

The Pilgrim's Progress.

PART I.

As I walked through the wilderness of this world I lighted on a certain place where was a den, and laid me down in that place to sleep; and, as I slept, I dreamed a dream. I dreamed, and behold I saw a man clothed with rags standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. (Isa. lxiv. 6; Luke xiv. 33; Ps. xxxviii. 4; Hab. ii. 2.) I looked, and saw him open the book, and read therein; and, as he read, he wept and trembled; and, not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?" (Acts ii. 37.)

In this plight, therefore, he went home, and restrained himself as long as he could, that his wife and children should not perceive his distress. But he could not be silent long, because that his trouble increased; wherefore, at length, he brake his mind to his wife and children, and thus he began to talk to them: "O! my dear wife," said he, "and you, the children of my bowels, I, your dear friend, am in myself undone, by reason of a burden that lieth hard upon me. Moreover, I am for certain informed that this our city will be burned with fire from heaven; in which fearful overthrow both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape can be found whereby we may be delivered." At this his relations were sore amazed, not for that they believed that what he had said to them was true,

but because they thought that some frenzy distemper had got into his head ; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day ; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did. He told them, Worse and worse. He also set to talking to them again ; but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him ; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore, he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery. He would also walk solitarily in the fields, sometimes reading, and sometimes praying : and thus for some days he spent his time.

Now I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind ; and, as he read, he burst out, as he had done before, crying, " What shall I do to be saved ? " (Acts xvi. 30, 31.)

I saw, also, that he looked this way and that way, as if he would run ; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him, and asked, Wherefore dost thou cry ?

He answered, Sir, I perceive, by the book in my hand, that I am condemned to die, and after that to come to judgment ; and I find that I am not willing to do the first, nor able to do the second. (Heb. ix. 27 ; Job xvi. 21, 22 ; Ezek. xxii. 14.)

Then said Evangelist, Why not willing to die, since this life is attended with so many evils ? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet. (Isa. xxx. 33.) And, sir, if I be not fit to go to prison, I am not fit to go to judgment, and

from thence to execution ; and the thoughts of these things make me cry.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll ; and there was written within, "Flee from the wrath to come !" (Matt. iii. 7.) The man, therefore, read it ; and looking upon Evangelist very carefully, said, Whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder Wicket-gate? (Matt. vii. 13, 14.) The man said, No. Then said the other, Do you see yonder shining light? (Ps. cxix. 105 ; 2 Pet. i. 19.) He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto, so shalt thou see the gate ; at which, when thou knockest, it shall be told thee what thou shalt do. So I saw in my dream that the man began to run. Now, he had not run far from his own door, when his wife and children, perceiving it, began to cry after him to return (Luke xiv. 26) ; but the man put his fingers in his ears, and ran on, crying, Life ! life ! eternal life ! So he looked not behind him (Gen. xix. 17), but fled towards the middle of the plain.

The neighbours also came out to see him run ; and, as he ran, some mocked, others threatened, and some cried after him to return ; and among those that did so there were two that resolved to fetch him back by force. The name of the one was Obstinate, and the name of the other Pliable. Now, by this time the man was got a good distance from them ; but, however, they were resolved to pursue him ; which they did, and in a little time they overtook him. Then said the man, Neighbours, wherefore are you come? They said, To persuade you to go back with us. But he said, That can by no means be. You dwell, said he, in the City of Destruction (the place, also, where I was born) : I see it to be so ; and, dying there, sooner or later, you

will sink lower than the grave, into a place that burns with fire and brimstone. Be content, good neighbours, and go along with me.

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

CHRISTIAN. Yes, said Christian (for that was his name), because that *all* which you shall forsake is not to be compared with *a little* of that that I am seeking to enjoy (2 Cor. iv. 18); and if you will go along with me and behold it, you shall fare as I myself; for there, where I go, is enough and to spare. (Luke xv. 17.) Come away, and prove my words.

OBSTINATE. What are the things you seek, since you leave all the world to find them?

CHRISTIAN. I seek an inheritance incorruptible, undefiled, and that fadeth not away; and it is laid up in heaven (1 Pet. i. 4-6; Heb. xi. 6, 16); and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

OBSTINATE. Tush, said Obstinate, away with your book; will you go back with us, or no?

CHRISTIAN. No, not I, said the other, because I have laid my hand to the plough. (Luke ix. 62.)

