

CHRISTIANA. Yes, a neighbour of mine, one Mrs. Timorous (she was akin to him that would have persuaded my husband to go back for fear of the lions). She also befooled me, for, as she called it, my intended desperate adventure; she also urged what she could to dishearten me from it: the hardships and troubles that my husband met with in the way; but all this I got over pretty well. But a dream that I had of two ill-looking ones that I thought did plot how to make me miscarry in my journey, that hath troubled me much; yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of my way. Yea, I may tell my Lord, though I would not have everybody know of it, that between this and the gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out Murder! and the two that made this assault upon us were like the two that I saw in my dream.

Then said the Interpreter, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to Mercy, and said unto her, And what moved thee to come hither, sweetheart?

Then Mercy blushed and trembled, and for awhile continued silent.

INTERPRETER. Then said he, Be not afraid; only believe, and speak thy mind.

MERCY. So she began, and said, Truly, sir, my want of experience is that which makes me covet to be in silence, and that, also, that fills me with fears of coming short at last. I cannot tell of visions and dreams as my friend Christiana can; nor know I what it is to mourn for my refusing the counsel of those that were good relations.

INTERPRETER. What was it, then, dear heart, that hath prevailed with thee to do as thou hast done?

MERCY. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her. So we knocked at the door and went in. When we were within, and seeing what she was doing, we asked her what was her meaning? She said she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for bringing him thither, etc. Now, methought, while she was telling these things unto us, my heart burned within me. And I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Christiana.

So I asked her further of the truth of these things, and if she would let me go with her: for I saw now, that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart; not for that I was unwilling to come away, but for that so many of my relations were left behind. And I am come with all the desire of my heart, and will go, if I may, with Christiana unto her husband and his King.

INTERPRETER. Thy setting out is good, for thou hast given credit to the truth; thou art a Ruth, who did, for the love she bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that she knew not heretofore. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." (Ruth ii. 11, 12.)

Now supper was ended, and preparation was made for bed: the women were laid singly alone,

and the boys by themselves. Now, when Mercy was in bed, she could not sleep for joy, for that now her doubts of missing at last were removed further from her than ever they were before. So she lay blessing and praising God, who had such favour for her.

In the morning they arose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry awhile: For, said he, you must orderly go from hence. Then said he to the damsel that first opened to them, Take them and have them into the garden to the bath, and there wash them and make them clean from the soil which they have gathered by travelling. Then Innocent the damsel took them, and led them into the garden, and brought them to the bath; so she told them that there they must wash and be clean, for so her Master would have the women to do that called at his house as they were going on pilgrimage. Then they went in and washed, yea, they and the boys and all; and they came out of the bath, not only sweet and clean, but also much enlivened, and strengthened in their joints. So when they came in, they looked fairer a deal than when they went out to the washing.

When they were returned out of the garden from the bath, the Interpreter took them and looked upon them, and said unto them, "Fair as the moon." Then he called for the seal, wherewith they used to be sealed that were washed in this bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover which the children of Israel did eat when they came out of the land of Egypt (Exod. xiii. 8-10); and the mark was set between their eyes. This seal added greatly to their beauty, for it was an ornament to

their faces. It also added to their gravity, and made their countenances more like those of angels.

Then said the Interpreter again to the damsel that waited upon these women, Go into the vestry and fetch out garments for these people. So she went and fetched out white raiment, and laid it down before him; so he commanded them to put it on. It was "fine linen, white and clean." When the women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one had in herself, which they could see in each other. Now, therefore, they began to esteem each other better than themselves. For, You are fairer than I am, said one; and, You are more comely than I, said another. The children, also, stood amazed to see into what fashion they were brought.

The Interpreter then called for a man-servant of his, one Great-heart, and bid him take sword, and helmet, and shield; and take these, my daughters, said he, conduct them to the house called Beautiful, at which place they will rest next. So he took his weapons and went before them; and the Interpreter said, God speed. Those, also, that belonged to the family sent them away with many a good wish. So they went on their way, and sang—

"This place hath been our second stage;
Here we have heard and seen
Those good things that, from age to age,
To others hid have been.

The dung-hill raker, spider, hen,
The chicken, too, to me
Have taught a lesson: let me then
Conformed to it be.

The butcher, garden, and the field,
The robin and his bait,
Also the rotten tree, doth yield
Me argument of weight;

To move me for to watch and pray,
 To strive to be sincere,
 To take my cross up day by day,
 And serve the Lord with fear."

