

doest, as plainly renders thee to be one that did never see the necessity of Christ's personal righteousness to justify thee before God. How, then, dost thou say, I believe in Christ?

IGNORANCE. I believe well enough for all that.

CHRISTIAN. How dost thou believe?

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

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

1. Thou believest with a fantastical faith; for this faith is nowhere described in the Word.

2. Thou believest with a false faith; because it takes justification from the personal righteousness of Christ, and applies it to thy own.

3. 'Thy faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.

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

IGNORANCE. What! would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reins of our

lusts, and tolerate us to live as we list; for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

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

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

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

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

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

CHRISTIAN. Give me leave to put in a word. You ought not so slightly to speak of this matter; for this I will boldly affirm, even as my good companion hath done, that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ (if it be right), must be wrought by the exceeding greatness of his mighty power (Matt. xi. 27; 1 Cor. xii. 3; Eph. i. 17-19); the working of which faith, I perceive, poor Ignorance, thou art ignorant. Be awakened,

then; see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God (for he himself is God), thou shalt be delivered from condemnation.

IGNORANCE. You go so fast I cannot keep pace with you; do you go on before; I must stay a while behind. Then they said—

“Well, Ignorance, wilt thou yet foolish be
To slight good counsel ten times given thee?
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time; stoop, do not fear:
Good counsel, taken well, saves; therefore heed.
But if thou yet shalt slight it, thou wilt be
The loser, Ignorance, I'll warrant thee.”

Then Christian addressed himself thus to his fellow:

CHRISTIAN. Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, I much pity this poor man: it will certainly go hard with him at last.

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

CHRISTIAN. Indeed, the word saith, “He hath blinded their eyes, lest they should see,” etc.

But, now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin; and so, consequently, fears that their state is dangerous?

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

CHRISTIAN. Then I say, sometimes (as I think) they may; but they, being naturally ignorant,

understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

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

CHRISTIAN. Without all doubt it doth, if it be right; for so says the word, "The fear of the Lord is the beginning of wisdom." (Job xxviii. 28; Ps. cxi. 10; Prov. i. 7; ix. 10.)

HOPEFUL. How will you describe right fear?

CHRISTIAN. True or right fear is discovered by three things:

1. By its rise: it is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God, his word, and ways; keeping it tender, and making it afraid to turn from them, to the right hand or to the left, to anything that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

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

CHRISTIAN. Why? are you weary of this discourse?

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

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

HOPEFUL. How do they seek to stifle them?

CHRISTIAN. 1. They think that those fears are wrought by the devil (though indeed they are wrought

of God); and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith; when, alas for them, poor men that they are, they have none at all! and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore in despite of them wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

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

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

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

CHRISTIAN. Well, then, did you know, about ten years ago, one Temporary in your parts, who was a forward man in religion then?

HOPEFUL. Know him! yes, he dwelt in Graceless; a town about two miles off Honesty, and he dwelt next door to one Turnback.

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

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

CHRISTIAN. He told me once that he was resolved to go on pilgrimage, as we go now; but all on a sudden he grew acquainted with one Save-self, and then he became a stranger to me.

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

CHRISTIAN. It may be very profitable; but do you begin.

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

1. Though the consciences of such men are awakened, yet their minds are not changed: therefore, when the power of guilt weareth away, that which provoked them to be religious ceaseth; wherefore they naturally turn to their old course again: even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all; not that he doeth this of a free mind (if we may say a dog has a mind), but because it troubleth his stomach. But now, when his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about, and licks up all; and so it is true which is written, "The dog is turned to his own vomit again." (2 Pet. ii. 22.) Thus, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell; as their sense of hell, and fear of damnation chills and cools, so their desires for heaven and salvation cool also. So, then, it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them: I speak now of the fears that they have of men; "for the fear of man bringeth a snare." (Prov. xxix. 25.) So, then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet, when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard

of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles; and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way: they are proud and haughty, and religion in their eye is low and contemptible; therefore, when they have lost their sense of hell and the wrath to come, they return again to their former course

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

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

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

CHRISTIAN. So I willingly will:

1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come.

