportment; 3rd, and so more fit for the ministerial function.

4. I conclude then, that a minister that changes a small for a great, should not for so doing be judged as covetous; but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

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

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

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

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

This answer, thus made by this Mr. MONEY-LOVE to Mr. BY-ENDS' question, was highly applauded by them all; therefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it; and because CHRISTIAN and HOPEFUL were yet within call, they joyfully agreed to assault them with the question as soon as they overtook them, and the rather because they had opposed Mr. BY-ENDS before. So they called after them; and they stopped, and stood still till they came up to them. But they concluded as they went, that not Mr. BY-ENDS, but old Mr. HOLD-THE-WORLD, should propound the question to them; because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. BY-ENDS and them at their parting a little before.

So they came up to each other; and after a short salutation, Mr. HOLD-THE-WORLD propounded the question to CHRISTIAN and his fellow, and bid them to answer if they could.

Chr. Then said CHRISTIAN, "Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is:

"After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias. And a great multitude followed him,

because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the

world. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone; (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from

heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath

seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?"

~ John 6:1-60 ~

how much more abominable is it to make of him and religion a stalking-horse to get and enjoy the world! nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

"1. Heathens, for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there were no ways for them to come at them, but by becoming circumcised, they say to their companions:

'If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs be ours?' Their daughters and their cattle were that which they sought to obtain; and their religion the stalking-horse they made use of to come at them. Read the whole story.

"And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Only herein will the men consent unto us

for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised. *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us."

~ Genesis 34:20-23 ~

"2. The hypocritical Pharisees were also of this religion; long prayers were their pretence, but to get widows' houses were their intent; and greater damnation from God was their judgment.

"Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation."

~ Luke 20:46, 47 ~

"3. Judas the devil was also of this religion; he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition.

"4. Simon the witch was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith and his sentence from Peter's mouth was according.

"Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

~ Acts 8:19-22 ~

"5. Neither will it out of my mind, but that the man that takes up religion for the world will throw away religion for the world; for so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question more affirmatively, as I perceive you have done, and to accept as authentic such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works."

Then they stood staring one upon another, but had not wherewith to answer CHRISTIAN. HOPEFUL also approved of the soundness of CHRISTIAN'S answer; so there was a great silence among them. Mr. BY-ENDS and his company also staggered, and kept behind, that CHRISTIAN and HOPEFUL might outgo them. Then said CHRISTIAN to his fellow, "If these men cannot stand before the sentence of men, what will they do with the sentence of God? and if they are

mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?"

Demas

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

Then I saw in my dream, that a little off the road, over against the silver mine, stood DEMAS (gentleman-like), to call to passengers to come and see; who said to CHRISTIAN and his fellow, "Ho, turn aside hither, and I will show you a thing."

Chr. What thing is so deserving as to turn us out of the way to see it?

Demas. Here is a silver mine, and some digging in it for treasure; if you will come, with a little pain you may richly provide for yourselves.

Hope. Then said HOPEFUL, "Let us go and see."

Chr. "Not I," said CHRISTIAN; "I have heard of this place before now and how many have there been slain; and besides, that treasure is a snare to those that seek it, for it hinders them in their pilgrimage." Then CHRISTIAN called to DEMAS, saying, "Is not the place dangerous? hath it not hindered many in their pilgrimage?"

"For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place. Ephraim *is* joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices."

~ Hosea 4:16-19 ~

Demas. "Not very dangerous; except to those that are careless;" but withal, he blushed as he spake.

Chr. Then said CHRISTIAN to HOPEFUL, "Let us not stir a step, but still keep on our way."

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

Chr. No doubt thereof, for his principles lead him that way; and a

hundred to one but he dies there.

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

Chr. Then CHRISTIAN roundly answered, saying, "DEMAS, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside by one of his Majesty's judges; and why seekest thou to bring us into the like condemnation?"

**"For Demas hath forsaken me, having loved this present world,
and is departed unto Thessalonica; Crescens to Galatia, Titus
unto Dalmatia."**

~ 2 Timothy 4:10 ~

Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him."

Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

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

Demas. Yes, my name is DEMAS; I am the son of Abraham.

Chr. I know you; Gehazi was your great-grandfather, and Judas your father, and you have trod their steps. It is but a devilish prank that thou usest: thy father was hanged for a traitor; and thou deservest no better reward.

"But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him."

~ 2 Kings 5:20 ~

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

~ Matthew 26:14, 15 ~

"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests

and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

~ Matthew 27:1-5 ~

Assure thyself, that when we come to the King, we will tell him of this thy behaviour.

Thus they went their way.

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

"BY-ENDS and SILVER-DEMAS doth agree;
One calls, the other runs, that he may be
A sharer in his lucre: so these two
Take up in this world, and no farther go."

Remember Lot's Wife

Now I saw that, just on the other side of this plain, the pilgrims came to a place where stood an old monument hard by the highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a woman transformed into the shape of a pillar. Here, therefore, they stood looking and looking upon it; but could not for a time tell what they should make thereof. At last, HOPEFUL espied written above upon the head thereof a writing in an unusual hand; but he, being no scholar, called to CHRISTIAN (for he was learned) to see if he could pick out the meaning; so he came and after a little laying of letters together, he found the same to be this, "REMEMBER LOT'S WIFE!" So he read it to his fellow; after which, they both concluded that that was the pillar of salt into which Lot's wife was turned for her looking back with a covetous heart when she was going from Sodom for safety,

"But his wife looked back from behind him, and she became a pillar of salt."

~ Genesis 19:26 ~

which sudden and amazing sight gave them occasion of this discourse.

Chr. Ah, my brother, this is a seasonable sight; it came opportunely to us after the invitation which DEMAS gave us to come over to view the hill Lucre; and had we gone over as he desired us, and as thou wast inclining to do, my brother, we had, for aught I know, been made ourselves like this woman, a spectacle for those that shall come after to behold.

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

Chr. Let us take notice of what we see here, for our help for time to come. This woman escaped one judgment, for she fell not by the destruction of Sodom; yet she was destroyed by another--as we see, she is turned into a pillar of salt.

Hope. True; and she may be to us both caution and example: caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution. So Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to others to beware:

"And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD: And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign."

~ Numbers 26:9, 10 ~

but above all, I muse at one thing, to wit, how DEMAS and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after (for we read not that she stepped one foot out of the way) was turned into a pillar of salt; especially since the judgment which overtook her did make her an example within sight of where they are; for they cannot choose but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argues that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that they were sinners exceedingly,

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed

Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar."

~ Genesis 13:10 ~

"But the men of Sodom *were* wicked and sinners before the LORD exceedingly."

~ Genesis 13:13 ~

because they were sinners "before the Lord," --that is, in his eyesight; and notwithstanding the kindness that he had showed them, for the land of Sodom was now like the Garden of Eden heretofore. This, therefore, provoked him the more to jealousy; and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest judgments.

Hope. Doubtless thou hast said the truth: but what a mercy is it that neither thou, but especially I, am not made myself this example! this ministers occasion to us to thank God; to fear before him; and always to "remember Lot's wife."

Respite

I saw then that they went on their way to a pleasant river, which David the king called "the River of God;" but John, "the River of the water of life".

"Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it."

~ Psalm 65:9 ~

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations."

~ Revelation 22:1, 2 ~

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward;

and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles.

Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.

Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed. And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, *that* the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a *place* to spread forth nets; their fish shall be according

to their kinds, as the fish of the great sea, exceeding many.

But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

~ Ezekiel 47:1-12 ~

Now their way lay just upon the bank of the river: here, therefore, CHRISTIAN and his companion walked with great delight; they drank also of the water of the river, which was pleasant and enlivening to their weary spirits: besides, on the banks of this river, on either side, were green trees, that bore all manner of fruit; and the leaves of the trees were good for medicine; with the fruit of these trees they were also much delighted; and the leaves they ate to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautiful with lilies; and it was green all the year long. In this meadow they lay down and slept; for here they might lie down safely.