Now I saw in my dream that they went on, and Great-heart before them. So they went, and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here, then, they made a pause; and here, also, they blessed God. Now, said Christiana, it comes to my mind what was said to us at the gate—to wit, that we should have pardon by word and deed: by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of that I know something; but what it is to have pardon by deed, or in the way that it was obtained, Mr. Great-heart, I suppose you know; wherefore, if you please, let us hear you discourse thereof.

GREAT-HEART. Pardon by the deed done, is pardon obtained by some one, for another that hath need thereof: not by the person pardoned, but in the way, saith another, in which I have obtained it. So, then, to speak to the question more at large, the pardon that you, and Mercy, and these boys have attained, was obtained by another: to wit, by him that let you in at that gate: and he hath obtained it in this double way; he has performed righteousness to cover you, and spilt his blood to wash you in.

CHRISTIANA. But if he parts with his righteousness to us, what will he have for himself?

GREAT-HEART. He has more righteousness than you have need of, or than he needeth himself.

CHRISTIANA. Pray make that appear.

GREAT-HEART. With all my heart: but first I must premise, that he of whom we are now about to speak, is one that has not his fellow. He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures

a righteousness belongeth, and each righteousness is essential to that nature. So that one may as easily cause the nature to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses, therefore, we are not made partakers, so as that they, or any of them, should be put upon us, that we might be made just and live thereby. Besides these, there is a righteousness which this person has, as these two natures are joined in one. And this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office which he was to be intrusted with. If he parts with his first righteousness, he parts with his Godhead: if he parts with his second righteousness, he parts with the purity of his manhood: if he parts with his third, he parts with that perfection which capacitates him for the office of mediation.

He has, therefore, another righteousness, which standeth in performance, or obedience to a revealed will: and that is it that he puts upon sinners, and that by which their sins are covered. Wherefore he saith, "As by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." (Rom. v. 19.)

CHRISTIANA. But are the other righteousnesses of no use to us?

GREAT-HEART. Yes; for though they are essential to his natures and offices, and cannot be communicated to another, yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify;

and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it was ordained.

So, then, here is a righteousness that Christ, as God, has no need of; for he is God without it. Here is a righteousness that Christ, as man, has no need of to make him so, for he is perfect man without it. Again, there is a righteousness that Christ, as God-man, has no need of, for he is perfectly so without it. Here, then, is a righteousness that Christ, as God, and as God-man, has no need of with reference to himself, and, therefore, he can spare it; a justifying righteousness, that he for himself wanteth not, and, therefore, giveth it away. Hence it is called "the gift of righteousness." This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it to do justly, but to use charity. Wherefore he must, or ought by the law, if he hath two coats, to give one to him that hath none. Now, our Lord indeed hath two coats, one for himself, and one to spare: wherefore, he freely bestows one upon those that have none. And thus, Christiana and Mercy, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is he that worked, and hath given away what he wrought for to the next poor beggar he meets.

But again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just curse of a righteous law: now from this curse we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of our Lord, who came and stood in your place and

stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness (Rom. viii. 34; Gal. iii. 13); for the sake of which God passeth by you, and will not hurt you when he comes to judge the world.

CHRISTIANA. This is brave! Now I see that there was something to be learned by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind; and, my children, do you remember it also. But, sir, was not this it that made my good Christian's burden fall from off his shoulder, and that made him give three leaps of joy?

GREAT-HEART. Yes; it was the belief of this that cut those strings, that could not be cut by other means; and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the cross.

CHRISTIANA. I thought so; for though my heart was lightsome and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt (though I have felt but little as yet), that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart merry and blithe.

GREAT-HEART. There is not only comfort and the ease of a burden brought to us by the sight and consideration of these, but an endeared affection begot in us by it; for who can (if he doth but once think that pardon comes not only by promise, but thus) but be affected with the way and means of his redemption, and so with the man that hath wrought it for him?

CHRISTIANA. True: methinks it makes my heart bleed, to think that he should bleed for me. O thou loving One! O thou blessed One! Thou deservest to have me; thou hast bought me; thou

deservest to have me all; thou hast paid for me ten thousand times more than I am worth? No marvel that this made tears stand in my husband's eyes, and that it made him trudge so nimbly on; I am persuaded he wished me with him; but, vile wretch that I was! I let him come all alone. O Mercy, that thy father and mother were here! yea, and Mrs. Timorous also! nay, I wish now with all my heart that here was Madame Wanton too. Surely, surely, their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and refuse to become good pilgrims.