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

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

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

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

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

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

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

9. And then, being hardened, they show themselves as they are. Thus being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah (Isa. lxii. 4-12; Sol ii. 10-12), whose air was very sweet and pleasant; the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day: wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the City they were going to: also here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was upon the borders of heaven.

In this land, also, the contract between the Bride and the Bridegroom was renewed; yea, here, "As the bridegroom rejoiceth over the bride, so doth their God rejoice over them." Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimages. Here they heard voices from out of the City, loud voices, saying, "Say ye to the daughters of Zion, Behold, thy salvation cometh! Behold, his reward is with him!" Here all the inhabitants of the country called them, "The holy people, the redeemed of the Lord, sought out," etc.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the streets thereof were paved with gold; so that by reason of the natural glory of the City, and the reflection of the sunbeams upon it, Christian with desire fell sick. Hopeful also had a fit or two of the same disease. Wherefore here they lay by it a while, crying out because of their pangs, "If ye see my beloved, tell him that I am sick of love."

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way; to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delights, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves with the dainties (Deut. xxiii. 24); he also showed them there the King's walks, and the

arbours where he delighted to be: and here they tarried and slept.

Now I beheld in my dream that they talked more in their sleep at this time than ever they did in all their journey; and, being in a muse thereabout, the gardener said, even to me, Wherefore musest thou at the matter?—it is the nature of the fruit of the grapes of these vineyards “to go down so sweetly as to cause the lips of them that are asleep to speak.”

So I saw that when they awoke they addressed themselves to go up to the City. But, as I said, the reflection of the sun upon the City—for the City was pure gold (Rev. xxi. 18; 2 Cor. iii. 18)—was so extremely glorious, that they could not, as yet, with open face behold it, but through an instrument, made for that purpose. So I saw that, as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

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

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

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

The pilgrims then began to inquire if there was no other way to the gate? To which they answered, Yes; but there hath not any, save two—to wit, Enoch and Elijah—been permitted to tread that path since the foundation of the world, nor shall until the last trumpet shall sound. The pilgrims then, especially Christian, began to despond, and looked this way and that; but could find no way by which they might escape the river. Then they asked the men if the waters were all of the same depth? They said, No; yet they could not help them in that case; for, said they, you shall find it deeper or shallower, as you believe in the King of the place.

Then they addressed themselves to the water, and entering, Christian began to sink; and, crying out to his good friend Hopeful, he said, "I sink in deep waters; the billows go over my head; all the waves go over me." Selah.

Then said the other, Be of good cheer, my brother; I feel the bottom, and it is good. Then said Christian, Ah! my friend, "the sorrows of death hath compassed me about;" I shall not see the land that floweth with milk and honey. And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in a great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spoke still tended to discover that he had horror of mind, and heart fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they who stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed that he was troubled with apparitions of hobgoblins and

evil spirits ; for ever and anon he would intimate so much by words.

Hopeful, therefore, here had much ado to keep his brother's head above water ; yea, sometimes he would be quite gone down, and then, ere a while, he would rise up again half dead. Hopeful also would endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us ; but Christian would answer, 'Tis you, 'tis you they wait for ; you have been hopeful ever since I knew you. And so have you, said he to Christian. Ah, brother, said he, surely if I were right he would now arise to help me : but for my sins he hath brought me into this snare, and hath left me. Then said Hopeful, My brother, you have quite forgot the text where it is said of the wicked, "There are no bands in their death, but their strength is firm ; they are not troubled as other men, neither are they plagued like other men." These troubles and distresses that you go through are no sign that God hath forsaken you ; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream that Christian was in a muse a while. To whom also Hopeful added these words, Be of good cheer, Jesus Christ maketh thee whole. And with that Christian brake out with a loud voice, Oh, I see him again ! and he tells me, "When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee." (Isa. xliii. 2.) Then they both took courage, and the enemy was after that as still as a stone until they were gone over. Christian, therefore, presently found ground to stand upon, and so it followed that the rest of the ground was but shallow : thus they got over.

