

THE PILGRIM'S PROGRESS

by John Bunyan

John Bunyan's classic allegory following Christian's flight from the City of Destruction through various trials and encounters on his pilgrimage to the heavenly kingdom.

27 Chapters

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The Pilgrim's Progress

01: Introduction

As I walked through the wilderness of this world, I lighted on a certain place where was a den, and I laid me down in that place to sleep. And as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back.

I looked, and saw him open the book, and read therein. And as he read, he wept, and trembled. Not being able longer to contain, he break out with a lamentable cry, What shall I do? In this plight, therefore, he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress.

But he could not be silent long, because that his trouble increased. Wherefore, at length, he break his mind to his wife and children, and thus he began to talk to them. O my dear wife, and you, the children of my bowels, I, your dear friend, am in myself undone by reason of a burden that lieth hard upon me.

Moreover, I am for certain informed that this, our city, will be burned with fire from heaven, in which fearful overthrow both myself with thee, my wife, and you, my sweet babes, shall miserably come to ruin. Except the which yet I see not, some way of escape can be found, whereby we may be delivered. At this his relations were sore amazed, not for that they believed that what he said to them was true, but because they thought that some frenzied distemper had got into his head.

Therefore it drawn towards night, and they, hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day. Wherefore, instead of sleeping, he sped in sighs and tears.

So when the morning was come, they would know how he did. He told them, worse and worse. He also set to talking to them again.

But they began to be hardened. They also thought to drive away his distemper by harsh and surly carriages to him. Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him.

Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery. He would also walk solitarily in the fields, sometimes reading, sometimes praying, and thus for some days he spent his time. Now I saw upon a time, when he was walking in the fields, that he was, as he was wont, reading in his book, and greatly distressed in his mind.

And as he read, he burst out, as he had done before, crying, What shall I do to be saved? I saw also that he looked this way and that way, as if he would run. Yet he stood still, because as I perceived, he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him, and asked, Wherefore dost thou cry? Sir, I perceive by the book in my hand that I am condemned to die, and after that to come to judgment.

And I find that I am not willing to do the first, nor able to do the second. Why not willing to die, since this life is attempted with so many evils? Because I fear that this burden which is upon my back will sink me lower than the grave, and I shall fall into tofit. And sir, if I be not fit to go to prison, I am not fit, I am sure, to go to judgment, and from fence to execution.

And the thoughts of these things make me cry. If this be thy condition, why standest thou still? Because I know not whither to go. Then he gave him a parchment roll, and there was written within, Flee from the wrath to come.

The man therefore read it, and looking upon Evangelist very carefully, said, Whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket gate? No. Do you see yonder shining light? I think I do. Keep that light in your eye, and go up directly thereto.

So shalt thou see the gate, at which, when thou knockest, it shall be told thee what thou shalt do.

02: Obstinate and Pliable

So I saw in my dream that the man began to run. Now he had not run far from his own door, but his wife and children, perceiving it, began to cry after him to return. The man put his fingers in his ears and ran on, crying, Life! Life! Eternal Life! So he looked not behind him, but fled towards the middle of the plain.

The neighbors also came out to see him run, and as he ran, some mocked, others threatened, and some cried after him to return. And among those that did so, there were two that resolved to fetch him back by force. The name of the one was Obstinate, the name of the other, Pliable.

Now by this time the man was got a good distance from them, but however they were resolved to pursue him, which they did, and in a little time they overtook him. Then said the man, Neighbors, wherefore are ye come? To persuade you to go back with us. That can by no means be.

You dwell in the city of destruction, the place also where I was born. I see it to be so, and dying there, sooner or later you will sink lower than the grave, into a place that burns with fire and brimstone. Be content, good neighbors, and go along with me.

What? And leave our friends and our comforts behind us? Yes, because that all which you shall forsake is not worthy to be compared with a little of that which I am seeking to enjoy. And if you will go along with me, and hold it, you shall fare as I myself, for there where I go is enough and to spare. Come away, and prove my words.

What are the things you seek, since you leave all the world to find them? I seek an inheritance incorruptible, undefiled, and that fadeth not away. And it is laid up in heaven and safe there, to be bestowed at the time appointed on them that diligently seek it. Read it so, if you will, in my book.

Hush, away with your book. Will you go back with us or no? No, not I, because I have laid my hand to the plow. Come then, neighbor pliable, let us turn again and go home without him.

There is a company of these crazy-headed cockscombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason. Don't revile. Huh? If what the good Christian says is true, the things he looks after are better than ours.

My heart inclines to go with my neighbor. What? More fools still? Be ruled by me, and go back. Who knows whether such a brain-sick fellow will lead you.

Go back, go back, and be wise. Nay, but do thou come with thy neighbor, pliable? There are such things to be had which I spoke of, and many more glorious besides. If you believe not me, read here in this book.

And for the truth of what is expressed therein, behold, all is confirmed by the blood of him that made it. Well, neighbor obstinate, I begin to come to a point. I intend to go along with this good man, and to cast my lot with him.

But, my good companion, do you know the way to this desired place? I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way. Come then, good neighbor, let us be going. And I will go back to my place.

I will be no companion of such misled, fantastical fellows. Now I saw in my dream that when obstinate was gone back, Christian and pliable went talking over the plain. And thus they began their discourse.

Come, neighbor pliable, how do you do? I am glad you are persuaded to go along with me. Had even obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back. Come, neighbor Christian, since there are none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going.

I can better conceive of them with my mind than speak of them with my tongue. But yet, since you are desirous to know, I will read of them in my book. And do you think that the words of your book are certainly true? Yes, verily, for it was made by him that cannot lie.

Well said. What things are they? There is an endless kingdom to be inhabited, an everlasting life to be given us, that we may inhabit that kingdom forever. Well said.

And what else? There are crowns and glory to be given us, and garments that will make us shine like the sun in the firmament of heaven. This is very pleasant. And what else? There shall be no more crying nor sorrow, for he that is owner of the place will wipe all tears from our eyes.

03: Slough of Despond

And what company shall we have there? There we shall be with seraphims and cherubims, creatures that will dazzle your eyes to look on them. There also you shall meet with thousands and ten thousands that have gone before us to that place. None of them are hurtful, but loving and holy, every one walking in the sight of God and standing in His presence with acceptance forever.

In a word, there we shall see the elders with their golden crowns. There we shall see the holy virgins with their golden harps. There we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas for the love that they bared to the Lord of the place, all well and clothed with immortality as with a garment.

The hearing of this is enough to ravish one's heart. But are these things to be enjoyed? How shall we get to be sharers thereof? The Lord, the governor of the country, has recorded that in this book, the substance of which is, if we be truly willing to have it, He will bestow it upon us freely. Well, my good companion, glad am I to hear these things.

Come on, let us bend our pace. I cannot go as fast as I would by reason of this burden that is upon my back. Now I saw in my dream that just as they had ended this talk, they drew near to a very miry slough that was in the midst of the plain.

And they, being heedless, did both fall suddenly into the bog. The name of the slough was the spot. Here, therefore, they wallowed for a time, being grievously beguiled with the dirt.

And Christian, because of the burden that was on his back, began to sink in the mire. Ah, neighbor Christian, where are you now? I do not know. At this, Pliable began to be offended and angrily said to his fellow, Is this the happiness you have told me all the while of? If we have such ill speed at our first setting out, what may we expect between this and our journey's end? May I get out again with my life.

You shall possess this brave country alone for me. And with that, he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house. So away he went, and Christian saw him no more.

04: Help

Wherefore, Christian was left to tumble in the slough of Despond alone. But still he endeavored to struggle to that side of the slough that was still further from his own house and next to the wicket-gate. Which he did, but could not get out because of the burden that was upon his back.

But I beheld in my dream that a man came to him, whose name was Help, and asked him what he did there. Sir, I was bid go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come. And as I was going, I fell in here.

Why did you not look for the steps? Fear followed me so hard that I fled the next way and fell in. Give me thy hand. So he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

Sir, wherefore, since over this place is the way from the city of destruction to yonder gate, is it that this plat is not mended, that poor travelers might go thither with more security? This miry slough is such a place as cannot be mended. It is the descent, whether the scum and filth that attends conviction for sin, doth continually run. Therefore it is called the slough of despondent.

Still, as the sinner is awakened about his lost condition, there ariseth in his soul many fears and doubts and discouraging apprehensions, which all of them get together and settle in this place. This is the reason for the badness of the ground. It is not the pleasure of the king that this place should remain so bad.

His labors also have, by the direction of his majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground. Perhaps it might have been mended. Yea, and to my knowledge, here have been swallowed up at least twenty thousand cartloads.

Yea, millions of wholesome instructions that have at all seasons been brought from all places of the king's dominions. They that can tell say they are the best materials to make good ground of the place. If so be, it might have been mended.

But it is the slough of despondent still, and so will be when they have done what they can. True, there are by the direction of the lawgiver certain good and substantial steps placed even through the very midst of this slough. At such time as this place doth much spew out its filth as it doth against change of weather, these steps are hardly seen.

For if they be, men through the dizziness of their heads, step beside, then there be mired to purpose. Notwithstanding, the steps be there. But the ground is good when they are once got in at the gate.

05: Mr. Worldly Wiseman

Now I saw in my dream that by this time Pliable was got home to his house again, so that his neighbors came to visit him. And some of them called him wise man for coming back. Some called him fool for hazarding himself with Christian.