GREAT-HEART. You speak now in the warmth of your affections; will it, think you, be always thus with you? Besides, this is not communicated to every one—not to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from his heart to the ground, and yet were so far off this, that, instead of lamenting, they laughed at him; and instead of becoming his disciples, did harden their hearts against him. So that all that you have, my daughters, you have by peculiar impression, made by a divine contemplating upon what I have spoken to you. Remember that 'twas told you, that the hen, by her common call, gives no meat to her chickens. This you have, therefore, by a special grace.

Now, I saw in my dream that they went on until they were come to the place that Simple, and Sloth, and Presumption lay and slept in when Christian went by on pilgrimage; and, behold, they were hanged up in irons a little way off on the other side.

MERCY. Then said Mercy to him that was their guide and conductor, What are these three men? and for what are they hanged there?

GREAT-HEART. These three men were men of very bad qualities: they had no mind to be pilgrims

themselves, and whomsoever they could they hindered : they were for sloth and folly themselves, and whomsoever they could persuade they made so too ; and, withal, taught them to presume that they should do well at last. They were asleep when Christian went by ; and, now you go by, they are hanged.

MERCY. But could they persuade any to be of their opinion ?

GREAT-HEART. Yes, they turned several out of the way. There was Slow-pace that they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after-Lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way, and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a hard taskmaster. They also brought up an evil report of the good land, saying it was not half so good as some pretended it was. They also began to vilify his servants, and to count the very best of them meddlesome, troublesome busy-bodies ; further, they would call the bread of God, husks ; the comforts of his children, fancies ; the travail and labour of pilgrims, things to no purpose.

Nay, said Christiana, if they were such, they never shall be bewailed by me : they have but what they deserve ; and I think it is well that they stand so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven in some plate of iron or brass, and left here, where they did their mischiefs, for a caution to other bad men ?

GREAT-HEART. So it, as you may well perceive, if you will go a little to the wall.

MERCY. No, no : let them hang, and their names rot, and their crimes live for ever against them : I think it a high favour that they were hanged before we came hither ; who knows, else, what they might

have done to such poor women as we are? Then she turned it into a song, saying—

“Now, then, you three hang there, and be a sign
To all that shall against the truth combine.
And let him that comes after fear this end,
If unto pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are.”

Thus they went on till they came at the foot of the hill Difficulty, where again the good Mr. Great-heart took an occasion to tell them what happened there when Christian himself went by. So he had them first to the spring. Lo, said he, this is the spring that Christian drank of before he went up this hill; and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst. (Ezek. xxxiv. 18.) Thereat Mercy said, And why so envious, trow? But, said the guide, it will do, if taken up and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water by itself come out more clear. Thus, therefore, Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.

Next he showed them the two byways that were at the foot of the hill, where Formality and Hypocrisy lost themselves. And, said he, these are dangerous paths: two were here cast away when Christian came by. And, although, as you see, these ways are since stopped up with chains, posts, and a ditch, yet there are those that will choose to adventure here rather than take the pains to go up this hill.

CHRISTIANA. “The way of transgressors is hard” (Prov. xiii. 15): it is a wonder that they can get into these ways without danger of breaking their necks.

GREAT-HEART. They will venture; yea, if at any time any of the King's servants doth happen to see them, and do call upon them, and tell them that they are in the wrong way, and do bid them beware of the danger, then they will railingly return them answer, and say, "As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth forth out of our own mouth." (Jer. xlv. 19, 17.) Nay, if you look a little farther, you will see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up; yet they will choose to go there.

CHRISTIANA. They are idle; they love not to take pains; up-hill way is unpleasant to them. So it is fulfilled unto them as it is written, "The way of the slothful man is as an hedge of thorns." (Prov. xv. 19.) Yea, they will rather choose to walk upon a snare, than to go up this hill and the rest of this way to the city.

Then they set forward, and began to go up the hill; and up the hill they went; but before they got to the top, Christiana began to pant, and said, I daresay this is a breathing hill; no marvel, if they that love their ease more than their souls, choose to themselves a smoother way. Then said Mercy, I must sit down; also, the least of the children began to cry. Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbour. Then took he the little boy by the hand, and led him up thereto.

When they were come to the arbour, they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, How sweet is rest to them that labour! (Matt. xi. 28.) And how good is the Prince of pilgrims to provide such resting-places for them! Of this arbour I have heard much; but I never saw it before. But here let us beware of

sleeping; for, as I have heard, that cost poor Christian dear.