Now, upon the bank of the river, on the other

side, they saw the two Shining Men again, who there waited for them. Wherefore, being come out of the river, they saluted them, saying, "We are ministering spirits, sent forth to minister to those that shall be heirs of salvation." Thus they went towards the gate.

Now you must note, that the City stood upon a mighty hill: but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms: they had likewise left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher than the clouds: they, therefore, went up through the regions of the air, sweetly talking as they went, being comforted because they safely got over the river, and had such glorious companions to attend them.

The talk that they had with the Shining Ones was about the glory of the place; who told them that the beauty and glory of it was inexpressible. There, said they, is "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect." (Heb. xii. 22-24.) You are going now, said they, to the paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof: and when you come there you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. (Rev. ii. 7; iii. 4, 5; xxii. 5.) There you shall not see again such things as you saw when you were in the lower region upon the earth—to wit, sorrow, sickness, affliction, and death; "for the former things are passed away." (Isa. lxxv. 16, 17.) You are now going to Abraham, to Isaac, and to Jacob, and to the prophets—men that God hath

taken away from the evil to come, and that are now "resting upon their beds, each one walking in his righteousness." The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way. (Gal. vi. 7, 8.) In that place you must wear crowns of gold, and enjoy the perpetual sight and visions of the Holy One; for "there you shall see him as he is." (1 John iii. 2.) There, also, you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty because of the infirmity of your flesh. There your eyes shall be delighted with seeing and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There, also, you shall be clothed with glory and majesty, and put in an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you, also, shall have a voice in that judgment, because they were his and your enemies. Also, when he shall again return to the City, you shall go too, with sound of trumpet, and be ever with him. (1 Thess. iv. 13-17; Jude 14, 15; Dan. vii. 9, 10; 1 Cor. vi. 2, 3.)

Now, while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other

two Shining Ones, These are the men that have loved our Lord when they were in the world, and that have forsaken all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage supper of the Lamb." (Rev. xix. 9.) There came out, also, at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious voices, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

This done, they compassed them round on every side: some went before, some behind, and some on the right hand, some on the left (as it were to guard them through the upper regions), continually sounding as they went, with melodious noise, in notes on high; so that the very sight was, to them that could behold it, as if heaven itself was come down to meet them. Thus, therefore, they walked on together; and as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven, before they came at it, being swallowed up with the sight of angels, and with hearing their melodious notes. Here, also, they had the City itself in view; and thought they heard all the bells therein to ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever; oh! by what tongue or pen can



their glorious joy be expressed! Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it, in letters of gold,

“BLESSED ARE THEY THAT DO HIS COMMANDMENTS, THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE, AND MAY ENTER IN THROUGH THE GATES INTO THE CITY.” (Rev. xxii. 14.)

Then I saw in my dream that the Shining Men bid them call at the gate: the which when they did, some from above, looked over the gate—to wit, Enoch, Moses, and Elijah, etc.—to whom it was said, These pilgrims are come from the City of Destruction, for the love that they bear to the King of this place: and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning. Those, therefore, were carried into the King, who, when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to open the gate, “that the righteous nation (said he) that keepeth the truth may enter in.” (Isa. xxvi. 2.)

Now I saw in my dream that these two men went in at the gate; and, lo! as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the City rang again for joy, and that it was said unto them,

“ENTER YE INTO THE JOY OF OUR LORD.”

I also heard the men themselves sing with a loud voice, saying—

"BLESSING, AND HONOUR, AND GLORY, AND POWER,
BE UNTO HIM THAT SITTETH UPON THE THRONE,
AND UNTO THE LAMB, FOR EVER AND EVER."
(Rev. v. 13.)