"The LORD *is* my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

~ Psalm 23:1-3 ~

"And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant."

~ Isaiah 14:30 ~

When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river; and then lay down again to sleep. Thus they did several days and nights. Then they sang:

"Behold ye how these crystal streams do glide,
To comfort pilgrims, by the highway side;
The meadows green, besides their fragrant smell,
Yield dainties for them: and he that can tell
What pleasant fruit, yea, leaves, these trees do yield,
Will soon sell all, that he may buy this field."

So when they were disposed to go on--for they were not, as yet, at their journey's end--they ate and drank, and departed.

By-Path Meadow

Now I beheld in my dream, that they had not journeyed far but the river and the way for a time parted. At which they were not a little sorry; yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels; so the souls of the pilgrims were much discouraged because of the way:

"And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way."

~ Numbers 21:4 ~

wherefore, still as they went on, they wished for a better way. Now a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called "By-path Meadow." Then said CHRISTIAN to his fellow, "If this meadow lies along by our wayside, let us go over into it." Then he went to the stile to see; and behold a path lay along by the way on the other side of the fence. "'Tis according to my wish," said CHRISTIAN; "here is the easiest going; come, good HOPEFUL, and let us go over."

Hope. But how if this path should lead us out of the way?

Chr. "That's not like," said the other; "look, doth it not go along by the wayside?" So HOPEFUL, being persuaded by his fellow, went after him over the stile. When they were going over, and were got into the path, they found it very easy for their feet; and withal, they looking before them, espied a man walking as they did (and his name was VAIN-CONFIDENCE.); so they called after him, and asked him whither that way led? He said, "To the Celestial Gate." "Look," said CHRISTIAN, "did not I tell you so? By this you may see we are right." So they followed; and he went before them. But behold, the night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

He therefore that went before (VAIN-CONFIDENCE by name), not seeing the way before him, fell into a deep pit,

"For the leaders of this people cause *them* to err; and *they that are led of them are destroyed.*"

~ Isaiah 9:16 ~

which was on purpose there made by the prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.

Now CHRISTIAN and his fellow heard him fall. So they called, to know the matter; but there was none to answer--only they heard a

groaning. Then said HOPEFUL, "Where are we now?" Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten in a dreadful manner; and the water rose suddenly.

Then HOPEFUL groaned in himself, saying, "Oh that I had kept on my way!"

Chr. Who could have thought that this path should have led us out of the way!

Hope. I was afraid of it at the very first; and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I.

Chr. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger. Pray, my brother, forgive me; I did not do it of an evil intent.

Hope. Be comforted, my brother, for I forgive thee; and believe, too, that this shall be for our good.

Chr. I am glad I have with me a merciful brother. But we must not stand thus; let us try to go back again.

Hope. But, good brother, let me go before.

Chr. No, if you please, let me go first; that if there be any danger, I may be first therein: because by my means we are both gone out of the way.

Hope. "No," said HOPEFUL, "you shall not go first; for your mind being troubled, may lead you out of the way again." Then, for their encouragement, they heard the voice of one saying, "Set thine heart toward the highway, even the way that thou wentest; turn again".

"Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities."

~ Jeremiah 31:21 ~

But by this time the waters were greatly risen; by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

Giant Despair

Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sat down there till the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a castle, called "Doubting Castle," the owner whereof was GIANT DESPAIR, and it was in his grounds they were now sleeping; wherefore, he getting up in the morning early, and walking up and down in his fields, caught CHRISTIAN and HOPEFUL asleep in his grounds. Then, with a grim and surly voice, he bade them awake; and asked them whence they were, and what they did in his grounds. They told him they were pilgrims; and that they had lost their way.

Giant Despair. Then said the Giant, "You have this night trespassed on me, by trampling in and lying on my grounds; and therefore you must go along with me." So they were forced to go, because he was stronger than they. They also had but little to say; for they knew themselves in a fault. The giant, therefore, drove them before him, and put them into his castle, into a very dark dungeon, nasty and stinking to the spirit of these two men.