Then said Mr. Great-heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand in my need. And I remember now what my mother hath told me, namely, that the way to heaven is as a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

Then said Mercy, But the proverb is, "To go down the hill is easy." But James said (for that was his name), The day is coming when, in my opinion, going down the hill will be the hardest of all. 'Tis a good boy, said his master; thou hast given her a right answer. Then Mercy smiled; but the little boy did blush.

Come, said Christiana, will you eat a bit, a little to sweeten your mouths while you sit here to rest your legs? For I have here a piece of pomegranate, which Mr. Interpreter put into my hand just when I came out of his door; he gave me, also, a piece of an honeycomb, and a little bottle of spirits.

I thought he gave you something, said Mercy, because he called you aside.

Yes; so he did, said the other. But, said Christiana, it shall be still as I said it should, when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion.

Then she gave to them, and they did eat, both Mercy and the boys. And said Christiana to Mr. Great-heart, Sir, will you do as we? But he answered, You are going on pilgrimage, and presently I shall return: much good may what you have do to you! At home I eat the same every day.

Now, when they had eaten and drank, and had chatted a little longer, their guide said to them, The day wears away; if you think good, let us prepare to be going. So they got up to go, and the little boys went before; but Christiana forgot to take her bottle of spirits with her, so she sent her little boy back to fetch it. Then said Mercy, I think this is a losing place: here Christian lost his roll; and here Christiana left her bottle behind her. Sir, what is the cause of this? So their guide made answer, and said, The cause is sleep, or forgetfulness: some sleep when they should keep awake, and some forget when they should remember; and this is the very cause why often, at the resting-places, some pilgrims in some things come off losers. Pilgrims should watch, and remember what they have already received under their greatest enjoyments; but for want of doing so, oftentimes their rejoicing ends in tears, and their sunshine in a cloud—witness the story of Christian at this place.

When they were come to the place where Mistrust and Timorous met Christian to persuade him to go back for fear of the lions, they perceived, as it were, a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon; and underneath, the reason of raising up of that stage in that place rendered. The verses were these:—

“ Let him that sees this stage take heed
Unto his heart and tongue;
Lest, if he do not, here he speed
As some have long ago.”

The words underneath the verses were: This stage was built to punish those upon who, through timorousness or mistrust, shall be afraid to go farther on pilgrimage; also, on this stage both Mistrust and Timorous were burned through the tongue with a

hot iron, for endeavouring to hinder Christian on his journey.

Then said Mercy, This is much like to the saying of the Beloved : " What shall be given unto thee, or what shall be done unto thee, thou false tongue ? Sharp arrows of the mighty, with coals of juniper." (Ps. cxx. 3, 4.)

So they went on, till they came within sight of the lions. Now Mr. Great-heart was a strong man, so he was not afraid of a lion ; but yet, when they were come up to the place where the lions were, the boys that went before were now glad to cringe behind, for they were afraid of the lions ; so they stepped back, and went behind. At this their guide smiled, and said, How now, my boys ; do you love to go before when no danger doth approach, and love to come behind so soon as the lions appear ?

Now, as they went on, Mr. Great-heart drew his sword, with an intent to make a way for the pilgrims in spite of the lions. Then there appeared one that, it seems, had taken upon him to back the lions ; and he said to the pilgrims' guide, What is the cause of your coming hither ? Now, the name of that man was Grim, or Bloody-man, because of his slaying of pilgrims ; and he was of the race of the giants.

Then said the pilgrims' guide, These women and children are going on pilgrimage ; and this is the way they must go ; and go it they shall, in spite of thee and the lions.

GRIM. This is not their way, neither shall they go therein. I am come forth to withstand them, and, to that end will back the lions.

Now, to say the truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way of late had been much unoccupied, and was almost all grown over with grass.

Then said Christiana, Though the highways have been unoccupied heretofore, and though the travellers have been made in times past to walk through by-paths, it must not be so now I am risen: "Now I am risen a mother in Israel." (Judges v. 6, 7.)

Then he swore by the lions that it should; and therefore bid them turn aside, for they should not have passage there. But Great-heart, their guide, made first his approach unto Grim, and laid so heavily at him with his sword, that he forced him to retreat.

Then said he that attempted to back the lions, Will you slay me upon my own ground?