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

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

OBSTINATE. What! more fools still! Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

CHRISTIAN. Nay, but do thou come with thy neighbour, Pliable: there are such things to be had which

I spoke of, and many more glories besides. If you believe not me, read here in this book; and, for the truth of what is expressed therein, behold, all is confirmed by the blood of Him that made it. (Heb. ix. 17-22.)

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

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

PLIABLE. Come then, good neighbour, let us be going. Then they went both together.

OBSTINATE. And I will go back to my place, said Obstinate. I will be no companion of such misled fantastical fellows.

Now I saw in my dream, that when Obstinate was going back, Christian and Pliable went talking over the plain; and thus they began their discourse.

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

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

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

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

CHRISTIAN. Yes, verily; for it was made by Him that cannot lie. (Tit. i. 2.)

PLIABLE. Well said : what things are they ?

CHRISTIAN. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever. (Isa. lxxv. 17 ; John x. 27-29.)

PLIABLE. Well said : and what else ?

CHRISTIAN. There are crowns of glory to be given us, and garments that will make us shine like the sun in the firmament of heaven. (2 Tim. iv. 8 ; Rev. xxii. 5 ; Matt. xiii. 43.)

PLIABLE. This is very pleasant : and what else ?

CHRISTIAN. There shall be no more crying, nor sorrow ; for He that is owner of the place shall wipe all tears from our eyes. (Isa. xxv. 8 ; Rev. vii. 16, 17 ; xxi. 4.)

PLIABLE. And what company shall we have there ?

CHRISTIAN. There we shall be with seraphims and cherubims, creatures that will dazzle your eyes to look on them. (Isa. vi. 2 ; 1 Thess. iv. 16, 17.) There also you shall meet with thousands and ten thousands that have gone before us to that place ; none of them are hurtful, but loving and holy ; every one walking in the sight of God, and standing in His presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns (Rev. iv. 4) ; there we shall see the holy virgins with their golden harps (Rev. xiv. 1-5) ; there we shall see men that, by the world, were cut in pieces, burned in flames, eaten of beasts, drowned in the seas, for the love they bare to the Lord of the place, all well, and clothed with immortality as with a garment. (Rev. iv. 4 ; and xiv. 1-5 ; John xii. 25 ; 2 Cor. v. 2-4.)

PLIABLE. The hearing of this is enough to ravish one's heart. But are these things to be enjoyed ? How shall we get to be sharers thereof ?

CHRISTIAN. The Lord, the Governor of the country, hath recorded *that* in this book ; the substance of which *is*, If we be truly willing to have it, He will bestow it

upon us freely. (Isa. lv. 1-8; John vi. 37; vii. 37; Rev. xxi. 6, 7; xxii. 17.)

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

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

Now I saw in my dream, that just as they had ended this talk, they drew nigh to a very miry slough, that was in the midst of the plain; and they, being heedless, did both fall suddenly into the bog. The name of the slough was Despond. Here, therefore, they wallowed for a time, being grievously bedaubed with dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

PLIABLE. Then said Pliable, Ah! neighbour Christian, where are you now?

CHRISTIAN. Truly, said Christian, I do not know.

PLIABLE. At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house: so away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the Slough of Despond alone. But still he endeavoured to struggle to that side of the slough that was farthest from his own house, and next to the Wicket-gate; the which he did, but could not get out because of the burden that was upon his back. But I beheld in my dream, that a man came to him, whose name was Help, and asked him, What he did there?

CHRISTIAN. Sir, said Christian, I was bid to go

this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come; and, as I was going thither, I fell in here.

HELP. But why did not you look for the steps?

CHRISTIAN. Fear followed me so hard, that I fled the next way, and fell in.

HELP. Then said he, Give me thy hand! So he gave him his hand; and he drew him out, and set him upon sound ground, and bid him go on his way. (Ps. xl. 2.)

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the City of Destruction to yonder Gate, is it that this plat is not mended, that poor travellers might go thither with more security? And he said unto me, This miry slough is such a place as cannot be mended; it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of Despond; for still, as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

It is not the pleasure of the King that this place should remain so bad. (Isa. xxxv. 3, 4, 8.) His labourers also have, by the direction of His Majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if, perhaps, it might have been mended; yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads, yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions; and they that can tell, say they are the best materials to make good ground of the place, if so be it might have been mended; but it is the Slough of Despond

still, and so will be when they have done what they can.