Others again did mock at his cowardliness, saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So Pliable sat sneaking among them. But at last he got more confidence.

Then they all turned their tails and began to deride poor Christian behind his back, and thus much concerning Pliable. Now as Christian was walking solitarily by himself, he espied one afar off come crossing over the field to meet him. And their hap was to meet just as they were crossing the way of each other.

The gentleman's name that met him was Worldly Wise Man. He dwelt in the town of Carnal Policy, a very great town, and also hard by from whence Christian came. This man then meeting with Christian and having some inkling of him, for Christian setting forth from the city of destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in some other places.

Mr. Worldly Wise Man therefore having some guess of him by beholding his laborious going, by observing his sighs and groans and the like, began thus to enter into some talk with Christian. How now good fellow, wither away after this burdened manner. A burdened manner indeed, as ever I think poor creature had.

And whereas you ask me, wither away, I tell you, sir, I am going to yonder wicked gate before me. For there, as I am informed, I shall be put into a way to be rid of my heavy burden. Hast thou a wife and children? Yes, but I am so laden with this burden that I cannot take that pleasure in them as formerly.

Methinks I am as if I had none. Wilt thou hearken unto me if I give thee counsel? If it be good I will, for I stand in need of good counsel. I would advise thee then, that thou with all speed get thyself rid of thy burden.

For thou wilt never be settled in thy mind till then, nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then. That is that which I seek for, even to be rid of this heavy burden. But get it off myself I cannot, nor is there any man in our country that can take it off my shoulders.

Therefore am I going this way, as I told you, that I may be rid of my burden. Who bid thee go this way to be rid of thy burden? A man that appeared to me to be a very great and honorable person. His name, as I remember, is Evangelist.

Ha! I beshrew him for his counsel. There is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee. And that thou shalt find, if thou wilt be ruled by his counsel, thou hast met with something as I perceive already.

For I see the dirt of the slough of this bond is upon thee. But that slough is the beginning of the sorrows that do attend those that go in that way. Hear me, I am older than thou.

Thou art like to meet with in the way which thou goest wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and in a word, death, and what not. These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself by giving heed to a stranger? Why, sir, this burden upon my back is more terrible to me than all these things which you have mentioned.

Nay, methinks, I care not what I meet with in the way. If so be, I can also meet with deliverance from my burden. How camest thou by the burden at first? By reading this book in my hand.

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

It is ease for my heavy burden. But why wilt thou seek for ease this way, seeing so many dangers attended? Especially since, had thou but patience to hear me, I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into. Yea, and the remedy is at hand.

Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content. Pray, sir, open this secret to me. Why, in yonder village, the village is named Morality, there dwells a gentleman whose name is Legality, a very judicious man, and a man of very good name, that has the skill to help men off with such burdens as thine are on their shoulders.

Yea, and to my knowledge, he hath done a great deal of good this way. Aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently.

His house is not quite a mile from this place, and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it to speak on as well as the old gentleman himself. There, I say, thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to thee to this village, where there are houses now stand empty, one of which thou mayest have at reasonable rates. Provision is there also cheap and good, and that which will make thy life more happy is, to be sure.

There thou shalt live by honest neighbors, in credit and good fashion.

06: Mt. Sinai

Now was Christian somewhat at a stand, but presently he concluded, If this be true which this gentleman hath said, my wisest course is to take his advice. And with that he thus further spoke, Sir, which is my way to this honest man's house? Do you see yonder hill? Yes, very well. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Mr. Legality's house for help. Behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the wayside did hang over so much, that Christian was afraid to venture further, lest the hill should fall on his head. Wherefore, there he stood still, and wanted not what to do.

Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned. Here therefore he swept, and did quake for fear.

And pay for, dear, for master worldly wise men can but show a saint the way to bondage. And now he began to be sorry that he had taken Mr. Worldly Wise Man's counsel. And with that he saw Evangelist coming to meet him, at the sight also of whom he began to blush for shame.

So Evangelist drew nearer and nearer. He looked upon him with a severe and dreadful countenance, and thus began to reason with Christian. What dost thou hear, Christian? At which words Christian knew not what to answer.

Wherefore at present he stood speechless before him. Then said Evangelist further, Art not thou the man I found crying without the walls of the city of destruction? Yes, dear sir, I am the man. Did not I direct thee the way to the little wicket gate? Yes, dear sir.

How is it then that thou art so quickly turned aside? For thou art now out of the way. I met with a gentleman so soon as I had got over the sloughed spawn, who persuaded me that I might, in the village before me, find a man that would take off my burden. What was he? He looked like a gentleman, and taught much to me, and got me at last to yield.

So I came hither. But when I beheld this hill and how it hangs over the way, I suddenly made a stand, lest it should fall on my head. I see.

What said that gentleman to you? Why, he asked me whether I was going, and I told him. And what said he then? He asked me if I had a family, and I told him. But, said I, I am so loaded with the burden that is on my back that I cannot take pleasure in them as formerly.

And what said he then? He bid me with speed get rid of my burden. And I told him that it was ease that I sought. And, said I, I am therefore going to yonder gate to receive further direction how I may get to the place of deliverance.

So he said that he would show me a better way, and short, not so attended with difficulties as the way, sir, that you set me in. Which way, said he, will direct you to a gentleman's house that hath

skill to take off these burdens. So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden.

But when I came to this place, and beheld things as they are, I stopped for fear, as I said, of danger. But I now know not what to do. Then stand still a little, that I may show thee the words of God.

So he stood trembling. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven.

Now the just shall live by faith. But if any man draw back, my soul shall have no pleasure in him. He also did thus apply them.

Thou art the man that art running into this misery. Thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition. Then Christian fell down at his feet as dead, crying, Woe is me, for I am undone! at the sight of which Evangelist caught him by the right hand, saying, All manner of sin and blasphemies shall be forgiven unto men.

Be not faithless, but believing. Then did Christian again a little revive, and stood up trembling as at first before Evangelist. Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of.

I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one worldly wise man, and rightly is he so called, partly because he savoureth only the doctrine of this world. Therefore he always goes to the town of morality to church, and partly because he loveth that doctrine best, for it saveth him best from the cross.

And because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor. His turning thee out of the way, his labouring to render the cross odious to thee, and his setting thy feet in that way that leadeth unto the administration of death.

First, thou must abhor his turning thee out of the way, and thine own consenting thereunto, because this is to reject the counsel of God for the sake of the counsel of a worldly wise man. The Lord says, Strive to enter in at the straight gate, the gate to which I sent thee, for straight is the gate that leadeth unto life, and few there be that find it. From this little wicked gate, and from the way thereto, hath this wicked man turned thee to the bringing of thee almost to destruction.

Hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him. Secondly, thou must abhor his labouring to render the cross odious unto thee, for thou art to prefer it before the treasures in Egypt. Besides, the King of glory hath told thee that he that will save his life shall lose it.

And he that cometh after me, and hateth not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple. I say, therefore, for man to labour to persuade thee that that shall be thy death, without which the truth hath said thou canst not have eternal life. This doctrine thou must abhor.

Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden. He to whom thou wast sent for ease, being by name legality, is the son of the bondwoman which now is, and which is in bondage with her children, and is, in a mystery, this Mount Sinai, which thou hast feared will fall on thy head.

Now, if she with her children are in bondage, how canst thou expect by them to be made free? This legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him, no, nor ever is like to be. Ye cannot be justified by the works of the law, for by the deeds of the law no man living can be rid of his burden.

Therefore, Mr. Worldly Wise Man is an alien, and Mr. Legality is a cheat, and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of these sottish men but are designed to beguile thee of thy salvation by turning thee from the way in which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said.

With that there came words and fire out of the mountain under which poor Christian stood that made the hair of his flesh stand up. The words were thus pronounced, As many as are of the works of the law are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Now Christian looked for nothing but death and began to cry out lamentably, even cursing the time in which he met with Mr. Worldly Wiseman, still calling himself a thousand fools for hearkening to his counsel.

He also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as followed, Sir, what think you? Is there hope? May I now go back and go up to the wicked gate? Shall I not be abandoned for this and sent back from Fenceshade? I am sorry I have hearkened to this man's counsel, but may my sin be forgiven? Thy sin is very great, for by it thou hast committed two evils. Thou hast forsaken the way that is good to tread in forbidden paths.

Yet will the man at the gate receive thee, for he has good will for men. Only take heed that thou turn not aside again, lest thou perish from the way when his wrath is kindled but a little.

07: Goodwill

Then did Christian address himself to go back, and Evangelist, after he had kissed him, gave him one smile and bid him Godspeed. So he went on with haste, neither spake he to any man by the way, nor if any asked him would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe till again he was got into the way which he left, to follow Mr. Worldly Wise Man's counsel.

So in process of time Christian got up to the gate. Now over the gate there was written, Knock, and it shall be opened unto you. He that will enter in must first without stand knocking at the gate, nor need he doubt that is a knocker but to enter in, for God can love him and forgive his sin.

May I now enter here? Will he within open to sorry me, though I have been an undeserving rebel? Then shall I not fail to sing his lasting praise on high. At last there came a grave person to the gate, named Goodwill, who asked who was there, and whence he came, and what he would have. Here is a poor burdened sinner.

