

PILGRIM'S PROGRESS

From This World To What Which Is To Come

Part One- Volume III



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

October 22 2021

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

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Ignorance From Conceit

And I slept, and dreamed again; and saw the same two pilgrims going down the mountains, along the high way towards the City. Now, a little below these mountains, on the left hand, lies the country of "Conceit"; from which country there comes into the way in which the pilgrims walked a little crooked lane. Here, therefore, they met with a very brisk lad, that came out of that country; and his name was IGNORANCE. So CHRISTIAN asked him, "From what part he came? and whither he was going?"

Ignorance. Sir, I was born in the country that lies off there, a little on the left hand; and I am going to the Celestial City.

Chr. But how do you think to get in at the gate; for you may find some difficulty there?

Ign. "As other good people do," said he.

Chr. But what have you to show at that gate that may cause that the gate should be opened to you?

Ign. I know my Lord's will, and I have led a good life: I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

Chr. But thou camest not in at the wicket gate that is at the head of this way; thou camest in hither through that same crooked lane: and therefore I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge, that thou art a thief and a robber, instead of getting admittance into the City.

Ign. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or not, since we have, as you see, a fine pleasant green lane, that comes down from our country the next way into it.

When CHRISTIAN saw that the man was wise in his own conceit, he said to HOPEFUL whisperingly, "There is more hope of a fool than of him".

"Seest thou a man wise in his own conceit? *there is more hope of a fool than of him.*"

~ Proverbs 26:12 ~

And said, moreover, "When he that is a fool walks by the way, his wisdom fails him; and he saith to everyone that he is a fool.

**"Yea also, when he that is a fool walketh by the way, his wisdom
faileth *him*, and he saith to every one *that he is a fool.*"**

~ Ecclesiastes 10:3 ~

What! shall we talk further with him? or outgo him at present, and so leave him to think of what he hath heard already; and then stop again for him afterwards, and see if by degrees we can do any good by him?" Then said HOPEFUL:

"Let IGNORANCE a little while now muse
On what is said; and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith 'Those that no understanding have
(Although he made them) them he will not save.'"

Hope. He further added, "It is not good, I think, to say all to him at once; let us pass him by if you will, and talk to him anon, even as he is able to bear it."

So they both went on; and IGNORANCE he came after. Now when they had passed him a little way, they entered into a very dark lane; where they met a man whom seven devils had bound with seven strong cords, and were carrying of him back to the door that they saw in the side of the hill.

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation."

~ Matthew 12:45 ~

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

~ Proverbs 5:22 ~

Now good CHRISTIAN began to tremble, and so did HOPEFUL his companion; yet as the devils led away the man, CHRISTIAN looked to see if he knew him, and he thought it might be one TURN-A-WAY, that dwelt in the town of Apostasy. But he did not perfectly see his face, for he did hang his head like a thief that is found; but being gone past, HOPEFUL looked after him, and espied on his back a paper with this inscription, "Wanton professor, and damnable apostate."

The Story of Little-Faith

Then said CHRISTIAN to his fellow, "Now I call to remembrance that which was told me of a thing that happened to a good man

hereabout. The name of the man was LITTLE-FAITH; but a good man, and he dwelt in the town of Sincere. The thing was this: at the entering in of this passage, there comes down from Broadway gate a lane called Deadman's Lane; so called because of the murders that are commonly done there. And this LITTLE-FAITH going on pilgrimage, as we do now, chanced to sit down there, and slept. Now there happened, at that time, to come down the lane from Broadway gate three sturdy rogues, and their names were FAINT-HEART, MISTRUST, and GUILT (three brothers); and they, espying LITTLE-FAITH where he was, came galloping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his journey; so they came all up to him, and, with threatening language, bade him stand. At this, LITTLE-FAITH looked as white as a clout; and had neither power to fight nor fly. Then said FAINT-HEART, 'Deliver thy purse;' but he making no haste to do it (for he was loth to lose his money), MISTRUST ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, 'Thieves! thieves!' With that, GUILT, with a great club that was in his hand, struck LITTLE-FAITH on the head, and with that blow felled him flat to the ground; where he lay bleeding, as one that would bleed to death. All this while the thieves stood by; but at last, they hearing that some were upon the road, and fearing lest it should be one GREAT-GRACE, that dwells in the city of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself. Now, after awhile, LITTLE-FAITH came to himself; and getting up, made shift to scrabble on his way. This was

the story."

Hope. But did they take from him all that ever he had?

Chr. No; the place where his jewels were they never ransacked, so those he kept still; but, as I was told, the good man was much afflicted for his loss, for the thieves got most of his spending money. That which they got not (as I said) were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end;

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

~ 1 Peter 4:18 ~

nay (if I was not misinformed), he was forced to beg as he went, to keep himself alive (for his jewels he might not sell). But beg, and do what he could, he went (as we say) "with many a hungry belly" the most part of the rest of the way.

Hope. But is it not a wonder they got not from him his certificate by which he was to receive his admittance at the Celestial Gate?

Chr. 'T is a wonder but they got not that, though they missed it not through any good cunning of his; for he being dismayed with their

coming upon him, had neither power nor skill to hide anything: so 't was more by good providence than by his endeavour that they missed of that good thing.

**"That good thing which was committed unto thee keep by the
Holy Ghost which dwelleth in us."**

~ 2 Timothy 1:14 ~

**"The Lord knoweth how to deliver the godly out of temptations,
and to reserve the unjust unto the day of judgment to be
punished:"**

~ 2 Peter 2:9 ~

Hope. But it must be a comfort to him that they got not his jewels from him.

Chr. It might have been great comfort to him, had he used it as he should; but they that told me the story, said, That he made but little use of it all the rest of the way; and that because of the dismay that he had in their taking away of his money: indeed, he forgot it a great part of the rest of the journey. And besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him; and those thoughts would swallow up all.

Hope. Alas, poor man, this could not but be a great grief unto him.

Chr. Grief! Aye, a grief indeed; would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he scattered almost all the rest of the way with nothing but doleful and bitter complaints. Telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

Hope. But 'tis a wonder that his necessities did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself in his journey.

Chr. Thou talkest like one upon whose head is the shell to this very day; for what should he pawn them? or to whom should he sell them? In all that country where he was robbed his jewels were not accounted of, nor did he want that relief which could from thence be administered to him; besides, had his jewels been missing at the gate of the Celestial City, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him than the appearance and villainy of ten thousand thieves.

Hope. Why art thou so tart, my brother? Esau sold his birthright,

and that for a mess of pottage; and that birthright was his greatest jewel:

"Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

~ Hebrew 12:16 ~

and if he, why might not LITTLE-FAITH do so too?

Chr. Esau did sell his birthright indeed, and so do many besides; and by so doing, exclude themselves from the chief blessing, as also that knave did. But you must put a difference betwixt Esau and LITTLE-FAITH; and also betwixt their estates. Esau's birthright was typical; but LITTLE-FAITH'S jewels were not so. Esau's belly was his god; but LITTLE-FAITH'S belly was not so.

"And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?"

~ Genesis 25:32 ~

Esau's want lay in his fleshly appetite; LITTLE-FAITH'S did not so. Besides, Esau could see not further than to the fulfilling of his lusts: "For I am at the point to die," said he; "and what good will this birthright do me?" But LITTLE-FAITH, though it was his lot to have but a little faith, was by his little faith kept from such extravagances,

and made to see and prize his jewels more than to sell them, as Esau did his birthright. You read not anywhere that Esau had faith, no, not so much as a little: therefore no marvel, if where the flesh only bears sway (as it will in the man where no faith is to resist), if he sells his birthright, and his soul and all, and that to the devil of hell; for it is with such as it is with the ass, who in her occasion cannot be turned away.

"A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her."

~ Jeremiah 2:24 ~

When their minds are set upon their lusts, they will have them, whatever they cost. But LITTLE-FAITH was of another temper, his mind was on things divine; his livelihood was upon things that were spiritual, and from above: therefore, to what end should he that is of such a temper sell his jewels (had there been any that would have bought them), to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you persuade the turtledove to live upon carrion, like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot; yet they that have faith, saving faith, though but a little of it, cannot do so. Here, therefore, my brother, is

thy mistake.

Hope. I acknowledge it; but yet your severe reflection had almost made me angry.