**"Lover and friend hast thou put far from me, *and* mine
acquaintance into darkness."**

~ Psalm 88:18 ~

Here then they lay, from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or any light, or any to ask how they did. They were, therefore, here in evil case; and were far from friends and acquaintance. Now in this place CHRISTIAN had double sorrow; because 't was through his unadvised counsel that they were brought into this distress.

Now Giant DESPAIR had a wife, and her name was DIFFIDENCE; so when he was gone to bed, he told his wife what he had done, to wit, that he had taken a couple of prisoners, and cast them into his dungeon, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were; whence they came; and whither they were bound: and he told her. Then she counselled him, that when he arose in the morning he should beat them without any mercy: so when he arose, he gets him a grievous crab tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they gave him never a word of distaste; then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery, and to mourn under their distress; so all that day they spent the time in nothing but sighs and bitter lamentations. The next night, she talking with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away with themselves. So when morning was come,

he goes to them in a surly manner, as before; and perceiving them to be very sore with the stripes that he had given them the day before, he told them that since they were never like to come out of that place, their only way would be, forthwith to make an end of themselves, either with knife, halter, or poison: "For why," said he, "should you choose life, seeing it is attended with so much bitterness?" But they desired him to let them go; with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits; for he sometimes in sunshine weather fell into fits, and lost (for a time) the use of his hand; wherefore he withdrew, and left them (as before) to consider what to do. Then did the prisoners consult between themselves, whether 't was best to take his counsel or not: and thus they began to discourse.

Chr. "Brother," said CHRISTIAN, "what shall we do? the life that we now live is miserable: for my part I know not whether is best--to live thus, or to die out of hand. 'My soul chooses strangling rather than life';

"So that my soul chooseth strangling, *and* death rather than my life."

~ Job 7:15 ~

and the grave is more easy for me than this dungeon. Shall we be

ruled by the Giant?"

Hope. Indeed our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide; but yet let us consider, the Lord of the country to which we are going hath said, "Thou shalt do no murder," no, not to another man's person. Much more, then, are we forbidden to take his counsel to kill ourselves. Besides, he that kills another can but commit murder upon his body; but for one to kill himself, is to kill body and soul at once. And, moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell, whither for certain the murderers go? "for no murderer hath eternal life." And let us consider again, that all the law is not in the hand of Giant DESPAIR; others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hand: who knows but that God who made the world may cause that Giant DESPAIR may die that, at some time or other, he may forget to lock us in?--or, but he may in a short time have another of his fits before us, and may lose the use of his limbs? And if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but however, my brother, let us be patient, and endure awhile; the time may come that may give us a happy release; but let us not be our own murderers.

With these words HOPEFUL at present did moderate the mind of his

brother; so they continued together (in the dark) that day, in their sad and doleful condition.

Well, towards evening, the Giant went down into the dungeon again, to see if his prisoners had taken his counsel. But when he came there, he found them alive; and truly, alive was all: for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But I say, he found them alive; at which he fell into a grievous rage, and told them that, seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly; and I think that CHRISTIAN fell into a swoon; but coming a little to himself again, they renewed their discourse about the Giant's counsel, and whether yet they had best to take it or not. Now CHRISTIAN again seemed to be for doing it; but HOPEFUL made his second reply, as follows:

Hope. "My brother," said he, "rememberest thou not how valiant thou hast been heretofore? APOLLYON could not crush thee; nor could all that thou didst hear, or see, or feel, in the Valley of the Shadow of Death. What hardship, terror, and amazement, hast thou already gone through--and art thou now nothing but fear? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art! Also, this Giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth;

and with thee I mourn without the light: but let us exercise a little more patience. Remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain nor cage, nor yet of bloody death; wherefore let us--at least to avoid the shame that becomes not a Christian to be found in--bear up with patience as well as we can."

Now night being come again, and the Giant and his wife being in bed, she asked him concerning the prisoners; and if they had taken his counsel? To which he replied, "They are sturdy rogues; they choose rather to bear all hardship than to make away with themselves." Then said she, "Take them into the castle yard tomorrow, and show them the bones and skulls of those that thou hast already dispatched; and make them believe, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them."