GREAT-HEART. It is the King's highway that we are in, and in this way it is that thou hast placed the lions; but these women and these children, though weak, shall hold on their way in spite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow, also, he broke his helmet, and with the next he cut off an arm. Then did the giant roar so hideously, that his voice frightened the women; and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing. Wherefore, when old Grim, that intended to back them, was dead, Mr. Great-heart said to the pilgrims, Come now, and follow me,* and no hurt shall happen to you from the lions. They therefore went on, but the women trembled as they passed by them; the boys, also, looked as if they would die: but they all got by without further hurt.

Now, when they were within sight of the Porter's lodge, they soon came up into it; but they made the more haste after this to go thither, because it is dangerous travelling there in the night. So, when they were come to the gate, the guide knocked, and the Porter cried, Who is there? But as soon as the

guide had said, It is I, he knew his voice, and came down; for the guide had oft before that come thither as a conductor of pilgrims. When he was come down he opened the gate, and seeing the guide standing just before it (for he saw not the women, for they were behind him), he said unto him, How now, Mr. Great-heart, what is your business here so late to-night? I have brought, answered he, some pilgrims hither, where, by my Lord's commandment, they must lodge: I had been here some time ago, had I not been opposed by the giant that did use to back the lions. But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety.

PORTER. Will you not go in, and stay till morning?

GREAT-HEART. No; I will return to my Lord to-night.

CHRISTIANA. Oh, sir, I know not how to be willing you should leave us in our pilgrimage: you have been so faithful and loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Then said Mercy, Oh that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend and defender?

Then said James, the youngest of the boys, Pray, sir, be persuaded to go with us and help us, because we are so weak, and the way so dangerous as it is.

GREAT-HEART. I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first, for when he bid me come thus far with you, then you should have begged me of him to go quite through with you, and he would have granted your

request. However, at present I must withdraw; and so, good Christiana, Mercy, and my brave children, adieu.

Then the Porter, Mr. Watchful, asked Christiana of her country and of her kindred; and she said, I come from the City of Destruction; I am a widow-woman, and my husband is dead; his name was Christian the pilgrim.

How! said the Porter, was he your husband? Yes, said she, and these are his children; and this (pointing to Mercy) is one of my townswomen.

Then the Porter rang his bell, as at such times he is wont, and there came to the door one of the damsels, whose name was Humble-mind; and to her the Porter said, Go tell it within, that Christiana, the wife of Christian, and her children, are come hither on pilgrimage. She went in, therefore, and told it. But, oh! what a noise for gladness was there within, when the damsel did drop that out of her mouth!

So they came with haste to the Porter, for Christiana stood still at the door. Then some of the most grave said unto her, Come in, Christiana, come in, thou wife of that good man; come in, thou blessed woman, come in, with all that are with thee. So she went in, and they followed her that were her children and companions. Now, when they were gone in, they were had into a very large room, where they were bidden to sit down; so they sat down, and the chief of the house were called to see and welcome the guests. Then they came in, and, understanding who they were, did salute each one with a kiss, and said, Welcome, ye vessels of the grace of God, welcome, to us your friends.

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the fight and of the terrible lions, therefore they desired, as soon as might be, to prepare to go to rest. Nay, said those of the

family, refresh yourselves first with a morsel of meat ; for they had prepared for them a lamb, with the accustomed sauce belonging thereto. (Exod. xii. 21 ; John i. 29.) For the Porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest.

But let us, said Christiana, if we may be so bold as to choose, be in that chamber that was my husband's when he was here. So they had them up thither, and they lay all in a room. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

CHRISTIANA. Little did I think once, when my husband went on pilgrimage, that I should ever have followed.

MERCY. And you as little thought of lying in his bed, and in his chamber to rest, as you do now.

CHRISTIANA. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him ; and yet now I believe I shall.

MERCY. Hark ! don't you hear a noise ?

CHRISTIANA. Yes ; 'tis, I believe, a noise of music for joy that we are here.

MERCY. Wonderful ! Music in the house, music in the heart, and music also in heaven, for joy that we are here.

Thus they talked awhile, and then betook themselves to sleep. So in the morning, when they were awake, Christiana said to Mercy, What was the matter that you did laugh in your sleep to-night ? I suppose you was in a dream.

MERCY. So I was, and a sweet dream it was ; but are you sure I laughed ?

CHRISTIANA. Yes ; you laughed heartily ; but pr'ythee, Mercy, tell me thy dream.

MERCY. I was dreaming that I sat all alone in a

solitary place, and was bemoaning of the hardness of my heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this, some of them laughed at me, some called me a fool, and some began to thrust me about.