Chr. Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in trodden paths with the shell upon their heads; but pass by that and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. But, CHRISTIAN, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did at the noise of one that was coming on the road? Why did not LITTLE-FAITH pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Chr. That they are cowards, many have said; but few have found it so in the time of trial. As for a great heart, LITTLE-FAITH had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And, verily, since this is the height of thy stomach now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

But consider again--they are but journeymen-thieves, they serve

under the king of the bottomless pit; who, if need be, will come in to their aid himself, and his voice is as the roaring of a lion.

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

1 Peter 5:8 ~

I myself have been engaged as this LITTLE-FAITH was; and I found it a terrible thing. These three villains set upon me; and I beginning like a Christian to resist, they gave but a call, and in came their master: I would, as the saying is, have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Aye, and yet though I was so harnessed, I found it hard work to quit myself like a man; no man can tell what in that combat attends us, but he that hath been in the battle himself.

Hope. Well, but they ran, you see, when they did but suppose that one GREAT-GRACE was in the way.

Chr. True, they have often fled, both they and their master, when GREAT-GRACE hath but appeared; and no marvel, for he is the King's champion: but I trow, you will put some difference between LITTLE-FAITH and the King's champion; all the King's subjects are not his champions; nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as

David did? or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little: this man was one of the weak; and therefore he went to the wall.

Hope. I would it had been GREAT-GRACE for their sakes.

Chr. If it had been he, he might have had his hands full: for I must tell you, that though GREAT-GRACE is excellent good at his weapons, and has done--and can do, so long as he keeps them at sword's point--well enough with them; yet if they get within him, even FAINT-HEART, MISTRUST, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know--what can he do?

Whoso looks well upon GREAT-GRACE'S face, shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say (and that when he was in the combat), "We despaired even of life." How did these sturdy rogues and their fellows make David groan, moan, and roar? Yea, Heman and Hezekiah too, though champions in their day, were forced to bestir them when by these assaulted; and yet, that notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but, though some do say of him that he is the Prince of the Apostles, they handled him so that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle, he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them. And of him it is said, "The sword of him that lays at him cannot hold: the spear, the dart, nor the habergeon. He esteems iron as straw, and brass as rotten wood. The arrow cannot make him flee; slingstones are turned with him into stubble. Darts are counted as stubble; he laughs at the shaking of a spear".

"The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. He esteemeth iron as straw, *and* brass as rotten wood. The arrow cannot make him flee: slingstones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear."

~ Job 41:26-29 ~

What can a man do in this case? 'Tis true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things. For "his neck is clothed with thunder; he will not be afraid as the grasshopper; the glory of his nostrils is terrible. He paws in the valley, rejoices in his strength, and goes out to meet the armed men. He mocks at fear, and is not affrighted, neither turns back from the sword. The quiver rattles against him; the glittering spear, and the shield. He swallows the ground with fierceness and rage; neither believes he that it is the sound of the

trumpet. He saith among the trumpets, Ha, ha; and he smells the battle afar off, the thundering of the captains, and the shouting".

"Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible. He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting."

~ Job 39:19-25 ~

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled; nor be tickled at the thoughts of our own manhood, for such commonly come by the worst when tried. Witness Peter, of whom I made mention before. He would swagger, aye, he would: he would, as his vain mind prompted him to say, do better, and stand more for his Master, than all men; but who was so foiled and run down by these villains as he?

When, therefore, we hear that such robberies are done on the king's highway, two things become us to do; first, to go out harnessed, and to be sure to take a shield with us; for it was for want of that, that he that laid so lustily at Leviathan, could not make him yield. For, indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath said, "Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked".

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

~ Ephesians 6:16 ~

'Tis good also that we desire of the King a convoy, yea, that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God.

"And he said unto him, If thy presence go not *with me*, carry us not up hence."

~ Exodus 33:15 ~

Oh, my brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? but without him, the proud helpers fall under the slain.

"I laid me down and slept; I awaked; for the LORD sustained me.
I will not be afraid of ten thousands of people, that have
set *themselves* against me round about. Arise, O LORD; save me,
O my God: for thou hast smitten all mine enemies *upon* the
cheek bone; thou hast broken the teeth of the ungodly.
Salvation *belongeth* unto the LORD: thy blessing *is* upon thy
people. Selah."

~ Psalm 3:5-8 ~

"The LORD *is* my light and my salvation; whom shall I fear? the
LORD *is* the strength of my life; of whom shall I be afraid? When
the wicked, *even* mine enemies and my foes, came upon me to
eat up my flesh, they stumbled and fell. Though an host should
encamp against me, my heart shall not fear: though war should
rise against me, in this *will* I *be* confident."

~ Psalm 27:1-3 ~

"Without me they shall bow down under the prisoners, and they
shall fall under the slain. For all this his anger is not turned away,
but his hand *is* stretched out still."

~ Isaiah 10:4 ~

I, for my part, have been in the fray before now; and though
(through the goodness of him that is best) I am, as you see, alive,
yet I cannot boast of my manhood. Glad shall I be if I meet with no
more such brunts; though I fear we are not got beyond all danger.

However, since the lion and the bear hath not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine.

Then sang Christian:

"Poor LITTLE-FAITH! hast been among the thieves?
Wast robbed? Remember this: whoso believes,
And gets more faith, shall then a victor be
Over ten thousand, else scarce over three."

The Flatterer

So they went on, and IGNORANCE followed. They went then till they came to a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go;

and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold a man, black of flesh, but covered with a very light robe, came to them and asked them, "Why they stood there?" They answered, "They were going to the Celestial City, but knew not which of these ways to take." "Follow me!" said the man; "it is thither that I am going." So they followed him in the way that but now came into the road, which by degrees turned and turned them so from the city that they desired to go to, that in a little time their faces were turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled that they knew not what to do; and with that the white robe fell off the black man's back: then they saw where they were. Wherefore there they lay crying some time; for they could not get themselves out.

Chr. Then said CHRISTIAN to his fellow, "Now do I see myself in an error. Did not the shepherds bid us beware of the flatterers? As is the saying of the wise man, so we have found it this day: 'A man that flatters his neighbour spreads a net for his feet'".

"A man that flattereth his neighbour spreadeth a net for his feet."

~ Proverbs 29:5 ~

Hope. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for, saith he, "Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer."

"Concerning the works of men, by the word of thy lips I have kept *me from the paths of the destroyer.*"

~ Psalms 17:4 ~

Thus they lay bewailing themselves in the net. At last they espied a shining one coming towards them, with a whip of small cord in his hand.

When he was come to the place where they were, he asked them whence they came? and what they did there? They told him, "That they were poor pilgrims going to Zion; but were led out of their way by a black man clothed in white, who bid us," said they, "follow him; for he was going thither too." Then said he with the whip, "It is FLATTERER, a false apostle, that hath transformed himself into an angel of light".

"A man that flattereth his neighbour spreadeth a net for his feet."

~ Proverbs 29:5 ~

"And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*."

~ Daniel 11:32 ~

"For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light."

~ 2 Corinthians 11:13, 14 ~

So he rent the net, and let the men out Then said he to them, "Follow me, that I may set you in your way again." So he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, "Where did you lie the last night?" They said, "with the shepherds upon the Delectable Mountains." He asked them then, "If they had not of those shepherds a note of direction for the way?" They answered, "Yes." "But did you," said he, "when you were at a stand, pluck out and read your note?" They answered, "No." He asked them why? They said they forgot. He asked, moreover, "If the shepherds did not bid them beware of the

Flatterer?" They answered, "Yes; but we did not imagine," said they, "that this fine spoken man had been he".

"For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

~ Romans 16:18 ~

Then I saw in my dream that he commanded them to lie down;

"And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number."

~ Deuteronomy 25:2 ~

which when they did, he chastised them sore to teach them the good way wherein they should walk.

"When the heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy

land, which thou hast given unto thy people for an inheritance."

~ 2 Chronicles 6:26, 27 ~

And as he chastised them, he said "As many as I love, I rebuke and chasten; be zealous therefore, and repent".

**"As many as I love, I rebuke and chasten: be zealous therefore,
and repent."**

~ Revelation 3:19 ~

This done, he bade them go on their way, and take good heed to the other directions of the shepherds. So they thanked him for all his kindness; and went softly along the right way, singing:

"Come hither, you that walk along the way;
See how the pilgrims fare that go astray!
They caught are in an entangling net,
'Cause they good counsel lightly did forget.
'Tis true they rescued were; but yet you see
They're scourged to boot. Let this your caution be!"

