

whence your husband came, there was Ignatius, who was cast to the lions ; Romanus, whose flesh was cut by pieces from his bones ; and Polycarp, that played the man in the fire. There was he that was hanged up in a basket in the sun for the wasps to eat ; and he whom they put into a sack, and cast into the sea to be drowned. It would be impossible utterly to count up all of that family who have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

GREAT-HEART. Indeed, sir, they are likely lads, they seem to choose heartily their father's ways.

GAIUS. That is it that I said. Wherefore Christian's family is like to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth ; let Christiana look out some damsels for her sons, to whom they may be betrothed, etc., that the name of their father, and the house of his progenitors, may never be forgotten in the world.

HONEST. 'Tis pity this family should fall and be extinct.

GAIUS. Fall it cannot, but be diminished it may ; but let Christiana take my advice, and that is the way to uphold it. And, Christiana, said this inn-keeper, I am glad to see thee and thy friend Mercy together here, a lovely couple. And, if I may advise, take Mercy into a nearer relation to thee : if she will, let her be given to Matthew, thy eldest son. It is the way to preserve a posterity in the earth. So this match was concluded, and in process of time they were married : but more of that hereafter.

Gaius also proceeded, and said, I will now speak on behalf of women, to take away their reproach. For, as death and the curse came into the world by a woman, so, also, did life and health. God

sent forth his Son, made of a woman. (Gen. iii. ; Gal. iv. 4.) Yea, to show how much those that came after did abhor the act of their mother, this sex in the Old Testament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will say again, that when the Saviour was come, women rejoiced in him before either man or angel. (Luke ii.) I read not that man ever gave unto Christ so much as one groat ; but the women followed him, and ministered to him of their substance. 'Twas a woman that washed his feet with tears, and a woman that anointed his body to the burial. They were women who wept when he was going to the cross, and women that followed him from the cross, and that sat over against his sepulchre when he was buried. They were women that were first with him at his resurrection-morn ; and women that brought tidings first to his disciples, that he was risen from the dead. (Luke vii. 37-50 ; viii. 2, 3 ; xxiii. 27 ; xxiv. 22, 23 ; John ii. 3 ; xi. 2 ; Matt. xxvii. 55-61.) Women, therefore, are highly favoured, and show by these things that they are sharers with us in the grace of life.

Now the cook sent up to signify that supper was almost ready ; and sent one to lay the cloth and the trenchers, and to set the salt and bread in order.

Then said Matthew, The sight of this cloth, and of this forerunner of the supper, begetteth in me a greater appetite to my food than I had before.

GAIUS. So let all ministering doctrines to thee in this life beget in thee a greater desire to sit at the supper of the great King in his kingdom ; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as setting of salt upon the board, when compared with the feast which our Lord will make for us when we come to his house.

So supper came up. And first a heave-shoulder and a wave-breast were set on the table before them; to show that they must begin their meal with prayer and praise to God. (Lev. vii. 32-34; x. 14, 15; Ps. xxv. 1; Heb. xiii. 15.) The heave-shoulder David lifted up his heart to God with; and with the wave-breast, where his heart lay, he used to lean upon his harp, when he played. These two dishes were very fresh and good, and they all ate heartily thereof.

The next they brought up was a bottle of wine, as red as blood. So Gaius said to them, Drink freely; this is the true juice of the vine, that makes glad the heart of God and man. So they drank and were merry. (Deut. xxxii. 14; Judg. ix. 13; John xv. 5.)

The next was a dish of milk well crumbled: Gaius said, Let the boys have that, that they may grow thereby. (1 Pet. ii. 1, 2.)

Then they brought up, in course, a dish of butter and honey. Then said Gaius, Eat freely of this, for this is good to cheer up and strengthen your judgments and understandings. This was our Lord's dish when he was a child: "Butter and honey shall he eat, that he may know how to refuse the evil and choose the good." (Isa. vii. 15.)

Then they brought them up a dish of apples, and they were very good-tasted fruit. Then said Matthew, May we eat apples, since it was they by and with which the serpent beguiled our first mother?

Then said Gaius—

"Apples were they with which we were beguiled;
Yet sin, not apples, hath our souls defiled.
Apples forbid, if ate, corrupt the blood;
To eat such, when commanded, does us good.
Drink of his flagons then, thou Church, his dove,
And eat his apples, who art sick of love."

Then said Matthew, I made the scruple, because I awhile since was sick with the eating of fruit.

GAIUS. Forbidden fruit will make you sick ; but not what our Lord has tolerated.

While they were thus talking they were presented with another dish, and it was a dish of nuts. (Sol. vi. 11.) Then said some at the table, Nuts spoil tender teeth, especially the teeth of children : which, when Gaius heard, he said—

“Hard texts are nuts (I will not call them cheaters),
Whose shells do keep their kernels from the eaters ;
Open then the shells, and you shall have the meat ;
They here are brought for you to crack and eat.”

Then were they very merry, and sat at the table a long time, talking of many things. Then said the old gentleman, My good landlord, while we are cracking your nuts, if you please, do you open this riddle :

“A man there was, though some did count him mad,
The more he cast away the more he had.”

Then they all gave good heed, wondering what good Gaius would say ; so he sat still awhile, and then thus replied—

“He who bestows his goods upon the poor,
Shall have as much again, and ten times more.”

Then said Joseph, I daresay, sir, I did not think you could have found it out.

Oh, said Gaius, I have been trained up in this way a great while ; nothing teaches like experience. I have learned of my Lord to be kind, and I have found by experience that I have gained thereby. There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty. There is that maketh himself rich, yet hath nothing ; there is that maketh himself poor, yet have great riches. (Prov. xi. 24 ; xiii. 7.)

Then Samuel whispered to Christiana, his mother, and said, Mother, this is a very good man's house ;

let us stay here a good while; and let my brother Matthew be married here to Mercy, before we go any farther. The which Gaius, the host, overhearing, said, With a very good will, my child.

So they stayed here more than a month, and Mercy was given to Matthew to wife. While they stayed here, Mercy, as her custom was, made coats and garments to give to the poor, by which she brought a very good report upon pilgrims.

But to return again to our story. After supper, the lads desired a bed, for they were weary with travelling. Then Gaius called to show them to their chamber; but, said Mercy, I will have them to bed. So she had them to bed—and they slept well; but the rest sat up all night; for Gaius and they were such suitable company, that they could not tell how to part. After much talk of their Lord, themselves, and their journey, old Mr. Honest, he that put forth the riddle to Gaius, began to nod. Then said Great-heart, What, sir, you begin to be drowsy; come, rub up, here is a riddle for you, Then said Mr. Honest, Let us hear it. Then replied Mr. Great-heart—

“ He that will kill must first be overcome :
Who live abroad would, first must die at home.”

Ha! said Mr. Honest, it is a hard one,—hard to expound, and harder to practise. But come, landlord, said he, I will, if you please, leave my part to you; do you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and 'tis expected you should answer it. Then said the old gentleman—

“ He first by grace must conquered be
That sin would mortify :
Who that he lives would convince me,
Unto himself must die.”

It is right, said Gaius; good doctrine and experience

teach this. For, first, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin. Besides, if sin is Satan's cord, by which the soul lies bound, how should it make resistance before it is loosed from that infirmity? Secondly. Nor will any one that knows either reason or grace believe that such a man can be a living monument of grace that is a slave to his own corruptions. And, now it comes into my mind, I will tell you a story worth the hearing: There were two men went on pilgrimage; the one began when he was young, and the other when he was old. The young man had strong corruptions to grapple with; the old man's were weak with the decays of nature. The young man trod his steps as even as did the old one, and was every way as light as he. Who, now, or which of them, had their graces shining clearest, since both seemed to be alike?