True, there are, by the direction of the Lawgiver, certain good and substantial steps, placed even through the very midst of this slough. But at such time as this place doth much spew out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men, through the dizziness of their heads, step beside, and then they are bemired to purpose, notwithstanding the steps be there (1 Sam. xii. 21); but the ground is good when they are once got in at the gate.

Now I saw in my dream, that by this time Pliable was got home to his house. So his neighbours came to visit him: and some of them called him wise man for coming back, and some called him fool for hazarding himself with Christian; others again did mock at his cowardliness, saying, Surely, since you began to venture, I would not have been so base as to have given out for a few difficulties; so Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

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

going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

WORLDLY WISEMAN. How now, good fellow; whither away after this burdened manner?

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

WORLDLY WISEMAN. Hast thou a wife and children?

CHRISTIAN. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none. (1 Cor. vii. 29.)

WORLDLY WISEMAN. Wilt thou hearken to me if I give thee counsel?

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

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

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

WORLDLY WISEMAN. Who bid thee go this way to be rid of thy burden?

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

WORLDLY WISEMAN. Beshrew him for his counsel! there is not a more dangerous and troublesome way

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

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

WORLDLY WISEMAN. How camest thou by thy burden at first?

CHRISTIAN. By reading this book in my hand.

WORLDLY WISEMAN. I thought so; and it has happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men (as thine, I perceive, have done thee), but they run them upon desperate ventures, to obtain they know not what.

CHRISTIAN. I know what I would obtain; it is ease from my heavy burden.

WORLDLY WISEMAN. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou, in this way, wilt run thyself into. Yea, and the remedy is at hand. Besides, I will add, that, instead of those dangers,

thou shalt meet with much safety, friendship, and content.

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

WORLDLY WISEMAN. Why, in yonder village (the village is named Morality) there dwells a gentleman, whose name is Legality, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine is from their shoulders; yea, to my knowledge, he hath done a great deal of good this way; ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself: there, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, as, indeed, I would not wish thee, thou mayest send for thy wife and children to thee to this village, where there are houses now standing empty, one of which thou mayest have at a reasonable rate: provision is there also cheap and good; and that which will make thy life the more happy is, to be sure there thou shalt live by honest neighbours, in credit and good fashion.

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

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

WORLDLY WISEMAN. Do you see yonder high hill?

CHRISTIAN. Yes, very well.

WORLDLY WISEMAN. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to

Mr. Legality's house for help. But, behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the wayside did hang so much over, that Christian was afraid to venture farther, lest the hill should fall on his head; wherefore, there he stood still, and wotted not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned (Ex. xix. 16-18; Heb. xii. 21); here, therefore, he did sweat and quake for fear. And now he began to be sorry that he had taken Mr. Worldly Wiseman's counsel; and with that he saw Evangelist coming to meet him, at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and, coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

EVANGELIST. What dost thou here, Christian? said he. At which words Christian knew not what to answer; wherefore at present he stood speechless before him. Then said Evangelist further, Art not thou the man that I found crying without the walls of the City of Destruction?

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

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

CHRISTIAN. Yes, dear sir, said Christian.

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

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

EVANGELIST. What was he?

CHRISTIAN. He looked like a gentleman, and

talked much to me, and got me at last to yield; so I came hither. But when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

EVANGELIST. What said that gentleman to you?

CHRISTIAN. Why, he asked me whither I was going? And I told him.

EVANGELIST. And what said he then?

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

EVANGELIST. And what said he then?

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

EVANGELIST. Then said Evangelist, Stand still a little, that I may show thee the words of God. So he stood trembling. Then said Evangelist, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." (Heb. xii. 25.) He said, moreover, "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." (Heb. x. 38.) He

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

Then Christian fell down at his feet as dead, crying, "Woe is me, for I am undone!" At the sight of which, Evangelist caught him by the right hand, saying, "All manner of sin and blasphemies shall be forgiven unto men." "Be not faithless, but believing." Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was, also, to whom he sent thee. The man that met thee is one Worldly Wiseman, and rightly is he so called; partly because he savoureth only of the doctrine of this world (1 John iv. 5)—therefore he always goes to the town of Morality to church; and partly because he loveth that doctrine best, for it saveth him best from the cross (Gal. vi. 12); and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the counsel of God, for the sake of the counsel of a Worldly Wiseman. The Lord says, "Strive to enter in at the strait gate," the gate to which I send thee; "for strait is the gate that leadeth unto life, and few there

be that find it." (Luke xiii. 24; Matt. vii. 13, 14.) From this little Wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction: hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly, Thou must abhor his labouring to render the cross odious to thee; for thou art to "prefer it before the treasures of Egypt." (Heb. xi. 25, 26.) Besides, the King of glory hath told thee, "that he that will save his life shall lose it." And, "he that comes after him, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Matt. x. 37-39; Mark viii. 34, 35; Luke xiv. 26, 27; John xii. 25.) I say, therefore, for man to labour to persuade thee that that shall be thy death, without which, the truth hath said, thou canst not have eternal life—this doctrine thou must abhor.

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

He to whom thou wast sent for ease, being by name Legality, is the son of that bondwoman which now is, and is in bondage with her children (Gal. iv. 21-27); and is, in a mystery, this Mount Sinai, which thou hast feared will fall on thy head. Now, if she with her children are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be. Ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden: therefore, Mr. Worldly Wiseman is an alien, and

Mr. Legality is a cheat ; and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said ; and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced : "As many as are of the works of the law are under the curse ;" for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them." (Gal. iii. 10.)

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

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

EVANGELIST. Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils ; thou hast forsaken the way that is good, to tread in forbidden paths. Yet will the man at the gate receive thee, for he has good-will for men ; only, said he, take heed that thou turn not aside

again, "lest thou perish from the way, when his wrath is kindled but a little." (Ps. ii. 12.) Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him God-speed. So he went on with haste, neither spake he to any man by the way; nor, if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe till again he was got into the way which he had left to follow Mr. Worldly Wiseman's counsel. So, in process of time, Christian got up to the gate. Now, over the gate there was written, "Knock, and it shall be opened unto you." (Matt. vii. 8.) He knocked, therefore, more than once or twice, saying—

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

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

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

GOOD-WILL. I am willing with all my heart, said he; and with that he opened the gate.

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



Then said Christian, I rejoice and tremble. So when he was got in, the man at the gate asked him who directed him thither.

CHRISTIAN. Evangelist bid me come hither and knock, as I did; and he said that you, sir, would tell me what I must do.

GOOD-WILL. An open door is set before thee, and no man can shut it.

CHRISTIAN. Now I begin to reap the benefit of my hazards.

GOOD-WILL. But how is it that you came alone?

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

GOOD-WILL. Did any of them know of your coming?

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

GOOD-WILL. But did none of them follow you to persuade you to go back?

CHRISTIAN. Yes; both Obstinate and Pliable. But when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

GOOD-WILL. But why did he not come through?

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

GOOD-WILL. Then said Good-will, Alas, poor man! is the celestial glory of so little esteem with him, that

he counteth it not worth running the hazard of a few difficulties to obtain it?

CHRISTIAN. Truly, said Christian, I have said the truth of Pliable; and if I should also say the truth of myself, it will appear there is no betterment betwixt him and myself. It is true he went back to his own house; but I also turned aside to go into the way of death, being persuaded thereto by the carnal argument of one Mr. Worldly Wiseman.

GOOD-WILL. Oh! did he light upon you? What! he would have had you seek for ease at the hands of Mr. Legality! they are both of them a very cheat. But did you take his counsel?

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

GOOD-WILL. That mountain has been the death of many, and will be the death of many more. It is well you escaped being by it dashed in pieces.

CHRISTIAN. Why, truly, I do not know what had become of me there, had not Evangelist happily met me again as I was musing in the midst of my dumps; but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit, indeed, for death by that mountain, than thus to stand talking with my Lord. But, oh, what a favour is this to me, that yet I am admitted entrance here!

GOOD-WILL. We make no objections against any; notwithstanding all that they have done before they come hither, "they in no wise are cast out." (John vi. 37.) And therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee. Dost thou see this narrow way? that is the way thou must go. It was cast up by the patriarchs, prophets, Christ

and His apostles; and it is as straight as a rule can make it. This is the way thou must go.

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

GOOD-WILL. Yes, there are many ways abut down upon this, and they are crooked and wide; but thus thou mayest distinguish the right from the wrong, the right only being straight and narrow. (Matt. vii. 14.)

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

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

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him that, by that he was gone some distance from the gate he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God-speed.

Then he went on till he came at the house of the Interpreter, where he knocked over and over. At last one came to the door, and asked who was there.

CHRISTIAN. Sir, here is a traveller who was bid by an acquaintance of the goodman of this house to call here for his profit; I would therefore speak with the master of the house.

So he called for the master of the house, who, after a little time, came to Christian, and asked him what he would have.