I come from the city of destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would therefore, sir, since I am informed that by this gate is the way thither, know if you are willing to let me in. I am willing with all my heart.

So when Christian was stepping in, the other gave him a pull. Come, come quickly. What means that? A little distance from this gate there is erected a strong castle, of which Beelzebub is the captain.

From fence both he and them that are with him shoot arrows at those that come up to this gate. If happily they may die before they can enter in. I rejoice and tremble.

So when he was got in, the man of the gate asked him who directed him thither. Evangelist bid me come hither, and knock as I did, and he said that you, sir, would tell me what I must do. An open door is set before thee, and no man can shut it.

Now I begin to reap the benefits of my hazards. But how is it that you came alone? Because none of my neighbors saw their danger as I saw mine. Did any of them know of your coming? Yes.

My wife and children saw me at the first, and called after me to turn again. Also some of my neighbors stood crying and calling after me to return, but I put my fingers in my ears, and so came on my way. But did none of them follow you, to persuade you to go back? Yes, both obstinate and pliable.

But when they saw that they could not prevail, obstinate went railing back. But pliable came with me a little way. But why did he not come through? We indeed came both together, until we came at the slough of Despond, into the which we also suddenly fell.

And then was my neighbor pliable discouraged, and would not venture further. Wherefore, getting out again on that side next to his own house, he told me that I should possess the brave country

alone for him. At our first setting out, what may we expect between this and our journey's end? May I get out again with my life, and you shall possess this brave country alone for me.

So he went on his way, and I came mine, he after obstinate, and I to this gate. Alas, poor man! Is the celestial glory of so small esteem with him, that he counted it not worth running the hazards of a few difficulties to obtain it? Truly, I have said the truth of pliable, and if I should also say all the truth of myself, it will appear that there is no betterment betwixt him and myself. It is true he went back to his own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr. worldly wise man.

Now, now, good fellow, wither away after this burden, man. Oh, did he light upon you! He would have had you assault for ease at the hands of Mr. Legality. They are, both of them, a very cheat.

But did you take his counsel? Yes, as far as I durst. I went to find out Mr. Legality, until I thought that the mountain that stands by his house would have fallen upon my head, wherefore there I was forced to stop. That mountain has been the death of many, and it will be the death of many more.

It is well you escaped being by it dashed in pieces. Oh, why, truly, I do not know what had become of me there, had not Evangelist happily met me again, as I was musing in the midst of my dumps. But it was God's mercy that he came to me again, for else I had never come hither.

But now I am come, such a one as I am, more fit indeed for death by that mountain than thus to stand talking with my Lord. But, oh, what a favor is this to me, that yet I am admitted entrance here. We make no objections against any, notwithstanding all that they have done before they came hither.

They are in no wise cast out. And therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee.

Dost thou see this narrow way? Yes. That is the way thou must go. It was cast up by the patriarchs, prophets, Christ, and his apostles.

And it is as straight as a rule can make it. This is the way thou must go. But are there no turnings or windings by which a stranger may lose his way? Yes, there are many ways but done upon this, and they are crooked and wide.

But thus thou mayest distinguish the right from the wrong, the right only being straight and narrow. Then I saw in my dream that Christian asked him further if he could not help him off with his burden that was upon his back, for as yet he had not got rid thereof, nor could he by any means get it off without help. As to thy burden, be content to bear it until thou comest to the place of deliverance, for there it will fall from thy back of itself.

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

08: Interpreter

Then he went on till he came to the house of the interpreter, where he knocked over and over. At last, one came to the door and asked who was there. Sir, here is a traveler who was bid by an acquaintance of the good man of this house to call here for my profit.

I would therefore speak with the master of the house. So he called for the master of the house, who after a little time came to Christian and asked him what he would have. Sir, I am a man that am come from the city of destruction, and am going to the Mount Zion, and I was told by the man that stands at the gate at the head of this way that if I called here, you would show me excellent things, such as would be a help to me in my journey.

Come in. I will show that which will be profitable to thee. So he commanded his man to light the candle and bid Christian follow him.

So he had him into a private room and bid his man open the door, for which, when he had done, Christian saw the picture of a very grave person hang up against the wall. And this was the fashion of it. It had eyes lifted up to heaven, the best of books in his hand.

The law of truth was written upon his lips. The world was behind his back. It stood as if it pleaded with men, and a crown of gold did hang over his head.

What meaneth this? The man whose picture this is, is one of a thousand. He can beget children, prevail in birth with children, and nurse them himself when they are born. And whereas thou seest him with his eyes lifted up to heaven, the best of books in his hand, and the law of truth writ on his lips, it is to show thee that his work is to know and unfold dark things to sinners.

Even as also thou seest him stand as if he pleaded with men. And whereas thou seest the world as cast behind him, and that a crown hangs over his head, that is to show thee that slighting and despising the things that are present, for the love that he hath to his master's service, he is sure in the world that comes next to have glory for his reward. Now I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide in all difficult places thou mayest meet with in the way.

Wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death. Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept. The witch, after he had reviewed a little while, the interpreter called for a man to sweep.

Now when he began to sweep, the dust began so abundantly to fly about that Christian had almost therewith been choked. Then said the interpreter to a damsel that stood by, Bring hither the water, and sprinkle the room. The witch, when she had done, it was swept and cleansed with pleasure.

What means this? This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel. The dust is his original sin and inward corruptions that have defiled the whole man. He that began to sweep at first is the law, but she that brought water and did sprinkle it is the gospel.

Now whereas thou saw'st that so soon as the first began to sweep, the dust did so fly about that the room by him could not be cleansed, but that thou was almost choked therewith, this is to show thee that the law, instead of cleansing the heart by its working from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue. Again, as thou saw'st the damsel sprinkle the room with water, upon which it was cleansed with pleasure, this is to show thee that when the gospel comes in, the sweet and precious influences thereof to the heart, then, I say, even as thou saw'st the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean through the faith of it, and consequently fit for the King of glory to inhabit.

09: Patience and Passion

I saw moreover in my dream that the interpreter took him by the hand and had him into a little room where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other, Patience. Passion seemed to be much discontented, but Patience was very quiet.

Then Christian asked, What is the reason of the discontent of Passion? The governor of them would have him stay for his best things till the beginning of the next year, but he will have all now. But Patience is willing to wait. Then I saw that one came to Passion and brought him a bag of treasure and poured it down at his feet, which he took up and rejoiced therein, and with all laughed Patience to scorn.

But I beheld but a while, and he had lavished all away, and had nothing left him but rags. Expound this matter more fully to me. These two lads are figures, Passion of the men of this world, and Patience of the men of that which is to come.

For as here thou seest, Passion will have all now, this year, that is to say in this world. So are the men of this world. They must have all their good things now.

They cannot stay till next year, that is until the next world, for their portion of good. That proverb, A bird in the hand is worth two in the bush, is of more authority with them than are all the divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags, so will it be with all such men at the end of this world.

Now I see that Patience has the best wisdom, and that upon many accounts, first because he stays for the best things, second, and also because he will have the glory of his, when the other has nothing but rags. Nay, you may add another to wit, the glory of the next world will never wear out, but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last.

For first must give place to last, because last must have his time to come, but last gives place to nothing, for there is not another to succeed. He therefore that hath his portion first must needs have a time to spend it, but he that hath his portion last must have it lastingly. Therefore it is said of Dives, thou in thy lifetime receivest thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

Then I perceive it is not best to covet things that are now, but to wait for things to come. You say the truth, for the things which are seen are temporal, but the things which are not seen are eternal. But though this be so, yet since things present and are fleshly appetite are such near neighbors one to another, and again because things to come and carnal sense are such strangers one to another, therefore it is that the first of these so suddenly fall into amity, and that distance is so

continued between the second.

10: Pictures

Then I saw in my dream that the interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it. Yet did the fire burn higher and hotter. Then said Christian, What means this? This fire is the work of grace that is wrought in the heart.

He that casts water upon it to extinguish and put it out is the devil. But in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, of which he did also continually cast, but secretly, into the fire.

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

I saw also that the interpreter took him again by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold, at the sight of which Christian was greatly delighted. He saw also upon the top thereof certain persons walking, who were clothed all in gold. May we go in further? Then the interpreter took him and led him up towards the door of the palace, and behold, at the door stood a great company of men, as desirous to go in, but durst not.

There also sat a man at a little distance from the door, at a table side, with a book and his ink-worn before him, to take the name of him that should enter therein. He saw also that in the doorway stood many men in armor to keep it, being resolved to do the men that would enter what hurt and mischief they could. Now was Christian somewhat in a maze.

At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, Set down my name, sir. The while, when he had done, he saw the man draw his sword, and put a helmet upon his head, and rushed toward the door upon the armed men, who laid upon him with deadly force. But the man, not at all discouraged, fell to cutting and hacking most fiercely.

So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace, at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying, Come in, come in. Eternal glory thou shalt win. So he went in, and was clothed with such garments as they.

I think verily I know the meaning of this. Let me go hence. Nay, stay, till I have showed thee a little more, and after that thou shalt go on thy way.

11: Man in the Iron Cage

So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage. Now the man to look on seemed very sad. He sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart.

Then said Christian, what means this? At which the interpreter bid him talk with the man. What art thou? I am what I was not once. What was thou once? I was once a fair and flourishing professor, both in my own eyes, and also in the eyes of others.