HONEST. The young man's, doubtless. For that which makes head against the greatest opposition, gives best demonstration that it is strongest; especially when it also holdeth pace with that which meets not with half so much, as, to be sure, old age does not. Besides, I have observed that old men have blessed themselves with this mistake—namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men that are gracious are best able to give advice to them that are young, because they have seen most of the emptiness of things; but yet, for an old man and a young to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest. Thus they sat talking till break of day.

Now, when the family were up, Christiana bid her son James read a chapter; so he read the 53rd of Isaiah. When he had done, Mr. Honest asked why

it was said that the Saviour was to "*come out of a dry ground?*" and also, that "*he had no form nor comeliness in him?*"

GREAT-HEART. Then said Mr. Great-heart, To the first I answer, Because the church of the Jews, of which Christ came, had then lost almost all the sap and spirit of religion. To the second I say, The words are spoken in the person of unbelievers, who, because they want the eye that can see into our Prince's heart, therefore they judge of him by the meanness of his outside; just like those who, not knowing that precious stones are covered over with a homely crust, when they have found one, because they know not what they have found, cast it away again, as men do a common stone.

Well, said Gaius, now you are here, and since, as I know, Mr. Great-heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About a mile from hence there is one Slay-good, a giant, that does much annoy the King's highway in these parts; and I know whereabouts his haunt is. He is master of a number of thieves: 'twould be well if we could clear these parts of him. So they consented and went; Mr. Great-heart with his sword, helmet, and shield; and the rest with spears and staves.

When they were come to the place where he was, they found him with one Feeble-mind in his hand, whom his servants had brought unto him, having taken him in the way. Now the giant was rifling him, with a purpose after that to pick his bones; for he was of the nature of flesh-eaters.

Well, so soon as he saw Mr. Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

GREAT-HEART. We want thee; for we are come to revenge the quarrels of the many pilgrims that thou

hast slain, when thou hast dragged them out of the King's highway : wherefore, come out of thy cave. So he armed himself and came out ; and to battle they went, and fought for above an hour, and then stood still to take wind.

Then said the giant, Why are you here on my ground ?

GREAT-HEART. To revenge the blood of pilgrims, as I told thee before. So they went to it again, and the giant made Mr. Great-heart give back : but he came up again, and in the greatness of his mind he let fly with such stoutness at the giant's head and sides that he made him let his weapon fall out of his hand. So he smote him, and slew him, and cut off his head, and brought it away to the inn. He also took Feeble-mind the pilgrim, and brought him with him to his lodgings. When they were come home, they showed his head to the family, and set it up, as they had done others before, for a terror to those that should attempt to do as he hereafter.

Then they asked Mr. Feeble-mind how he fell into his hands.

FEEBLE-MIND. Then said the poor man, I am a sickly man, as you see ; and because death did usually once a day knock at my door, I thought I should never be well at home ; so I betook myself to a pilgrim's life, and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind, but would, if I could, though I can but crawl, spend my life in the pilgrim's way. When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely ; neither objected he against my weakly looks, nor against my feeble mind ; but gave me such things as were necessary for my journey, and bid me hope to the end. When I came to the house of the Interpreter, I received much kindness there ; and because the hill of Difficulty was

judged too hard for me, I was carried up it by one of his servants. Indeed, I have found much relief from pilgrims, though none were willing to go so softly as I am forced to do ; yet still, as they came on, they bid me be of good cheer, and said, that it was the will of their Lord that comfort should be given to the feeble-minded (1 Thess. v. 14), and so went on their own pace. When I was come to Assault Lane, then this giant met with me, and bid me prepare for an encounter. But, alas ! feeble one that I was, I had more need of a cordial ; so he came up and took me. I conceited he would not kill me. Also, when he got me into his den, since I went not with him willingly, I believed I should come out alive again ; for I have heard, that not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his Master, is, by the laws of Providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am ; but I am, as you see, escaped with life, for the which I thank my King as the author, and you as the means. Other brunts I also look for ; but this I have resolved on—to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loved me, I am fixed ; my way is before me ; my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind.

HONEST. Then said old Mr. Honest, Have not you some time ago been acquainted with one Mr. Fearing, a pilgrim ?

FEEBLE-MIND. Acquainted with him ! Yes ; he came from the town of Stupidity, which lieth four degrees northward of the City of Destruction, and as many off where I was born ; yet we were well acquainted, for, indeed, he was my uncle, my father's brother. He and I have been much of a temper : he was a little shorter than I, but yet we were much of a complexion.

HONEST. I perceive you knew him, and I am apt to believe, also, that you were related one to another; for you have his whitely look, a cast like his with your eye, and your speech is much alike.

FEEBLE-MIND. Most have said so that have known us both; and, besides, what I have read in him I have for the most part found in myself.

GAIUS. Come, sir, said good Gaius, be of good cheer; you are welcome to me, and to my house. What thou hast a mind to, call for freely; and what thou wouldst have my servants do for thee, they will do it with a ready mind.

Then said Mr. Feeble-mind, This is an unexpected favour, and as the sun shining out of a very dark cloud. Did giant Slay-good intend me this favour when he stopped me, and resolved to let me go no farther? Did he intend, that after he had rifled my pockets, I should go to Gaius mine host? Yet so it is.

Now, just as Mr. Feeble-mind and Gaius were thus in talk, there came one running, and called at the door, and said, That about amile and a half off there was one Mr. Not-right, a pilgrim, struck dead upon the place where he was, with a thunderbolt.

FEEBLE-MIND. Alas! said Mr. Feeble-mind, is he slain? He overtook me some days before I came so far as hither, and would be my company-keeper. He was also with me when Slay-good, the giant, took me; but he was nimble of his heels, and escaped; but it seems he escaped to die, and I was taken to live.

What one would think doth seek to slay outright,
Ofttimes delivers from the saddest plight
That very Providence whose face is death,
Doth ofttimes to the lowly life bequeath.
I taken was, he did escape and flee;
Hands cross'd gave death to him, and life to me.

Now about this time Matthew and Mercy were

married; also, Gaius gave his daughter Phebe to James, Matthew's brother, to wife; after which time they yet stayed about ten days at Gaius' house, spending their time and the seasons like as pilgrims use to do.

When they were to depart Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone; wherefore Mr. Great-heart called for a reckoning. But Gaius told him, that at his house it was not the custom of pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him. (Luke x. 34, 35.) Then said Mr. Great-heart to him :

GREAT-HEART. "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the Church; whom if thou yet bring forward on their journey after a godly sort, thou shalt do well." (3 John 5, 6.) Then Gaius took his leave of them all, and his children, and particularly of Mr. Feeble-mind. He also gave him something to drink by the way. Now Mr. Feeble-mind, when they were going out of the door, made as if he intended to linger. The which when Mr. Great-heart espied, he said, Come, Mr. Feeble-mind, pray do you go along with us; I will be your conductor, and you shall fare as the rest.

FEEBLE-MIND. Alas! I want a suitable companion. You are all lusty and strong, but I, as you see, am weak; I choose, therefore, rather to come behind, lest, by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing; I shall like no gay attire; I shall like no unprofitable questions. Nay, I am so weak

a man as to be offended with that which others have a liberty to do. I do not know all the truth: I am a very ignorant Christian man. Sometimes, if I hear any rejoice in the Lord, it troubles me because I cannot do so too. It is with me as it is with a weak man among the strong, or as with a sick man among the healthy, or as a lamp despised: so that I know not what to do. "He that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease." (Job xii. 5.)

GREAT-HEART. But, brother, said Mr. Great-heart, I have it in commission to comfort the feeble-minded, and to support the weak. You must needs go along with us; we will wait for you; we will lend you our help; we will deny ourselves of some things, both opinionative and practical, for your sake; we will not enter into doubtful disputations before you; we will be made all things to you, rather than you shall be left behind. (Rom. xiv. ; 1 Cor. vii.)

Now all this while they were at Gaius' door; and behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt came by, with his crutches in his hand, and he also was going on pilgrimage. (Ps. xxxviii. 17.)

Feeble-mind. Then said Mr. Feeble-mind to him, How camest thou hither? I was but now complaining that I had not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt, I hope thou and I may be some help.

Ready-to-halt. I shall be glad of thy company, said the other; and, good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.

Feeble-mind. Nay, answered he, though I thank thee for thy good will, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

READY-TO-HALT. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-mind.

Thus, therefore, they went on. Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble-mind came behind, and Mr. Ready-to-halt with his crutches. Then said Mr. Honest—

HONEST. Pray, sir, now we are upon the road, tell us some profitable things of some that have gone on pilgrimage before us.

GREAT-HEART. With a good will. I suppose you have heard how Christian of old did meet with Apollyon in the Valley of Humiliation, and also what hard work he had to go through the Valley of the Shadow of Death. Also, I think you cannot but have heard how Faithful was put to it by Madam Wanton, with Adam the First, and Discontent, and Shame; four as deceitful villains as a man can meet with upon the road.

HONEST. Yes, I believe I have heard of all this; but, indeed, good Faithful was hardest put to it with Shame: he was an unwearied one.

GREAT-HEART. Ay; for, as the pilgrim well said, he of all men had the wrong name.

HONEST. But pray, sir, where was it that Christian and Faithful met Talkative? That same was also a notable one.

GREAT-HEART. He was a confident fool; yet many follow his ways.

HONEST. He had like to have beguiled Faithful.

GREAT-HEART. Ay, but Christian put him into a way quickly to find him out.

Thus they went on till they came to the place where Evangelist met with Christian and Faithful, and prophesied to them what should befall them at Vanity Fair. Then said their guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to

them of what troubles they should meet with at Vanity Fair.

HONEST. Say you so? I daresay it was a hard chapter then that he did read unto them.

GREAT-HEART. It was so; but he gave them encouragement withal. But what do we talk of them? They were a couple of lion-like men; they had set their faces like flints. Do not you remember how undaunted they were when they stood before the judge?

HONEST. Well. Faithful bravely suffered.

GREAT-HEART. So he did, and as brave things came on't; for Hopeful, and some others, as the story relates it, were converted by his death.

HONEST. Well, but pray go on; for you are well acquainted with things.

GREAT-HEART. Above all that Christian met with after he had passed through Vanity Fair, one By-ends was the arch one.

HONEST. By-ends! what was he?

GREAT-HEART. A very arch fellow—a downright hypocrite; one that would be religious which way soever the world went; but so cunning, that he would be sure neither to lose nor suffer for it. He had his mode of religion for every fresh occasion, and his wife was as good at it as he. He would turn from opinion to opinion; yea, and plead for so doing too. But, so far as I could learn, he came to an ill end with his by-ends; nor did I ever hear that any of his children were ever of any esteem with any that truly feared God.

Now by this time they were come within sight of the town of Vanity, where Vanity Fair is kept. So, when they saw that they were so near the town, they consulted with one another how they should pass through the town; and some said one thing, and some another. At last Mr. Great-heart said, I have, as you may understand, often been a conductor of

pilgrims through this town. Now, I am acquainted with one Mr. Mnason, a Cyprusian by nation, an old disciple, at whose house we may lodge. If you think good, we will turn in there.

Content, said old Honest ; Content, said Christiana ; Content, said Mr. Feeble-mind ; and so they said all. Now you must think that it was eventide by that they got to the outside of the town ; but Mr. Great-heart knew the way to the old man's house. So thither they came ; and he called at the door, and the old man within knew his tongue as soon as ever he heard it ; so he opened, and they all came in. Then said Mnason, their host, How far have you come to-day ? So they said, From the house of Gaius, your friend. I promise you, said he, you have come a good stretch. You may well be weary ; sit down. So they sat down.

GREAT-HEART. Then said their guide, Come, what cheer, good sirs ? I daresay you are welcome to my friend.

MNASON. I, also, said Mr. Mnason, do bid you welcome ; and whatever you want, do but say, and we will do what we can to get it for you.

HONEST. Our great want awhile since was harbour and good company, and now I hope we have both.

MNASON. For harbour, you see what it is ; but for good company, that will appear in the trial.

GREAT-HEART. Well, said Mr. Great-heart, will you have the pilgrims into their lodging ?

MNASON. I will, said Mr. Mnason. So he had them to their respective places ; and also showed them a very fair dining-room, where they might be, and sup together until time should come to go to rest.

Now, when they were seated in their places, and were a little refreshed after their journey, Mr. Honest asked his landlord if there were any store of good people in the town.

MNASON. We have a few ; for, indeed, they are

but a few when compared with them on the other side.

HONEST. But how shall we do to see some of them? for the sight of good men to them that are going on pilgrimage, is like the appearing of the moon and stars to them that are sailing upon the seas.

MNASON. Then Mr. Mnason stamped with his foot, and his daughter Grace came up. So he said unto her, Grace, go you, tell my friends, Mr. Contrite, Mr. Holy-man, Mr. Love-saints, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house who have a mind this evening to see them. So Grace went to call them, and they came; and, after salutation made, they sat down together at the table.

Then said Mr. Mnason, their landlord, My neighbours, I have, as you see, a company of strangers come to my house; they are pilgrims: they come from afar, and are going to Mount Zion. But who, quoth he, do you think this is?—pointing his finger at Christiana. It is Christiana, the wife of Christian, that famous pilgrim who, with Faithful his brother, was so shamefully handled in our town. At that they stood amazed, saying, We little thought to see Christiana when Grace came to call us; wherefore, this is a very comfortable surprise. They then asked her of her welfare, and if these young men were her husband's sons. And when she had told them they were, they said, The King whom you love and serve make you as your father, and bring you where he is in peace.

HONEST. Then Mr. Honest (when they were all set down) asked Mr. Contrite and the rest, in what posture their town was at present.

CONTRITE. You may be sure we are full of hurry in fair time. 'Tis hard keeping our hearts and spirits in good order when we are in a cumbered condition. He that lives in such a place as this, and has to do

with such as we have, has need of an item to caution him to take heed every moment of the day.

HONEST. But how are your neighbours now for quietness?

CONTRITE. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town; but of late, I say, they have been far more moderate. I think the blood of Faithful lieth as a load upon them till now; for, since they burned him, they have been ashamed to burn any more. In those days we were afraid to walk the streets; but now we can show our heads. Then the name of a professor was odious; now, especially in some parts of our town (for you know our town is large), religion is counted honourable. Then said Mr. Contrite to them, Pray, how fared it with you in your pilgrimage?—how stands the country affected towards you?

HONEST. It happens to us as it happeneth to way-faring men; sometimes our way is clean, sometimes foul; sometimes up-hill, sometimes down-hill; we are seldom at a certainty. The wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already, and what are to come we know not; but, for the most part, we find it true that has been talked of of old, A good man must suffer trouble.

CONTRITE. You talk of rubs; what rubs have you met with?

HONEST. Nay, ask Mr. Great-heart, our guide; for he can give the best account of that.