The Enchanted Ground

I saw then in my dream, that they went till they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here HOPEFUL began to be very dull and heavy of sleep; wherefore he said unto CHRISTIAN, "I do now begin to grow so drowsy, that I can scarcely hold up mine eyes; let us lie down here and take one nap."

Chr. "By no means," said the other; "lest sleeping, we never awake more."

Hope. Why, my brother, sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. Do you not remember that one of the shepherds bade us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.

"Therefore let us not sleep, as *do* others; but let us watch and be sober."

~ 1 Thessalonians 5:6 ~

Hope. I acknowledge myself in a fault; and had I been here alone, I had, by sleeping, run the danger of death. I see it is true that the wise man saith, "Two are better than one".

"Two *are* better than one; because they have a good reward for their labour."

~ Ecclesiastes 4:9 ~

Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

Chr. "Now," then said CHRISTIAN, "to prevent drowsiness in this place, let us fall into good discourse."

Hope. "With all my heart," said the other.

Chr. Where shall we begin?

Hope. Where God began with us. But do you begin, if you please.

Chr. I will sing you first this song.

"When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together;
Yea, let them learn of them, in any wise,
Thus to keep ope their drowsy, slumbering eyes.
Saint's fellowship, if it be managed well,
Keeps them awake; and that in spite of hell."

Chr. Then CHRISTIAN began, and said, "I will ask you a question. How come you to think at first of so doing as you do now?"

Hope. Do you mean, how came I at first to look after the good of my soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which are seen and sold at our fair; things which, as I believe now, would have (had I continued in them still) drowned me in perdition and destruction.

Chr. What things were they?

Hope. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which indeed I heard of you--as also of beloved FAITHFUL, that was put to death for his faith and good living in Vanity Fair--that the end of these things is death; and that for these things' sake the wrath of God comes upon the children of disobedience.

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. But now being

made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord."

~ Romans 6:21-23 ~

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."

~ Ephesians 5:6 ~

Chr. And did you presently fall under the power of this conviction?

Hope. No: I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Chr. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. The causes were,--1. I was ignorant that this was the work of God upon me. I never thought that, by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh; and I was loth to leave it. 3. I could not tell how to part

with mine old companions; their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me were such troublesome and such heart affrighting hours, that I could not bear, no, not so much as the remembrance of them upon my heart.

Chr. Then, as it seems, sometimes you got rid of your trouble.

Hope. Yes, verily; but it would come into my mind again, and then I should be as bad--nay, worse--than I was before.

Chr. Why, what was it that brought your sins to mind again?

Hope. Many things: as,--

1. If I did but meet a good man in the streets; or,
2. If I have heard any read in the Bible; or,
3. If mine head did begin to ache; or,
4. If I were told that some of my neighbours were sick; or,
5. If I heard the bell toll for some that were dead; or,
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others.
8. But especially, when I thought of myself, that I must quickly come to Judgment.

Chr. And could you at any time with ease get off the guilt of sin,

when by any of these ways it came upon you?

Hope. No, not latterly; for then they got faster hold of my conscience. And then, if I did but think of going back to sin (though my mind was turned against it), it would be double torment to me.

Chr. And how did you do then?

Hope. I thought I must endeavour to mend my life; or else, thought I, I am sure to be damned.

Chr. And did you endeavour to mend?

Hope. Yes; and fled from, not only my sins, but sinful company too; and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbours, and so on. These things I did, with many others too much here to relate.

Chr. And did you think yourself well then?

Hope. Yes, for awhile; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

Chr. How came that about, since you were now reformed?

Hope. There were several things brought it upon me, especially such

sayings as these: "All our righteousnesses are as filthy rags." "By the works of the law shall no flesh be justified." "When you have done all things, say, We are unprofitable:"

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

~ Isaiah 64:6 ~

"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 ~

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

~ Luke 17:10 ~

with many more such like. From whence I began to reason with myself thus: If all my righteousnesses are filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all,

we are yet unprofitable: then 'tis but a folly to think of heaven by the law. I further thought thus: If a man runs 100 pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet if his old debt stands still in the book uncrossed, for that the shopkeeper may sue him, and cast him into prison till he shall pay the debt.

Chr. Well, and how did you apply this to yourself?

Hope. Why, I thought thus with myself: I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, but how shall I be freed from the damnation that I have brought myself in danger of by my former transgressions?

Chr. A very good application; but pray go on.

Hope. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless.

Chr. And what did you do then?

Hope. Do! I could not tell what to do, till I brake my mind to FAITHFUL; for he and I were well acquainted: and he told me, "That unless I could obtain the righteousness of a Man that never had sinned, neither mine own nor all the righteousness of the world could save me."

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see my own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

Chr. And did you ask him what man this was, and how you must be justified by him?

Hope. Yes; and he told me it was the Lord Jesus, that dwells on the right hand of the Most High

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these *is, there is* no more offering for sin."

~ Hebrews 10:11-18 ~

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without

works, *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

Because the law worketh wrath: for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he

believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him;"

~ Romans 4:1-23 ~

"For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be

partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

In whom we have redemption through his blood, *even* the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

For it pleased *the Father* that in him should all fulness dwell;

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;"

~ Colossians 1:9-23 ~

"Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:"

~ 1 Peter 1:3-6 ~

"And thus," said he, "you must be justified by him, even by trusting to what He hath done by himself in the days of his flesh, and suffered when he did hang on the tree." I asked him further, "How that Man's righteousness could be of that efficacy, to justify another before God?" And he told me, "He was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them, should be imputed, if I believed on him."

Chr. And what did you do then?

Hope. I made my objections against my believing, for that I thought he was not willing to save

Chr. And what said FAITHFUL to you then?

Hope. He bade me go to him, and see. Then I said, "It was presumption;" but he said, "No; for I was invited to come".

**"Come unto me, all ye that labour and are heavy laden, and I will
give you rest."**

~ Matthew 11:28 ~

Then he gave me a book of Jesus's inditing, to encourage me the more freely to come; and he said concerning that book, That every jot and tittle thereof stood firmer than heaven and earth.

**"Heaven and earth shall pass away, but my words shall not pass
away."**

~ Matthew 24:35 ~

Then I asked him, what must do when I came; and he told me, I must entreat upon my knees, with all my heart and soul, the Father to reveal him to me.

**"O come, let us worship and bow down: let us kneel before the
LORD our maker."**

~ Psalm 95:6 ~

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

~ Daniel 6:10 ~

"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find *me*, when ye shall search for me with all your heart."

~ Jeremiah 29:12, 13 ~

Then I asked him further, "How I must make my supplication to him?" and he said, "Go, and thou shalt find him upon a mercy seat, where he sits all the year long to give pardon and forgiveness to them that come."

"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel."

~ Exodus 25:22 ~

"And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the veil

**before the mercy seat, which *is* upon the ark; that he die not: for
I will appear in the cloud upon the mercy seat."**

~ Leviticus 16:2 ~

**"And when Moses was gone into the tabernacle of the
congregation to speak with him, then he heard the voice of one
speaking unto him from off the mercy seat that *was* upon the
ark of testimony, from between the two cherubims: and he spake
unto him."**

~ Numbers 7:89 ~

**"Let us therefore come boldly unto the throne of grace, that we
may obtain mercy, and find grace to help in time of need."**

~ Hebrews 4:16 ~

I told him that I knew not what to say when I came; and he bid me say to this effect, "God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that Thou art a merciful God, and hast ordained that Thy Son Jesus Christ should be the Saviour of the world: and moreover, that Thou art willing to bestow him upon such a poor sinner as I am (and I am a sinner indeed); Lord, take therefore this opportunity, and magnify Thy grace in the salvation of my soul, through Thy Son Jesus Christ. Amen."

Chr. And did you do as you were bidden?

Hope. Yes; over, and over, and over.

Chr. And did the Father reveal the Son to you?

Hope. No, not at first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time either.

Chr. What did you then?

Hope. What? why I could not tell what to do.

Chr. Had you no thoughts of leaving off praying?

Hope. Yes, and a hundred times twice told.

Chr. And what was the reason you did not?