With that, methought I looked up and saw one coming with wings towards me. So he came directly to me, and said, Mercy, what aileth thee? Now, when he had heard me make my complaint, he said, Peace be to thee: he also wiped mine eyes with his handkerchief, and clad me in silver and gold. He put a chain about my neck, and ear-rings in mine ears, and a beautiful crown upon my head. (Ezek. xvi. 8-13.)

Then he took me by the hand, and said, Mercy, come after me. So he went up, and I followed, till we came at a golden gate. Then he knocked; and, when they within had opened, the man went in; and I followed him up to a throne, upon which One sat, and he said to me, Welcome, daughter! The place looked bright and twinkling like the stars, or rather like the sun; and I thought that I saw your husband there. So I awoke from my dream. But did I laugh?

CHRISTIANA. Laugh? ay, and well you might, to see yourself so well. For you must give me leave to tell you, that I believe it was a good dream; and that as you have begun the first part true, so you shall find the second at last. "God speaks once, yea, twice, yet man perceiveth it not: in a dream, in a vision of the night, when deep sleep falleth upon me, in slumberings upon the bed." (Job xxxiii. 14-16.) We need not, when a-bed, to lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oftentimes wakes while we sleep; and God can speak to

that, either by words, by proverbs, or by signs and similitudes, as well as if one was awake.

MERCY. Well, I am glad of my dream, for I hope ere long to see it fulfilled, to the making me laugh again.

CHRISTIANA. I think it is now time to rise, and to know what we must do.

MERCY. Pray, if they invite us to stay awhile, let us willingly accept of the proffer. I am the more willing to stay awhile here, to grow better acquainted with these maids: methinks Prudence, Piety, and Charity, have very comely and sober countenances.

CHRISTIANA. We shall see what they will do.

So, when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable or not.

Very good, said Mercy; it was one of the best night's lodgings that ever I had in my life.

Then said Prudence and Piety, If you will be persuaded to stay here awhile, you shall have what the house will afford.

Ay, and that with a very good will, said Charity.

So they consented, and stayed there about a month or above, and became very profitable one to another. And because Prudence would see how Christiana had brought up her children, she asked leave of her to catechise them: so she gave her free consent. Then she began with the youngest, whose name was James.

PRUDENCE. And she said, Come, James, canst thou tell me who made thee?

JAMES. God the Father, God the Son, and God the Holy Ghost.

PRUDENCE. Good boy. And canst thou tell who saves thee?

JAMES. God the Father, God the Son, and God the Holy Ghost.

PRUDENCE. Good boy still. But how doth God the Father save thee?

JAMES. By his grace.

PRUDENCE. How doth God the Son save thee?

JAMES. By his righteousness, death and blood, and life.

PRUDENCE. And how doth the Holy Ghost save thee?

JAMES. By his illumination, his renovation, and his preservation.

Then said Prudence to Christiana, You are to be commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

PRUDENCE. Then she said, Come, Joseph (for his name was Joseph), will you let me catechise you?

JOSEPH. With all my heart.

PRUDENCE. What is man?

JOSEPH. A reasonable creature, so made by God, as my brother said.

PRUDENCE. What is supposed by this word, saved?

JOSEPH. That man, by sin, has brought himself into a state of captivity and misery.

PRUDENCE. What is supposed by his being saved by the Trinity?

JOSEPH. That sin is so great and mighty a tyrant, that none can pull us out of its clutches but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.

PRUDENCE. What is God's design in saving poor men?

JOSEPH. The glorifying of his name, of his grace, and justice, etc., and the everlasting happiness of his creature.

PRUDENCE. Who are they that must be saved?

JOSEPH. They that accept of his salvation.

PRUDENCE. Good boy, Joseph; thy mother has

taught thee well, and thou hast hearkened unto what she has said unto thee.

PRUDENCE. Then said Prudence to Samuel (who was the eldest son but one), Come, Samuel, are you willing that I should catechise you?

SAMUEL. Yes, forsooth, if you please.

PRUDENCE. What is heaven?

SAMUEL. A place and state most blessed, because God dwelleth there.

PRUDENCE. What is hell?

SAMUEL. A place and state most woeful, because it is the dwelling-place of sin, the devil, and death.

PRUDENCE. Why wouldest thou go to heaven?

SAMUEL. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me which I can by no means here enjoy.

PRUDENCE. A very good boy also, and one that has learned well.

Then she addressed herself to the eldest, whose name was Matthew; and she said to him, Come, Matthew, shall I also catechise you?

MATTHEW. With a very good will.

PRUDENCE. I ask, then, if there was ever anything that had a being antecedent to, or before, God?