GREAT-HEART. We have been beset three or four times already. First, Christiana and her children were beset by two ruffians, who they feared would take away their lives. We were beset by Giant Bloody-man, Giant Maul, and Giant Slay-good. Indeed, we did rather beset the last than were beset by him. And thus it was: After we had been some

time at the house of Gaius mine host, and of the whole church, we were minded upon a time to take our weapons with us, and go and see if we could light upon any of those that were enemies to pilgrims; for we heard that there was a notable one thereabouts. Now Gaius knew his haunt better than I, because he dwelt thereabout. So we looked and looked till, at last, we discerned the mouth of his cave: then we were glad, and plucked up our spirits. So we approached up to his den; and, lo, when we came there, he had dragged, by mere force, into his net, this poor man, Feeble-mind, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had another prey, he left the poor man in his house, and came out. So we fell to it full sore, and he lustily laid about him; but, in conclusion, he was brought down to the ground, and his head cut off, and set up by the way-side, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

FEEBLE-MIND. Then said Mr. Feeble-mind, I found this true, to my cost and comfort: to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-heart and his friends, with their weapons, approach so near for my deliverance.

HOLY-MAN. Then said Mr. Holy-man, There are two things that they have need to be possessed with who go on pilgrimage: courage, and an unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink.

LOVE-SAINTS. Then said Mr. Love-saints, I hope this caution is not needful among you. But truly there are many that go upon the road, who rather declare themselves strangers to pilgrimage than strangers and pilgrims on the earth.

DARE-NOT-LIE. Then said Mr. Dare-not-lie, 'Tis true. They neither have the pilgrim's weed nor the pilgrim's courage, they go not uprightly, but all awry with their feet; one shoe goes inward, another outward, and their hosen are torn; there is here a rag and there a rent, to the disparagement of their Lord.

PENITENT. These things, said Mr. Penitent, they ought to be troubled for; nor are the pilgrims like to have that grace upon them, and their Pilgrim's Progress as they desire, until the way is cleared of such spots and blemishes. Thus they sat talking and spending the time until supper was set upon the table, unto which they went, and refreshed their weary bodies; so retired to rest.

Now they stayed in the fair a great while at the house of Mr. Mnason, who in process of time gave his daughter Grace unto Samuel, Christiana's son, to wife, and his daughter Martha to Joseph.

The time, as I said, that they stayed here, was long, for it was not now as in former times. Wherefore, the pilgrims grew acquainted with many of the good people of the town, and did them what service they could. Mercy, as she was wont, laboured much for the poor: wherefore, their bellies and backs blessed her, and she was there an ornament to her profession: And, to say the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their places. They were, also, all of them very fruitful; so that Christian's name, as was said before, was like to live in the world. While they lay here, there came a monster out of the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps. Now, no man in the town durst so much as face this monster; but all fled when they heard the noise of his coming.

The monster was like unto no one beast on the earth. Its body was like a dragon, and it had seven

heads and ten horns. (Rev. xii. 3.) It made great havoc of children, and yet it was governed by a woman. This monster propounded conditions to men ; and such men as loved their lives more than their souls accepted of those conditions. So they came under.

Now Mr. Great-heart, together with those who came to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holyman, Mr. Dare-not-lie, and Mr. Penitent, with their weapons, go forth to meet him. Now the monster at first was very rampant, and looked upon these enemies with great disdain ; but they so belaboured him, being sturdy men at arms, that they made him make a retreat : so they came home to Mr. Mnason's house again.

The monster, you must know, had its certain seasons to come out in, and to make his attempts upon the children of the people of the town. At these seasons did these valiant worthies watch him in, and did still continually assault him ; insomuch, that in process of time he became not only wounded, but lame. Also, he has not made that havoc of the townsmen's children as formerly he had done ; and it is verily believed by some, that this beast will die of his wounds.

This, therefore, made Mr. Great-heart and his fellows of great fame in this town ; so that many of the people that wanted their taste of things yet had a reverent esteem and respect for them. Upon this account, therefore, it was that these pilgrims got not much hurt here. True, there were some of the baser sort, that could see no more than a mole, nor understand any more than a beast ; these had no reverence for these men, nor took they notice of their valour and adventures.

Well, the time grew on that the pilgrims must