CHRISTIAN. Sir, said Christian, I am a man that am come from the City of Destruction, and am

going to Mount Zion; and I was told by the man that stands at the gate at the head of this way, that, if I called here, you would show me excellent things, such as would be helpful to me on my journey.

INTERPRETER. Then said the Interpreter, Come in; I will show thee that which will be profitable to thee. So he commanded this man to light the candle, and bid Christian follow him. So he had him into a private room, and bid his man open a door; the which, when he had done, Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head.

CHRISTIAN. Then said Christian, What meaneth this?

INTERPRETER. The man whose picture this is, is one of a thousand. He can beget children (1 Cor. iv. 15), travail in birth with children (Gal. iv. 19), and nurse them himself when they are born. And whereas, thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips: it is to show thee that his work is to know and unfold dark things to sinners, even as also thou seest him stand as if he pleaded with men. * And whereas thou seest the world as cast behind him, and that a crown hangs over his head: that is to show thee, that, slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure, in the world that comes next, to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going, hath authorised to be thy guide in all difficult places thou mayest meet

with in the way. Wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen; lest in thy journey thou meet with some that pretend to lead thee right—but their way goes down to death.

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

CHRISTIAN. Then said Christian, What means this?

INTERPRETER. The Interpreter answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the Gospel; the dust is his original sin and inward corruptions, that have defiled the whole man. He that began to sweep at first is the law; but she that brought water, and did sprinkle it, is the Gospel. Now, whereas thou sawest that as soon as the first began to sweep, the dust did so fly about that the room could not by him be cleansed, but that thou wast almost choked therewith: this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue. (Rom. v. 20; vii. 7-11; 1 Cor. xv. 56.)

Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure: this is to show thee, that when the Gospel comes in the sweet and gracious influences thereof to the heart, then, I say, even as thou sawest the damsel

lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean through the faith of it, and, consequently, fit for the King of glory to inhabit. (John xiv. 21-23; xv. 3; Acts xv. 9; Rom. xvi. 25, 26; Eph. v. 26.)

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

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

CHRISTIAN. Then said Christian to the Interpreter, Expound this matter more fully to me.

INTERPRETER. So he said, These two lads are figures—Passion, of the men of this world; and Patience, of the men of that which is to come. For, as here thou seest, Passion will have all now, this year, that is to say, in this world; so are the men of this world: they must have all their good things now, they cannot stay till the next year, that is, until the next world, for their portion of good. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them than all the divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing

but rags, so will it be with all such men at the end of this world.

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

INTERPRETER. Nay, you may add another, to wit, the glory of the next world will never wear out, but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience because he had his good things first, as Patience will have to laugh at Passion because he had his best things last; for first must give place to last, because last must have his time to come; but last gives place to nothing, for there is not another to succeed. He, therefore, that hath his portion first, must needs have a time to spend it; but he that hath his portion last, must have it lastingly; therefore it is said of Dives, "In thy lifetime thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." (Luke xvi. 19-31.)

CHRISTIAN. Then I perceive it is not best to covet things that are now, but to wait for things to come.

INTERPRETER. You say truth: for the things that are seen are temporal, but the things that are not seen are eternal. (2 Cor. iv. 18.) But though this be so, yet since things present and our fleshly appetite are such near neighbours one to another; and again, because things to come and carnal sense are such strangers one to another; therefore it is that the first of these so suddenly fall into amity, and that distance is so continued between the second.

Then I saw in my dream that the Interpreter took Christian by the hand and led him into a place where was a fire burning against a wall, and one standing by it always casting much water upon it to quench it; yet did the fire burn higher and hotter.

Then said Christian, What means this?

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

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continually, with the oil of His grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of His people prove gracious still. And in that thou sawest that the man stood behind the wall to maintain the fire: this is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul.

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

Then said Christian, May we go in thither?

Then the Interpreter took him and led him up toward the door of the palace; and, behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table side, with a book and his ink-horn before him, to take the name of him that should enter therein; he saw, also, that in the doorway stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every

man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, Set down my name, sir; the which, when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying—

“Come in, come in;
Eternal glory thou shalt win.”

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

Now, said Christian, let me go hence. Nay, stay, said the Interpreter, till I have showed thee a little more, and after that thou shalt go thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

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

Then said Christian to the man, What art thou? The man answered, I am what I was not once.

CHRISTIAN. What wast thou once?

MAN. The man said, I was once a fair and flourishing professor, both in mine own eyes and also in the eyes of others. I was once, as I thought, fair for the