MATTHEW. No; for God is eternal; nor is there anything, excepting himself, that had a being until the beginning of the first day: "For in six days the Lord made heaven and earth, the sea, and all that in them is." (Exod. xx. 11.)

PRUDENCE. What do you think of the Bible?

MATTHEW. It is the holy word of God.

PRUDENCE. Is there nothing written therein but what you understand?

MATTHEW. Yes; a great deal.

PRUDENCE. What do you do when you meet with such places therein that you do not understand?

MATTHEW. I think God is wiser than I. I pray,

also, that he will please to let me know all therein that he knows will be for my good.

PRUDENCE. How believe you as touching the resurrection of the dead?

MATTHEW. I believe they shall rise the same that was buried; the same in nature, though not in corruption. And I believe this upon a double account: first, because God has promised it; secondly, because he is able to perform it.

Then said Prudence to the boys, You must still hearken to your mother, for she can teach you more. You must also diligently give ear to what good talk you shall hear from others; for, for your sakes do they speak good things. Observe, also, and that with carefulness, what the heavens and the earth do teach you; but especially, be much in the meditation of that book which was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying.

Now, by that these pilgrims had been at this place a week, Mercy had a visitor that pretended some good-will unto her, and his name was Mr. Brisk; a man of some breeding, and that pretended to religion; but a man that stuck very close to the world. So he came once, or twice, or more to Mercy, and offered love unto her.

Now Mercy was of a fair countenance, and therefore the more alluring. Her mind, also, was to be always busying of herself in doing; for when she had nothing to do for herself, she would be making hose and garments for others, and would bestow them upon those that had need. And Mr. Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I warrant her a good housewife, quoth he to himself.

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him, for they did know him better than she. So they told her that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which is good.

Nay, then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul.

Prudence then replied, that there needed no great matter of discouragement to be given to him; for continuing so as she had begun, to do for the poor, would quickly cool his courage.

So the next time he came, he finds her at her old work, making things for the poor. Then said he, What! always at it? Yes, said she, either for myself or for others. And what canst thou earn a day? said he. "I do these things," replied she, "that I may be rich in good works, laying a foundation against the time to come, that I may lay hold on eternal life." (1 Tim. vi. 18, 19.) Why, prithee, what dost thou do with them? said he. Clothe the naked, said she. With that his countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said that Mercy was a pretty lass, but troubled with ill conditions.

When he had left her, Prudence said, Did I not tell thee that Mr. Brisk would soon forsake thee? yea, he will raise up an ill report of thee; for notwithstanding his pretence to religion, and his seeming love to Mercy, yet Mercy and he are of tempers so different, that I believe they will never come together.

MERCY. I might have had husbands before now, though I spoke not of it to any; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

PRUDENCE. Mercy in our days is little set by, any further than as to its name: the practice, which is set forth by thy conditions, there are but few that can abide.

MERCY. Well, said Mercy, if nobody will have me, I will die a maid, or my conditions shall be to me as a husband; for I cannot change my nature; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister, named Bountiful, that was married to one of these churls; but he and she could never agree; but because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.

PRUDENCE. And yet he was a professor, I warrant you!

MERCY. Yes; such a one as he was, and of such as he the world is now full; but I am for none of them all.

Now Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was much pained in his bowels, so that he was with it at times pulled, as it were, both ends together. There dwelt, also, not far from thence, one Mr. Skill, an ancient and well-approved physician. So Christiana desired it, and they sent for him, and he came. When he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, What diet has Matthew of late fed upon? Diet! said Christiana, nothing but what is wholesome. The physician answered, This boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you he must be purged, or else he will die.

Then said Samuel, Mother, what was that which my brother did gather up and eat, so soon as we

were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did pluck and eat.

True, my child, said Christiana, he did take thereof, and did eat: naughty boy as he was, I chid him, and yet he would eat thereof.

SKILL. I knew he had eaten something that was not wholesome food; and that food—to wit, that fruit—is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it; many have died thereof.

Then Christiana began to cry; and she said, O naughty boy! and O careless mother! what shall I do for my son?

SKILL. Come, do not be too much dejected; the boy may do well again, but he must purge and vomit.

CHRISTIANA. Pray, sir, try the utmost of your skill with him, whatever it costs.