I once was, as I thought, fair for the celestial city, and had then even joy at the thoughts that I should get thither. Well, but what art thou now? I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out.

Oh, now I cannot. But, but how camest thou in this condition? I left off to watch and be sober. I laid the reins upon the neck of my lusts.

I sinned against the light of the Word and the goodness of God. I have grieved the Spirit, and He is gone. I tempted the devil, and he has come to me.

I have provoked God to anger, and He has left me. I have so hardened my heart that I cannot repent. But is there no hope for such a man as this? Ask him.

Nay, pray sir, do you. Is there no hope, but you must be kept in the iron cage of despair? No, none at all. Why? The Son of the Blessed is very pitiful.

I have crucified Him to myself afresh. I have despised His person. I have despised His righteousness.

I have counted His blood an unholy thing. I have done despite to the Spirit of grace. Therefore, I have shut myself out of all the promises.

And there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgment and fiery indignation, which shall devour me as an adversary. For what did you bring yourself into this condition? For the lusts, pleasures, and profits of this world, an enjoyment of which I did then promise myself much delight. But now every one of those things also bite me and gnaw me like a burning worm.

But canst thou not now repent and turn? God hath denied me repentance. His word gives me no encouragement to believe. Yea, Himself has shut me up in this iron cage.

Nor can all the men in the world let me out. O eternity, eternity! How shall I grapple with the misery that I must meet with in eternity? Let this man's misery be remembered by thee and be an everlasting caution to thee. Well, this is fearful.

God help me to watch and be sober and to pray that I may sum the cause of this man's misery. Sir, is it not time for me to go on my way now? Tarry till I show thee one thing more. Then thou shalt go on thy way.

12: Man with the Dream

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed. And as he put on his raiment, he shook and trembled. Then said Christian, Why doth this man thus tremble? The interpreter then bid him tell to Christian the reason of his so doing.

So he began and said, This night, as I was in my sleep, I dreamed. And behold, the heavens grew exceeding black. Also, it thundered, enlightened and most fearful-wise.

And it put me into an agony. Clouds racked at an unusual rate. Upon which I heard a great sound of a trumpet.

So the heavens were in a burning flame. Rise, ye dead, and come to judgment. And with that, the rocks branched, the graves opened, and the dead that were therein came forth, and sought to hide themselves under the mountains, and bid the world draw near.

Yet there was, by reason of a fierce flame, which issued out in a convenient distance. The judge and the priest gathered together the tares into the burning lake. And with that, the bottomless pit opened, and just smoke and cold also came into my mind.

And my conscience did accuse me on every side. But what is it that made you so afraid of this sight? Why, I thought that the day of judgment was come, and that I was not ready for it. But this frightened me most, that the angels gathered up several and left me behind.

Also, the pit of hell opened her mouth just where I stood. My conscience too afflicted me. And, as I thought, the judge had always his eye upon me, showing indignation in his countenance.

13: Salvation

Hast thou considered all these things? Yes, and they put me in hope. And fear. Well, keep all things so in thy mind that they may be as a goad in thy sides, to prick thee forward in the way thou must go.

Then Christian began to gird up his loins and to address himself to his journey. Then said the interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city. So Christian went on his way, saying, Here I have seen things rare and profitable, things pleasant, dreadful, things to make me stable in what I have begun to take in hand.

Then let me think on them, and understand wherefore they showed me were, and let me be thankful, O good interpreter, to thee. Now I saw in my dream that the highway up which Christian was to go was fenced on either side with a wall, and that wall was called Salvation. Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below in the bottom, a sepulcher. So I saw in my dream that just as Christian came up with the cross, his burden loosed from off his shoulders, fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulcher, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by his sorrow, and life by his death.

Then he stood still a while, to look and wonder, for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now as he stood looking and weeping, behold, three shining ones came to him and saluted him.

Peace be unto thee. So the first said to him, Thy sins be forgiven thee. The second stripped him of his rags, and clothed him with change of raiment.

The third also set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the celestial gate. So they went their way. Then Christian gave three leaps for joy, and went on singing, Thus far I did come laden with my sin, nor could aught ease the grief that I was in, till I came hither.

What a place is this! Must here be the beginning of my bliss? Must here the burden fall from off my back? Must here the strings that bound it to me crack? Blessed cross, blessed sepulcher, blessed rather be the man that was there put to shame for me. I saw then in my dream that he went on thus, even until he came at a bottom, where he saw, a little out of the way, three men fast asleep with fetters upon their heels. The name of the one was simple, another sloth, and the third presumption.

Christian, then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, You are like them that sleep on the top of a mast, for the dead sea is under you, a gulf that hath no bottom. Awake therefore, and come away. Be willing also, and I will help you off with your irons.

If he that goeth about like a roaring lion comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this sort. Simple said, I see no danger.

Sloth said, Yellow more sleep. And presumption said, Every fat must stand upon its own bottom. What is the answer else that I should give thee? And so they lay down to sleep again, and Christian went on his way.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counseling of them, and proffering to help them off with their irons.

14: Formalist and Hypocrisy

And as he was troubled thereabout, he espied two men come tumbling over the wall on the left hand of the narrow way, and they made up a pace to him. The name of the one was Formalist, and the name of the other, Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

Gentlemen, whence came you, and whither go you? We were born in the land of vain glory, and are going for praise to Mount Zion. Why came you not in at the gate, which standeth at the beginning of the way? Know you not that it is written, that he that cometh not in by the door, but climbeth up some other way, the same as a thief and a robber? To go to the gate, for entrance was, by all our countrymen, counted too far about. And that therefore our usual way is to make a short cut of it, and climb over the wall, as we have done.

But will it not be counted a trespass against the lord of the city, whither we are bound, thus to violate his revealed will? As for that, trouble not thy head thereabout. For what we did, we have custom for, and could produce, if need were, testimony which would witness it for more than a thousand years. But will your practice stand a trial at law? Our custom, being of so long a standing as above a thousand years, will doubtless now be admitted as a thing legal by any impartial judge.

And besides, if we get into the way, what matters which way we get in? If we are in, we are in. Thou art but in the way who, as we perceive, came in at the gate. And we are also in the way, and by tumbling over the wall.

Wherein now is thy condition better than ours? I walk by the rule of my master. You walk by the rude working of your fancies. You are counted thieves already by the lord of the way.

Therefore I doubt you will not be found true men at the end of the way. You come in by yourselves, without his direction. And so go out by yourselves, without his mercy.

To this they made him but little answer. Only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another.

Say that these two men told Christian, As to laws and ordinances, we doubt not, but we should as conscientiously do them as thou. Therefore we see not wherein thou differest from us, But by the coat that is on thy back. Which was, as we trow, given thee by some of thy neighbors, to hide the shame of thy nakedness.

By laws and ordinances you will not be saved, since you came not in at the door. And as for this coat that is on my back, it was given me by the lord of the place whither I go. And that, as you say, to cover my nakedness with.

And I take it as a token of his kindness to me, for I had nothing but rags before. And besides, thus I comfort myself as I go. Surely, think I, when I come to the gate of the city, The lord thereof will know me for good, since I have this coat on my back.

A coat that he gave me freely in the day that he stripped me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice. Which one of my lord's most intimate associates fixed there in the day that my burden fell off my shoulders.

I will tell you moreover that I had then given me a roll, sealed, to comfort me by reading as I go on the way. I was also bid to give it in at the celestial gate, in token of my certain going in after it. All of which things I doubt you want, and want them because you came not in at the gate.

To these things they gave him no answer. Only they looked upon each other and laughed. Then I saw that they went on all, save that Christian kept before, Who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably.

Also he would be often reading in the roll that one of the shining ones gave him, by which he was refreshed. I beheld then that they all went on till they came to the foot of the hill difficulty, At the bottom of which was a spring. There were also in the same place two other ways besides that which came straight from the gate.

One turned to the left hand, and the other to the right at the bottom of the hill. But the narrow way lay right up the hill, and the name of the going up the side of the hill is called difficulty. Christian now went to the spring, and drank thereof to refresh himself, And then began to go up the hill, saying, The hill though high I covet to ascend, the difficulty will not me offend, For I perceive the way to life lies here.

Come pluck up heart, let's neither faint nor fear, Better though difficult the right way to go, than wrong though easy where the end is woe. The other two also came to the foot of the hill. But when they saw that the hill was steep and high, and that there were two other ways to go, And supposing also that these two ways might meet again with that of which Christian went on the other side of the hill, Therefore they were resolved to go in those ways.

Now the name of one of these ways was danger, and the name of the other, destruction. So the one took the way which is called danger, which led him into a great wood, And the other took directly up the way to destruction, Which led him into a wide field full of dark mountains, Where he stumbled and fell, and rose no more.

15: Timorous and Mistrust

I looked then after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and knees, because of the steepness of the place. Now about midway to the top of the hill was a pleasant arbor, made by the lord of the hill for the refreshing of weary travelers. Thither therefore Christian got, where also he sat down to rest him.

Then he pulled his roll out of his bosom, and read therein to his comfort. He also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night.

And in his sleep his roll fell out of his hand. Now as he was sleeping, there came one to him, and awaked him, saying, Go to the aunt, thou sluggard. Consider her ways, and be wise.

And with that Christian started up, and sped him on his way, and went apace till he came to the top of the hill. Now when he was got up to the top of the hill, there came two men running to meet him of aim. The name of the one was Timorous, and of the other Mistrust, to whom Christian said, Sirs, what's the matter? You've run the wrong way.

We were going to the city of Zion, and had got up that difficult place. But the further we go, the more danger we meet with. Wherefore, we turned, and are going back again.

Yes, for just before us lie a couple of lions in the way. Whether sleeping or waking, we know not, and we could not think if we came within reach, but they would presently pull us in pieces. You make me afraid.

But whither shall I fly to be safe? If I go back to mine own country, that is prepared for fire and brimstone, and I shall certainly perish there. If I can get to the celestial city, I am sure to be in safety there. I must venture.

To go back is nothing but death. To go forward is fear of death, and life everlasting beyond it. I will yet go forward.

So Mistrust and Timorous ran down the hill, and Christian went on his way. But thinking again of what he had heard from the men, he felt in his bosom for his role, that he might read therein and be comforted. But he felt, and found it not.

Then was Christian in great distress, and knew not what to do. For he wanted that which used to relieve him, and that which should have been his pass into the celestial city. Here, therefore, he began to be much perplexed, and knew not what to do.

At last he bethought himself that he had slept in the arbor that is on the side of the hill. And falling down on his knees, he asked God's forgiveness for that his foolish act, and then went back to look for his role. But all the way he went back.

Who can sufficiently set forth the sorrow of Christian's heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus, therefore, he went back, carefully looking on this side and on that, all the way as he went. If happily he might find his role, it had been his comfort so many times in his journey.

He went thus, till he came again within sight of the arbor where he sat and slept. That sight renewed his sorrow the more, by bringing again even afresh his evil of sleeping into it. Thus, therefore, he now went on bewailing his sinful sleep, saying, O wretched man that I am, that I should sleep in the daytime, that I should sleep in the midst of difficulty, that I should so indulge the flesh as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims.

How many steps have I took in vain! Thus it happened to Israel for their sin. They were sent back again by the way of the Red Sea. Then I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep.

How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once. Yea, now also I am like to be benighted, for the day is almost spent. O, that I had not slept!

16: Porter

Now by this time he was come to the harbour again, where for a while he sat down and wept. But at last, as Christian would have it, looking sorrowfully down under the saddle, there he aspired his role, the which he, with trembling and haste, caught up and put into his bosom. But who can tell how joyful this man was when he had gotten his role again? For this role was the assurance of his life and acceptance at the desired haven.

Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But oh, how nimbly now did he go up the rest of the hill! Yet before he got up, the sun went down upon Christian, and this made him again recall the vanity of his sleeping to his remembrance, and thus he again began to condole with himself. O thou sinful sleep, how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of the doleful creatures because of my sinful sleep.

Now also he remembered the story that Mistrust and Timorous had told him of, how they were frightened with the sight of the lions. Then said Christian to himself again, These beasts rage in the night for their prey, and if they should meet with me in the dark, how should I sift them? How should I escape being bite and torn in pieces? Thus he went on his way, but while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold, there was a very stately palace before him, the name of which was Beautiful, and it stood just by the highway side. Now I saw in my dream that he made haste and went forward, that if possible he might get lodging there.

Now before he had gone far, he entered into a very narrow passage, which was about a furlong off the porter's lodge, and looking very narrowly before him as he went, he espied two lions in the way. Now, now I see the dangers that mistrust and Timorous had driven back by. The lions were chained, but he saw not the chains.

Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt as if he would go back, cried unto him, saying, Is thy strength so? For they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none. Keep in the midst of the path.

No hurt shall come unto thee. Then I saw that he went on, trembling for fear of the lions, but taking good heed to the directions of the porter. He heard them roar, and they did him no harm.

Then he clapped his hands, and went on till he came and stood before the gate where the porter was. Then said Christian to the porter, Sir, what house is this, and may I lodge here to-night? This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The porter also asked him whence he was, and whither he was going.

I am come from the city of destruction, and am going to Mount Zion. But because the sun is now set, I desire, if I may, to lodge here to-night. What is your name? My name is now Christian, but my name at the first was graceless.

I came of the race of Japheth, who God will persuade to dwell in the tents of Shem. But how doth it happen that you come so late? The sun is set. I had been here sooner, but that wretched man that I am, I slept in the arbor that stands on the hillside.

May I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the hill. And then feeling for it, and finding it not, I was forced with sorrow of heart to go back to the place where I slept my sleep, where I found it. And now I am come.

Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you in to the rest of the family, according to the rules of the house. So watchful the porter rang a bell, at the sound of which came out at the door of the house a grave and beautiful damsel named Discretion, and asked why she was called. This man is in a journey from the city of destruction to Mount Zion.

But being weary and benighted, he asked me if he might lodge here to-night. So I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the law of the house. Then she asked him whence he was, and whither he was going, and he told her.

She asked him also how he got into the way, and he told her. Then she asked him what he had seen and met with in the way, and he told her. And at last she asked his name.

So he said, It is Christian, and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims. So she smiled, but the water stood in her eyes. And after a little pause she said, I will call forth two or three more of the family.

So she ran to the door and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into the family. And many of them, meeting him at the threshold of the house, said, Come in, thou blest of the Lord. This house was built by the Lord of the hill on purpose to entertain such pilgrims in.

Then he bowed his head and followed them into the house. So when he was come in and sat down, they gave him something to drink, and consented together that, until supper was ready, some of them should have some particular discourse with Christian for the best improvement of time. And they appointed Piety, Prudence, and Charity to discourse with him, and thus they began.

17: Piety

Come, good Christian, since we have been so loving to you to receive you in our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage. With a very good will, and I am glad that you are so well disposed. What moved you at first to betake yourself to a pilgrim's life? I was driven out of my native country by a dreadful sound that was in mine ears.

To wit, that unavoidable destruction did attend me if I abode in that place where I was. But how did it happen that you came out of your country this way? It was as God would have it, for when I was under the fears of destruction, I did not know whither to go. But by chance there came a man, even to me, as I was trembling and weeping, whose name is Evangelist.

Keep that light in your eye, and go up directly thereto. So shalt thou see the gate, at which, when thou knockest, it shall be told thee what thou shalt do. And he directed me to the wicked gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

But did you not come by the house of the Interpreter? Yes, and to see such things there, the remembrance of which will stick by me as long as I live. Especially three things. To wit, how Christ, in the spite of Satan, maintains his work of grace in the heart.

How the man had sent himself quite out of hope of God's mercy. And also the dream of him that thought in his sleep the day of judgment was come. This night, as I was in my sleep, I dreamed.

And behold, the heavens grew exceeding black. Also it thundered, enlightened and most fearful-wise. Why, did you hear him tell his dream? Yes, and what a dreadful one it was.

I thought it made my heart ache as he was telling of it. But yet I am glad I heard it. Was that all that you saw at the house of the Interpreter? No, he took me and had me where he showed me a stately palace, and how the people were clad in gold that were in it, and how there came a venturous man and cut his way through the armed men that stood at the door to keep him out, and how he was bid to come in and win eternal glory.

Me thought those things did ravish my heart. I would have stayed there at that good man's house a twelve month, but then I knew I had further to go. And what saw you else in the way? Saw.

Why, I went but a little further, and I saw one as I thought in my mind, hang, bleeding upon the tree. And the very sight of him made my burden fall off my back, for I groaned under a very heavy burden. But then it fell down from off me.

It was a very strange thing to me, for I never saw such a thing before. Yea, and while I stood looking up, for then I could not forbear looking, three shining ones came to me. Peace be unto thee.

One of them testified that my sins were forgiven me. Thy sins be forgiven thee. Another stripped me of my rags, and gave me this brodered coat which you see.

And the third set the mark which you see in my forehead, and gave me this sealed roll. And with that he plucked it out of his bosom. But you saw more than this, did you not? The things that I have told you were the best.

Yet some other matters I saw as namely, I saw three men, simple, sloth, and presumption, lie asleep a little out of the way as I came with irons upon their heels. But do you think I could awake them? You had a little more sleep. I also saw formality and hypocrisy come tumbling over the wall, to go as they pretended to Zion.

We were born in the land of vain glory, and are going for praise to Mount Zion. But they were quickly lost, even as I myself did tell them, but they would not believe. But above all, I found it hard work to get up this hill, and it is hard to come by the lions' mouths.

And truly, if it had not been for the good man, the porter that stands at the gate, I do not know but that after all, I might have gone back again. But now I thank God I am here, and I thank you for receiving of me.

18: Prudence

Then Prudence thought good to ask him a few questions, and desired his answer to them. Do you not think sometimes of the country from whence you came? Yes, but with much shame and detestation. Truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned.

But now I desire a better country, that is, an heavenly. Do you not yet bear away with you some of the things that then you were conversant withal? Yes, but greatly against my will, especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted. But now all those things are my grief, and might I but choose mine own things, I would choose never to think of those things more.

But when I would be doing of that which is best, that which is worst is with me. Do you not find sometimes as if those things were vanquished, which at other times are your perplexity? Yes, but that is seldom. But they are to me golden hours in which such things happen to me.

Can you remember by what means you find your annoyances at times as if they were vanquished? Yes, when I think what I saw at the cross, that will do it. And when I look upon my broidered coat, that will do it. Also, when I look into the roll that I carry in my bosom, that will do it.