Hope. I believed that it was true which had been told me; to wit, that without the righteousness of this Christ, all the world could not save me. And therefore, thought I with myself, if I leave off, I die; and I can but die at the throne of grace. And withal this came into my mind, "If it tarry, wait for it; because it will surely come, and will not tarry".

"For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

~ Habakkuk 2:3 ~

So I continued praying, until the Father showed me his Son.

Chr. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of mine understanding;

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power"

~ Ephesians 1:18, 19 ~

and thus it was: one day I was very sad, I think sadder than at anyone time in my life, and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus looking down from

heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved.

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

~ Acts 16:31 ~

But I replied, "Lord, I am a great, a very great sinner"; and he answered, "My grace is sufficient for thee".

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

~ 2 Corinthians 12:9 ~

Then I said, "But, Lord, what is believing?" And then I saw from that saying, "He that comes to Me shall never hunger; and he that believes on Me shall never thirst",

"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."

~ John 6:35 ~

that believing and coming were one: and that he that came, that is, that ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further: "But, Lord, may such a great sinner as I am be indeed accepted of Thee, and be saved by Thee?" And I heard him say, "And him that comes to Me, I will in no wise cast out".

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

~ John 6:37 ~

Then I said, "But how, Lord, must I consider of Thee in my coming to Thee, that my faith may be placed aright upon Thee?" Then he said, "Christ Jesus came into the world to save sinners".

"This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

~ 1 Timothy 1:15 ~

"He is the end of the law for righteousness to everyone that believeth".

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works,

he hath *whereof* to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the

promise made of none effect:

Because the law worketh wrath: for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were."

~ Romans 4:1-17 ~

"He died for our sins, and rose again for our justification".

"Who was delivered for our offences, and was raised again for our justification."

~ Romans 4:25 ~

"He loved us, and washed us from our sins in his own blood".

"And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood"

~ Revelation 1:5 ~

"He is Mediator between God and us".

**"For *there is* one God, and one mediator between God and men,
the man Christ Jesus;"**
~ 1 Timothy 2:5 ~

"He ever lives to make intercession for us".

**"Wherefore he is able also to save them to the uttermost that
come unto God by him, seeing he ever liveth to make
intercession for them."**
~ Hebrews 7:25 ~

From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience, to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy; mine eyes full of tears; and mine affections running over with love to the name, people, and ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul indeed; but tell me particularly what effect this had upon your spirit.

Hope. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, because he be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into mine heart before now that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus. Yea, I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

Atheist

Now after awhile, they perceived afar off one coming softly and

alone, all along the highway, to meet them. Then said CHRISTIAN to his fellow, "Yonder is a man with his back toward Zion; and he is coming to meet us."

Hope. I see him; let us take heed to ourselves now, lest he should prove a flatterer also.

So he drew nearer and nearer; and at last came up unto them. His name was ATHEIST; and he asked them whither they were going?

Chr. We are going to the Mount Zion.

Then ATHEIST fell into a very great laughter.

Chr. What is the meaning of your laughter?

Atheist. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and yet are like to have nothing but your travel for your pains.

Chr. Why, man; do you think we shall not be received?

Ath. Received! There is no such place as you dream of in all this world.

Chr. But there is in the world to come.

Ath. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see; and have been seeking this city these twenty years, but find no more of it than I did the first day I set out.

"Behold, they say unto me, Where *is* the word of the LORD? let it come now."

~ Jeremiah 17:15 ~

"The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city."

~ Ecclesiastes 10:15 ~

Chr. We have both heard and believe that there is such a place to be found.

Ath. Had not I, when at home, believed, I had not come thus far to seek; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it farther than you), I am going back again, and will seek to refresh myself with the things that I then cast away for hopes of that which I now see is not.

Chr. Then said CHRISTIAN to HOPEFUL, his fellow, "Is it true which this man hath said?"

Hope. "Take heed, he is one of the flatterers; remember what it hath cost us once already for our hearkening to such kind of fellows. What! no Mount Zion! did we not see from the Delectable Mountains the gate of the city? Also, are we not now to walk by faith? Let us go on," said HOPEFUL; "lest the man with the whip overtake us again. You should have taught me that lesson, which I will round you in the ears withal: 'Cease, my son, to hear the instruction that causes to err from the words of knowledge.' I say, my brother, cease to hear him, and let us believe to the saving of the soul".

"Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge."

~ Proverbs 19:27 ~

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

~ Hebrews 10:39 ~

Chr. My brother, I did not put the question to thee, for that I doubted of the truth of our belief myself; but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world: let thee and I go

on, knowing that we have belief of the truth, and "no lie is of the truth".

"I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

~ 1 John 2:21 ~

Hope. Now do I rejoice in hope of the glory of God!

So they turned away from the man; and he, laughing at them, went his way.

The Enchanted Ground

I saw then in my dream, that they went till they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here HOPEFUL began to be very dull and heavy of sleep; wherefore he said unto CHRISTIAN, "I do now begin to grow so drowsy, that I can scarcely hold up mine eyes; let us lie down here and take one nap."

Chr. "By no means," said the other; "lest sleeping, we never awake more."

Hope. Why, my brother, sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. Do you not remember that one of the shepherds bade us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.

"Therefore let us not sleep, as *do* others; but let us watch and be sober."

~ 1 Thessalonians 5:6 ~

Hope. I acknowledge myself in a fault; and had I been here alone, I

had, by sleeping, run the danger of death. I see it is true that the wise man saith, "Two are better than one".

"Two *are* better than one; because they have a good reward for their labour."

~ Ecclesiastes 4:9 ~

Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

Chr. "Now," then said CHRISTIAN, "to prevent drowsiness in this place, let us fall into good discourse."

Hope. "With all my heart," said the other.

Chr. Where shall we begin?

Hope. Where God began with us. But do you begin, if you please.

Chr. I will sing you first this song.

"When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together;
Yea, let them learn of them, in any wise,
Thus to keep ope their drowsy, slumbering eyes.

Saint's fellowship, if it be managed well,
Keeps them awake; and that in spite of hell."

Chr. Then CHRISTIAN began, and said, "I will ask you a question. How come you to think at first of so doing as you do now?"

Hope. Do you mean, how came I at first to look after the good of my soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which are seen and sold at our fair; things which, as I believe now, would have (had I continued in them still) drowned me in perdition and destruction.

Chr. What things were they?

Hope. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which indeed I heard of you--as also of beloved FAITHFUL, that was put to death for his faith and good living in Vanity Fair--that the end of these things is death; and that for these things' sake the wrath of God comes upon the children of disobedience.

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord."

~ Romans 6:21-23 ~

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."

~ Ephesians 5:6 ~

Chr. And did you presently fall under the power of this conviction?

Hope. No: I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Chr. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. The causes were,--1. I was ignorant that this was the work of God upon me. I never thought that, by awakenings for sin, God at

first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh; and I was loth to leave it. 3. I could not tell how to part with mine old companions; their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me were such troublesome and such heart affrighting hours, that I could not bear, no, not so much as the remembrance of them upon my heart.

Chr. Then, as it seems, sometimes you got rid of your trouble.

Hope. Yes, verily; but it would come into my mind again, and then I should be as bad--nay, worse--than I was before.

Chr. Why, what was it that brought your sins to mind again?

Hope. Many things: as,--

1. If I did but meet a good man in the streets; or,
2. If I have heard any read in the Bible; or,
3. If mine head did begin to ache; or,
4. If I were told that some of my neighbours were sick; or,
5. If I heard the bell toll for some that were dead; or,
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others.
8. But especially, when I thought of myself, that I must quickly come to Judgment.

Chr. And could you at any time with ease get off the guilt of sin, when by any of these ways it came upon you?

Hope. No, not latterly; for then they got faster hold of my conscience. And then, if I did but think of going back to sin (though my mind was turned against it), it would be double torment to me.

Chr. And how did you do then?

Hope. I thought I must endeavour to mend my life; or else, thought I, I am sure to be damned.

Chr. And did you endeavour to mend?

Hope. Yes; and fled from, not only my sins, but sinful company too; and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbours, and so on. These things I did, with many others too much here to relate.

Chr. And did you think yourself well then?

Hope. Yes, for awhile; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

Chr. How came that about, since you were now reformed?

Hope. There were several things brought it upon me, especially such sayings as these: "All our righteousnesses are as filthy rags." "By the works of the law shall no flesh be justified." "When you have done all things, say, We are unprofitable."