SKILL. Nay, I hope I shall be reasonable. So he made him a purge, but it was too weak; 'twas said it was made of the blood of a goat, the ashes of a heifer, and some of the juice of hyssop, etc. (Heb. ix. 19; x. 1-4.) When Mr. Skill had seen that that purge was too weak, he made him one to the purpose; it was made *ex carne et sanguine Christi* (John vi. 54-57) (you know physicians give strange medicines to their patients): and it was made into pills, with a promise or two, and a proportionable quantity of salt. (Mark ix. 49.) Now he was to take them three at a time, fasting, in half a quarter of a pint of the tears of repentance.

When this potion was prepared, and brought to the boy, he was loath to take it, though torn with the gripes as if he should be pulled in pieces. Come, come, said the physician, you must take it. It goes

against my stomach, said the boy. I must have you take it, said his mother. (Zech. xii. 10.) I shall vomit it up again, said the boy. Pray, sir, said Christiana to Mr. Skill, how does it taste? It has no ill taste, said the doctor; and with that she touched one of the pills with the tip of her tongue. O Matthew, said she, this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it. So, with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It worked effectually: it caused him to sleep and rest quietly; it put him into a fine heat and breathing sweat; and it quite rid him of his gripes.

So in a little time he got up, and walked about with a staff, and would go from room to room, and talk with Prudence, Piety, and Charity, of his distemper, and how he was healed.

So when the boy was healed, Christiana asked Mr. Skill, saying, Sir, what will content you for your pains and care to me and my child? And he said, You must pay the Master of the College of Physicians, according to rules made in that case and provided. (Heb. xiii. 15.)

But, sir, said she, what is this pill good for else?

SKILL. It is a universal pill: it is good against all diseases that pilgrims are incident to; and when it is well prepared, will keep good time out of mind.

CHRISTIANA. Pray, sir, make me up twelve boxes of them; for if I can get these, I will never take other physic.

SKILL. These pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, it will make him live for ever. (John. vi. 51.) But, good Christiana, thou must give these pills no other way than as I have prescribed; for if you do, they will do no good. So

he gave unto Christiana physic for herself, and her boys, and for Mercy; and bid Matthew take heed how he ate any more green plums; and kissed them, and went his way.

It was told you before, that Prudence bid the boys, that if at any time they would, they should ask her some questions that might be profitable, and she would say something to them.

Then Matthew, who had been sick, asked her, Why, for the most part, physic should be bitter to our palates?

PRUDENCE. To show how unwelcome the word of God, and the effects thereof, are to a carnal heart.

MATTHEW. Why does physic, if it does good, purge and cause to vomit?

PRUDENCE. To show that the word, when it works effectually, cleanseth the heart and mind. For look, what the one doth to the body, the other doth to the soul.

MATTHEW. What should we learn by seeing the flame of our fire go upwards; and by seeing the beams and sweet influences of the sun strike downwards?

PRUDENCE. By the going up of the fire, we are taught to ascend to heaven by fervent and hot desires. And by the sun's sending his heat, beams, and sweet influences downward, we are taught that the Saviour of the world, though high, reacheth down with his grace and love to us below.

MATTHEW. Where have the clouds their water?

PRUDENCE. Out of the sea.

MATTHEW. What may we learn from that?

PRUDENCE. That ministers should fetch their doctrine from God.

MATTHEW. Why do they empty themselves upon the earth?

PRUDENCE. To show that ministers should give out what they know of God to the world.

MATTHEW. Why is the rainbow caused by the sun?

PRUDENCE. To show that the covenant of God's grace is confirmed to us in Christ.

MATTHEW. Why do the springs come from the sea to us through the earth?

PRUDENCE. To show that the grace of God comes to us through the body of Christ.

MATTHEW. Why do some of the springs rise out of the tops of high hills?

PRUDENCE. To show that the spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

MATTHEW. Why doth the fire fasten upon the candlewick?

PRUDENCE. To show that unless grace doth kindle upon the heart, there will be no true light of life in us.

MATTHEW. Why are the wick, and tallow, and all spent to maintain the light of the candle?

PRUDENCE. To show that body, and soul, and all should be at the service of, and spend themselves to maintain, in good condition, that grace of God that is in us.

MATTHEW. Why doth the pelican pierce her own breast with her bill?

PRUDENCE. To nourish her young ones with her blood; and thereby to show that Christ the Blessed so loveth his young (his people), as to save them from death by his blood.

MATTHEW. What may one learn by hearing the cock to crow?

PRUDENCE. Learn to remember Peter's sin, and Peter's repentance. The cock's crowing shows, also, that day is coming on: let, then, the crowing of the cock put thee in mind of that last and terrible day of judgment.

Now, about this time their month was out; where-