And when my thoughts wax warm about whither I am going, that will do it. And what is it that makes you so desirous to go to Mount Zion? Why, there I hope to see Him alive that did hang upon the cross, and there I hope to be rid of all those things that to this day are in me an annoyance to me. There they say there is no death, and there I shall dwell with such company as I like best.

For to tell you the truth, I love Him because I was by Him eased of my burden, and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, Holy, Holy, Holy.

19: Charity

Then said Charity to Christian, Have you a family? Are you a married man? I have a wife and four small children. And why did you not bring them along with you? Then Christian wept and said, Oh, how willingly would I have done it! But they were all of them utterly averse to my going on pilgrimage. But you should have talked to them and have endeavored to have shown them the danger of being behind.

So I did. I told them also what God had shown to me of the destruction of our city. But I seemed to them as one that mocked, and they believed me not.

And did you pray to God that he would bless your counsel to them? Yes, and that with much affection. For you must think that my wife and poor children were very dear unto me. But did you tell them of your own sorrow and fear of destruction? For I suppose that destruction was visible enough to you.

Yes, over and over and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that had hanged over our heads. But all was not sufficient to prevail with them to come with me.

But what could they say for themselves? Why they came not? Why my wife was afraid of losing this world. And my children were given to the foolish delights of you. So what by one thing and what by another, they left me to wander in this manner alone.

But did you not with your vain life damp all that you by words used, by way of persuasion, to bring them away with you? Indeed, I cannot commend my life. For I am conscious to myself of my many failings therein. I know also that a man by his conversation may soon overthrow what by argument or persuasion he doth labor to fasten upon others for their good.

Yet this I can say. I was very wary of giving them occasion by any unseemly action to make them averse to going on pilgrimage. Yea, for this very thing they would tell me that I was too precise, and that I denied myself of things for their sakes in which they saw no evil.

Nay, I think I may say that if what they saw in me did hinder them, it was my great tenderness in sinning against God or of doing any wrong to my neighbor. Indeed, Cain hated his brother, because his own works were evil and his brother's righteous. And if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good, and thou hast delivered thy soul from their blood.

20: Peace

Now I saw in my dream that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meet. Now the table was furnished with fat things and with wine that was well refined, and all their talk at the table was about the Lord of the Hill, as namely about what He had done, and wherefore He did what He did, and why He had built that house.

And by what they said, I perceived that He had been a great warrior, and had fought with and slain him that had the power of death, but not without great danger to Himself, which made me love Him the more. For as they said, and as I believe, said Christian, He did it with the loss of much blood, but that which put glory of grace into all He did was that He did it out of pure love to His country. And besides, there were some of them of the household that said they had been and spoke with Him since He did die on the cross, and they have attested that they had it from His own lips that He is such a lover of poor pilgrims that the like is not to be found from the east to the west.

They moreover gave an instance of what they affirmed, and that was He had stripped Himself of His glory, that He might do this for the poor, and that they heard Him say and affirm that He would not dwell in the mountain of Zion alone. They said, moreover, that He had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill. Thus they discoursed together till late at night, and after they had committed themselves to their Lord for protection, they betook themselves to rest.

The pilgrim they laid in a large upper chamber, whose window opened towards the sun rising. The name of the chamber was Peace, where he slept till break of day, and then he awoke and sang, O where am I? Is this the love and care of Jesus for the men that pilgrims are? Thus to provide that I should be forgiven and dwell already the next door to heaven. So in the morning they all got up, and after some more discourse they told Him that He should not depart till they had shown Him the rarities of that place.

And first they had Him into the study, where they showed Him records of the greatest antiquity, in which, as I remember my dream, they showed Him first the pedigree of the Lord of the hill, that He was the Son of the Ancient of Days, and came by that eternal generation. Here also was more fully recorded the acts that He had done, and the names of many hundreds that He had taken into His service. And how He had placed them in such habitations that could neither by length of days nor decays of nature be dissolved.

Then they read to Him some of the worthy acts that some of His servants had done, as how they had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in flight, and turned to flight the armies of the aliens. Then they read again, in another part of the records of the house, where it was showed how willing their Lord was to receive into His favor any, even any, though they in time past had offered great affronts to His person and proceedings. Here also were several other histories of many other famous things, of all

which Christian had a view, as of things both ancient and modern, together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies and the comfort and solace of pilgrims.

The next day they took Him and had Him into the armory, where they showed Him all manner of furniture which their Lord had provided for pilgrims, as sword, shield, helmet, breastplate, all prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord as there be stars in the heaven for multitude. They also showed Him some of the engines with which some of His servants had done wonderful things.

They showed Him Moses' rod, the hammer and nail with which Jael slew Sisera, the pitchers, trumpets, and lamps too with which Gideon had put to flight the armies of Midian. Then they showed Him the ox's gold wherewith Shamgar slew six hundred men. They also showed Him the jawbone with which Samson did such mighty feats.

They showed Him moreover the sling and stone with which David slew Goliath of Gath, and the sword also with which their Lord will kill the man of sin in the day that He shall rise up to the prey. They showed Him besides many excellent things with which Christian was much delighted. This done, they went to their rest again.

Then I saw in my dream that on the morrow He got up to go forward, but they desired Him to stay till the next day also. Then said they, We will, if the day be clear, show you the delectable mountains which will yet further add to your comfort because they are nearer the desired haven than the place where at present we are. So He consented and stayed.

When the morning was up, they had Him up to the top of the house and bid Him look south, and so He did. Behold, at a great distance He saw a most pleasant mountainous country beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains very delectable to behold. Then He asked the name of the country.

It is Emmanuel's land, and it is as common as this hill is to and for all the pilgrims. And when thou comest there from thence, thou mayest see to the gate of the celestial city as the shepherds that live there shall make appear. Now He bethought Himself of setting forward, and they were willing He should.

But first let us go again into the armory. So they did. And when they came there, they harnessed Him from head to foot with what was of proof, lest perhaps He should meet with assaults in the way.

He being therefore thus accoutered, walketh out with His friends to the gate. And there He asked the porter if he saw any pilgrims pass by. Then the porter answered, Yes, pray, did you know Him? I asked Him His name, and He told me it was faithful.

Oh, I know Him. He is my townsman, my near neighbor. He comes from the place where I was born.

How far do you think He may be before? He is got by this time below the hill. Well, good porter, the Lord be with thee, and add to all thy blessings much increase for the kindness that thou hast showed to me. Then He began to go forward.

But discretion, piety, charity, and prudence would accompany Him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came down the hill. Then said Christian, As it was difficult coming up, so, so far as I can see it is dangerous going down.

Yes, so it is. For it is a hard matter for a man to go down into the valley of humiliation as thou art now, and to catch no slip by the way. Therefore we come out to accompany thee down the hill.

So he began to go down, but very warily. Yet he caught a slip or two. Then I saw in my dream that these good companions, when Christian was gone to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins.

And then he went on his way.

21: Battle with Apollyon

But now, in this valley of humiliation, poor Christian was hard put to it, for he had gone but a little way before he espied a foul fiend coming over the field to meet him. His name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground.

But he considered again that he had no armor for his back, and therefore thought that to turn the back to him might give him the greater advantage with ease to pierce him with his darts. Therefore, he resolved to venture and stand his ground. For had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and Apollyon met him. Now the monster was hideous to behold. He was clothed with scales like a fish, for they are his pride.

He had wings like a dragon, feet like a bear. And out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him, Whence come you, and whither are you bound? I am come from the city of destruction, which is the place of all evil, and am going to the city of Zion.

By this I perceive thou art one of my subjects. For all that country is mine, and I am the prince and god of it. How is it, then, that thou hast run away from my king? Were it not that I hoped thou mayest prove me more service, I would strike thee now at one blow to the ground.

I was born, indeed, in your dominions. But your service was hard, and your wages such as a man could not live on, for the wages of sin is death. Therefore, when I was come to years, I did, as other considerate persons do, look out, if perhaps I might mend myself.

Now, there is no prince that will thus blithely lose his subjects, neither will I as yet lose thee. But since thou complainest of thy service and wages, be content to go back. What our country will afford thee, I do here promise to give thee.

But I have lent myself to another, even to the king of princes, and how can I with fairness go back with thee? Thou hast done in this according to the proper, changed a man for a worse. But it is ordinary for those that have professed themselves his servants, after a while, to give him the slip and return again to me. Ha, ha, ha, ha, ha, ha.

To thou, sir king, all shall be well. I I have given him my faith and swore my allegiance to him How then can I go back from this and not be hanged as a traitor? Don't be seen to me and yet I'm willing to pass by all If now I would yet turn again and go back what I promised thee was in my nunnage Besides I count the prince under whose banner now I stand is able to absolve me Yay, and to pardon also what I did as to my compliance with thee and besides those thou destroying Apollyon To speak truth. I like his service his wages Servants his government his company and country better than thine Therefore leave off to persuade me further.