So when the morning was come, the Giant went to them again, and took them into the castle yard, and showed them as his wife had bidden him. "These," said he, "were pilgrims as you are, once, and they trespassed' in my grounds, as you have done; and when I thought fit, I tore them in pieces; and so within ten days I will do to you: go, get you down to your den again!" And with that he beat them all the way thither. They lay, therefore, all day on Saturday in a lamentable case, as before. Now when night was come, and when Mrs. DIFFIDENCE, and her husband the Giant, were got to bed, they

began to renew the discourse of their prisoners; and withal the old Giant wondered that he could neither by his blows nor counsel bring them to an end. And with that his wife replied: "I fear," said she, "that they live in hope that some will come to relieve them; or that they have picklocks about them; by the means of which they hope to escape." "And sayest thou so, my dear?" said the Giant; "I will therefore search them in the morning."

Well, on Saturday, about midnight the pilgrims began to pray; and continued in prayer till almost break of day.

Now a little before it was day, good CHRISTIAN, as one half amazed, break out in this passionate speech: "What a fool," quoth he, "am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom called Promise; that will, I am persuaded, open any lock in Doubting Castle." Then said HOPEFUL, "That's good news; good brother, pluck it out of thy bosom, and try."

Then CHRISTIAN pulled it out of his bosom, and began to try at the dungeon door; whose bolt (as he turned the key) gave back, and the door flew open with ease: and CHRISTIAN and HOPEFUL both came out. Then he went to the outward door that led into the castle yard; and with his key opened that door also. After, he went to the iron gate, for that must be opened too; but that lock went exceedingly hard: yet the key did open it. Then they thrust open the gate to make their escape with speed; but that gate, as it opened,

made such a creaking, that it waked Giant DESPAIR: who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the king's highway again; and so were safe, because they were out of his jurisdiction.

Now when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hands of Giant DESPAIR. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence: "Over this stile is the way to Doubting Castle; which is kept by Giant DESPAIR, who despises the King of the Celestial Country, and seeks to destroy his holy pilgrims." Many, therefore, that followed after, read what was written, and escaped the danger. This done, they sang as follows:

"Out of the way we went; and then we found
What 't was to tread upon forbidden ground:
And let them that come after have a care,
Lest heedlessness makes them, as we to fare;
Lest they, for trespassing, his prisoners are,
Whose castle's 'Doubting' and whose name's DESPAIR."

The Delectable Mountains

They went, then, till they came to the "Delectable Mountains," which mountains belong to the Lord of that hill of whom we have spoken before. So they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank, and washed themselves, and did freely eat of the vineyards. Now there were on the tops of these mountains shepherds feeding their flocks; and they stood by the highway side. The pilgrims therefore went to them; and, leaning upon their staves (as is common with weary pilgrims when they stand to talk with any by the way), they asked, "Whose delectable mountains are these? and whose be the sheep that feed upon them?"

Shepherds. These mountains are Immanuel's Land, and they are within sight of his City; and the sheep also are his, and he laid down his life for them.

"I am the good shepherd: the good shepherd giveth his life for the sheep."

~ John 10:11 ~

Chr. Is this the way to the Celestial City?

Shepherds. You are just in your way.

Chr. How far is it thither?

Shepherds. Too far for any but those that shall get thither indeed.

Chr. Is the way safe, or dangerous?

Shepherds. Safe for those for whom it is to be safe; but transgressors shall fall therein.

"Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein."

~ Hosea 14:9 ~

Chr. Is there in this place any relief for pilgrims that are weary and faint in the way?

Shepherds. The Lord of these mountains hath given us a charge, not to be forgetful to entertain strangers;

"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

~ Hebrews 13:1, 2 ~

therefore the good of the place is even before you.