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

There were also of them that had wings, and they answered one another without intermission, saying, "Holy, holy, holy is the Lord!" And after that they shut up the gates; which when I had seen, I wished myself among them.

Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river-side: but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there was then in that place one Vain-hope, a ferryman, that with his boat helped him over: so he, as the others I saw, did ascend the hill, to come up to the gate; only he came alone, neither did any meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him: but he was asked by the men that looked over the top of the gate, Whence come you? and what would you have? He answered, I have ate and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and show it to the King: so he fumbled in his bosom for one, and found none. Then said they, Have you none? but the man answered never a word. So they told the

King, but he would not come down to see him; but commanded the two Shining Ones that conducted Christian and Hopeful to the City, to go out, and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of Destruction. So I awoke, and behold it was a dream.

THE CONCLUSION.

Now, READER, I have told my dream to thee ;
See if thou canst interpret it to me,
Or to thyself, or neighbour ; but take heed
Of misinterpreting ; for that, instead
Of doing good, will but thyself abuse :
By misinterpreting, evil ensues.

Take heed, also, that thou be not extreme,
In playing with the outside of my dream :
Nor let my figure or similitude
Put thee into a laughter or a feud.
Leave this for boys and fools ; but as for thee,
Do thou the substance of my matter see.

Put by the curtains, look within my veil,
Turn up my metaphors, and do not fail,
There, if thou seekest them, such things to find,
As will be helpful to an honest mind.

What of my dross thou findest there, be bold
To throw away, but yet preserve the gold ;
What if my gold be wrapped up in ore ?
None throws away the apple for the core.
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

The Author's Way of Sending Forth his Second Part of the Pilgrim.

Go now, my little book, to every place
Where my first Pilgrim has but shown his face,
Call at their door. If any say, Who's there?
Then answer thou CHRISTIANA is here.
If they bid thee come in, then enter thou,
With all thy boys; and then, as thou know'st how,
Tell who they are, also from whence they came;
Perhaps they know them by their looks, or name.
But if they should not, ask them yet again
If formerly they did not entertain
One CHRISTIAN, a Pilgrim? If they say
They did; and were delighted in his way:
Then let them know, that those related were
Unto him; yea, his wife and children are.

Tell them, that they have left their house and home,
Are turned Pilgrims, seek a world to come;
That they have met with hardships in the way,
That they do meet with troubles night and day;
That they have trod on serpents, fought with devils,
Have also overcome a many evils.
Yea, tell them also of the next, who have.
Of love to pilgrimage, been stout and brave
Defenders of that way, and how they still
Refuse this world to do their Father's will.

Go, tell them also of those dainty things
That pilgrimage unto the Pilgrim brings.
Let them acquainted be, too, how they are
Beloved of their King, under his care:
What goodly mansions for them he provides,
Though they meet with rough winds and swelling tides.
How brave a calm they will enjoy at last,
Who to their Lord, and by his ways hold fast.

Perhaps with heart and hand they will embrace
Thee, as they did my firstling, and will grace

Thee, and thy fellows, with such cheer and fare
As show will they of Pilgrims lovers are.

OBJECTION I.

But how, if they will not believe of me
That I am truly thine ; 'cause some there be
That counterfeit the Pilgrim and his name,
Seek, by disguise, to seem the very same ;
And by that means have wrought themselves into
The hands and houses of I know not who ?

ANSWER.

'Tis true, some have of late, to counterfeit
My Pilgrim, to their own my title set ;
Yea others, half my name and title too
Have stitched to their book, to make them do ;
But yet they, by their features, do declare
Themselves not mine to be, whose e'er they are.