I am his servant and I will follow him Consider again When thou art in cool blood What thou art like to meet with in the way that thou goest Thou knowest that for the most part his servants come to an ill end It would be a transgressence against me and my ways How many of them have been put to shameful death? Besides thou countest his service better than mine For as he never came yet from the place where he is to deliver any that served him out of their hands What ash for me? How many times as all the world very well knows Have I delivered Either by power From those that faithfully served me from him and his Taken by them and so I will deliver His forbearing at present to deliver them is on purpose to try their love whether they will cleave to him to the end And as for the ill end thou sayest they come to that is most glorious in their account for for present deliverance They do not much expect it for they stay for their glory And then they shall have it when their prince comes in his and the glory of the angels Oh, that's already been unfaithful in my service to him But how does a fake to receive wages of him Wherein Oh Apollyon have I been unfaithful to him thou didst faint at first setting down When thou was almost choked in the gulf of despond Now didst attempt wrong ways to be rid of thy burden Whereas thou shouldest have stayed to thy prince in taking it off Thou didst sinfully sleep and lose thy choice thing I was also Almost persuaded to go back at the sight of the light And when thou talkest of my journey and of what I stirred and seen the one Desires of a glory in all All this is true And much more which those left out But the prince whom I serve and honor is merciful and ready to forgive But besides these infirmities possessed me in thy country for there I sucked them in and I have groaned under them been sorry for them and have obtained pardon of my prince I Beware what you do For I am in the king's highway the way of holiness Therefore take heed to yourself then Apollyon straddled quite over the whole breadth of the way In Christian had a shield in his hand with which he caught it and so prevented the danger of that Then did Christian draw for he saw that it was time to be stirring Polly and his fast made Darkest thickest hail and all the Christian could be avoided Apollyon Apollyon therefore all his work of a must know the Christian by reason of his wounds must needs grow weaker and weaker Then a pollen spying opportunity began to gather up close to Christian Wrestling with him gave him a dreadful fall That Christian sword flew out of his hand then said Apollyon He had almost pressed him to death so that Christian began to despair of life While Apollyon was fetching of his last blow thereby to make a full end of this good man Christian nimbly stretched out his hand for his sword and what it's saying rejoice not against me of mine enemy

22: Men with Evil Report

In this combat, no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight. He spake like a dragon, and on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword.

Then, indeed, he did smile and look upward, but it was the dreadful sight that ever I saw. A more unequal match can hardly be. Christian must fight an angel, but you see the valiant man by handling sword and shield, but make him, though a dragon, quit the field.

So, when the battle was over, Christian said, I will here give thanks to him that delivered me out of the mouth of the lion, to him that did help me against Apollyon. Great be Elzebub, the captain of this fiend designed my ruin, therefore to this end he sent him harnessed out, and he with rage that hellish was did fiercely me engage, but blessed Michael helped me, and I by dint of sword did quickly make him fly. Therefore to him let me give lasting praise, and thank and bless his holy name always.

Then there came to him a hand with some of the leaves of the tree of life, the which Christian took and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before. So, being refreshed, he addressed himself to his journey with his sword drawn in his hand, for he said, I know not but some other enemy may be at hand.

But he met with no other affront from Apollyon quite through this valley. Now at the end of this valley was another called the valley of the shadow of death, and Christian must needs go through it, because the way to the celestial city lay through the midst of it. Now this valley is a very solitary place.

The prophet Jeremiah thus describes it, a wilderness, a land of deserts and of pits, a land of droughts and of the shadow of death, a land that no man but a Christian passed through, and where no man dwelt. Now here Christian was worse put to it than in his fight with Apollyon, as by the sequel you shall see. I saw then in my dream that when Christian was got to the borders of the shadow of death, there met him two men, children of them that brought up an evil report of the good land, making haste to go back.

To whom Christian spake as follows, Whither are you going? Back, back. We would have you to do so too, if either life or peace is prized by you. Why? What's the matter? Matter? We were going that way as you were going, and went as far as we darest.

Indeed, we were almost past coming back, for had we gone a little further, we had not been here to bring the news to thee. But what have you met with? We were almost in the valley of the shadow of death, but that by good hap we looked before us, and saw the danger before we came to it. But what have you seen? Seen? By the valley itself, which is as dark as pitch.

We also saw there hobgoblins, satyrs, and dragons of the pit. We also heard in that valley, a continual howling and yelling, as the people under unutterable misery, who there sat bound in affliction and irons. And over that valley, there hangs the discouraging clouds of confusion.

Death doth always spread its wings over it. In a word, it is every wit dreadful, being utterly without order. Then I perceive not yet by what you have said, but that this is my way to the desired haven.

Be it thy way. We will not choose it for ours. Nay, nay, not ours.

So they parted, and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

23: Valley of Shadow of Death

I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch. That ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again behold on the left hand, there was a very dangerous quag, into which if even a good man falls, he can find no bottom for his foot to stand on.

Into that quag King David once did fall, and had no doubt therein been smothered, had not he that is able plucked him out. The pathway was here also exceeding narrow, and therefore good Christian was the more put to it. For when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other.

Also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly, for besides the dangers mentioned above, the pathway was here so dark, and oft times when he lift up his foot to set forward, he knew not where or upon what he should set it next. Poor man, where art thou now? By day is night.

Good man, be not cast down, thou yet art right, thy way to heaven lies by the gates of hell. Cheer up, hold out, with thee it shall go well. About the midst of this valley I perceived the mouth of hell to be.

It stood also hard by the wayside, and betake himself to another weapon called all prayer. So he cried in my hearing, yet still the flames would be reaching her doleful voices, to be torn in pieces like mire in the streets, and coming to a place where he thought he halfway through the valley. He remembered also how he'd already bent before they gave back.

One thing I would not let slip. I took notice that now poor Christian was so confounded that he did not know his own voice. Just when he was come over against the mouth of the burning pit, one of the wickedness did many grievous blasphemies to him, which he verily thought had proceeded from his own mind, worse than anything that he had met before, even to think that he should now blaspheme him that he had loved so much before.

Yet if he could have helped it, he would not have done the discretion either to stop his ears, or to know from whence these blasphemies came. When Christian had traveled in this consolate condition some considerable time, he thought he heard the voice of a man as going before him, saying, Though I walk through the valley. Then he was glad, and that for these reasons.

First, because he gathered from thence that some who feared God were in this valley as well as himself. Secondly, for that he perceived God was with them, though in that dark and dismal state. And why not thought he with me? Though by reason of the impediment that attends this place, I cannot perceive it.

Thirdly, for that he hopes could he overtake them to have company by and by. So he went on and called to him that was before, but he knew not what to answer, for that he also thought to be alone. By and by the day broke.

Then said Christian, Ah, he hath turned the shadow of death into the morning. Now the morning being come, he looked back, not out of desire to return, but to see by the light of the day what hazards he had gone through in the dark. So he saw more perfectly the ditch that was on the one hand, and the mire that was on the other.

Also how narrow the way was which led betwixt them both. Also now he saw the hobgoblins and satyrs and dragons of the pit, but all afar off, for after break of day they came not nigh. Yet they were discovered to him, according to that which is written, He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

Now was Christian much affected with his deliverance from all the dangers of his solitary way, which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising, and this was another mercy to Christian. For you must note that though the first part of the valley of the shadow of death was dangerous, yet this second part which he was yet to go was, if possible, far more dangerous.

For from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, jins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings down there, that had it now been dark as it was when he came the first part of the way, had he a thousand souls they had in reason been cast away. But, as I said just now, the sun was rising. Then said he, his candle shineth upon my head, and by his light I walk through darkness.

In this light, therefore, he came to the end of the valley. Now I saw in my dream that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly. And while I was musing what should be the reason, I espied a little before me a cave where two giants, Pope and Pagan, dwelt in old time, by whose power and tyranny the men whose bones, blood, ashes, and so forth lay there were cruelly put to death.

But by this place Christian went without much danger, whereat I somewhat wondered. But I have learnt since that Pagan has been dead many a day. And as for the other, though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way. Yet at the sight of the old man that sat in the mouth of the cave, he could not tell what to think, especially because he spake to him, though he could not go after him, saying, You will never mend till more of you be burned. But he held his peace, and set a good face on it.

So went by, and caught no hurt. Then sang Christian, O world of wonders, I can say no less, that I should be preserved in that distress that I have met with here. O blessed be that hand that from it hath delivered me.

Dangers and darkness, devils, hell and sin did compass me while I this veil was in. Yea, snares and pits and traps and nets did lie my path about, that worthless silly eye might have been caught, entangled, and cast down. But since I live, let Jesus wear the crown.

24: Faithful

Now, as Christian went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them. Up there, therefore, Christian went, and looking forward, he saw Faithful before him upon his journey. Then said Christian aloud, At that, Faithful looked behind him, to whom Christian cried again.

But Faithful answered, At this, Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun him. So the last was first. Then did Christian vaingloriously smile, because he had gotten the start of his brother.

But not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful came up to help him. Then I saw in my dream they went very lovingly on together, and had sweet discourse of all that had happened to them in their pilgrimage. And thus Christian began, Presently after you were gone out, that our city would in short time, with fire from heaven, be burned down to the ground.

What? Did your neighbors talk so? Yes. It was for a while in everybody's mouth. What? And did no more of them but you come out to escape the danger? Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it.

For in the heat of the discourse, I heard some of them deridingly speak of you, of your desperate journey, for so they called this your pilgrimage. But I did believe, and do still, that the end of our city will be with fire and brimstone from above, and therefore I have made my escape. Did you hear no talk of neighbor Pliable? Yes, Christian.

I heard that he followed you till he came at the slough of Despond, whereas some said he fell in, but he would not be known to have so done. But I am sure he was soundly bedabbled with that kind of dirt. And what said the neighbors to him? He hath, since his going back, been had greatly indurision, and that among all sorts of people, some do mock and despise him, and scarce will any set him on work.