I saw also in my dream, that when the shepherds perceived that they were wayfaring men, they also put questions to them (to which they made answer as in other places); as, "Whence came you?" and "How got you into the way?" and, "By what means have you so persevered therein? For but few of them that begin to come hither do show their face on these mountains." But when the shepherds heard their answers, being pleased therewith, they looked very lovingly upon them; and said, "Welcome to the Delectable Mountains!"

The shepherds, I say--whose names were, KNOWLEDGE, EXPERIENCE, WATCHFUL, and SINCERE--took them by the hand, and had them to their tents, and made them partake of that which was ready at present. They said, moreover, "We would that you should stay here awhile, to be acquainted with us; and yet more to solace yourselves with the good of these Delectable Mountains." They then told them that they were content to stay; and so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the shepherds called up CHRISTIAN and HOPEFUL, to walk with them upon the mountains. So they went forth with them, and walked awhile, having a pleasant prospect on every side. Then said the shepherds one to

another, "Shall we show these pilgrims some wonders?" So when they had concluded to do it, they had them first to the top of a hill called "Error," which was very steep on the furthest side; and bade them look down to the bottom. So CHRISTIAN and HOPEFUL looked down; and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said CHRISTIAN, "What meaneth this?" The shepherds answered, "Have you not heard of them that were made to err, by hearkening to HYMENEUS and PHILETUS as concerning the faith of the resurrection of the body?"

"And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

~ 2 Timothy 2:17, 18 ~

They answered, "Yes." Then said the shepherds, "Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied (as you see), for an example to others to take heed how they clamber too high, or how they come too near the brink of this mountain."

Then I saw that they had them to the top of another mountain--and the name of that is "Caution"--and bade them look afar off. Which when they did, they perceived, as they thought, several men walking

up and down among the tombs that were there. And they perceived that the men were blind; because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said CHRISTIAN, "What means this?"

The shepherds then answered, "Did you not see, a little below these mountains, a stile that led into a meadow on the left hand. "From that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant DESPAIR; and these men--(pointing to them among the tombs)--came once on pilgrimage as you do now, even till they came to that same stile. And because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant DESPAIR, and cast into Doubting Castle; where, after they had awhile been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled: "He that wanders out of the way of understanding, shall remain in the congregation of the dead".

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

~ Proverbs 21:16 ~

Then CHRISTIAN and HOPEFUL looked one upon another, with tears gushing out; but yet said nothing to the shepherds.

Then I saw in my dream that the shepherds had them to another place, in a bottom, where was a door in the side of a hill; and they opened the door, and bade them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said CHRISTIAN, "What means this?" The shepherds told them, saying, "This is a byway to hell, a way that hypocrites go in at: namely, such as sell their birthright, with Esau; such as sell their Master, with Judas; such as blaspheme the Gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira, his wife."

Hope. Then said HOPEFUL to the shepherds, "I perceive that these had on them, even everyone, a show of pilgrimage, as we have now; had they not?"

Shep. Yes, and held it a long time too.

Hope. How far might they go on pilgrimage in their day, since they, notwithstanding, were thus miserably cast away?

Shep. Some farther, and some not so far as these mountains.

Then said the pilgrims one to another, "We had need to cry to the strong for strength."

Shep. Aye, and you will have need to use it when you have it, too.

By this time the pilgrims had a desire to go forwards, and the shepherds a desire they should; so they walked together towards the end of the mountains. Then said the shepherds one to another, "Let us here show to the pilgrims the gates of the Celestial City, if they have skill to look through our perspective glass." The pilgrims then lovingly accepted the motion: so they had them to the top of a high hill, called "Clear," and gave them their glass to look. Then they essayed to look; but the remembrance of that last thing that the shepherds had showed them made their hands shake, by means of which impediment, they could not look steadily through the glass: yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away, and sang this song:

"Thus by the shepherds secrets are revealed,
Which from all other men are kept concealed:
Come to the shepherds, then, if you would see
Things deep, things hid, and that mysterious be."

When they were about to depart, one of the shepherds gave them a note of the way; another of them bade them beware of the flatterer; the third bade them take heed that they sleep not upon the enchanted ground; and the fourth bade them Godspeed. So I awoke from my dream.