If such thou meet'st with, then thine only way
Before them all, is, to say out thy say,
In thine own native language, which no man
Now useth, nor with ease dissemble can.
If, after all, they still of you shall doubt,
Thinking that you, like gipsies, go about
In naughty wise, the country to defile,
Or that you seek good people to beguile
With things unwarrantable ; send for me,
And I will testify you PILGRIMS be.
Yea, I will testify that only you
My Pilgrims are ; and that alone will do.

OBJECTION II.

But yet, perhaps, I may inquire for him,
Of those that wished him damned, life and limb.
What shall I do, when I at such a door
For Pilgrims ask, and they shall rage the more ?

ANSWER.

Fright not thyself, my book, for such bugbears
Are nothing else but ground for groundless fears.

My Pilgrim's book has travell'd sea and land,
Yet could I never come to understand
That it was slighted, or turn'd out of door
By any kingdom, were they rich or poor.

In France and Flanders, where men kill each other,
My Pilgrim is esteem'd a friend, a brother.

In Holland too, 'tis said, as I am told,
My Pilgrim is with some worth more than gold.

Highlanders and wild Irish can agree
My Pilgrim should familiar with them be.

'Tis in New England under such advance,
Receives there so much loving countenance,
As to be trimm'd, new clothed, and deck'd with gems,
That it may show its features and its limbs,
Yet more ; so comely doth my Pilgrim walk,
That of him thousands daily sing and talk.

If you draw nearer home, it will appear,
My Pilgrim knows no ground of shame or fear ;
City and country will him entertain
With, Welcome, Pilgrim ; yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shows his head in any company.

Brave gallants do my Pilgrim hug and love,
Esteem it much, yea, value it above
Things of a greater bulk : yea, with delight,
Say, My lark's leg is better than a kite.

Young ladies, and young gentlewomen too,
Do no small kindness to my Pilgrim show.
Their cabinets, their bosoms, and their hearts,
My Pilgrim has, 'cause he to them imparts
His pretty riddles in such wholesome strains,
As yields them profit double to their pains
Of reading ; yea, I think, I may be bold
To say, some prize him far above their gold.

The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will, will wish him well, and say,
He is the only stripling of the day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those pilgrim stories which he knows so well.

Yea, some who did not love him at the first,

But call'd him fool and noddy, say they must,
Now they have seen and heard him, him commend,
And to those whom they love they do him send.

Wherefore, my Second Part, thou need'st not be
Afraid to show thy head ; none can hurt thee,
That wish but well to him that went before,
'Cause thou com'st after with a second store
Of things as good, as rich, as profitable,
For young, for old, for stagg'ring, and for stable.

OBJECTION III.

But some there be that say, He laughs too loud ;
And some do say, His head is in a cloud.
Some say, His words and stories are so dark,
They know not how, by them, to find his mark.

ANSWER.

One may, I think, say, Both his laughs and cries
May well be guess'd at by his watery eyes.
Some things are of that nature, as to make
One's fancy chuckle, while his heart doth ache.
When Jacob saw his Rachael with the sheep,
He did at the same time both kiss and weep.

Whereas some say, A cloud is in his head,
That doth but show how wisdom's covered
With its own mantles, and to stir the mind
To a search after what it fain would find.
Things that seem to be hid in words obscure,
Do but the godly mind the more allure
To study what those sayings should contain,
That speak to us in such a cloudy strain.

I also know a dark similitude
Will on the fancy more itself intrude,
And will stick faster in the heart and head,
Than things from similes not borrowed.

Wherefore, my book, let no discouragement
Hinder thy travels. Behold, thou art sent
To friends, not foes ; to friends that will give place
To thee, thy pilgrims, and thy words embrace.

Besides, what my first Pilgrim left conceal'd,
Thou, my brave second Pilgrim, hast reveal'd ;

What CHRISTIAN left lock'd up, and went his way,
Sweet CHRISTIANA opens with her key.

OBJECTION IV.

But some love not the method of your first ;
Romance they count it, throw't away as dust ;
If I should meet with such, what should I say ?
Must I slight them as they slight me, or nay ?