He is now seven times worse than if he had never gone out of the city. But why should they be so set against him, since they also despise the way that he forsook? Oh, they say, hang him, he is a turncoat. He was not true to his profession.

I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way. Had you no talk with him before you came out? I met him once in the streets, but he leered away on the other side as one ashamed of what he had done. So I spake not to him.

Well, at my first setting out I had hopes of that man. But now I fear he will perish in the overthrow of the city. For it has happened to him, according to the true proverb, the dog has turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

These are my fears of him too. But who can hinder that which will be?

25: Adam and Moses

Well, neighbor faithful, let us leave him, and talk of things that more immediately concern ourselves. Tell me, now, what have you met with in the way as you came? For I know you have met with some things, or else it may be writ for a wonder. Well, I escaped the slough that I perceived you fell into, and got up to the gate without that danger.

Only I met with one whose name was Wanton, who had liked to have done me a mischief. Ah, it was well you escaped her net. Joseph was hard put to it by her, and he escaped her as you did.

But it had liked to have cost him his life. But what did she do to you? You cannot think but that you know something. What a flattering tongue she had.

She lay at me hard to turn aside with her, promising me all manner of content. Nay, she did not promise you the content of a good conscience. You know what I mean.

All carnal and fleshly content. Thank God you have escaped her. The abhorred of the Lord shall fall into her ditch.

Nay, I know not whether I did wholly escape her or no. Why? I trow you did not consent to her desires. No, not to defile myself.

For I remembered an old writing that I had seen, which said her steps take hold on hell. So I shut mine eyes, because I would not be bewitched with her looks. And she railed on me, and I went my way.

Did you meet with no other assault as you came? Mm-hmm. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was and whither bound. I told him that I am a pilgrim going to the Celestial City.

Then said the old man, Thou lookest like an honest fellow. Wilt thou be content to dwell with me for the wages that I shall give thee? Then I asked him his name and where he dwelt. He said his name was Adam the First, and that he dwelt in the town of Deceit.

I asked him then what was his work, and what the wages he would give. He told me that his work was many delights, his wages that I should be his heir at the last. I further asked him what house he kept, and what other servants he had.

So he told me that his house was maintained with all the dainties in the world, and that his servants were those of his own begetting. Then I asked if he had any children. He said that he had but three daughters, the lust of the flesh, the lust of the eyes, and the pride of life, and that I should marry them all if I would.

Then I asked how long he would have me to live with him, and he told me as long as he lived himself. Well, and what conclusion came the old man and you to at last? Why, at first I found myself somewhat inclinable to go with the old man, for I thought he spake very fair. But looking in

his forehead as I talked with him, I saw there written, Put off the old man with his deeds.

And how then? Then it came burning hot into my mind. Whatever he said, and however he flattered, when he got me home to his house he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house.

Then he reviled me, and told me that he would send such a one after me that should make my way bitter to my soul. So I turned to go away from him. Just as I turned myself to go thence, I felt him take hold of my flesh and give me such a deadly twitched back that I thought he had pulled part of me after himself.

This made me cry, O wretched man! So I went on my way up the hill, and when I had got about half way up, I looked behind and saw one coming after me, swift as the wind. So he overtook me just about the place where the settle stands. Just there did I sit down to rest me.

But being overcome with sleep, I there lost this roll out of my bosom. Good brother, hear me out. So soon as the man overtook me, he was but a word and a blow, for down he knocked me and laid me for dead.

When I was a little come to myself again, I asked him, Wherefore hath he served me so? He said, Because of my secret inclining to Adam the first. And with that he struck me another deadly blow on the breast and beat me down backward. So I lay at his foot, as dead as before.

So when I came to myself again, I cried him mercy. But he said, I know not how to show mercy. And with that he knocked me down again.

He had doubtless made an end of me. But that one came by, bid him forbear. Who was that that bid him forbear? I did not know him at first.

But as he went by, I perceived the holes in his hands and in his side. Then I concluded he was our Lord. So I went up the hill.

That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law. I know it very well.

It was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, that told me he would burn my house over my head if I stayed there. But did you not see the house that stood there on the top of the hill, on the side of which Moses met you? Yes, and the lions too, before I came at it.

But for the lions, I think they were asleep, for it was about noon. And because I had so much of the day before me, I passed by the porter and came down the hill. He told me indeed that he saw you go by.

But I wish you had called at the house, for they would have showed you so many rarities that you would scarce have forgot them to the day of your death. But pray tell me, did you meet nobody in the valley of humility?

26: Discontent and Shame

Yes, I met with one discontent who would willingly have persuaded me to go back again with him. His reason was for that the valley was altogether without honor. He told me, moreover, that there to go was the way to disobey all my friends, as pride, arrogancy, self-conceit, worldly glory with others, who he knew, as he said, would be very much offended if I made such a fool of myself as to wade through this valley.

Well, and how did you answer him? I told him that although all these that he named might claim kindred of me, and that rightly, for indeed they were my relations according to the flesh, yet since I became a pilgrim, they have disowned me, as I also have rejected them. Therefore, they were to me now no more than if they had never been of my lineage. I told him, moreover, that as to this valley, he had quite misrepresented the thing, for before honor is humility, and a haughty spirit before a fall.

Therefore, said I, I had rather go through this valley to the honor that was so accounted by the wisest, than choose that which he esteemed most worthy of our affections. Met you with nothing else in that valley? Yes, I met with shame, but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The others would be said nay after a little argumentation and somewhat else, but this bold-faced shame would never have done.

Why, what did he say to you? What? Why, he objected against religion itself. He said it was a pitiful, low, sneaking business for a man to mind religion. He said that a tender conscience was an unmanly thing, and that for a man to watch over his words and ways so as to tie up himself from that hectoring liberty that the brave spirits of the times accustomed themselves unto, would make him the ridicule of the times.

He objected also that but few of the mighty, rich, or wise were ever of my opinion, nor any of them neither, before they were persuaded to be fools and to be of a voluntary fondness to venture the loss of all, for nobody knows what. He moreover objected the base and lowest state and condition of those that were chiefly the pilgrims of the times in which they lived, also their ignorance and want of understanding in all natural science. Yea, he did hold me to it at that rate also about a great many more things than here I relate, as that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home.

It was a shame to ask my neighbor forgiveness for petty faults, or to make restitution where I have taken for many. He said also that religion made a man grow strange to the great because of a few vices, which he called by finer names, and made him own and respect the base because of the same religious fraternity. It is not this that he ashamed.

And what did you say to him? Say? I could not tell what to say at the first. Yea, he put me so to it that my blood came up in my face. Even this shame fetched it up, and it almost beat me quite off.

But at last I began to consider that that which is highly esteemed among men is had an abomination with God. And I thought again, this shame tells me what men are, but it tells me nothing what God or the word of God is. And I thought moreover that at the day of doom we shall not be doomed to death or life according to the hectoring spirits of the world, but according to the wisdom and law of the highest.

Therefore thought I, what God says is best, indeed is best, though all the men in the world are against it. Seeing then that God prefers His religion, seeing God prefers a tender conscience, seeing they that make themselves fools for the kingdom of heaven are wisest, and that the poor man that loveth Christ is richer than the greatest man in the world that hates him. Shame! Depart! Thou art an enemy to my salvation.

Shall I entertain thee against my sovereign Lord? How then shall I look Him in the face at His coming? Should I now be ashamed of His ways and servants? How can I expect the blessing? But indeed this shame was a bold villain. I could scarce shake him out of my company. Yea, he would be haunting of me and continually whispering me in the ear with some one or other of the infirmities that attend religion.

But at last I told him it was but in vain to attempt further in this business. For those things that he disdained, in those did I see most glory. And so at last I got past this unfortunate one.

And when I had shaken him off, then I began to sing. Trials that those men do meet withal, that are obedient to the heavenly call, are manifold and suited to the flesh, and come and come and come again afresh. Now or sometime else we by them may be taken, overcome, and cast away.

Oh, let the pilgrims, let the pilgrims then be vigilant and quit themselves like men. I am glad, my brother, that thou didst withstand this villain so bravely. For of all, thou say'st, I think he has the wrong name.

For he is so bold as to follow us in the streets, and to attempt to put us to shame before all men, that is to make us ashamed of that which is good. But if he was not himself audacious, he would never attempt to do as he does. But let us still resist him, for notwithstanding all his bravadoes, he promoted the fool and nothing else.

The wise shall inherit glory, said Solomon, but shame shall be the promotion of fools. I think we must cry to him for help against shame, who would have us to be valiant for the truth upon the earth. You say true.

But did you meet nobody else in that valley? No, not I, for I had sunshine all the rest of the way through that, and also through the valley of the shadow of death. It was well for you. I am sure it fared far otherwise with me.

I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollo. I thought barely he would have killed me, especially when he got me down and crushed me under him, as if he would have crushed me to pieces, for as he threw me my sword fell out of my hand. Nay, he told me he was sure of me.

But I cried to God, and he heard me, and delivered me out of all my troubles. Rejoice not against me, O mine enemy. When I fall, I shall arise.

Then I entered into the valley of the shadow of death and had no light for almost half the way through it. I thought I should have been killed there over and over. But at last the day broke, and the sun rose, and I went through that which was behind with far more ease and quiet.

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