

fair were the men of this world. So that from one end of the fair to the other they seemed barbarians each to the other.

Thirdly, But that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares. They cared not so much as to look upon them: and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity" (Ps. cxix. 37); and look upward, signifying that their trade and traffic was in heaven. (Phil. iii. 20, 21.)

One chanced mockingly, beholding the carriage of the men, to say unto them, What will you buy? But they, looking gravely upon him, said, We "buy the truth." (Prov. xxiii. 23.) At that there was an occasion taken to despise the men the more—some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take those men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them asked whence they came, whither they went, and what they did there in such an unusual garb. The men told them that they were pilgrims and strangers in the world, and that they were going to their own country, which was the heavenly Jerusalem (Heb. xi. 13-16); and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them in their journey, except it was for that, when one asked them what they would buy, they said they would buy the truth. But they that were appointed to examine them did

not believe them to be any other than bedlams and mad, else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair. There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befel them. But the men being patient, and "not rendering railing for railing, but, contrariwise, blessing," and giving good words for bad, and kindness for injuries done, some men in the fair that were more observing and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men. They, therefore, in angry manner, let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The others replied, that for aught they could see, the men were quiet and sober, and intended nobody any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides (the men behaving themselves all the while very wisely and soberly before them), they fell to some blows, and did harm one to another. Then were these two poor men brought before their examiners again, and were charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves more wisely, and received the

ignominy and shame that was cast upon them with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore, they threatened that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.

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

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

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

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

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

Then proclamation was made, that they that had aught to say for their lord the king against the prisoner at the bar, should forthwith appear, and give in their evidence. So there came in three witnesses—to wit, Envy, Superstition, and Pickthank. They were then asked if they knew the prisoner at the bar, and what they had to say for their lord the king against him.

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

JUDGE. Hold! give him his oath.

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

JUDGE. Then did the judge say to him, Hast thou any more to say?

ENVY. My lord, I could say much more, only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than anything shall be wanting that will despatch him, I will enlarge my testimony against him. So he was bid stand by.

Then they called Superstition, and bid him look upon the prisoner at the bar; they also asked what he could say for their lord the king against him. Then they sware him; so he began:

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

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

PICKTHANK. My lord, and you gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoken: for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honourable friends, whose names are the Lord Old Man, the Lord Carnal Delight, the Lord Luxurious, the Lord Desire of Vain Glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility: and he hath said, moreover, that if all men were of his mind, if possible, there is not one of these noble men should have any longer a being in this town. Besides, he hath not been

afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such-like vilifying terms, with which he hath bespattered most of the gentry of our town.

When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou runagate, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

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

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

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

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

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

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

There was an act made in the days of Pharaoh the Great, servant to our prince, that, lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river. (Exod. i. 22.) There was also an act made in the days of Nebuchadnezzar the Great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace. (Dan. iii. 6.) There was also an act made in the days of Darius, that whoso for some time called upon any god but him, should be cast into the lions' den. (Dan. vi. 7.) Now, the substance of these laws this rebel hath broken, not only in thought (which is not to be borne), but also in word and deed; which must, therefore, needs be intolerable.

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

Then went the jury out, whose names were Mr. Blindman, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty

before the judge. And first, among themselves, Mr. Blindman, the foreman, said, I see clearly that this man is a heretic. Then said Mr. No-good, Away with such a fellow from the earth. Ay, said Mr. Malice, for I hate the very look of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him! said Mr. Heady. A sorry scrub! said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us despatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death. And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after that they stoned him with stones, then pricked him with their swords; and last of all they burned him to ashes at the stake. Thus came Faithful to his end.

Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who (so soon as his adversaries had despatched him) was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial Gate. But as for Christian, he had some respite, and was remanded back to prison; so he remained there for a space. But He who overrules all things, having the power of their rage in His own hand, so wrought it about, that Christian for that time

escaped them, and went his way. And as he went, he sang, saying—

“ Well, Faithful, thou hast faithfully profest
 Unto thy Lord, with whom thou shalt be blest ;
 When faithless ones, with all their vain delights,
 Are crying out under their hellish plights.
 Sing, Faithful, sing, and let thy name survive !
 For, though they kill'd thee, thou art yet alive.”

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

So I saw that quickly after they were got out of the fair, they overtook one that was going before them, whose name was By-ends : so they said to him, What countryman, sir?—and how far go you this way? He told them that he came from the town of Fair-speech, and that he was going to the Celestial City ; but told them not his name.

From Fair-speech ! said Christian. Is there any good that lives there ? (Prov. xxvi. 25.)

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

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

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

CHRISTIAN. This town of Fair-speech, said Christian, I have heard of ; and, as I remember, they say it is a wealthy place,

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

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

BY-ENDS. Almost the whole town; but, in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, from whose ancestors that town first took its name: also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing; and the parson of our parish, Mr. Two-tongues, was my mother's own brother by father's side: and, to tell you the truth, I am become a gentleman of good quality; yet my great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

CHRISTIAN. Are you a married man?

BY-ENDS. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady Feigning's daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true, we somewhat differ in religion from those of the stricter sort, yet but in two small points: first, we never strive against wind and tide; secondly, we are always most zealous when Religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him.

Then Christian stepped a little aside to his fellow Hopeful, saying, It runs in my mind that this is one By-ends, of Fair-speech; and if it be he, we have as very a knave in our company as dwelleth in all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and, if I take not my mark

amiss, I deem I have half a guess of you. Is not your name Mr. By-ends, of Fair-speech?

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

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

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

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

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

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

BY-ENDS. You must not impose or lord it over my faith; leave me to my liberty, and let me go with you.

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

Then, said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did

before you overtook me, even go by myself, until some overtake me that will be glad of my company.

Now I saw in my dream, that Christian and Hopeful forsook him, and kept their distance before him; but one of them, looking back, saw three men following Mr. By-ends; and behold, as they came up with him, he made them a very low *congé*; and they also gave him a compliment. The men's names were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all—men that Mr. By-ends had been formerly acquainted with, for in their minority they were schoolfellows, and were taught by one Mr. Gripeman, a schoolmaster in Love-gain, which is a market-town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us?—for Christian and Hopeful were yet within view.

BY-ENDS. They are a couple of far countrymen, that, after their mode, are going on pilgrimage.

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

BY-ENDS. We are so, indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that, let a man be ever so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

SAVE-ALL. That's bad: but we read of some that are righteous over-much; and such men's rigidity

prevails with them to judge and condemn all but themselves. But I pray, what, and how many, were the things wherein you differed?

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

HOLD-THE-WORLD. Ay, and hold you there still, good Mr. By-ends; for, for my part, I can count him but a fool that, having the liberty to keep what he has, shall be so unwise to lose it. Let us be wise as serpents. It is best to make hay while the sun shines. You see how the bee lieth still all winter, and bestirs her only when she can have profit and pleasure. God sends sometimes rain, and sometimes sunshine: if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best that will stand with the security of God's good blessings unto us; for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that He would have us keep them for His sake? Abraham and Solomon grew rich in religion; and Job says, that a good man "shall lay up gold as dust." But he must not be such as the men before us, if they be as you have described them.

SAVE-ALL. I think that we are all agreed in this matter, and therefore there needs no more words about it.

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

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

Suppose a man, a minister, or a tradesman, etc., should have an advantage lie before him to get the good blessings of this life, yet so as that he can by no means come by them, except, in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before; may he not use this means to attain his end, and yet be a right honest man?

MONEY-LOVE. I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And, first, to speak to your question, as it concerneth a *minister* himself. Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering of some of his principles: for my part, I see no reason why a man may not do this, provided he has a call, ay, and more a great deal besides, and yet be an honest man. For why?—

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

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, etc., and so makes him a better man, yea, makes him better

improve his parts ; which is according to the mind of God.

3. Now, as for his complying with the temper of his people, by deserting, to serve them, some of his principles, this argueth—(1) that he is of a self-denying temper ; (2) of a sweet and winning deportment ; and (3) so more fit for the ministerial function.

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

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

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

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

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

This answer, thus made by Mr. Money-love to Mr. By-ends' question, was highly applauded by them all ; wherefore they concluded, upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them

with the question as soon as they overtook them; and the rather because they had opposed Mr. By-ends before. So they called after them, and they stopped and stood still till they came up to them; but they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-the-world, should propound the question to them; because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. By-ends and them at their parting a little before.

So they came up to each other, and, after a short salutation, Mr. Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it if they could.

Then said Christian, Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves (as it is in John vi. 26), how much more abominable is it to make of Him and religion a stalking-horse to get and enjoy the world! Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

1. Heathens: for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there was no way for them to come at them but by being circumcised, they say to their companions, "If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs, be ours?" Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story. (Gen. xxxiv. 20-24.)

2. The hypocritical Pharisees were also of this religion: long prayers were their pretence; but to get widows' houses was their intent, and greater damnation was from God their judgment. (Luke xx. 46-47.)

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

4. Simon, the wizzard, was of this religion too: for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was according. (Acts viii. 18-23.)

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

Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer; so there was a great silence among them. Mr. Byends and his company also staggered and kept behind, that Christian and Hopeful might outgo them. Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then Christian and Hopeful outwent them again, and went till they came to a delicate plain called Ease, where they went with much content; but that plain was but narrow, so they were quickly over it. Now, at the farther side of that plain was a little hill called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brim of the pit, the

ground, being deceitful under them, broke, and they were slain; some, also, had been maimed there, and could not, to their dying day, be their own men again.

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

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

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

HOPEFUL. Then said Hopeful, Let us go see.

CHRISTIAN. Not I, said Christian; I have heard of this place before now, and how many have there been slain; and besides, that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage.

Then Christian called to Demas, saying, Is not the place dangerous? Hath it not hindered many in their pilgrimage?

DEMAS. Not very dangerous, except to those that are careless. But withal he blushed as he spake.

CHRISTIAN. Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

HOPEFUL. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

CHRISTIAN. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

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

CHRISTIAN. Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast already been condemned for thine own turning aside, by one of his Majesty's judges (2 Tim. iv. 10); and why seekest

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

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

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

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

CHRISTIAN. I know you: Gehazi was your great-grandfather, and Judas your father, and you have trod in their steps. It is but a devilish prank that thou usest; thy father was hanged for a traitor, and thou deservest no better reward. (2 Kings v. 20-27; Matt. xxvi. 14, 15; xxvii. 3-5.) Assure thyself, that when we come to the King, we will tell him of this thy behaviour. Thus they went their way.

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

“By-ends and silver Demas both agree;
One calls, the other runs, that he may be
A sharer in his lucre; so these two
Take up in this world, and no farther go.”

Now I saw that, just on the other side of this plain, the pilgrims came to a place where stood an old monument hard by the highwyside; at the sight of which they were both concerned, because of the strangeness of the form thereof, for it seemed to

them as if it had been a woman transformed into the shape of a pillar. Here, therefore, they stood looking and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied, written above, upon the head thereof, a writing in an unusual hand; but he being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of the letters together, he found the same to be this, "Remember Lot's wife." So he read it to his fellow; after which they both concluded that that was the pillar of salt into which Lot's wife was turned, for her looking back with a covetous heart, when she was going from Sodom. (Gen. xix. 26.) Which sudden and amazing sight gave them occasion for this discourse.

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

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

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

HOPEFUL. True, and she may be to us both caution and example: caution, that we should shun her sin; or a sign of what judgment will overtake such, as shall not be prevented by this caution: so Korah,

Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to others to beware. (Num. xxvi. 9-10.) But, above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after (for we read not that she stepped one foot out of the way), was turned into a pillar of salt; especially since the judgment which overtook her did but make her an example within sight of where they are: for they cannot choose but see her, did they but lift up their eyes.

CHRISTIAN. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that "they were sinners exceedingly," because they were sinners "before the Lord," that is, in His eyesight, and notwithstanding the kindnesses that He had showed them; for the land of Sodom was now like the Garden of Eden heretofore. (Gen. xiii. 10-13.) This, therefore, provoked Him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that, too, in despite of such examples that are set continually before them to caution them to the contrary, must be partakers of severest judgments.

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

I saw then that they went on their way to a pleasant river, which David the king called "the river of God,"

but John, "the river of the water of life." (Ps. xlvi. 4; Ezek. xlvii. 1-9; Rev. xxii. 1.) Now their way lay just upon the bank of this river: here, therefore, Christian and his companion walked with great delight; they drank also of the water of the river, which was pleasant and enlivening to their weary spirits. Besides, on the banks of this river, on either side, were green trees with all manner of fruit; and the leaves they ate to prevent surfeits, and other diseases that are incident to those that heat their blood by travel. On either side of the river was also a meadow, curiously beautified with lilies; and it was green all the year long. In this meadow they lay down and slept, for here they might lie down safely. (Ps. xxiii. 2; Isa. xiv. 30.) When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang—

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

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

Now, I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted, at which they were not a little sorry; yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travel; so the souls of the pilgrims were much discouraged because of the way. (Num. xxi. 4.) Wherefore, still as they went on they wished for a better way. Now, a little before them, there

was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called By-path Meadow. Then said Christian to his fellow, If this meadow lieth along by our wayside, let us go over into it. Then he went to the stile to see, and behold, a path lay along by the way on the other side of the fence. 'Tis according to my wish, said Christian; here is the easiest going; come, good Hopeful, and let us go over.

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

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

He therefore that went before (Vain-confidence by name), not seeing the way before him, fell into a deep pit (Isa. ix. 16), which was on purpose there made by the Prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.

Now Christian and his fellow heard him fall; so they called to know the matter; but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder,

and lighten, in a most dreadful manner, and the water rose amain.

Then Hopeful groaned within himself, saying, Oh that I had kept on my way!

CHRISTIAN. Who could have thought that this path should have led us out of the way?

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

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

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

CHRISTIAN. I am glad I have with me a merciful brother: but we must not stand here; let us try to go back again.

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

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

HOPEFUL. No, said Hopeful, you shall not go first; for your mind being troubled, may lead you out of the way again. Then, for their encouragement they heard the voice of one saying, "Let thine heart be towards the highway; even the way thou wentest: turn again." (Jer. xxxi. 21.) But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood so high, that in their going back they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sat down there until daybreak; but, being weary, they fell asleep. Now there was, not far from the place where they lay, a castle, called Doubting Castle, the owner whereof was Giant Despair; and it was in his grounds they now were sleeping. Wherefore he, getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then, with a grim and surly voice, he bid them awake, and asked them whence they were, and what they did in his grounds. They told him they were pilgrims, and that they had lost their way. Then said the giant, You have this night trespassed on me, by trampling in and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The giant, therefore, drove them before him, and put them into his castle, in a very dark dungeon, nasty and stinking to the spirits of these two men. Here, then, they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did; they were, therefore, here in evil case, and were far from friends and acquaintance. (Ps. lxxxviii. 8.) Now in this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.

Now Giant Despair had a wife, and her name was Diffidence: so, when he was gone to bed, he told his wife what he had done; to wit, that he had taken a couple of prisoners, and cast them into his dungeon for trespassing on his grounds. Then he asked her also what he had best do further to them. So she asked him what they were, whence



they came, and whither they were bound; and he told her. Then she counselled him, that when he arose in the morning he should beat them without mercy. So when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they never gave him a word of distaste: then he fell upon them, and beat them fearfully, in such sort that they were not able to help themselves, or to turn them upon the floor. This done he withdraws, and leaves them there to condole their misery, and to mourn under their distress: so all that day they spent their time in nothing but sighs and bitter lamentations. The next night she, talking with her husband further about them, and understanding that they were yet alive, did advise him to counsel them to make away with themselves. So, when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison: for why, said he, should you choose to live, seeing it is attended with so much bitterness? But they desired him to let them go. With that he looked ugly upon them, and, rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits (for he sometimes, in sunshiny weather, fell into fits), and lost for a time the use of his hands; wherefore he withdrew, and left them, as before, to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no; and thus they began to discourse:—

CHRISTIAN. Brother, said Christian, what shall we do? The life that we now lead is miserable.

For my part, I know not whether it is best to live thus, or to die out of hand; "My soul chooseth strangling rather than life" (Job vii. 15); and the grave is more easy for me than this dungeon! Shall we be ruled by the giant?

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

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

At this they trembled greatly, and I think that Christian fell into a swoon; but, coming a little to himself again, they renewed their discourse about the giant's counsel, and whether yet they had best take it or no. Now Christian again seemed for doing it, but Hopeful made his second reply as followeth:—

HOPEFUL. My brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the Shadow of Death. What hardship, terror, and amazement hast thou already gone through, and art thou now nothing but fears? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also this giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exercise a little more patience; remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain nor cage, nor yet of bloody death: wherefore let us (at least to avoid the shame that becomes not a Christian to be found in) bear up with patience as well as we can.

Now, night being come again, and the giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel: to which he replied, They are sturdy rogues, they

choose rather to bear all hardships than to make away with themselves. Then said she, Take them into the castle-yard to-morrow, and show them the bones and skulls of those that thou hast already despatched, and make them believe, ere a week comes to an end, thou wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the giant goes to them again, and takes them into the castle-yard, and shows them as his wife had bidden him. These, said he, were pilgrims, as you are, once, and they trespassed on my grounds, as you have done; and when I thought fit, I tore them in pieces; and so within ten days I will do you. Get you down to your den again: and with that he beat them all the way thither. They lay, therefore, all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband the giant were got to bed, they began to renew their discourse of their prisoners; and, withal, the old giant wondered that he could neither by his blows nor counsel bring them to an end. And with that his wife replied: I fear, said she, that they live in hopes that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the giant; I will therefore search them in the morning.

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

Now, a little before it was day, good Christian, as one half amazed, brake out into this passionate speech:—What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, That's

good news, good brother, pluck it out of thy bosom, and try.

Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle-yard, and with his key opened that door also. After that, he went to the iron gate, for that must be opened too, but that lock went desperately hard; yet the key did open it. Then they thrust open the gate to make their escape with speed; but that gate, as it opened, made such a creaking, that it waked Giant Despair, who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway again, and so were safe, because they were out of his jurisdiction.

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

"Out of the way we went, and then we found
What 'twas to tread upon forbidden ground.
And let them that come after have a care
Lest they, for trespassing, his prisoners are,
Whose castle's Doubting, and whose name's Despair."

They went then till they came to the Delectable Mountains, which mountains belong to the Lord of