ANSWER.

My CHRISTIANA, if with such thou meet,
By all means, in all loving wise, them greet ;
Render them not reviling for revile ;
But if they frown, I prithee on them smile ;
Perhaps 'tis nature, or some ill report,
Has made them thus despise, or thus retort.

Some love no cheese, some love no fish, and some
Love not their friends, nor their own house or home ;
Some start at pig, slight chicken, love not fowl,
More than they love a cuckoo, or an owl.
Leave such, my CHRISTIANA, to their choice,
And seek those who to find thee will rejoice ;
By no means strive, but in humble-wise
Present thee to them in thy Pilgrim's guise.

Go, then, my little book, and show to all
That entertain, and bid thee welcome, shall,
What thou shalt keep close, shut up from the rest,
And wish what thou shalt show them may be blest
To them for good, may make them choose to be
Pilgrims better by far than thee or me.

Go, then, I say, tell all men who thou art ;
Say, I am CHRISTIANA, and my part
Is now, with my four sons, to tell you what
It is for men to take a pilgrim's lot.

Go also, tell them who and what they be,
That now do go on pilgrimage with thee ;
Say, Here's my neighbour, Mercy, she is one
That has long time with me a Pilgrim gone.
Come, see her in her virgin face, and learn
'Twixt idle ones and Pilgrims to discern.
Yea, let young damsels learn of her to prize
The world which is to come, in any wise,
When little tripping maidens follow God,

And leave old doting sinners to his rod ;
 'Tis like those days wherein the young ones cried,
 Hosannah ! to whom old ones did deride.

Next, tell them of old Honest, whom you found
 With his white hairs, treading the Pilgrim's ground,
 Yea, tell them how plain-hearted this man was,
 How after his good Lord he bare his cross ;
 Perhaps with some gray head this may prevail
 With Christ to fall in love, and sin bewail.

Tell them also, how Master Fearing went
 On pilgrimage, and how the time he spent
 In solitariness, with fears and cries ;
 And how, at last, he won the joyful prize.
 He *was* a good man, though much down in spirit,
 He *is* a good man, and doth life inherit.

Tell them of Master Feeble-mind also,
 Who, not before, but still behind would go.
 Show them also, how he had like been slain,
 And how one Great-heart did his life regain.
 This man was true of heart, though weak in grace,
 One might true godliness read in his face.

Then tell them of Master Ready-to-halt,
 A man with crutches, but much without fault ;
 Tell them how Master Feeble-mind and he
 Did love, and in opinions much agree.
 And let all know, though weakness was their chance,
 Yet sometimes one could sing, the other dance.

Forget not Master Valiant-for-the-truth,
 That man of courage, though a very youth.
 Tell every one his spirit was so stout,
 No man could ever make him face about ;
 And how Great-heart and he could not forbear,
 But put down Doubting Castle, slay Despair.

Overlook not Master Despondency,
 Nor Much-afraid, his daughter, though they lie
 Under such mantles, as may make them look
 (With some) as if their God had them forsook.
 They softly went, but sure, and at the end
 Found that the Lord of Pilgrims was their friend.
 When thou hast told the world of all these things
 Then turn about, my book, and touch these strings
 Which, if but touch'd, will such music make,
 They'll make a cripple dance, a giant quake.

These riddles that lie couch'd within thy breast
Freely propound, expound ; and for the rest
Of thy mysterious lines, let them remain
For those whose nimble fancies shall them gain.

Now may this *little book* a blessing be
To those who love this *little book* and me,
And may its buyer have no cause to say,
His money is but lost or thrown away ;
Yea, may this Second Pilgrim yield that fruit,
As may with each good Pilgrim's fancy suit ;
And may it persuade some that go astray,
To turn their feet and heart to the right way,
Is the hearty prayer of

The Author,

JOHN BUNYAN.

PART II.