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

~ Isaiah 64:6 ~

"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 ~

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

~ Luke 17:10 ~

with many more such like. From whence I began to reason with myself thus: If all my righteousnesses are filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all, we are yet unprofitable: then 'tis but a folly to think of heaven by the law. I further thought thus: If a man runs 100 pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet if his old debt stands still in the book uncrossed, for that the shopkeeper may sue him, and cast him into prison till he shall pay the debt.

Chr. Well, and how did you apply this to yourself?

Hope. Why, I thought thus with myself: I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, but how shall I be freed from the damnation that I have brought myself in danger of by my former transgressions?

Chr. A very good application; but pray go on.

Hope. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin

enough in one day to send me to hell, though my former life had been faultless.

Chr. And what did you do then?

Hope. Do! I could not tell what to do, till I brake my mind to FAITHFUL; for he and I were well acquainted: and he told me, "That unless I could obtain the righteousness of a Man that never had sinned, neither mine own nor all the righteousness of the world could save me."

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see my own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

Chr. And did you ask him what man this was, and how you must be justified by him?

Hope. Yes; and he told me it was the Lord Jesus, that dwells on the right hand of the Most High

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these *is, there is* no more offering for sin."

~ Hebrews 10:11-18 ~

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but

believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

Because the law worketh wrath: for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that

only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him;"

~ Romans 4:1-23 ~

"For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of

God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

In whom we have redemption through his blood, *even* the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

For it pleased *the Father* that in him should all fulness dwell;

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye

have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;"

~ Colossians 1:9-23 ~

"Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:"

~ 1 Peter 1:3-6 ~

"And thus," said he, "you must be justified by him, even by trusting to what He hath done by himself in the days of his flesh, and suffered when he did hang on the tree." I asked him further, "How that Man's righteousness could be of that efficacy, to justify another before God?" And he told me, "He was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them, should be imputed, if I believed on him."

Chr. And what did you do then?

Hope. I made my objections against my believing, for that I thought he was not willing to save

Chr. And what said FAITHFUL to you then?

Hope. He bade me go to him, and see. Then I said, "It was presumption;" but he said, "No; for I was invited to come".

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

~ Matthew 11:28 ~

Then he gave me a book of Jesus's inditing, to encourage me the more freely to come; and he said concerning that book, That every jot and tittle thereof stood firmer than heaven and earth.

"Heaven and earth shall pass away, but my words shall not pass away."

~ Matthew 24:35 ~

Then I asked him, what must do when I came; and he told me, I must entreat upon my knees, with all my heart and soul, the Father to reveal him to me.

**"O come, let us worship and bow down: let us kneel before the
LORD our maker."**

~ Psalm 95:6 ~

**"Now when Daniel knew that the writing was signed, he went
into his house; and his windows being open in his chamber
toward Jerusalem, he kneeled upon his knees three times a day,
and prayed, and gave thanks before his God, as he did
aforetime."**

~ Daniel 6:10 ~

**"Then shall ye call upon me, and ye shall go and pray unto me,
and I will hearken unto you. And ye shall seek me, and find *me*,
when ye shall search for me with all your heart."**

~ Jeremiah 29:12, 13 ~

Then I asked him further, "How I must make my supplication to him?" and he said, "Go, and thou shalt find him upon a mercy seat, where he sits all the year long to give pardon and forgiveness to them that come."

**"And there I will meet with thee, and I will commune with thee
from above the mercy seat, from between the two cherubims
which *are* upon the ark of the testimony, of all *things* which I
will give thee in commandment unto the children of Israel."**

~ Exodus 25:22 ~

"And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat."

~ Leviticus 16:2 ~

"And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him."

~ Numbers 7:89 ~

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

~ Hebrews 4:16 ~

I told him that I knew not what to say when I came; and he bid me say to this effect, "God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that Thou art a merciful God, and hast ordained that Thy Son Jesus Christ should be the Saviour of the

world: and moreover, that Thou art willing to bestow him upon such a poor sinner as I am (and I am a sinner indeed); Lord, take therefore this opportunity, and magnify Thy grace in the salvation of my soul, through Thy Son Jesus Christ. Amen."

Chr. And did you do as you were bidden?

Hope. Yes; over, and over, and over.

Chr. And did the Father reveal the Son to you?

Hope. No, not at first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time either.

Chr. What did you then?

Hope. What? why I could not tell what to do.

Chr. Had you no thoughts of leaving off praying?

Hope. Yes, and a hundred times twice told.

Chr. And what was the reason you did not?

Hope. I believed that it was true which had been told me; to wit, that without the righteousness of this Christ, all the world could not

save me. And therefore, thought I with myself, if I leave off, I die; and I can but die at the throne of grace. And withal this came into my mind, "If it tarry, wait for it; because it will surely come, and will not tarry".

"For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

~ Habakkuk 2:3 ~

So I continued praying, until the Father showed me his Son.

Chr. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of mine understanding;

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power"

~ Ephesians 1:18, 19 ~

and thus it was: one day I was very sad, I think sadder than at

anyone time in my life, and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus looking down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved.

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

~ Acts 16:31 ~

But I replied, "Lord, I am a great, a very great sinner"; and he answered, "My grace is sufficient for thee".

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

~ 2 Corinthians 12:9 ~

Then I said, "But, Lord, what is believing?" And then I saw from that saying, "He that comes to Me shall never hunger; and he that believes on Me shall never thirst",

"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."

~ John 6:35 ~

that believing and coming were one: and that he that came, that is, that ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further: "But, Lord, may such a great sinner as I am be indeed accepted of Thee, and be saved by Thee?" And I heard him say, "And him that comes to Me, I will in no wise cast out".

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

~ John 6:37 ~

Then I said, "But how, Lord, must I consider of Thee in my coming to Thee, that my faith may be placed aright upon Thee?" Then he said, "Christ Jesus came into the world to save sinners".

"This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

~ 1 Timothy 1:15 ~

"He is the end of the law for righteousness to everyone that believeth".

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not

of the circumcision only, but who also walk in the steps of that
faith of our father Abraham, which *he*
had being *yet* uncircumcised. For the promise, that he should be
the heir of the world, *was* not to Abraham, or to his seed,
through the law, but through the righteousness of faith. For if
they which are of the law *be* heirs, faith is made void, and the
promise made of none effect:

Because the law worketh wrath: for where no law is, *there is* no
transgression. Therefore *it is* of faith, that *it might be* by grace;
to the end the promise might be sure to all the seed; not to that
only which is of the law, but to that also which is of the faith of
Abraham; who is the father of us all, (As it is written, I have
made thee a father of many nations,) before him whom he
believed, *even* God, who quickeneth the dead, and calleth those
things which be not as though they were."

~ Romans 4:1-17 ~

"He died for our sins, and rose again for our justification".

"Who was delivered for our offences, and was raised again for
our justification."

~ Romans 4:25 ~

"He loved us, and washed us from our sins in his own blood".

"And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood"

~ Revelation 1:5 ~

"He is Mediator between God and us".

"For *there is* one God, and one mediator between God and men, the man Christ Jesus;"

~ 1 Timothy 2:5 ~

"He ever lives to make intercession for us".

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

~ Hebrews 7:25 ~

From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he

did in obedience, to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy; mine eyes full of tears; and mine affections running over with love to the name, people, and ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul indeed; but tell me particularly what effect this had upon your spirit.

Hope. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, because he be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into mine heart before now that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus. Yea, I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

Ignorance Demonstrates His Ignorance

I saw, then, in my dream, that HOPEFUL looked back and saw IGNORANCE, whom they had left behind, coming after. "Look," said he to CHRISTIAN, "how far yonder youngster loiters behind."

Chr. Aye, aye, I see him; he cares not for our company.

Hope. But I trow it would not have hurt him had he kept pace with us hitherto.

Chr. That's true; but I warrant you he thinks otherwise.

Hope. "That I think he doth; but, however, let us tarry for him." So they did.

Chr. Then CHRISTIAN said to him, "Come away, man; why do you stay so behind?"

Ign. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better.

Chr. Then said CHRISTIAN to HOPEFUL (but softly), "Did I not tell you he cared not for our company? but however," said he, "come up and let us talk away the time in this solitary place." Then directing his speech to IGNORANCE, he said, "Come, how do you? how

stands it between God and your soul now?"

Ign. I hope well; for I am always full of good motions, that come into my mind to comfort me as I walk.

Chr. What good motions? Pray tell us.

Ign. Why, I think of God and heaven.

Chr. So do the devils and damned souls.

Ign. But I think of them, and desire them.

Chr. So do many that are never like to come there; the soul of the sluggard desires, and hath nothing.

"The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat."

~ Proverbs 13:4 ~

Ign. But I think of them, and leave all for them.

Chr. That I doubt, for leaving of all is a hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and heaven?

Ign. My heart tells me so.

Chr. The wise man says, "He that trusts his own heart is a fool".

"He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered."

~ Proverbs 28:26 ~

Ign. This is spoken of an evil heart; but mine is a good one.

Chr. But how dost thou prove that?

Ign. It comforts me in the hopes of heaven.

Chr. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he yet has no ground to hope.

Ign. But my heart and life agree together; and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ign. My heart tells me so.

Chr. "Ask my fellow if I be a thief." Thy heart tells thee so! Except the Word of God bears witness in this matter, other testimony is of no value.

Ign. But is it not a good heart that has good thoughts? and is not a good life one that is according to God's commandments?

Chr. Yes, that is a good heart that hath good thoughts; and that is a good life that is according to God's commandments: but it is one thing indeed to have these, and another thing only to think so.

Ign. Pray, what count you good thoughts, and a life according to God's commandments?

Chr. There are good thoughts of divers kinds: some respecting ourselves, some God, some Christ, and some other things.

Ign. What be good thoughts respecting ourselves?

Chr. Such as agree with the Word of God.

Ign. When do our thoughts of ourselves agree with the Word of God?

Chr. When we pass the same judgment upon ourselves which the Word passes. To explain myself: the Word of God saith of persons in

a natural condition, "There is none righteous, there is none that doth good." It saith also, "That every imagination of the heart of man is only evil, and that continually".

"What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: Whose mouth *is* full of cursing and bitterness: Their feet *are* swift to shed blood: Destruction and misery *are* in their ways: And the way of peace have they not known: There is no fear of God before their eyes."

~ Romans 3:9-18 ~

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

~ Romans 3:23 ~

"And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his

heart *was* only evil continually."

~ Genesis 6:5 ~

And again, "The imagination of man's heart is evil from his youth."
Now then, when we think thus of ourselves, having sense thereof,
then are our thoughts good ones, because they are according to the
Word of God.

Ign. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning
thyself in thy life. But let me go on. As the Word passes a judgment
upon our heart, so it passes a judgment upon our ways: and when
our thoughts of our hearts and ways agree with the judgment which
the Word gives of both, then are both good, because agreeing
thereto.

Ign. Make out your meaning.

Chr. Why, the Word of God saith, that man's ways are crooked ways;
not good, but perverse. It saith, they are naturally out of the good
way, that they have not known it.

**"As for such as turn aside unto their crooked ways, the LORD
shall lead them forth with the workers of**

iniquity: *but* peace *shall be* upon Israel."

~ Psalms 125:5 ~

"Whose ways *are* crooked, and *they* froward in their paths:"

~ Proverbs 2:15 ~

"What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: Whose mouth *is* full of cursing and bitterness: Their feet *are* swift to shed blood: Destruction and misery *are* in their ways: And the way of peace have they not known: There is no fear of God before their eyes."

~ Romans 3:9-18 ~

Now, when a man thus thinks of his ways--I say, when he doth sensibly and with heart humiliation thus think, then hath he good thoughts of his own ways because his thoughts now agree with the

judgment of the Word of God.

Ign. What are good thoughts concerning God?

Chr. Even (as I have said concerning ourselves) when our thoughts of God do agree with what the Word saith of him; and that is when we think of his being and attributes as the Word hath taught, of which I cannot now discourse at large. But to speak of him with reference to us: then we have right thoughts of God when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that our heart with all its depths is always open unto his eyes; also, when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence even of all our best performances.

Ign. Do you think that I am such a fool as to think God can see no further than I? or that I would come to God in the best of my performances?

Chr. Why, how dost thou think in this matter?

Ign. Why, to be short, I think I must believe in Christ for justification.

Chr. How think thou must believe in Christ, when thou seest not thy

need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, "I believe in Christ?"

Ign. I believe well enough for all that.

Chr. How dost thou believe?

Ign. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his law; or thus, Christ makes my duties that are religious acceptable to his Father by virtue of his merits, and so shall I be justified.

Chr. Let me give an answer to this confession of thy faith:

1. Thou believest with a fantastical faith; for this faith is nowhere described in the Word.
2. Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applies it to thy own.
3. This faith makes not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty; for true justifying faith puts the soul (as sensible of its lost condition by the law) upon flying for refuge unto Christ's righteousness--which righteousness of his is not an act of grace by which he makes for justification thy obedience accepted with God; but his personal obedience to the law in doing and suffering for us what that required at our hands. This righteousness, I say, true faith accepts; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.

Ign. What! would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list; for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

Chr. IGNORANCE is thy name; and as thy name is, so art thou: even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is; and as ignorant how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ: which is, to bow and win over the heart to God in Christ, to love his name, his Word, ways, and people; and not as thou ignorantly imaginest.

Hope. Ask him if ever he had Christ revealed to him from heaven.

Ign. What! you are a man for revelations! I do believe that what both you and all the rest of you say about that matter is but the fruit of distracted brains.

Hope. Why, man, Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

Ign. That is your faith, but not mine: yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

Chr. Give me leave to put in a word. You ought not so slightly to speak of this matter; for this I will boldly affirm (even as my good companion hath done), that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul lays hold upon Christ (if it be right), must be wrought by the exceeding greatness of his mighty power;

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*."

~ Matthew 11:27 ~

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost."

~ 1 Corinthians 12:3 ~

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power"

~ Ephesians 1:18 ~

the working of which faith, I perceive, poor IGNORANCE, thou art ignorant of. Be awakened, then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God (for He himself is God), thou shalt be delivered from condemnation.

Ign. You go so fast, I cannot keep pace with you. Do you go on before; I must stay awhile behind.

Then they said:

"Well, IGNORANCE, Wilt thou yet foolish be,
To slight good counsel ten times given thee?
And if thou yet refuse it, thou shalt know
Ere long the evil of thy doing so.
Remember, man, in time; stoop, do no fear:
Good counsel taken well, saves; therefore hear
But if thou yet shalt slight it, thou wilt be
The loser, IGNORANCE, I'll warrant thee."

Then CHRISTIAN addressed himself thus to his fellow:

Chr. Well, come, my good HOPEFUL; I perceive that thou and I must
walk by ourselves

Right Fear

So I saw in my dream that they went on apace before, and IGNORANCE he came hobbling after. Then said CHRISTIAN to his companion, "It pities me much for this poor man; it will certainly go ill with him at last."

Hope. Alas, there are abundance in our town in his condition: whole families, yea, whole streets (and that of pilgrims too); and if there be so many in our parts, how many, think you, must there be in the place where he was born?

Chr. Indeed the Word saith, "He hath blinded their eyes, lest they should see," etc. But now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin; and so, consequently, fears that their state is dangerous?

Hope. Nay, do you answer that question yourself; for you are the elder man.

Chr. Then I say sometimes (as I think) they may; but they, being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

Hope. I do believe as you say, that fear tends much to men's good, and to make them right, at their beginning, to go on pilgrimage.

Chr. Without all doubt it doth, if it be right; for so says the Word, "The fear of the Lord is the beginning of wisdom."

**"And unto man he said, Behold, the fear of the Lord,
that *is* wisdom; and to depart from evil *is* understanding."**

~ Job 28:28 ~

**"The fear of the LORD *is* the beginning of wisdom: a good
understanding have all they that do *his commandments*: his
praise endureth for ever."**

~ Psalm 111:10 ~

**"The fear of the LORD *is* the beginning of knowledge: *but* fools
despise wisdom and instruction."**

~ Proverbs 1:7 ~

**"The fear of the LORD *is* the beginning of wisdom: and the
knowledge of the holy *is* understanding."**

~ Proverbs 9:10 ~

Hope. How will you describe right fear?

Chr. True, or right fear, is discovered by three things:

1. By its rise. It is caused by saving convictions for sin.
2. It drives the soul to lay fast hold of Christ for salvation.
3. It begets and continues in the soul a great reverence of God, His Word, and ways; keeping it tender, and making it afraid to turn from them, to the right hand or to the left; to anything that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said; I believe you have said the truth. Are we now almost got past the Enchanted Ground?

Chr. Why, are you weary of this discourse?

Hope. No, verily; but that I would know where we are.

Chr. We have not now above two miles farther to go thereon. But let us return to our matter. Now the ignorant know not that such convictions that tend to put them in fear are for their good; and therefore they seek to stifle them.

Hope. How do they seek to stifle them?

Chr. 1. They think that those fears are wrought by the devil (though indeed they are wrought of God); and thinking so, they resist them, as things that directly tend to their overthrow.

2. They also think that these fears tend to the spoiling of their faith (when, alas for them, poor men that they are, they have none at all); and therefore they harden their hearts against them.

3. They presume they ought not to fear; and therefore, in despite of them, wax presumptuously confident.

4. They see that these fears tend to take away from them their pitiful old self holiness; and therefore they resist them with all their might.

Hope. I know something of this myself; for before I knew myself, it was so with me.

Backsliding

Chr. Well, we will leave at this time our neighbour IGNORANCE by himself, and fall upon another profitable question.

Hope. With all my heart; but you shall still begin.

Chr. Well then, did you not know, about ten years ago, one TEMPORARY in your parts, who was a forward man in religion then?

Hope. Know him? Yes; he dwelt in Graceless, a town about two miles off to Honesty, and he dwelt next door to one TURNBACK

Chr. Right; he dwelt under the same roof with him. Well, that man was much awakened once. I believe that then he had some sight of his sins, and of the wages that was due thereto.

Hope. I am of your mind; for (my house not being above three miles from him) he would oft times come to me, and that with many tears. Truly, I pitied the man, and was not altogether without hope of him; but one may see it is not everyone that cries, "Lord, Lord !"

Chr. He told me once, that he was resolved to go on pilgrimage, as we do now; but all of a sudden he grew acquainted with one SAVE-SELF, and then he became a stranger to me.

Hope. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and such others.

Chr. I may be very profitable; but do you begin.

Hope. Well, then, there are in my judgment four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed; therefore, when the power of guilt wears away, that which provoked them to be religious ceaseth. Wherefore, they naturally turn to their own course again; even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all; not that he doth this of a free mind (if we may say a dog has a mind), but because it troubles his stomach.; but now, when his sickness is over, and so his stomach eased, his desires being not at all alienate from his vomit, he turns him about and licks up all. And so it is true which is written, "The dog is turned to his own vomit again".

**"But it is happened unto them according to the true proverb,
The dog *is* turned to his own vomit again; and the sow that was
washed to her wallowing in the mire."**

~ 2 Peter 2:22 ~

This, I say, being hot for heaven, by virtue only of the sense and fear

of the torments of hell, as their sense of hell and the fear of damnation chills and cools,--so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear are gone, their desires for heaven and happiness die and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them. I speak now of the fears that they have of men: "For the fear of man brings a snare".

"The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe."

~ Proverbs 29:25 ~

So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts; namely, that 'tis good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles: and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way. They are proud and haughty, and religion in their eye is low and contemptible; therefore, when they have lost their sense of hell and

wrath to come, they return again to their former course.

4. Guilt and to meditate terror are grievous to them; they like not to see their misery before they come into it. Though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe: but because they do, as I hinted before, even shun the thoughts of guilt and terror; therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

Chr. You are pretty near the business; for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that stands before the judge: he quakes and trembles, and seems to repent most heartily. But the bottom of all is, the fear of the halter, not of any detestation of the offence; as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas if his mind was changed he would be otherwise.

Hope. Now I have showed you the reasons of their going back, do you show me the manner thereof.

Chr. So I will willingly:

1. They draw off their thoughts all that they may from the

remembrance of God, death, and judgment to come.

2. Then they cast off by degrees private duties: as closet prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to public duty: as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the godly; and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with, carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this they begin to play with little sins openly.

9. And then, being hardened, they show themselves as they are.

Thus, being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

The Country of Beulah

Now I saw in my dream, that, by this time, the pilgrims were got over the Enchanted Ground, and entering in the country of Beulah,

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married."

~ Isaiah 62:4 ~

whose air was very sweet and pleasant; the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land.

"My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over *and* gone; The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;"

~ Song of Solomon 2:10-12 ~

In this country the sun shines night and day: wherefore this was beyond the Valley of the Shadow of Death; and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the City they were going to, also here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea, here, "as the bridegroom rejoiceth over the bride, so did their God rejoice over them." Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all the pilgrimage. Here they heard voices from out of the City, loud voices, saying, "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him." Here all the inhabitants of the country called them "The holy people; the redeemed of the Lord;" "Sought out," etc.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of

the LORD, keep not silence,

**And give him no rest, till he establish, and till he make Jerusalem
a praise in the earth. The LORD hath sworn by his right hand,
and by the arm of his strength, Surely I will no more give thy
corn *to be* meat for thine enemies; and the sons of the stranger
shall not drink thy wine, for the which thou hast laboured: But
they that have gathered it shall eat it, and praise the LORD; and
they that have brought it together shall drink it in the courts of
my holiness.**

**Go through, go through the gates; prepare ye the way of the
people; cast up, cast up the highway; gather out the stones; lift
up a standard for the people. Behold, the LORD hath proclaimed
unto the end of the world, Say ye to the daughter of Zion,
Behold, thy salvation cometh; behold, his reward *is* with him, and
his work before him. And they shall call them, The holy people,
The redeemed of the LORD: and thou shalt be called, Sought
out, A city not forsaken."**

~ Isaiah 62:4-12 ~

Now, as they walked in this land, they had more rejoicing than in parts more remote from the Kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the street

thereof was paved with gold; so that, by reason of the natural glory of the City, and the reflection of the sunbeams upon it, CHRISTIAN, with desire, fell sick; HOPEFUL also had a fit or two of the same disease; wherefore, here they lay by it awhile, crying out, because of their pangs, "If you see my Beloved, tell him that I am sick of love."

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer; where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way, to whom the pilgrims said, "Whose goodly vineyards and gardens are these?" He answered, "They are the King's; and are planted here for his own delights, and also for the solace of pilgrims." So the gardener had them into the vineyards, and bid them refresh themselves with dainties.

"When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel."

~ Deuteronomy 23:24 ~

He also showed them there the King's walks, and the arbours where he delighted to be: and here they tarried and slept.

Now I beheld in my dream that they talked more in their sleep at

this time than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, "Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly as to cause the lips of them that are asleep to speak."

So I saw that when they awoke they addressed themselves to go up to the City; but, as I said, the reflection of the sun upon the City (for the City was pure gold) was so extremely glorious, that they could not, as yet, with open face behold it, but through an instrument made for that purpose.

"And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass."

~ Revelation 21:18 ~

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord."

~ 2 Corinthians 3:18 ~

So I saw that, as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

The Last Difficulties

These men asked the pilgrims whence they came, and they told them; they also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures they had met in the way; and they told them. Then said the men that met them, "You have but two difficulties more to meet with, and then you are in the City."

CHRISTIAN then, and his companion, asked the men to go along with them; so they told them they would. "But," said they, "you must obtain it by your own faith." So I saw in my dream that they went on together till they came in sight of the gate.

Now I further saw that betwixt them and the gate was a river; but there was no bridge to go over: the river was very deep. At the sight, therefore, of this river, the pilgrims were much astounded; but the men that went with them said, "You must go through, or you cannot come at the gate."

The pilgrims then began to inquire if there was no other way to the gate; to which they answered, "Yes, but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall until the last trumpet shall sound".

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

~ 1 Corinthians 15:51, 52 ~

The pilgrims then--especially CHRISTIAN--began to despond in their minds; and looked this way and that, but no way could be found by them by which they might escape the river. Then they asked the men if the waters were all of a depth? They said, "No"; yet they could not help them in that case, for said they, "you shall find it deeper or shallower as you believe in the King of the place."

They then addressed themselves to the water; and entering, CHRISTIAN began to sink. And crying out to his good friend, HOPEFUL, he said, "I sink in deep waters, the billows go over my head; all his waves go over me."

Then said the other, "Be of good cheer, my brother; I feel the bottom, and it is good." Then said CHRISTIAN, "Ah! my friend, the sorrows of death have compassed me about; I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon CHRISTIAN, so that he could not see before him; also here he, in great measure, lost his senses, so that he could neither remember nor orderly talk of any of those sweet

refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and hearty fears that he should die in that river, and never obtain entrance in at the gate; here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. 'Twas also observed that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words. HOPEFUL, therefore, here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then ere awhile he would rise up again half dead. HOPEFUL also would endeavour to comfort him, saying, "Brother, I see the gate, and men standing by it to receive us." But CHRISTIAN would answer, "'Tis you, 'tis you they wait for; you have been hopeful ever since I knew you." "And so have you," said he to CHRISTIAN. "Ah, brother," said he, "surely, if I was right, he would now arise to help me; but, for my sins, he hath brought me into the snare, and hath left me." Then said HOPEFUL, "My brother, you have quite forgot the text where it is said of the wicked, 'There are no bands in their death, but their strength is firm; they are not in trouble as other men, neither are they plagued like other men'.

"For *there are* no bands in their death: but their strength *is* firm. They *are* not in trouble *as other* men; neither are they plagued like *other* men."

~ Psalms 73:4, 5 ~

These troubles and distresses that you go through in these waters are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses."

Then I saw in my dream that CHRISTIAN was as in a muse awhile, to whom also HOPEFUL added this word, "Be of good cheer, Jesus Christ maketh thee whole "; and with that CHRISTIAN brake out with a loud voice, "Oh, I see him again! and he tells me, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee'".

"When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

~ Isaiah 43:2 ~

Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. CHRISTIAN therefore presently found ground to stand upon; and so it followed that the rest of the river was but shallow. Thus they got over. Now upon the bank of the river, on the other side, they saw the two shining men again who there waited for them; wherefore, being come up out of the

river, they saluted them, saying, "We are ministering spirits, sent forth to minister for those that shall be heirs of salvation." Thus they went along towards the gate. Now you must note that the City stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also they had left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed; though the foundation upon which the City was framed was higher than the clouds. They therefore went up through the regions of the air, sweetly talking as they went; being comforted, because they safely got over the river, and had such glorious companions to attend them.

Welcome

The talk they had with the Shining Ones was about the glory of the place; who told them that the beauty and glory of it was inexpressible. "There," said they, "is the Mount Zion, the heavenly Jerusalem; the innumerable company of angels; and the spirits of just men made perfect.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel."

~ Hebrews 12:22-24 ~

You are going now," said they, "to the Paradise of God; wherein you shall see the tree of life, and eat of the never fading fruits thereof. And when you come there, you shall have white robes given you; and your walk and talk shall be every day with the King, even all the days of eternity.

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of

life, which is in the midst of the paradise of God."

~ Revelation 2:7 ~

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

~ Revelation 3:4 ~

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

~ Revelation 21:14 ~

There you shall not see again such things as you saw when you were in the lower region upon the earth: to wit, sorrow, sickness, affliction, and death; for the former things are passed away.

"That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes."

~ Isaiah 65:16 ~

You are going now to Abraham, to Isaac, and Jacob, and to the prophets; men that God hath taken away from the evil to come, and

that are now resting upon their beds, each one walking in his righteousness".

"The righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*. He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness."

~ Isaiah 57:1, 2 ~

The men then asked, "What must we do in the holy place?" To whom it was answered: "You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

~ Galations 6:7 ~

In that place you must wear crowns of gold, and enjoy the perpetual sight and visions of the Holy One; for there you shall see him as he is.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

~ 1 John 3:2 ~

There, also, you shall serve him continually with praise, with shouting, and thanksgiving; whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of, the mighty One. There you shall enjoy your friends again, that are got thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There, also, you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the Throne of Judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that Judgment, because they were his and your enemies. Also, when he shall again return to the City, you shall go too, with sound of trumpet, and be ever with him."

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which

have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:"

~ 1 Thessalonians 4:13-16 ~

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints"

~ Jude 14 ~

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

~ Daniel 7:9, 10 ~

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the

smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?

~ 1 Corinthians 6:2, 3 ~

Now, while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said, by the other two Shining Ones, "These are the men that have loved our Lord when they were in the world, and that have left all for his holy Name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy." Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage supper of the Lamb".

"And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

~ Revelation 19:9 ~

There came out also at this time, to meet them, several of the King's trumpeters, clothed in white and shining raiment; who, with melodious noises, and loud, made even the heavens to echo with their sound. These trumpeters saluted CHRISTIAN and his fellow with ten thousand welcomes, from the world: and this they did with

shouting and sound of trumpet.

This done, they compassed them round on every side: some went before, some behind, and some on the right hand, some on the left (as 'twere to guide them through the upper regions); continually sounding as they went, with melodious noise, in notes on high; so that the very sight was, to them that could behold it, as if heaven itself was come down to meet them. Thus, therefore, they walked on together; and as they walked, ever and anon these trumpeters, even, with joyful sound, would, by mixing their music with looks and gestures, still signify to CHRISTIAN and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as 't were, in heaven, before they came at it; being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the City itself in view; and they thought they heard all the bells therein to ring, to welcome them thereto; but, above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh, by what tongue or pen can their glorious joy be expressed! And thus they came up to the gate.

Now when they were come up to the gate, there was written over it, in letters of gold, "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the City".

"Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

~ Revelation 22:14 ~

Then I saw in my dream, that the shining men bid them call at the gate, the which when they did, some from above looked over the gate: to wit, Enoch, Moses, and Elijah; to whom it was said, "These pilgrims are come from the city of Destruction, for the love that they bear to the King of this place." And then the pilgrims gave in unto them each man his certificate, which they had received in the beginning; those, therefore were carried in to the King, who, when he had read them, said "Where are the men?" To whom it was answered, "They are standing without the gate." The King then commanded to open the gate, "That the righteous nation," said he, "that keeps truth, may enter in".

"Open ye the gates, that the righteous nation which keepeth the truth may enter in."

~ Isaiah 26:2 ~

Now I saw in my dream, that these two men went in at the gate; and lo, as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also those that met

them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the City rang again for joy; and that it was said unto them, "Enter ye into the joy of your Lord." I also heard the men themselves, that they sang with a loud voice, saying, "Blessing, honour, glory, and power, be to him that sitteth upon the throne, and to the Lamb for ever and ever".

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever."

~ Revelation 5:13, 14 ~

Now, just as the gates were opened to let in the men, I looked in after them: and behold, the City shone like the sun: the streets also were paved with gold; and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal.

There were also of them that had wings; and they answered one another without intermission, saying, "Holy, holy, holy, is the Lord!"

And after that they shut up the gates, which when I had seen, I wished myself among them.

Ignorance Comes to His End

Now, while I was gazing upon all these things, I turned my head to look back, and saw IGNORANCE come up to the river side; but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there was then in that place one VAIN-HOPE, a ferryman, that with his boat helped him over: so he, as the other I saw, did ascend the hill to come up to the gate; only he came alone, neither did any man meet him with the least encouragement. When he was come up to the gate, he looked upon the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, "Whence came you? and what would you have?" He answered, "I have ate and drank in the presence of the King, and he has taught in our streets." Then they asked him for his certificate, that they might go in and show it to the King. So he fumbled in his bosom for one, and found none. Then said they, "Have you none?" But the man answered never a word. So they told the King; but he would not come down to see him, but commanded the two Shining Ones that conducted CHRISTIAN and HOPEFUL to the City, to go out, and take IGNORANCE, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well

as from the city of Destruction. So I awoke, and behold it was a dream!

THE CONCLUSION

Now, reader, I have told my dream to thee;
See if thou canst interpret it to me,
Or to thyself, or neighbour: but take heed
Of misinterpreting; for that, instead
Of doing good, will but thyself abuse:
By misinterpreting evil ensues.
Take heed also that thou be not extreme
In playing with the outside of my dream;
Nor let my figure, or similitude,
Put thee into a laughter or a feud.
Leave this for boys and fools; but as for thee,
Do thou the substance of my matter see.
Put by the curtains, look within my veil
Turn up my metaphors, and do not fail
There, if thou seekest them, such things to find
As will be helpful to an honest mind.
What of my dross thou findest there, be bold
To throw away; but yet preserve the gold.
What if my gold be wrapped up in ore?
None throws away the apple for the core.
But if thou shalt cast all away as vain
I know not but 'twill make me dream again.

THE END OF PART ONE