SOME time since, to tell you my dream that I had of Christian the Pilgrim, and of his dangerous journey towards the Celestial Country, was pleasant to me and profitable to you. I told you then, also, what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage; insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction which he feared would come by staying with them in the City of Destruction; wherefore, as I then showed you, he left them and departed.

Now, it hath so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts where he went, and so could not, till now, obtain an opportunity to make further inquiry after those whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodgings in a wood about a mile off the place, as I slept I dreamed again.

And, as I was in my dream, behold, an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up, and went with him. So, as we walked, and as travellers usually do, I was as if we fell into a discourse, and our talk happened to be about Christian and his travels; for thus I began with the old man:—

Sir, said I, what town is that there below, that lieth on the left hand of our way?

Then said Mr. Sagacity (for that was his name), It is the City of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was the city, quoth I; I went once myself through that town, and therefore know that this report you give of it is true.

SAGACITY. Too true! I wish I could speak truth in speaking better of them that dwell therein.

Well, sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good. Pray, did you never hear what happened to a man, some time ago, of this town (whose name was Christian), that went on a pilgrimage up towards the higher regions?

SAGACITY. Hear of him! Ay, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears that he met with and had in his journey. Besides, I must tell you, all our country rings of him: there are but few houses that have heard of him and his doings, but have sought after and got the records of his pilgrimage: yea, I think I may say, that his hazardous journey has got many well wishers to his ways; for, though when he was here he was fool in every man's mouth, yet, now he has gone, he is highly commended of all. For it is said he lives bravely where he is: yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.

They may, quoth I, well think, if they think anything that is true, that he liveth well where he is; for he now lives at and in the Fountain of life, and has what he has without labour and sorrow, for there is no grief mixed therewith. But, pray, what talk have the people about him?

SAGACITY. Talk! the people talk strangely about him: some say that he now walks in white (Rev.

iii. 4; vi. 11); that he has a chain of gold about his neck; that he has a crown of gold, beset with pearls, upon his head. Others say that the Shining Ones, that sometimes showed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. (Zech. iii. 7.) Besides, it is confidently affirmed concerning him, that the King of the place where he is has bestowed upon him already a very rich and pleasant dwelling at court; and that he every day eateth and drinketh, and walketh and talketh with him, and receiveth of the smiles and favours of him that is Judge of all there. Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim. (Jude 14, 15.)

For they say that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a pilgrim, that he will look upon all as if done unto himself: and no marvel, for it was for the love that he had to his Prince that he ventured as he did. (Luke x. 16.)

I daresay, quoth I, I am glad on't; I am glad for the poor man's sake, for that he now has rest from his labour (Rev. xiv. 13); and for that he reapeth the benefit of his tears with joy (Ps. cxxvi. 5, 6); and for that he has got beyond the gunshot of his enemies, and is out of the reach of them that hate him. I also am glad for that a rumour of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are left behind? But pray, sir, while it is fresh in my mind, do you hear anything of his wife and

children? Poor hearts! I wonder in my mind what they do.

SAGACITY. Who? Christiana and her sons? They are like to do as well as Christian did himself; for, though they all played the fool at first, and would by no means be persuaded by either the tears or entreaties of Christian, yet second thoughts have wrought wonderfully with them: so they have packed up, and are also gone after him.

Better and better, quoth I; but, what! wife and children and all?

SAGACITY. It is true: I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then said I, A man, it seems, may report it for a truth.

SAGACITY. You need not fear to affirm it; I mean, that they are gone on pilgrimage, both the good woman and her four boys. And seeing we are, as I perceive, going some considerable way together, I will give you an account of the whole matter.

This Christiana (for that was her name from the day that she with her children betook themselves to a pilgrim's life), after her husband was gone over the river, and she could hear of him no more, began to have thoughts working in her mind. First, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation, in the remembrance of the loss of loving relations. This, therefore, of her husband did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behaviour towards her husband was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon