

THE PILGRIM'S PROGRESS:  
FROM THIS WORLD TO THAT WHICH IS  
TO COME

DELIVERED UNDER THE GUISE OF A DREAM BY JOHN BUNYAN



As I walked through the wilderness of this world, I came upon a place where there was a cave, and I lay down to sleep there; as I slept, I dreamed. In my dream I saw a man clothed in rags, standing with his back to his own house. He had a book in his hand and a great burden on his back.<sup>1</sup> He opened his book and started to read. As he read, he trembled and cried, and, not being able to contain himself any longer, he cried out pitifully, "Oh, what shall I do?!"<sup>2</sup>

In this state of despair, he went home, hiding his distress as long as he could from his wife and children, but he could not be silent for long, because he became more agitated every day. Finally, he opened up to them: "My dear wife and children", he said, "I must speak to you. I feel like I'm losing control because of a burden that lies on me; further, I believe with good reason that our city will be burned by fire from heaven, and that we will all die unless we can find some way to escape and thus be saved." Hearing this, his family was amazed – not because they believed that what he'd said was true, but because they thought he'd gone mad. As it was getting dark, and they hoped some rest would calm his troubled mind, they put him to bed.

But during the night he was so anxious that, instead of sleeping, he cried and moaned. The next morning, they asked him how he was feeling, but he told them he was worse than before and he began talking to them about the same things. But they still did not believe him, and began treating him harshly, hoping that would bring him around. During the following days and weeks they derided him, they chided him, and often they simply ignored him. He started isolating himself in his room, praying for them and trying to console himself. He spent many days taking long walks, reading and praying.

I saw in my dream that one day, while he was walking and reading, greatly distressed, he burst out, as before, "What shall I do to be saved?" He looked around wildly, as if looking to run, but he did not know which way to go. As I watched, I saw a man named *Evangelist* come up to him and ask, "Why do you cry out?"<sup>3</sup>

He answered, "Sir, I have seen in this book that I am condemned to die, and after that to face judgment<sup>4</sup>. I do not want to do the first<sup>5</sup> and am unable to do the second<sup>6</sup>."

Christian no sooner leaves the world than he meets Evangelist, who lovingly greets him with good news of another, and shows him how to get there from where he is.

And Evangelist said, "Why are you not willing to die, since this life is so hard and the world is filled with such evil?", to which the man (whose name was *Christian*) said, "Because I'm afraid that this burden which is on my back will cause me to sink lower than the grave, and I shall descend into hell.<sup>7</sup> And sir, if I'm not equipped to go even to prison, I'm certainly not fit to go to judgment and from there to execution. Even thinking of these things makes me cry."

Evangelist said, "If such is your condition, why are you just standing there?", and Christian answered, "Because I don't know where else to go." Evangelist gave him a slip of paper, and on it was written, "Flee the wrath that is to come."<sup>8</sup>

The man read it, and peering carefully at Evangelist, said, "Where must I go?"

<sup>1</sup> Isa 64.6; Luke 14.33; Ps 38.4; Hab 2.2; Acts 16.30-31

<sup>2</sup> Acts 2.37

<sup>3</sup> Job 33.23

<sup>4</sup> Heb 9.27

<sup>5</sup> Job 16.21

<sup>6</sup> Eze 22.14

<sup>7</sup> Isa 30.33

<sup>8</sup> Matt 3.7

Evangelist, pointing across a very wide plain, said, "Do you see that wooden gate?"<sup>9</sup> and the man answered, "No."

Evangelist said, "Do you see that bright light?"<sup>10</sup> The man said, "I think so. Yes, I do."

Then Evangelist said, "Keep that light in sight, and go directly to it. Then you will find the gate, and when you are there, knock and you will be told what to do next."

So I saw in my dream that the man began to run, but he had not gone far before his wife and children saw him running and began to call to him to return. The man put his fingers in his ears and ran on, crying, "Life! Life! Eternal life!"<sup>11</sup> He did not look back, but fled toward the middle of the plain.<sup>12</sup>

His neighbors, hearing his family, also came out to see him run<sup>13</sup>. As he ran, some mocked, some threatened, and some cried out to him to return; among those were two who resolved to bring him back by force. One was named *Obstinate* and the other *Pliable*. By the time they started chasing him, the man was a good ways ahead of them, but they were determined to pursue him, and shortly they overtook him.

The man said, "My neighbors, why did you come after me?", to which they replied, "To persuade you to go back with us." But the man said, "I just can't do that. You live in the city called Destruction, the place where I too was born. I have seen that if you die there, you will sink lower than the grave, into a place that burns with fire and brimstone. Listen to me, my neighbors, and come with me!"

*Obstinate*: "What? And leave all our friends and our possessions behind?"

*Christian*: "Yes, because all that you forsake is not worthy to be compared to just a little of that which I'm seeking to find<sup>14</sup>. If you come with me and also find it, you will be as blessed as I, for where I go there is more than enough to go around.<sup>15</sup> Come on, and let me prove it to you!"

*Obstinate*: "What are you seeking, since you're leaving everything you own to find it?"

*Christian*: "I seek an inheritance incorruptible, undefiled, which does not fade away<sup>16</sup>. It is laid up in heaven, and is safe there<sup>17</sup>, to be given to them that diligently seek it<sup>18</sup>. Here, just read it in my book."

*Obstinate*: "Hmph! Away with your book! Now, will you return with us or not?"

*Christian*: "No. I have laid my hand to the plow."<sup>19</sup>

*Obstinate*: "Come on, then, neighbor Pliable, let's go back without him. There are loons like him who, when they get an idea in their heads, are wiser in their own eyes than seven men who can show reason."<sup>20</sup>

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<sup>9</sup> Matt 7.13-14

<sup>10</sup> Ps 119.105, 2 Pet 1.19

<sup>11</sup> Luke 14.26

<sup>12</sup> Gen 19.17

<sup>13</sup> Jer 20.10

<sup>14</sup> 2 Cor 4.18

<sup>15</sup> Luke 15.17

<sup>16</sup> 1 Pet 1.4

<sup>17</sup> Heb 11.16

<sup>18</sup> Jer 29.13

<sup>19</sup> Luke 9.62

<sup>20</sup> Prov 26.16

*Pliable:* “Don’t revile him. If what he says is true, what he seeks is better than what we have. I’m inclined to go with him.”

*Obstinate:* “What? You’re another fool! Take my advice, and return. Who knows where this loon will lead you? Be wise, and return with me.”

*Christian:* “No, Pliable, come with me. There are such things to be had as I have already told you, and many other things even more glorious. If you don’t believe me, read it right here in this book. It holds the truth, and it is confirmed by the blood of He who made it.”<sup>21</sup>

*Pliable:* “Well, Obstinate, I’ve decided. I will go with this good man, and cast my lot with him. But, Christian, do you know how to get to where we’re going?”

*Christian:* “I’ve been given directions by a man named Evangelist to go to a little gate across the plain, where we will receive instructions about the way.”

*Pliable:* “Come then, good neighbor, let’s be off.” And the two of them turned away to go.

*Obstinate:* “And I’ll be going back to my place. I will not be a companion of such misled and wild-eyed men.”

Now I saw in my dream that when Obstinate had left them, Christian and Pliable began talking, and here is their discourse:

*Christian:* “So, neighbor, how are you? I’m glad you decided to go with me. If Obstinate had felt just a little of what I feel about the power and the terrors of what is yet unseen, he would not have so quickly turned back.”

*Pliable:* “Tell me more of how things are, and how we’ll enjoy them, at the place where we’re going.”

*Christian:* “I can picture them better in my mind than I can describe them, but since you really want to know, let me read about them from my book.”

*Pliable:* “And you think that the words of your book are really true?”

*Christian:* “Yes, absolutely, for this book was written by Him who cannot lie.”<sup>22</sup>

*Pliable:* “Well put. Tell me more.”

*Christian:* “There is an endless kingdom to be inhabited, and we are to have everlasting life, so that we may live in that kingdom forever.”<sup>23</sup>

*Pliable:* “That sounds very pleasant. What else?”

*Christian:* “There will be no more tears, no more sorrow, for He who owns that place will wipe all the tears from our eyes.”<sup>24</sup>

*Pliable:* “And who will be there?”

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<sup>21</sup> Heb 9.17-22, 13.20

<sup>22</sup> Titus 1.2

<sup>23</sup> Isa 45.17, John 10.28-29

<sup>24</sup> Isa 25.6-8, Rev 7.17, 21.4

*Christian:* “We will be with the seraphim and the cherubim – creatures who will dazzle your eyes.<sup>25</sup> We will also be with tens of tens of thousands who’ve gone before us to that place. None of them are mean or spiteful, but every one is loving and holy. They all walk in the sight of God, standing in His presence with His acceptance forever.<sup>26</sup> We will see the elders with their golden crowns<sup>27</sup> and the virgins with their golden harps<sup>28</sup>, and we will see the martyrs who were cut in pieces, burned in flames, devoured by lions, and drowned for the love of the Lord of that place. They will all be whole again, clothed with immortality.<sup>29</sup>”

*Pliable:* “Hearing this makes my heart beat faster. But are these things to be enjoyed by us? How do we get to share in this?”

*Christian:* “The Lord, who is the Governor of that country, has told us in His book, that if we are truly willing to have it, He will give it to us freely.”<sup>30</sup>

*Pliable:* “Well, my friend, I am very glad to hear of these things. Let us pick up the pace.”

*Christian:* “I cannot go as fast as I would like, because of this burden on my back.”

Now I saw in my dream, that just as he said this, they came to a very swampy bog, right there in the middle of the plain; and they were not paying attention and slipped suddenly into that bog, which was named Discouragement. They wallowed in the bog for awhile, becoming covered in mud, and Christian, because of the load on his back, began to sink in the mire.

*Pliable:* “Ho, Christian, where are you?”

*Christian:* “I do not know.”

Pliable began to be irritated, and said angrily, “Is this the happiness you’ve been telling me about? If we have such bad luck right at the outset, what can we expect between here and the journey’s end? If I get out of this muck alive, you’ll be going alone, without me.” And he struggled mightily and was able to pull himself out of the mire on that same side of the swamp where they had first fallen in, which was the side closest to his home. So away he went, and Christian saw him no more.

And Christian was left to struggle through the Bog of Discouragement alone, but he fought through to the side of the swamp that was farthest from his house but closer to the wooden gate. Once he had made it to the edge, though, he was unable to pull himself out because of the weight of the burden that was on his back. But I saw in my dream that a man came up to him, whose name was *Helpful*, and asked him what he was doing.

*Christian:* “Sir, I was told to go this way by a man named Evangelist, who directed me toward that wooden gate, that I might escape the wrath to come. As I was going to the gate, I fell into this swamp.

*Helpful:* “But why did you not look for the steps?”

*Christian:* “I was so scared that I just came straight, and fell in.”

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<sup>25</sup> Isa 6.2

<sup>26</sup> 1 Thess 4.16-17, Rev 5.11

<sup>27</sup> Rev 4.4

<sup>28</sup> Rev 14.1-5

<sup>29</sup> John 12.25, 2 Cor 5.4

<sup>30</sup> Rom 8.32

*Helpful*: “Give me your hand.” So he gave him his hand, and the man pulled him out, and set him on sound ground, and told him to keep going.<sup>31</sup>

Then I stepped to him who had pulled the man out, and asked him, “Sir, since this swamp lies directly between the city of Destruction and that gate, why has it not been repaired, so that travelers might go that way more securely?”

He said to me, “This bog is such a place as cannot be mended; it is the swamp where the scum and filth that goes along with man’s conviction for sin continually runs. It is the Bog of Discouragement, because as a man is awakened about his lost condition, there arise in his soul many fears, many doubts and discouraging anxieties. All of those things conspire to entrap him, and they all come together here. That is the reason for the badness of this place.

“It is not the King’s pleasure that this place should remain so bad.<sup>32</sup> His workers, under the guidance of His Majesty’s engineers, have been working here for thousands of years, attempting to fix this ground. As I understand it, this bog has swallowed up millions and millions of good intentions, which are apparently the best materials to use to turn this into good ground. If it were possible to fix it, it would have been fixed, but it is yet the Bog of Discouragement, and will probably still be so when they have done all that they can do.

“Still, there are, by direction of the Law-Giver, certain good and substantial steps, placed throughout the swamp, but this place spews so much filth at certain times that those steps can hardly be seen. And even if they can be seen, men who are not prudent may miss them, and they find themselves in the muck, notwithstanding that the steps are there.

“But the ground is good once you’re inside the gate.”<sup>33</sup>

Now I saw in my dream that by this time Pliable had made it back home, and his neighbors had come to visit him. Some called him wise for turning back, and some called him a fool for having gone in the first place. Still others mocked him as a coward for, having once ventured to go, having quit after a few difficulties. But after a while they all began to deride him behind his back. So much for Pliable.

Now as Christian was walking alone, he saw another a long way off, coming across the field to meet him. The gentleman’s name was Mr. *Worldly Wiseman*, who lived in the town of Carnality, a very large city, very close to Christian’s own home town. This man, having heard of Christian – whose flight from Destruction had been quite the topic of conversation in those parts – had guessed who he was by observing his tortured labor, his sighs and groans and the like, and he began to converse with Christian.

*Worldly Wiseman*: “Hello, my good man. Where are you going in this burdened manner?”

*Christian*: “As burdened a manner, I think, as any creature ever had! You ask me where I am going, and I tell you that I am going to that gate that stands yonder. There I will be told how to rid myself of this burden.”

*Worldly Wiseman*: “Do you have a wife? And children?”

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<sup>31</sup> Ps 40.2

<sup>32</sup> Isa 35.3-4

<sup>33</sup> 1 Sam 12.23

*Christian:* “Yes, but I am so loaded down with this burden on my back, I cannot take as much pleasure in them as I formerly did. It’s as if I had no family.”<sup>34</sup>

*Worldly Wiseman:* “Will you let me give you some advice?”

*Christian:* “If it’s good advice, I will. I need some good counsel.”

*Worldly Wiseman:* “I advise you, then, to quickly get rid of that burden, for you will never be content until you do so, nor can you enjoy the blessings that God has given you until then.”

*Christian:* “That is what I want more than anything, to be rid of this heavy burden. But I cannot get it off myself, nor is there any man in my country who can get it off my shoulders; that’s why I’m going this way, as I said, to be rid of my burden.”

*Worldly Wiseman:* “Who told you to go this way to get rid of your burden?”

*Christian:* “A man who seemed to me to be a very great and honorable person, who goes by the name of Evangelist.”

*Worldly Wiseman:* “I curse him for his counsel! There is not a more difficult and dangerous way in the world than that which he has set for you – as you will discover, if you follow his directions. You’ve already met with trouble, as I see from the mud all over you, for I can tell it is from the Bog of Discouragement. That old swamp is the beginning of troubles for those who go that way. Listen to me. If you go that way, you are likely to meet with weariness, pain, hunger, danger, nakedness, battle, beasts, and demons. In a word: death! These things are true, having been confirmed by many testimonies. And why should a man take a stranger’s advice, and in so doing, throw away his life?”

*Christian:* “Why, sir, this burden on my back is more terrible to me than all these things you have described. I don’t care what troubles I meet with in the way, if I can also meet with deliverance from my burden.”

*Worldly Wiseman:* “How did you come by such a burden in the first place?”

*Christian:* “By reading this book in my hand.”

*Worldly Wiseman:* “Ah, I thought so. What has happened to you has happened to other weak men, who meddle with things too high for them and become distracted. Those distractions not only unnerve men, as I see they have done with you, but they lead them to go off on desperate ventures to find what they are seeking, which they really do not know.”

*Christian:* “I know what I seek: relief from my heavy burden.”

*Worldly Wiseman:* “But why do you seek it in this way, seeing that so many dangers come with it? Especially since, if you’ll hear me out, I can tell you how to get what you want with encountering the dangers that you’ll run into if you continue in the way. And besides, instead of those dangers, you will find safety, friendship, and contentment.”

*Christian:* “Please, sir, tell me this secret.”

*Worldly Wiseman:* “Why, in that village over there, which is called Morality, lives a gentleman whose name is *Legalism* – a very judicious man, of good reputation, who has the skill to help men discard such burdens as are on your shoulders. I have heard that he has helped a great deal of good in this way, and he also has the skill to cure those who are going crazy over their burdens. And if he is

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<sup>34</sup> 1 Cor 7.29



not at home, he has an assistant, a nephew named *Civility*, who can help you just as well as the old man himself. There, you can be relieved from your burden, and if you do not wish to return to your former home – as, indeed, I would wish for you – you can send for your wife and children and have them come to this city, where there are many available homes. And there you can live, surrounded by honest neighbors who make a good neighborhood.”

Now Christian had to stop and think, but eventually he concluded that, if everything this man had said was true, it would be good to accept his advice, and so he spoke:

*Christian*: “Sir, how do I get to this honest man’s house?”

*Worldly Wiseman*: “Do you see that hill over there? Go up that hill, and the first house you come to is his.”

So Christian left the way in order to go to Mr. Legalism’s place, but when he got to the hill, it seemed so high, and it was so steep, that Christian was afraid to go any farther, lest the hill should fall on his head. He stopped and pondered what he should do next, and his burden seemed heavier than it ever had before. Then he noticed that flashes of fire would occasionally come out of the hill, and Christian began to fear that he might be burned.<sup>35</sup> And he sweated and trembled with fear.<sup>36</sup>

When Christians to carnal men give ear,  
out of the way they go, and pay for it dear,  
for worldly wise men can but show  
a saint the way to bandage and woe.

And now he began to be sorry that he had taken Mr. Worldly Wiseman’s counsel. Just then, he saw Evangelist coming to meet him, and at the sight of him he began to blush with shame. Evangelist came up to him with a scowl upon his face, and began to reason with *Christian*:

*Evangelist*: “What are you doing here, Christian?” Christian did not know how to answer, and stood silently before him.

*Evangelist*: “Aren’t you the man whom I found crying in the city of Destruction?”

*Christian*: “Yes sir, I am that man.”

*Evangelist*: “And didn’t I direct you to the little wooden gate?”

*Christian*: “Yes, dear sir.”

*Evangelist*: “How is it, then, that you are so quickly turned aside? For you are now no longer in the way.”

*Christian*: “I met a gentleman right after I had got out of the Bog of Discouragement, who persuaded me that I might find a man in this village who could remove my burden.”

*Evangelist*: “Who was he?”

*Christian*: “He looked like an honest man, and he talked me into coming here, but when I saw this hill, and how it hangs over the way, I decided not to go there lest it should fall on my head and crush me.”

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<sup>35</sup> Ex 19.16-18

<sup>36</sup> Heb 12.21

*Evangelist:* “Tell me what he said to you.”

*Christian:* “He asked me where I was going, and I told him.”

*Evangelist:* “Then what did he say?”

*Christian:* “He asked me if I had a family, and I told him, and I said that I am so burdened that I cannot take pleasure in them as I once did.”

*Evangelist:* “And what did he say to that?”

*Christian:* “He advised me to quickly shed my burden, and I told him that was what I was trying to do. I told him I was going to the little wooden gate to get further instructions on how I might get to the place of deliverance. He said he could show me a better way, and one that was not as difficult as the way that you set me in. So I believed him, and turned out of the way into this, looking for a way to ease my burden. But when I got here, and saw things the way they really are, I stopped for fear of danger. But now I don't know what to do.”

And Evangelist said, “Be still, and let me show you the word of God: ‘Do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven.’<sup>37</sup>” And he went on, “‘Now the just shall live by faith; but if anyone draws back, my soul has no pleasure in him.’<sup>38</sup>” And then he said, “You are such a man; running into this misery, you have begun to reject the counsel of the Most High, and to draw back from the way of peace, even almost to the hazard of your salvation.”

Then Christian fell to the ground as if dead, crying, “Woe is me! I am undone!”

At the sight of this, Evangelist clasped his right hand, saying, “All manner of sin and blasphemies shall be forgiven unto men.<sup>39</sup> Be not faithless, but believing.”<sup>40</sup> Then Christian revived a little, and stood up, trembling.

Then Evangelist proceeded, saying, “Give heed to the things I am telling you. I will now show you who it was who deceived you, and who it was to whom he sent you. The first is Mr. Worldly Wiseman, who is named correctly – partly, because he enjoys only the doctrine of this world,<sup>41</sup> and partly because he loves that doctrine best because it saves him best from the responsibilities that come with the cross.<sup>42</sup> Because he is so carnal, he seeks to pervert my ways, though they are right. Now there are three things in his counsel that you must utterly abhor: (1) his turning you out of the way; (2) his attempts to render the cross unnecessary and even repugnant to you; and (3) his leading you into that way that leads to death.

“First, you must abhor his turning you out of the way, and your own compliance in the deed, because this is to reject the counsel of God for the sake of the counsel of a man wise in the ways of the world. The Lord says, ‘Strive to enter through the narrow gate’,<sup>43</sup> which is the gate to which I sent you, for ‘narrow is the gate that leads to life, and few there are who find it.’<sup>44</sup> From this little gate, and from the way to it, this wicked man has turned you, and almost brought about your destruction. Hate, therefore, his turning you out of the way, and abhor yourself for listening to him.

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<sup>37</sup> Heb 12.25

<sup>38</sup> Heb 10.38

<sup>39</sup> Matt 12.31, Mark 3.28

<sup>40</sup> John 20.27

<sup>41</sup> 1 John 4.5

<sup>42</sup> Gal 6.12

<sup>43</sup> Luke 13.24

<sup>44</sup> Matt 7.14

“Second, abhor his efforts to render the cross repugnant to you, for you are to prefer it to all the treasures in Egypt.<sup>45</sup> Remember that the King of Glory has told you that he who will save his life shall lose it,<sup>46</sup> and that he who follows Him and does not hate his father and mother, and sisters and brothers, and even his own wife and children, and his own life also, he cannot be His disciple.<sup>47</sup> I say, therefore, that if a man tries to persuade you that the cross will be your death (indeed, without the cross you cannot have eternal life), you must abhor that doctrine.

“Third, you must hate his leading you into any way that leads to death. Consider to whom he sent you, and also how unable that man was to deliver you from your burden.

“He to whom you were sent for relief, called Legalism, is the son of a slave woman who is now in bondage with her children;<sup>48</sup> in short, she represents Mount Sinai, or the Law, which you feared would fall on your head. Now if she and her children are in bondage (to the Law), how can you expect to be made free by them? Legalism, therefore, is not able to free you from your burden. He has never rid any man from his burden, and never will. A man cannot be justified by the Law. Therefore, Worldly Wiseman is an alien, and Mr. Legalism is a cheat. As for Civility, despite his coy manner, he is but a hypocrite and cannot help you. Believe me, there is nothing in all this noise but an attempt to turn you from the way of salvation, by turning you from the way in which I had set you.”

After this, Evangelist called aloud to the heavens for confirmation of what he had said, and there came words and fire out of the mountain under which Christian stood: “All who rely on observing the law are under a curse, for it is written: ‘Cursed is everyone who does not continue to do everything written in the Book of the Law.’<sup>49</sup>”

Now Christian wished that he could die right there, and he began crying out in sorrow, even cursing the time in which he had met with Worldly Wiseman, calling himself a fool for listening to his counsel. He was also ashamed to think that this man’s arguments, coming from the flesh, should have prevailed with him and caused him to forsake the right way. Eventually, he spoke to Evangelist:

*Christian:* “Sir, what do you think? Is there still hope? Can I go back and go up to the gate? Will I be abandoned for what I’ve done, and sent back from the gate ashamed? I am sorry I listened to this man’s advice. May my sin be forgiven?”

*Evangelist:* “Your sin is very great, for it has transgressed twice: you have forsaken the way, and you have walked in forbidden paths. But the man at the gate will still receive you, for he has goodwill for men. But take heed that you do not turn aside again, lest you perish from the way, when His wrath is kindled but a little.<sup>50</sup>”

Then Christian resolved to go back, and Evangelist gave him a smile and bid him God-speed. So he went on quickly, not speaking to anyone he encountered. He proceeded the whole time as though he was walking on forbidden ground, and did not consider himself safe until he was again in the way which he had left to follow Mr. Worldly Wiseman’s counsel. In due time, Christian made his way to the gate, upon which he saw written, “Knock, and it shall be opened to you.”<sup>51</sup>

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<sup>45</sup> Heb 11.25-26

<sup>46</sup> Mark 8.35, John 12.25, Matt 10.39

<sup>47</sup> Luke 14.26

<sup>48</sup> Gal 4.21-27 (note: refer to NLT for clearest rendition of this passage)

<sup>49</sup> Gal 3.10

<sup>50</sup> Ps 2.12

<sup>51</sup> Matt 7.8

He that would enter in must first, without,  
stand knocking at the gate, nor need he doubt  
that is a seeker but to enter in,  
for God can love him, and forgive his sin.

He knocked twice, saying,

“May I now enter here? Will he within  
open to sorry me, though I have been  
an undeserving rebel? Then shall I  
not fail to sing His lasting praise on high.”

At last there came to the gate a grave person, whose name was *Good Will*, and asked who was there, and from where did he come, and what did he want.

*Christian*: “Standing here is a poor burdened sinner who comes from the city of Destruction and is going to Mount Zion, that he may be delivered from the wrath to come. I am told that this gate leads there, and I would like to know if you are willing to let me in.”

*Good Will*: “I am willing with all my heart.” And with that, he opened the gate.

As *Christian* was stepping in, the other man pulled him in quickly. *Christian* asked why he did that, to which *Good Will* replied, “A little distance from this gate there is a strong castle, of which Beelzebub is the captain. From there, he and his minions shoot arrows at those who come up to this gate, to kill them before they can enter.”

*Christian*: “I rejoice that you got me in, but I tremble at what might have been.” And then the man at the gate asked him who had sent him to his gate.

*Christian*: “Evangelist told me to come here and knock, and he said that you, sir, would tell me what to do next.”

*Good Will*: “The door before you is open, and no man can close it.”

*Christian*: “Now I begin to reap the benefits of my trials.”

*Good Will*: “But how is it that you came alone?”

*Christian*: “Because none of my neighbors saw the danger that I saw.”

*Good Will*: “Did any of them know of your journey?”

*Christian*: “Yes, my wife and children saw me leave, and called after me to come back. Also, some of my neighbors called after me, but I ignored them and came on my way.”

*Good Will*: “But didn’t any of them follow you, to persuade you to return?”

*Christian*: “Yes, both *Obstinate* and *Pliable* did, but when they saw that they could not prevail in their own strength, *Obstinate* went back immediately but *Pliable* came with me a little way.”

*Good Will*: “But why did he not come all the way?”

*Christian*: “We traveled together as far as the Bog of Discouragement, into which we both fell. *Pliable* became discouraged and would go no farther. He got out of the bog on the side closest to his home and told me that I would have to go it alone, and then he went back to his house. I continued on.”

*Good Will:* “Alas, poor man. Does he hold the celestial glory in such low esteem that he counts it not worth fighting through a few obstacles to obtain it?”

*Christian:* “I have spoken the truth about Pliable, but I should also say that there is not much difference between him and me, for though he went back to his house, I later turned aside to go in the way that leads to death, having been persuaded to go there by the carnal arguments of a man called Worldly Wiseman.”

*Good Will:* “Oh, did he light on you? I’ll wager that he convinced you to seek an easier way at the hands of Mr. Legalism. The both of them are cheats. So did you take his advice?”

*Christian:* “Yes, as far as I dared. I went to find Legalism, but grew frightened when I thought that the mountain by his house might fall on my head.”

*Good Will:* “That mountain has been the death of many, and will be the death of many more. It is well that you escaped being crushed by it.”

*Christian:* “I don’t know what might have become of me there if Evangelist had not luckily found me again as I was feeling sorry for myself; but it was God’s mercy that led him to me again, or else I would never have made my way here. But now here I am, sorry figure that I am, much more deserving of death by that mountain than of being here talking to you. Oh, what a blessing this is, that I can even come in!”

*Good Will:* “We don’t object to anyone coming in, regardless of what they’ve done in the past. They are in no way cast out.<sup>52</sup> So, good Christian, come with me for just a bit, and I will teach you about the way you must go.

Look before you. Do you see the narrow path? THAT is the way you must go. It was built by the patriarchs and the prophets, by Christ and His apostles; it is as straight as a ruler can make it. This is the way you must go.”

*Christian:* “But are there no twists and turns and forks, by which a stranger can lose his way?”

*Good Will:* “Yes, there are many paths that abut this one, but they are crooked and wide. This is how you can distinguish the right from the wrong, the right being only straight and narrow.”

Then I saw in my dream that Christian asked him if he could help remove the burden from his back, for he had not yet gotten rid of it, nor could he get it off without help.

*Good Will:* “Be content to bear your burden until you come to the place of deliverance; there it will fall from your back by itself.”

So Christian girded up his loins and prepared to continue the journey, and Good Will told him that when he had gone a certain distance, he would come to the house of the Interpreter, at whose door he should knock, and who would show him some excellent things. Then Christian took leave of that good man, and bade him God-speed.

Then he went on until he came to the house of the Interpreter, where he knocked several times. At last someone came to the door and asked who was there.

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<sup>52</sup> John 6.37

*Christian:* “Sir, I am but a traveler, who was invited by an acquaintance of the man of this house to call here; I would therefore like to speak with the master of the house.” So that man called to the master of the house, who came to Christian and asked him what he wanted.

*Christian:* “Sir, I am a man who has come from the city of Destruction and I am going to Mount Zion. I was told by the man who stands at the gate that if I called here, you would show me excellent things that might help me in my journey.”

*Interpreter:* “Come in. I will show you things that will profit you.” And he commanded his man to light a candle, and told Christian to follow him. He led him into a private room, and told his man to open a certain door. When he had done so, Christian saw hanging on the wall a picture of a very grave person. In the picture, the man’s eyes were lifted to heaven, he held the best of books in his hand, the law of truth was written upon his lips, and the world was behind him. He was in a posture of pleading with men, and a crown of gold hung over his head.

*Christian:* “What does this mean?”

*Interpreter:* “The man in this picture is one of a thousand. He can beget children,<sup>53</sup> travail in birth with children,<sup>54</sup> and nurse them himself when they are born. And as you see him, with eyes lifted to heaven, book in hand, and the law of truth written on his lips, it is to show you that his work is to know and disclose dark things to sinners. See how he is pleading with men? And see how his back is to the world, and how a crown hangs above his head? That is to show that, turning away from the things of the world and despising earthly profits to serve his Master, he is sure to have a crown of glory in the next world as his reward.

“Now, I have shown you this picture first because the man in this picture is the only man whom the Lord of the place you are going has authorized to be your guide in all difficult places you may come across in the way. So pay attention to what I have shown you, and remember what you have seen, lest in your journey you meet with some who pretend to lead you straight, but whose way goes down to death.”

Then he took him by the hand and led into a very large room that was filled with dust. After viewing it for a few moments, the Interpreter called for a man to sweep the room. As he began to sweep, the dust flew about in the air so thickly that Christian felt as though he would choke. Then the Interpreter told a young maidservant who stood nearby to bring water and sprinkle the room. When she had done so, the room was easily swept and cleaned.

Christian asked what this meant.

*Interpreter:* “This parlor represents the heart of a man who was never sanctified by the sweet grace of the gospel; the dust is his sin nature and the inward corruptions that have defiled the whole man. He that began to sweep first is the Law, but she that brought water and sprinkled it is the Gospel. You saw that when he first began to sweep, the dust flew about, so that he could not clean the room. In fact, you were almost choked; this shows that the law, instead of cleaning the heart from sin, just revives it, gives it strength, and increases it in the soul, for it does not have the power to subdue.<sup>55</sup>

“Then you saw the woman sprinkle the room with water, after which it was cleaned easily. This shows that when the gospel comes into the heart with its sweet and precious influences, then, as the

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<sup>53</sup> 1 Cor 4.15

<sup>54</sup> Gal 4.19

<sup>55</sup> Rom 7.6, 5.20, 1 Cor 15.56

water subdued the dust, so sin is vanquished and subdued, and the soul made clean through faith, and is the fit for the King of Glory to inhabit it.<sup>56</sup>

I saw then in my dream that the Interpreter led him into a little room where two children sat, each in his own chair. The first one was called Passion, and the second Patience. Passion was fidgeting, but Patience was very quiet and still. Christian asked why Passion was so discontented, and the Interpreter answered, "Their Governor wants them to wait until the beginning of next year before they get their best things, but Passion wants it now. Patience is willing to wait."

Then I saw someone bring a bag of goodies to Passion and pour it at his feet. He squealed in delight and began to laugh at Patience, but after watching for just a little while, I saw that he had lavished it all away, and there was nothing left for him except a few rags.

And Christian asked the Interpreter to explain this to him.

*Interpreter:* "These two boys are representations: Passion, of the men of this world, and Patience, of the men of that world which is to come. As you saw, Passion wants it all right now, in this world. Such are men of the world, who must have all their good things now; they can't wait until next year, or in this case the next world, for their portion of goodies. The old proverb, 'a bird in the hand is worth two in the bush' has more authority for them than all the scriptural testimonies of the world that is to come. But as you saw, they will all burn through what they have, and will be left with nothing but rags. So will it be with all such men at the end of this world."

*Christian:* "I see that Patience is the wiser, for several reasons. First, because he waits for the best things. Second, because he knows he will have his treasure when the other has nothing but rags."

*Interpreter:* "And you may add another: the glory of the next world will never diminish, but the treasures of this world are suddenly gone. So Passion really had less cause to mock Patience when he had his goodies as Patience will have to mock Passion, because he will have his best things last. The first must become last, and the last will become first.<sup>57</sup> For last must have his time, but he does not give up his place, for there is not another to come after him. So he that has his portion first has a certain time in which to spend it, but he who has his portion last may have it forever. That's why it is written, 'remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony.'<sup>58</sup>"

*Christian:* "I see that it is not good to covet things that are in the here and now, but to wait for the things that are to come."

*Interpreter:* "You speak truly. For the things that are seen are temporary, but the unseen things are eternal.<sup>59</sup> But earthly things and our fleshly appetites are such close neighbors, and eternal things and our carnal senses are such strangers to each other, that it is easy for the first two to fall in love while the second two remain distant."

Then I saw in my dream that the Interpreter took Christian by the hand and led him into a place where a fire was burning against a wall. Here a man stood pouring water on it to quench it, but the fire continued to burn, and even to get higher and hotter. And again Christian asked the meaning of this.

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<sup>56</sup> John 15.3, 13, Eph 5.26, Acts 15.9, Rom 16.25-26

<sup>57</sup> Matt 19.30, 20.16, Mark 10.31, Luke 13.30

<sup>58</sup> Luke 16.25

<sup>59</sup> 2 Cor 4.18

The Interpreter answered, "This fire is the work of grace that burns in the heart. That man who is trying to put the fire out is the Devil, but you see that he cannot, and that the flame grows stronger, and you shall in a moment see the reason for that." So he took him around to the other side of the wall, where they saw a man with a jar full of oil, which he continually poured into the fire, unbeknownst to the Devil.

And Christian said, "What is the meaning of this?"

*Interpreter:* "This is Christ, who continually, with the oil of His grace, maintains the work already begun in the heart. By this means, regardless of the Devil's best efforts, the souls of His people remain full of grace.<sup>60</sup> When you saw that the man stood behind the wall to maintain the fire, you saw that it is hard for the tempted to see how this work of grace is maintained in the soul.

Then I saw the Interpreter take him again by the hand and lead him into a pleasant place, where a beautiful and stately palace stood, at the sight of which Christian was delighted. He saw also that some people, clothed in gold, were walking around the top of the castle.

*Christian:* "Can we go in there?"

So the Interpreter led him up to the door of the palace, where stood a great company of men who apparently wanted to go in but did not dare. And over to the side sat a man at a small desk with a book and a pen in front of him, to take the name of anyone who should enter. In the doorway stood many men wearing armor, and resolved to do harm to any man who would enter. Finally, when every man had retreated for fear of the armored men, Christian saw one with a determined look on his face go up to the man at the desk and say, "Write down my name, sir." And with that, the man drew his sword, put a helmet on his head, and rushed the door. The soldiers inside attacked him with deadly force, but the man, not discouraged at all, began cutting and hacking fiercely. After he had received and given many wounds, he managed to cut his way through them all<sup>61</sup> and press forward into the palace, where all heard a pleasant voice saying, "Come in, come in; eternal glory you shall win."

So the man went in, and was clothed with garments of gold. Then Christian smiled and thought to himself, I think I know the meaning of this.

"Now," said Christian, "let me go on with my journey."

*Interpreter:* "No, please stay just a little longer, until I have shown you a little more, and then you can go on." And he took him by the hand again and led him into a very dark room, where sat a man in an iron cage.

Now the man seemed very sad. He sat with his eyes looking down to the ground, his hand folded together, and he sighed as if his heart was breaking. The Interpreter told Christian to speak with the man.

And Christian said to the man, "What are you?", and the man answered, "I am what I once was not."

*Christian:* "What were you once?"

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<sup>60</sup> 2 Cor 12.9

<sup>61</sup> Acts 14.22



*Man:* "I once was a fair and successful professor, both in my own eyes and in the eyes of others. I once was, I thought, destined for the Celestial City, and rejoiced at the thought that I would be going there."<sup>62</sup>

*Christian:* "So what are you now?"

*Man:* "I am now a man of despair, and am shut up in it, as in this iron cage. And now I cannot get out!"

*Christian:* "How did you come to be in this condition?"

*Man:* "I stopped watching myself and staying sober. I embraced my lusts and sinned against the light of the Word and the goodness of God. I have grieved the Holy Spirit, and now He is gone. I tempted the Devil, and he is always around me. I have provoked God to anger, and He has left me. I have so hardened my heart that I cannot repent."

Then Christian said to the Interpreter, "Is there no longer hope for such a man as this?" And the Interpreter said, "Ask him." But Christian begged him to.

*Interpreter:* "Is there no hope, but that you must be kept in the iron cage of despair?"

*Man:* "No, no hope at all."

*Interpreter:* "Why, the Son of the Blessed is very pitiful."

*Man:* "I have crucified Him to myself again and again.<sup>63</sup> I have despised His person.<sup>64</sup> I have despised His righteousness, counted His blood an unholy thing, and done harm to the Spirit of grace.<sup>65</sup> In so doing, I have cut myself off from all the promises, and there now remains to me nothing but the threat of certain judgment and fiery indignation, at which I will be devoured as His adversary."

*Interpreter:* "For what did you bring yourself into this condition?"

*Man:* "For the lusts, pleasures, and profits of this world, in the enjoyment of which I gave myself many delights; but now every one of those things bites me and gnaws at me like a burning worm."

*Interpreter:* "But can't you now repent?"

*Man:* "God has denied me repentance. His Word gives me no encouragement to believe. He has Himself shut me up in this iron cage, and all the men in the world are not sufficient to break me out. Oh, eternity! Eternity! Now must I grapple with the misery that will be mine for eternity!"

*Interpreter:* "Remember this man's misery, and let it be an everlasting caution."

*Christian:* "Well, this is terrifying! God help me to keep watch and be sober, and to pray that I may not do those things that caused this man's misery. Sir, isn't it time for me to move on now?"

*Interpreter:* "I want to show you one more thing, and then you can be on your way."

So he took Christian by the hand and led him into a chamber where one was getting out of bed. And as this man put on his robe, he was trembling. Christian asked why this was so, and the Interpreter directed the man to tell him why.

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<sup>62</sup> Luke 8.13

<sup>63</sup> Heb 6.6

<sup>64</sup> Luke 19.14

<sup>65</sup> Heb 10.28-29

*Man:* “Tonight, as I lay sleeping, I dreamed, and in my dream the heavens turned black and I saw lightning and heard thunder of the most fearful sort, and this dream put me into agony. As I looked up (in my dream), I saw the clouds moving very rapidly, and then I heard the sound of a great trumpet, and I saw a Man sitting upon a cloud, surrounded by the whole host of heaven, and those were clothed in flaming fire. I heard a voice say, ‘Arise, you who have died, and come to judgment.’ And the rocks broke, and the graves opened up, and the dead that were in them came forth. Some of them were ecstatic, and looked upward, but most tried to hide themselves under the mountains.<sup>66</sup> Then I saw He who sat on the cloud open a book, and bid the world to gather round Him, though there was, thanks to the fierce flame which came from Him, a convenient distance between Him and them, as between a judge and the accused.<sup>67</sup> Then I heard Him say to those who were nearest to Him, ‘Gather together the weeds and the chaff and the stubble. Cast them into the burning lake.’<sup>68</sup> And with that, the bottomless pit opened, just where I stood, and out of it came huge volumes of smoke and embers, with hideous noises. Then He said to them, ‘Gather My wheat into the garner’<sup>69</sup> and I saw many caught up and carried away into the clouds, but I was left behind.<sup>70</sup> I tried to hide myself, but could not, for the Man who sat on the horse kept his eye on me, and I thought of my sins, and my conscience troubled me immensely.<sup>71</sup> Finally, I awoke from my dream.

*Christian:* “But what makes you so afraid of this sight?”

*Man:* “I thought that the Day of Judgment had come and that I was not ready for it. But what really frightened me was that the angels gathered up many but left me behind; also, that the pit of hell opened its mouth just where I stood. And I realized that the Judge always has His eye on me, with an indignant look on His face.”

*Interpreter:* “Have you thought about all the things you have seen?”

*Christian:* “Yes, and they have given me both hope and fear.”

*Interpreter:* “Keep all these things in mind to spur you forward as you go along.” Then Christian prepared to resume his journey, and the Interpreter said, “The Comforter is always with you, good Christian, to guide you in the way that leads to the City.”

So Christian went on his way: “Here I have seen many things, unexpected but profitable, pleasant or dreadful, but all them will keep me focused on accomplishing what I’ve begun. I will think about these things, and try to understand why they were shown to me. Thank you, Interpreter.”

Now I saw in my dream, that the highway up which Christian was going, had a wall on either side, and that wall was called Salvation.<sup>72</sup> Christian began to run up the highway, but with difficulty, because of the load on his back.

He ran until he came to place where the road ascended just a bit, and at that place stood a cross with a sepulcher at the bottom. And I saw in my dream that just as Christian got to the cross, his burden fell away from him, slipping off his back and landing at the mouth of the sepulcher. It fell in, and I never saw it again.

Then Christian was happy and felt light as a feather, and said merrily, “He has given me rest by His sorrow, and life by His death.” Then he stood awhile and pondered what had just happened, because

<sup>66</sup> 1 Cor 15.52, 1 Thess 4.16, John 5.28-29, 2 Thess 1.7-8, Rev 20.11-14, Isa 26.21, Mic 7.16-17, Dan 7.10

<sup>67</sup> Mal 3.2-3, Dan 7.9-10

<sup>68</sup> Matt 3.12, 13.30, Mal 4.1

<sup>69</sup> Luke 3.17

<sup>70</sup> 1 Thess 4.16-17

<sup>71</sup> Rom 3.14-15

<sup>72</sup> Isa 26.1

it surprised him that just the sight of the cross should ease his burden. And as he thought about his Lord's sacrifice, he began to cry. As he stood there weeping, three angels came to him and saluted him. "Peace be with you", they said. "Your sins have been forgiven", said the first angel. The second removed his old clothes and put on him a new, shining robe.<sup>73</sup> The third made a mark on his forehead, and gave him a scroll with a seal on it, and told him to read it as he went on his way, and that he should surrender it at the Celestial Gate.<sup>74</sup> Then they left him.

Who's this? The Pilgrim. How! 'Tis true:  
 Old things are passed away, all's become new.  
 Strange, he's another man! Upon my word--  
 They be fine feathers that make a fine bird!

Then Christian leaped three times for joy, and went on, singing:

"Thus far I have come, laden with my sin;  
 nothing could ease the grief I was in,  
 until I came here. What a place this is!  
 Will here be the beginning of my bliss?  
 Here has the burden fallen off of my back.  
 Here did the cords that bound it to me crack.  
 Blest cross! Blest sepulcher! Blest rather, be  
 the One who was there put to shame for me!"

I saw then in my dream that he went on in this happy state until he reached a small valley, where he saw three men asleep in the field on the side of the road, and these men had shackles on their ankles. The first was named *Simple*, the second *Sloth*, and the third *Presumption*.

Christian went to them to wake them, and cried out, "You are like those who sleep on top of a mast, for the Dead Sea is under you – a bottomless sea.<sup>75</sup> Wake up, and come away with me. And if you are willing, I will help you remove your chains. For if he that goes about roaring like a lion should come by, you will certainly be devoured by him."<sup>76</sup>

But they just looked at him. Simple said, "I see no danger." Sloth said, "Just a little more sleep." And Presumption said, "I know full well what I am doing. Do not tell me what to do." And they all lay down to sleep again, and Christian went on his way.

Yet he was bothered by the thought that men in danger should put such low value on the kindness of one who freely offered to help them. And as he thought about this, he saw two men come tumbling over the wall on the side of the narrow way. They were named *Formalism* and *Hypocrisy*, and when they caught up with him, they began to converse with him:

*Christian*: "Gentlemen, where are you from, and where are you going?"

*Both*: "We are from the land called Vanity, and we're going for praise to Mount Zion."

*Christian*: "But why didn't you come in through the narrow gate at the beginning of this way? Don't you know that it is written, that he who comes in not by the door but climbs up some other way is a thief and a robber?"<sup>77</sup>

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<sup>73</sup> Zech 3.4

<sup>74</sup> Eph 1.13

<sup>75</sup> Prov 23.34

<sup>76</sup> 1 Pet 5.8

<sup>77</sup> John 10.1

*Both:* “All of our countrymen have told us that to go that way was too far; our usual method is to take the shortcut over the wall.”

*Christian:* “But won't our Lord view that as trespassing, and a violation of His revealed will?”

They told him that he didn't need to worry about that, because they had a longstanding custom of doing things that way, and could produce testimony that it had been done that way for two thousand years.

*Christian:* “Yes, but will your practice stand up in a court of law?”

*Both:* “That custom, having been so long established, would now certainly be admitted as lawful by any impartial judge. Besides, now that we're in the way, what does it matter how we got in? If we're in, we're in. You came in via the gate, we came over the wall. Yet here we are together. How is your journey any better than ours?”

*Christian:* “Because I walk in the manner that my Lord has ordained, while you walk in a manner of your own choosing. In the Master's eyes, you are counted as thieves already, and I don't think you'll be judged as true men when you get to the Celestial Gate. You came in by yourselves, without His permission, and you'll go out by yourselves, without His mercy.”

To this they had no answer, but only told him to mind his own business. Then all three went on without much conversation, except that Formalism and Hypocrisy told Christian that they held to the laws and ordinances as well as he did, and they did not see how he was any different from them other than the robe that he wore, which they sneered was probably given to him by his neighbors, to hide his nakedness.

*Christian:* “Holding to laws and ordinances will not save you, because you did not come in by the door.<sup>78</sup> And as for this robe, it was given to me by the Lord of the place where I am going, though as you say, it was given to cover my nakedness. And I thank Him for it, as I had nothing but rags before. And I comfort myself as I go with the thought that when I arrive at the City, the Lord will know me as one of His own by the clothes that I wear – the robe that He gave me freely on the day that He stripped me of my rags.

“Also, I have a mark on my forehead, which you may not have noticed, which one of my Lord's most intimate associates put there on the day that my burden fell off my shoulders. And I have a scroll to read, to comfort me as I go on my way. I will surrender it at the Celestial Gate, a token of guaranteed entrance. I doubt if you have any of these things, because you did not come in through the gate.

Formalism and Hypocrisy just looked at each other and laughed, but they did not answer him. Then they traveled on, but Christian no longer spoke with them but kept to himself. As he went, he read from the scroll, by which he was refreshed.

I saw that they all went on until they came to the foot of the hill called Difficulty, at the bottom of which was a spring. Here the road split into three ways, one going around the hill to the left, and one going around to the right, while the narrow path led up the hill. Christian went to the spring to get a drink to refresh himself<sup>79</sup>, for he intended to go up the hill of Difficulty. And so he did, saying:

“The hill, though high, I will ascend,  
and the trouble will me not offend,

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<sup>78</sup> Gal 2.16

<sup>79</sup> Isa 49.10

for I see the way to life goes here.  
 Come, stout heart, neither faint nor fear;  
 better, though difficult, the right way to go,  
 than wrong, though easy, whose end is woe.”

The other two also came to the foot of the hill, and seeing that the hill was steep and high, and that there were two other ways, began thinking that these three ways might meet again on the other side of the hill. Now the one path was called Danger and the other was called Destruction. So one of them took the path of Danger, which led him into a dark forest, and the other took the path of Destruction, which led him into a dark mountain pass, where he fell and was never seen again.

Shall they who begin wrong still rightly end?  
 Shall they at all have safety as their friend?  
 No! No, in headstrong manner they set out,  
 and headlong they will at last fall, no doubt.

I watched Christian as he went up the hill, and saw him digress from running to walking, and then to clambering on his hands and knees, because of the steepness. About halfway up the hill was a pleasant arbor, made by the Lord of the hill for the refreshment of weary travelers. Christian went over to this arbor and sat down to rest, and he pulled the scroll out of his robe and began to read. He took a new look at the garment that he was wearing, that had been given to him at the cross. As he considered it, he became drowsy, and at last fell asleep, a nap that lasted until late in the evening, when it was almost dark. While he slept, the scroll fell out of his hand and rolled a short way, and then one came to him and awakened him, saying, “Observe the ant, you sluggard; consider her ways and be wise.”<sup>80</sup> And with that, Christian jumped up and sped away up the hill, until presently he came to the top.

When he had gotten to the top, he saw two men running toward him. The name of the first was *Timid* and the second, *Mistrust*. Christian said to them, “Sirs, what is the matter? You run the wrong way.” Timid replied that they were going to Mount Zion, but that the farther they went the more dangers they met with, and had decided to turn away and go back to where they had come from.

*Mistrust*: “Yes, for just up the road, two lions are waiting to devour any traveler. We don’t know if they were awake or asleep, but we did not want to risk being torn to pieces.”

*Christian*: “That frightens me, but where could I go to be safe? I can’t return to my own country, because it is doomed to fire and brimstone and I would surely perish there. I must go on to the Celestial City, where, if I can make it, I will be safe. To go back is nothing but death, while to go forward is fear of death, but with the prospect of life everlasting past that. I will go on.”

So *Mistrust* and *Timid* ran down the hill, and Christian went on his way. But, thinking of what they had said, he sought to comfort himself by reading from the scroll. He felt in his bosom for that item, but could not find it. This distressed him greatly, and he did not what to do, for he dearly wanted to read from that scroll, not only for comfort but because it was his pass into the Celestial City. He calmed himself, and thought about where he had last seen it, then remembered that he had read it while resting in the arbor. Falling down on his knees, he asked God’s forgiveness for his foolish act, and then hurried back to the arbor. But all the way back, the sorrow in his heart gnawed at him. Sometimes he sighed, sometimes he cried, and always he berated himself for being so foolish as to fall asleep in that place, which had been erected only for a little refreshment. So, carefully he went back, looking on both sides of the road all the way. He had to go all the way back until he again was in view of the arbor; but seeing that place only deepened his sorrow as he thought again of the folly

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<sup>80</sup> Prov 6.6

of sleeping there during the day.<sup>81</sup> He continued to flail himself, saying, “Oh, wretched man that I am, for having slept during the daylight hours. Why did I sleep amid such difficulties? Why did I indulge my flesh, and use that resting time to sleep, when that is not what that place was designed for?”

“How many steps have I wasted? Just as Israel for its sin was made to wander, I am full of sorrow with each step, when I, as they, might have walked with delight. I could have been so much farther along, but now will make these same steps three times, and besides that, it is now nearly night. Oh, that I had not slept!”

By this time he was back at the arbor, where he sat for a minute and wept, but as he did so he glanced under the bench and saw the object of his desire, which he snatched up and put into his bosom. How joyful he was when he had retrieved his scroll! This item was the assurance of his life and acceptance at the desired haven. So he gave thanks to God for directing his eye to the place where it lay, and joyfully started back up the hill. But before he had gone very far, the sun went down and left Christian in darkness, and he again remembered how much time he had wasted and began to berate himself again: “Oh, sinful sleep! Now I must continue my travels in darkness, walking without the light of the sun, without a lamp for my feet, and I must hear the creatures of the night, and all because of my sinful indulgence.”<sup>82</sup>

Now he remembered the story that Timid and Mistrust had told him, of their fright at the sight of the lions, and he thought that those beasts range in the night for their prey. Should they meet with him in the dark, how would he fight them off? How would he escape being torn into pieces? While he was pondering his unhappy circumstances, he looked up and saw a stately palace before him, which was called Beautiful, and it was just off the highway.

So I saw in my dream that he hurried forward, hoping to gain lodging there, but before he had gone very far, he found himself in a very narrow passage, which was three stones' throw from the porter's lodge. Looking carefully before him as he went, he saw the two lions barring his way. Now, he thought, I see the dangers that had driven back Mistrust and Timid. (The lions were chained, but he could not see them.) Then he was afraid, and thought about going back, for he believed that nothing but death was before him.

But the porter at the lodge, whose name is *Watchful*, saw that Christian was pausing as if he was thinking about going back, cried out to him, “Are you that weak? Don't be afraid of the lions, because they are chained and are only there to test the faith of those who have it, and to discover those who have none. Stay in the middle of the path, and you won't be harmed.”

Difficulty is behind, fear lies before;  
though he's on the hill, the lions roar.  
A Christian man is never long at ease;  
when one fright's gone, another does him seize.

Then I saw that he went on, though trembling in fear of the lions, but being careful to take the porter's advice. He heard the lions roar, but they did him no harm, and he soon found himself at the porter's gate.

*Christian*: “Sir, whose house is this? May I lodge here tonight?”

*Porter*: “This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. But who are you, and where are you going?”

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<sup>81</sup> Rev 2.5, 1 Thess 5.7-8

<sup>82</sup> 1 Thess 5.6-7

*Christian:* “I come from the city of Destruction, and am going to Mount Zion, but because the sun has already set, I desire, with your permission, to stay here tonight.”

*Porter:* “What is your name?”

*Christian:* “My name is now Christian, but my original name was Graceless; I am descended from Japheth, and my people dwelt in the tents of Shem.<sup>83</sup>”

*Porter:* “But why have you come so late? The sun set long ago.”

*Christian:* “I would have been here sooner, but, wretched man that I am, I fell asleep in the arbor on the hillside. Even so, I would have been here sooner than this, but while I slept, I lost my evidence and got all the way to the top of the hill without it. I realized I didn’t have it, and was near panic and had to go all the way back to the arbor to get it, and that’s why I’m so late.”

*Porter:* “Well, I will call out one of the virgins who lives here. If she approves of you, she will bring you in to the rest of the family, according to our customs.” And *Watchful*, the porter, rang a bell and summoned a beautiful but serious damsel named *Discretion*.

Porter, to *Discretion:* “This man journeys from Destruction to Mount Zion, and he is tired and would like to stay here tonight. I told him you would talk with him and do as you see fit.”

At this, the maiden asked Christian where he came from and where he was going, and he told her. She asked him how he got into the way, and he told her that, also. She asked him what he had seen and encountered, and he told her. And last, she asked his name, and he said, “It is Christian, and I have a strong desire to stay here tonight because I perceive that this place was built by the Lord of the hill for the safety and security of pilgrims.” She smiled, and with tears in her eyes, said she would call two or three more of the family, then ran to the door and called *Prudence*, *Piety*, and *Charity*.

After talking with these three a little more, they asked him to come into the lodge, where many more of the family greeted him, saying, “Come in, blessed one of the Lord. This house was built by the Lord of the hill, to entertain and shelter pilgrims.” Then he bowed his head and followed them into the house, and he sat down, and they gave him something to drink and conversed together until supper was ready. They appointed *Piety*, *Prudence*, and *Charity* to talk to him, and so they began:

*Piety:* “Come, good Christian, since we’ve been kind enough to receive you in our house, tell us of all the things that have happened to you in your pilgrimage.”

*Christian:* “Certainly. I’d be glad to, and I’m glad you asked.”

*Piety:* “Why did you leave home to become a pilgrim?”

*Christian:* “I was driven out of my country by a terrible sound in my ears: that unavoidable destruction was my future if I stayed there.”

*Piety:* “And how did you happen to come this way?”

*Christian:* “God led me this way. When I was fearing destruction, I didn’t know where to go, but I met a man named *Evangelist*, who directed me to the wooden gate – which I would never have found on my own – and eventually I made my way here.”

*Piety:* “But did you not come by the house of the *Interpreter*?”

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<sup>83</sup> Gen 9.27

*Christian:* “Yes, and I saw such things there as will stick in my mind forever, especially three things: how Christ, in spite of Satan’s efforts, maintains His work of grace in the heart; how a man had sinned himself quite out of the hope of God’s mercy; and the dream of the man who thought in his sleep that he had been left behind.”

*Piety:* “Oh, did you hear him tell his dream?”

*Christian:* “Yes, and a dreadful one it was. Even though it made my heart ache when I heard it, still I’m glad I did.”

*Piety:* “Was that all you saw at the house of the Interpreter?”

*Christian:* “No. He showed me a stately palace, where all the people were clothed in gold, and at which I saw a valiant man cut his way through the guards at the door, and how he was invited in and won eternal glory. I thought my heart would burst when I saw these things! I would have stayed at that man’s house for a year, but I knew I had farther to go.”

*Piety:* “What else did you see?”

*Christian:* “I went but a little bit farther, and I saw One bleeding on the cross, and the very sight of Him made the burden fall off my back (I had been straining under a very heavy burden). It surprised me, for I had never seen such a thing before. And while I stood looking up, three angels came to me. One of them told me my sins had been forgiven, one stripped me of my muddy rags, and one clothed me in this glorious robe and put a mark on my forehead and gave me this sealed roll.”

*Piety:* “But you saw still more, did you not?”

*Christian:* “I’ve told you the best things, but there were others – I saw three men, Simple, Sloth, and Presumption, sleeping off the way, with chains on their feet. But do you think I could awaken them? I also saw Formalism and Hypocrisy come tumbling over the wall, pretending to go to Zion, but they were quickly lost – I warned them, but they believed me not. But above all, I found it very difficult to come up this hill and get past the lions, and if it had not been for the good Porter who stands at the gate, I do not know but what I might have gone back again. But now I thank god that I’m here, and I thank you for having me.”

*Prudence:* “Do you think about the country you left?”

*Christian:* “Yes, but with much shame and loathing. ‘Truly, if I had been mindful of that country from which I left, I might have had opportunity to return; but now I desire a better country, that is, a heavenly one.’<sup>84</sup>”

*Prudence:* “Do you not still carry with you some of the things that you knew before?”

*Christian:* “Yes, but greatly against my will – especially my lusts and greed, in which all my countrymen delighted, myself included; but now those things grieve me, and if I could choose my own things, I would choose to never think of those things again. But still, I do those things which I don’t want to do, and don’t do the things I know I should do.<sup>85</sup>”

*Prudence:* “Do you find sometimes that those things have been conquered, that at other times still have you under their control?”

*Christian:* “Yes, but seldom, though those are my most golden hours.”

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<sup>84</sup> Heb 11.15-16

<sup>85</sup> Rom 7.16-19



*Prudence:* “Can you think of how you’re able to sometimes vanquish your annoyances?”

*Christian:* “When I think of what I saw at the cross, that will do it, and when I look at my wonderful robe, that will do it, and when I look into the scroll that I carry in my bosom, that will do it. And when my thoughts wax warm about where I am going, that will do it.”

*Prudence:* “And what makes you so keen to go to Mount Zion?”

*Christian:* “Why, I hope to see, alive, the One who hung on the cross, and there I hope to be rid of all those things that are in that vex me. There, they say, there is no death, and there I shall dwell with such company as I like best.<sup>86</sup> For, to tell the truth, I love Him because He relieved me of my burden, and I am sick to death of feeling sick inside. I want to be where I shall die no more, and to be with those who cry continually, ‘holy, holy, holy!’<sup>87</sup>”

Then Charity said to Christian, “Have you a family? A wife?”

*Christian:* “I have a wife and four small children.”

*Charity:* “And why did you not bring them with you?”

Then Christian wept, and said, “Oh, how much I wanted to! But all of them were completely against my pilgrimage.”

*Charity:* “But you should have talked to them, shown them the danger in staying behind.”

*Christian:* “And I did, many times, and told them what God had shown to me of the fate of our city, but ‘I seemed to them as one that mocked’,<sup>88</sup> and they did not believe me.

*Charity:* “And did you pray to God that He might bless your advice to them?”

*Christian:* “Yes, most earnestly, for you must know that my wife and children were very dear to me.”

*Charity:* “But did you tell them of your own sorrow and your own fear of destruction?”

At this, Christian’s anguish was written on his face. “Yes, over and over and over. They could see the fear in my face and my tears, and they saw that I trembled when I thought of the judgment that hangs over our heads. But none of this was enough to convince them to come with me.”

*Charity:* “What did they say was their reason for not coming?”

*Christian:* “My wife was afraid to give up all her possessions, and my children were taken with the foolish delights of youth. So they ended up leaving me to wander alone.”

*Charity:* “Do you believe that by the selfish model of your former life you had ruined your witness, and that you had no credibility with them?”

Christian’s good conversation before his wife and children

*Christian:* “I was a terrible role model, I know. I also know that what a man says often gets in the way of what he’s trying to teach others, even when it’s for their own good. But I can say that I was careful not to do or say anything that would give them a reason to not go on this pilgrimage. Yet they would tell me that I was not being very specific about what I was doing, and that I was denying myself things (though it was for their sakes) that they didn’t see as being

<sup>86</sup> Isa 25.8, Rev 21.4

<sup>87</sup> Isa 6.3, Rev 4.8

<sup>88</sup> Gen 19.14

wrong. If they saw anything in me that hindered them, it was my changed life: I did not want to sin against God or against my neighbor.”

*Charity:* “Even Cain hated his brother because his own works were evil and Cain’s were righteous.<sup>89</sup> If your wife and children were offended by your changed life, they show themselves to be blind to grace, and you have delivered your own soul from their blood.<sup>90</sup>”

Now I saw in my dream that the two of them continued their conversation until supper was ready, at which time they all sat down to eat. The table was filled with fine food and wine, and all their talk was about the Lord of the hill – what He had done, and why, and why He had built that house in which they were all staying. By what they all said, I saw that He had been a great warrior, and had fought with and slain the one who had the power of death, though not without great danger to Himself – which made me love Him even more.<sup>91</sup>

And Christian said that he believed that the Lord of the hill had lost a lot of blood in doing so, but what made His sacrifice glorious was that He had done it out of pure love. And some in the household said that they had been with the Lord and spoken with Him since He died on the cross, and He had told them that He loved poor pilgrims so much that He had built this house, which was unlike any other anywhere.

And, they said, as an example of His devotion to pilgrims, He had stripped Himself of His glory in order to provide for the poor, and they had heard Him say that He would not dwell in the mountain of Zion alone. Further, He had made many pilgrims princes, though they were born as beggars and their original home had been the dung hill.<sup>92</sup>

And so they talked together late into the night, and after they had committed themselves to the Lord for protection, they went to bed. The pilgrim was in a large upper bedroom, whose picture window opened to the sunrise, and this bedroom was named “Peace”. He slept there until daybreak, and when he awoke he sang,

“Where am I now? Is this the love and care  
of Jesus for those men who pilgrims are?  
Thus to provide, that I should be forgiven,  
and dwell already, next door to heaven!”

So they were all awake, and they told him that he needed to stay a little longer so they could show him around the place. They took him into the study, where there were stored ancient records, and they showed him the lineage of the Lord of the hill. He was, they said, the son of The Ancient of Days. And they showed him a record of the acts that the Lord had done, and the names of those whom He had taken into His service, and how He had given them homes that could never be destroyed by time or decay.

Then they read to him some of the worthy acts that some of His servants had performed: how they had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the sword, produced strength from weakness, fought valiantly, and set the armies of the enemy to flight.<sup>93</sup>

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<sup>89</sup> 1 John 3.12

<sup>90</sup> Ezek 3.19

<sup>91</sup> Heb 2.14-15

<sup>92</sup> 1 Sam 2.8, Ps 113.7

<sup>93</sup> Heb 11.33-34

Then they read to him again, from another volume, how the Lord was willing to receive into His kingdom anyone, even if they had in the past treated Him and His ministry unfavorably, even harshly.

And here in the study were the stories of many other famous things, and Christian read them all – things ancient and modern, as well as prophecies and predictions of things that had come true, to the dread and amazement of enemies, and to the solace and comfort of pilgrims.

The next day they showed him the armory, which the Lord had equipped for pilgrims with sword, shield, helmet, breastplate, and boots.<sup>94</sup> And there was enough of this to outfit as many pilgrims as there were stars in the heavens.

They also showed him some of the tools with which His servants had done wonderful things: Moses' rod, Jael's hammer and nail,<sup>95</sup> and Gideon's pitchers, trumpets, and lamps.<sup>96</sup> They showed him Shamgar's ox-goad, with which he killed six hundred men<sup>97</sup>, and Samson's jaw-bone, with which he killed a thousand<sup>98</sup>. And they showed him the sling and stone that David used to slay Goliath, and the sword which the Lord will use one day to strike the nations.<sup>99</sup> And they showed him many other wonderful things, with which Christian was delighted. Then they retired for the night.

Then I saw in my dream that the next morning he got up to continue his journey, but they asked him to stay one more day, after which they promised to show him the Delightful Mountains (if it was a clear day) which would give him further comfort, because they were closer to his destination than where he was now, so he consented. The next morning, they took him to the top of the house and told him to look in a certain direction, which he did. At a great distance, he saw a beautiful mountainous country, with forests, vineyards, orchards, flowers, and springs and fountains, all very beautiful to behold.<sup>100</sup> When he asked them what that land was called, they said it was Immanuel's Land and that it was for the use of pilgrims. When you get there, they said, you will be able to see the gates to the Celestial City, because the shepherds who live there will make them appear.

Now he was anxious to get going, so they took him to the armory and outfitted him from head to foot in case he should meet trouble on the way. Fully armored, he walked with his new friends to the gate, where he asked the porter if he had seen any pilgrims pass by, to which the porter answered, yes.

*Christian:* "Did you know him?"

*Porter:* "He told me his name was *Faithful*."

*Christian:* "Oh, I know him. He is from my town, a pretty close neighbor. How far ahead do you think he is?"

*Porter:* "By this time, he's past the bottom of the hill."

*Christian:* "Well, my friend, the Lord be with you, and may He add to your blessings, for the kindness you and your household have shown me."

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<sup>94</sup> Eph 6.14-17

<sup>95</sup> Judges 4.21

<sup>96</sup> Judges 7.16-21

<sup>97</sup> Judges 3.31

<sup>98</sup> Judges 15.15

<sup>99</sup> Rev 17.15, 2 Thess 2.8

<sup>100</sup> Isa 33.16-17

Then he started off, but Discretion, Piety, Charity, and Prudence said they would accompany him to the bottom of the hill. So they went, continuing their former conversations, until they came to the top of the hill, and Christian said, "It was tough coming up the hill, and as far as I can see, it's going to be dangerous going down the other side."

And Prudence said, "Yes, it is, for it's a hard thing for a man to go down into the Valley of Humiliation, as you are going now, and not to slip anywhere on the way. That's why we're going with you." So he began to go down, slowly and warily, but he still slipped a time or two.

In my dream I saw that his wonderful companions, at the foot of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins, and then he went forward on his own.

But in this Valley of Humiliation, Christian struggled mightily; for he had only gone a little way when he spotted a monster coming over the field to intercept him. This foul creature's name was *Apollyon*.<sup>101</sup> Christian trembled in fear, and considered whether to turn and run, or to stand fast. Then he realized that he had no armor on his back, and that if he turned his back he would be easy prey for the enemy's spears.

So he resolved to stand his ground, and he went on, and *Apollyon* met him. He was hideous, covered in scales like a fish, with the wings of a dragon, feet of a bear, and the mouth of a lion, and out of that mouth came fire and smoke.<sup>102</sup> When he approached Christian, he looked at him with an arrogant look and began to question him.

Christian's resolve at the approach of *Apollyon*

*Apollyon*: "From where do you come and where do you go?"

*Christian*: "I am come from the city of Destruction, the place of evil, and I'm going to the city of Zion."

*Apollyon*: "If you are from Destruction, then you are one of my subjects, for all of that country is mine. I am the prince and the god of it all. How is it that you are running away from your king? If I didn't hold out hope that you could be of more service to me, I would strike you dead where you stand."

*Christian*: "It's true that I was born in your dominion, but your service was hard and your wages poor, for the wages of sin is death.<sup>103</sup> So when I was old enough, I decided to improve my lot in life."

*Apollyon*: "No prince will let his subjects just walk away, and neither will I yet let you go. But since you complain about the service and the wages, go on back, and whatever your country can afford, I will make sure you get it."

*Christian*: "But now I have promised my services to One who is the King of all princes, so how can I go back?"

*Apollyon*: "You have jumped from the hot pan into the fire. But it's not unusual for those who profess to be his servants to slip away from him after awhile and return to me. Do that now, and all will be well between us."

*Christian*: "I have given Him my faith and sworn allegiance to Him. How can I turn away and not be hanged as a traitor?"

<sup>101</sup> Rev 9.11 – the chief demon of the abyss; the beast

<sup>102</sup> Rev 13.2

<sup>103</sup> Rom 3.23

*Apollyon:* “That’s just what you did to me, and yet I’m willing to let bygones be bygones if you turn around and go home.”

*Christian:* “What I promised you I did in my youth, and I believe that He whom I now serve is able to pardon me all that I did in service to you. Besides, Destroyer, to tell the truth, I like His service, His wages, His servants, His government, His company, and His country better than I do yours. Leave me alone, now. I follow Him.”

*Apollyon:* “Calm down, and think about what you’re going to encounter if you continue in this way. You know that, for the most part, His servants come to a gruesome end, because they contend against me and my ways. So many of them put to shameful deaths! And though you deem that serving Him is better than serving me, when has He ever come out of His high holy place to deliver those who serve Him from the hands of those who kill them? But all the world knows how often I have delivered, either by power or fraud, those who’ve served me, from those who would kill them. And so will I deliver you.”

*Christian:* “He purposely does not deliver them, as a test of their love, whether they will cling to Him to the end. And though you say you deliver your servants from death, His servants count martyrdom to their glory, for they don’t expect or want to stay, because their reward comes when their Prince comes with His angels to take them home.”

*Apollyon:* “You’ve already been unfaithful in serving Him. How do you expect to receive wages from Him?”

*Christian:* “How have I been unfaithful to Him?!”

*Apollyon:* “You fainted at the beginning of your quest, in the Bog of Discouragement. You tried to find different, wrong ways to be rid of your burden. You slept and nearly lost your fine gift. You were almost persuaded to turn back at the sight of the lions. And when you tell about your journey, and what you have seen and done and heard, in your heart of hearts you desire glory for yourself.”

*Christian:* “All this is true, plus much more that you’ve left out, but my Prince, whom I honor and serve, is merciful and is ready to forgive. Besides, these sins held me in their sway when I was in your country, but I have groaned under them, and expressed my remorse for them, and have been granted a pardon by my Prince.”

Then Apollyon raged, and screamed, “Your Prince is my enemy! I hate His person, His laws, and His people! I have come to meet you to destroy you.”

*Christian:* “Apollyon, be careful. I am in the King’s highway, the way of holiness. Take heed for yourself.”

Then Apollyon straddled the whole highway, and said, “I fear nothing! Prepare to die, for I swear that you will go no farther; here I will spill your soul.” And with that he threw a flaming dart at Christian’s breast, but Christian deflected it with his shield.

Then Christian pulled his sword, for he saw that the battle was on. Apollyon instantly charged him, throwing darts as thick as hail, such that, in spite of all that Christian could do to defend himself, he was wounded in his head, his hand, and his foot, forcing him to give a little ground. Apollyon, for his part, charged again and again, and Christian resisted as manfully as he could. This combat lasted for hours, until Christian was exhausted, growing steadily weaker from his wounds.

Then Apollyon, seeing his chance, closed in on Christian and began fighting him hand-to-hand, and tripped him and threw him to the ground, and Christian’s sword fell from his hand. Apollyon said, “I have you now” and pressed on him until the breath was crushed out of him, and Christian began to

despair for his life. But as God would have it, while Apollyon was preparing to deliver his final blow, Christian felt for his sword and found it. He said, "Don't rejoice too soon, enemy! When I fall, I shall arise!"<sup>104</sup> And with that he gave Apollyon a deadly thrust, which made him retreat as though he had suffered a fatal wound. Seeing that, Christian attacked him, saying, "In all things we are more than conquerors through Him who loves us!"<sup>105</sup> And with that Apollyon spread his wings and flew away, and Christian did not see him again.<sup>106</sup>

I saw all this in my dream. No man can imagine the kinds of yelling and hideous noises that took place during this battle --Apollyon screamed like a dragon and roared like a lion, while Christian grunted and groaned and screamed. I didn't see one expression on Christian's face that was not fierce and contorted, until he realized he had wounded Apollyon with his two-edged sword.<sup>107</sup> Then I saw him smile and look upward, but even that was a dreadful sight.

Christian's victory over Apollyon

"A more unequal match can hardly be;  
Christian must fight an angel; but you see,  
the valiant man, by handling sword and shield,  
does make him, though a dragon, quit the field."

So when the battle was over, Christian said, "I will give thanks right here to Him who delivered me out of the mouth of the lion, to Him who helped me against Apollyon." And so he did, saying,

"Great Beelzebub, the captain of this fiend  
plotted my ruin, and to this end  
he sent him, fully armed, and full of rage  
that was hellish, and me he did fiercely engage.  
But blessed Michael helped me, and I,  
by the power of the sword, did make him fly.  
Therefore to Him let me give lasting praise,  
and thank and bless His holy name, always."

Then there appeared to him a hand, with some leaves from the tree of life, and Christian took them and applied them to his wounds and was healed immediately. He sat down and ate some bread and drank some wine. Refreshed, he prepared to continue on his journey, with his sword ready in his hand, for he thought there could be other enemies in the vicinity. But he encountered no other problems until he got to the other side of the valley.

Now at the end of this valley was another, called the Valley of the Shadow of Death, and Christian knew he had to go through this one as well, because the way to the Celestial City lay through the middle of it. Now this valley is a desolate place. The prophet Jeremiah described it as "a wilderness, a land of deserts and pits, a land of drought, and of the shadow of death, a land that no man passes through, and where no man dwells."<sup>108</sup>

Now here Christian was more severely treated than in his fight with Apollyon, as we shall see

I saw in my dream, when Christian reached the edge of the valley, the heirs of those who had brought back a poor report of the Promised Land,<sup>109</sup> hurrying the other direction. Christian hailed them.

<sup>104</sup> Mic 7.8

<sup>105</sup> Rom 8.37

<sup>106</sup> James 4.7

<sup>107</sup> Heb 4.12

<sup>108</sup> Jer 2.6

*Christian:* “Where are you going?”

*Men:* “Back! We’re going back! And we advise you to do so, too, if you treasure either your life or your peace.”

*Christian:* “Why? What’s the matter?”

*Men:* “What’s the matter?! We were going the way you’re going, and went as far as we dared. We almost went too far, but turned around in time, or else we wouldn’t be able to tell you to turn back.”

*Christian:* “But what did you encounter?”

*Men:* “We traveled a little farther down this road and were almost in the Valley of the Shadow of Death, but luckily we looked ahead of us and saw the danger before we got there.”

*Christian:* “But what did you see?”

*Men:* “We saw the Valley itself, which is as dark as night. We saw there goblins, satyrs, and the dragons of the pits. We heard a continuous howling and screaming, like people in indescribable misery, as though they sat bound in irons and troubles. And over the Valley hangs a discouraging cloud of confusion. Death spreads its wings everywhere. It is utterly dreadful, a place of chaos.”<sup>110</sup>

*Christian:* “From what you’ve said, I believe that this is the way to my objective.”

*Men:* “It may be your way, but it’s not ours.” So they departed, and Christian went on his way, but with his sword still drawn in his hand.

I saw then in my dream, that as far as the valley stretched, a deep drop-off on the right side (a ditch into which the blind have led the blind for ages, and in which they both perished<sup>111</sup>) and a dangerous bog on the left – the kind of quagmire that, if even a good man falls into, he can’t find footing. King David once fell into that bog, where he would have been sucked under if He Who Is Able had not pulled him out.

The pathway was very narrow, which made it very difficult for Christian to navigate in the dark; in trying to avoid falling into the ditch on one side, he had to be careful not to over-balance and fall into the bog on the other, and vice versa. He set his face to go on, but I heard him grumbling bitterly to himself because, not only was he trying to avoid the twin dangers on either side, it was so dark that he wasn’t sure where to put his feet at each step.

“Poor man! Where are you now? Your day is as night.  
Good man, don’t be discouraged, for you’re still alright.  
Your way to heaven lies by the gates of Hell;  
cheer up! Hold on! With you it will go well!”

Somewhere in this valley, I sensed the very mouth of Hell, and it seemed near. “Now what do I do?”, thought Christian. And every now and then the flame and the smoke would belch forth with such volume, with sparks and terrible noises (things that Christian’s sword could not conquer, as he had conquered Apollyon before), that he was forced to sheathe his sword and rely on another weapon, called Prayer.<sup>112</sup> So he cried out, “Lord, I implore You, deliver my soul!”<sup>113</sup> Praying, he went on awhile, with the flames still licking at him, and him hearing plaintive voices, and feeling things

<sup>109</sup> Num 13

<sup>110</sup> Job 3.5, 10.22

<sup>111</sup> Ps 69.14-15

<sup>112</sup> Eph 6.18

<sup>113</sup> Ps 116.4

rushing past him to and fro. He began to think that he might be torn into pieces or squashed underfoot by whatever unseen things were in the dark. He went on like this for miles, until finally he reached a point where he thought he heard a gang of fiends coming to meet him on the narrow trail. He stopped and considered what to do; he had half a mind to turn back, but didn't know but what he was closer to the far side of the valley than he was to the side where he started, or that the danger in turning back might be worse than going forward. He remembered how he had already overcome many dangers, so he resolved to go on. But the fiends seemed to be coming nearer and nearer, but when he sensed that they might be almost on him, he yelled out, "I will walk in the strength of the Lord God!" And he felt them stop, and they came no closer.

One other thing I perceived in my dream – poor Christian had become so confused in his terror and blindness that he no longer knew his own voice. Just when he was at the edge of the burning pit, one of the demons came up behind him and started whispering blasphemies into his ear, so softly and cunningly that he believed the words to be coming from his own mind. This added to his dismay, to think that he might now be thinking blasphemous thoughts about Him who he loved so much before stepping into this valley; but he was so disoriented that he could not know from where these blasphemies came.

When Christian had traveled in this gloomy condition for some length of time, he thought he heard the voice of another man, ahead of him, saying, "Though I walk through the valley of the shadow of death, I will fear no evil, for You are with me."<sup>114</sup>

Then he was glad. First, because he realized that others who feared God were in this valley with him; second, because he believed that God was with those others, even in this horrible place, and if with them, why not with himself (though it was hard to feel His presence in this wicked place<sup>115</sup>); and third, because he hoped he could catch up to them and travel with them.

So he went on, and called out to the man whose voice he had heard. But that man didn't know how to answer, because he also thought he was alone in the valley. But presently the light began to shine in the sky, and Christian thought, "He has turned the shadow of death into the morning."<sup>116</sup>

Now in the light of day, he looked back, to see what perils he had gone through in the dark, and he was able to see the precipice on the one side and the quagmire on the other, and how narrow the trail really was. He also saw dragons, goblins, and satyrs of the pit, though they were hiding themselves in the shadows, not wanting to be in the light. But he saw them, and remembered the lines, "He uncovers deep things out of darkness, and brings the shadow of death to light."<sup>117</sup>

Now Christian was almost giddy with having made it through so many hazards alone – hazards which had seemed terrifying during the long night, but which he saw more clearly in the Light. And the sun was rising, which was fortunate for Christian – for though the first part of the valley was dangerous, the second part, which he now faced, was more so by far. From the place where he now stood, all the way to the end of the valley, the way was littered with snares, traps, and nets, and so full of pits, holes, and ruts that, had it been dark, he would have been justified in turning back a thousand times, though his soul was in jeopardy every time. But as I said, the sun was now shining, and he said, "His candle shines upon my head, and by His light I walk through any darkness."<sup>118</sup>

In the light, he came quickly to the end of the valley, and I saw in my dream that at the end of the valley lay the blood, bones, ashes, and mangled bodies of some of the pilgrims that had already gone

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<sup>114</sup> Ps 23.4

<sup>115</sup> Job 9.11

<sup>116</sup> Amos 5.8

<sup>117</sup> Job 12.22

<sup>118</sup> Job 29.3



this way. While I was trying to figure out why, I saw on the side of the hill a cave, where two old giants named *Pope* and *Pagan* had lived, by whose power and tyranny those men had been put to death. But Christian went right on by, with little trouble, and I again wondered why. I have learned since then that Pagan has been near death for a long time, and Pope, due to his advanced age and the consequences of the many mischiefs of his youth, had grown so crazy and stiff that he could do little more than sit in the mouth of the cave, glaring at the passing pilgrims and biting his nail because he could not get at them.

So I saw that Christian went on by; but he wondered at the sight of the old man sitting in the cave, especially when he spoke, saying, "You will never be well until all of your evil ones have burned." But he kept going without slowing down and suffered no harm. Then he sang:

"Oh, world of wonders! (I can say no less)  
That I should be kept safe in such distress  
as I have encountered! Oh, blessed be  
the Hand that from it has delivered me!  
Dark and dangers, devils, hell, and sin  
did surround me, while this valley I was in;  
Snares and pits and traps did cover my  
path, so that worthless and silly, I  
might have been caught, entangled, and cast down;  
but as I live: let Jesus wear the crown!"

Now as Christian went on his way, he came to a little upward slope, which was put there so that pilgrims could see what was ahead of them. Christian headed up the slope, and then he saw Faithful before him, on his own journey. Christian hailed him, "Wait, and I'll travel with you!". Faithful looked behind him but kept going. Christian called again, "Stay there until I catch up with you!" But Faithful answered, "I can't wait. I'm in a hurry. The avenger of blood is behind me!"

This provoked Christian, and he ran until he caught up with Faithful, and kept running until he was past him; so the last was first. Then Christian looked back at Faithful with a smirk, but he was not paying attention to what he was doing, and he stumbled and fell, and Faithful had to help him up.

Christian's stumble  
makes Faithful and he go  
together more civilly

Then I saw in my dream that they became more friendly, and went on together, holding wonderful conversations about the things that had happened to them in their pilgrimage.

*Christian:* "My honored brother, Faithful, I am glad to have overtaken you, and glad that God has put us together as companions in this pleasant path."

*Faithful:* "I had thought I would have your company from the time we left our city, but you left before me, and I had to come all this way alone."

*Christian:* "How long did you stay in Destruction after I left?"

*Faithful:* "Until I could stay no longer. After you left, there was a lot of talk around town that fire from heaven would soon burn our city to the ground."

*Christian:* "Really!? The town was talking about that?"

*Faithful:* "Yes, for awhile it was the main story."

*Christian:* "But nobody else came out with you to escape the danger?"

*Faithful:* “Even though there was a lot of talk, I don’t think they really believed it. I heard some of them speak mockingly of you and your ‘desperate journey’ (that’s what they called it), but I became convinced that our city will be destroyed by fire and brimstone, and so I made my escape.”

*Christian:* “Did you hear any talk about our neighbor Pliable?”

*Faithful:* “I heard that he’d followed you until you got to the Bog of Discouragement. Some say he fell in, but he wouldn’t acknowledge that.”

*Christian:* “What did his neighbors say to him?”

*Faithful:* “Since he came back, he has been held in derision by nearly everyone. Some mock him, and hardly anyone will give him any work. He is seven times worse off than if he had never left the city.”

*Christian:* “But why are they acting that way, when they also despise the way that he abandoned?”

*Faithful:* “They call him a traitor and say, ‘hang him; he was not true to himself’. I think God has stirred up everyone to hiss at him, and make him as a proverb, because he has forsaken the way.”<sup>119</sup>

*Christian:* “Did you talk to him before you left?”

*Faithful:* “I ran into him once on the street, but he avoided eye contact, like one who was feeling guilty or ashamed, so I didn’t speak to him.”

*Christian:* “When we first set out, I had high hopes for him, but now I’m afraid he’s going to die with that city. His turning back reminds me of the old saying, “The dog has returned to its own vomit, and the clean sow to wallowing in the muck.”<sup>120</sup>

*Faithful:* “I’m afraid so, too, but who can get in the way of what is supposed to be?”

*Christian:* “Well, good neighbor, let’s talk about our journey instead. Tell me what you’ve encountered on your way – I’m sure you’ve run into some wild things, or it would be a wonder.”

*Faithful:* “Let’s see; well, I escaped the bog that you fell into, and made it up to the wooden gate without any trouble, except that I ran into a woman named *Wanton*, who wanted to do me no good.:

*Christian:* “It’s a good thing you escaped her. Even Joseph was sorely tempted by her, and he also was able to get away, but it almost cost him his life.<sup>121</sup> But what did she do to you?”

*Faithful:* “You cannot imagine how seductive and flattering she was. She was tempting me to come with her, promising everything that I could possibly want.”

*Christian:* “Not everything – she couldn’t promise you the contentment of a good conscience.”

*Faithful:* “You know what I mean. Carnal content.”

*Christian:* “Thank God you escaped her. ‘He who is abhorred by the Lord shall fall into her pit.’<sup>122</sup>”

*Faithful:* “I’m not sure if I escaped her completely or not.”

*Christian:* “Surely you did not lay with her?”

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<sup>119</sup> Jer 29.18-19

<sup>120</sup> 2 Pet 2.22, Prov 26.11

<sup>121</sup> Gen 39.11-13

<sup>122</sup> Prov 22.14

*Faithful:* “No, no. I didn’t desecrate myself. I remembered the old proverb, “Her steps lay hold of hell.”<sup>123</sup> So I shut my eyes, because I didn’t want to be enchanted by her looks.<sup>124</sup> Then she started screaming at me, and I went on my way.”

*Christian:* “What else did you come upon?”

*Faithful:* “When I got to the bottom of the hill called Difficulty, an old man asked me who I was and where I was going. I told him I was a pilgrim bound for the Celestial City. Then he told me I looked like an honest man and asked me if I could stay there awhile and work for him. I asked him who he was, and he said his name was Adam and he lived in the town called Deceit.<sup>125</sup> I asked him what kind of work he had and how much he paid. He said the work was delightful, and the wage was that I would be his heir. He said his household was filled with all the delicacies of the world, and that his servants were his own descendants. He said he had but three daughters, called Lust of the Eyes, Lust of the Flesh, and Pride of Life, and that I could marry all three of them if I liked<sup>126</sup>. I asked him how long I’d have to live with him, and he said as long as he himself lived.”

*Christian:* “Interesting. And how did that turn out?”

*Faithful:* “Well, at first, I considered his offer, because he was a pretty smooth talker, but when I looked closely at him, I saw tattooed on his forehead, “Put off the old man with his deeds.”<sup>127</sup>”

*Christian:* “And then?”

*Faithful:* “The thought came into my mind that whenever he got me to his home, he would sell me as a slave. So I told him to stop talking, that I would not come near the door of his house. Then he started railing at me and said he would send someone against me who would make me regret having been born. So I turned away to go on my way, but he grabbed my shoulder so hard that I thought he might pull my arm off. I yelled at him, “Oh, wretched man!”<sup>128</sup> He let me go and I went on my way.

“Then when I was about halfway up the hill, I heard something behind me, and I turned and saw something coming after me, moving fast, and he overtook me at about the place where the arbor stands.”

*Christian:* “Yes, in that arbor I lay down to rest, but fell asleep and this scroll fell out of my robe.”

*Faithful:* “But hear me out. As soon as he caught up to me, he struck me on the head and knocked me out. But when I came to, I asked him why he did that. He said it was because I secretly wanted to go with Adam, and then he punched me hard in the chest, and in the face again, and again he knocked me out. When I came to the second time, I cried for mercy, but he said, ‘I know not how to show mercy.’ And then he knocked me out a third time. No doubt he would have killed me, except that another came by and made him stop.”

*Christian:* “Who was that?”

*Faithful:* “I didn’t know at first, but then I saw the holes in His hands and His side. He went on His way, and I resumed my journey up the hill.”

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<sup>123</sup> Prov 5.5

<sup>124</sup> Job 31.1

<sup>125</sup> Eph 4.22

<sup>126</sup> 1 John 2.16

<sup>127</sup> Col 3.9

<sup>128</sup> Rom 7.24

*Christian:* “The first man, the one who overtook you, was Moses. He doesn’t, and can’t, spare anyone, and he doesn’t even know how to show mercy to those who break the Law.”

*Faithful:* “Don’t I know it! It wasn’t the first time I’d met him. It was Moses who came to me when I was living comfortably at home, and told me he would burn my house down on my head if I stayed there.”

*Christian:* “Did you see the house on the top of the hill?”

*Faithful:* “Yes, and I saw the lions, too, before I got to the house. The lions were asleep, because it was about noon, and because I had most of the day left to travel, I passed right by the porter, and came down the hill.”

*Christian:* “He told me he saw you go by, but I wish you had stopped at the house, for they would have shown you so many wonderful things that you would have remembered them all the days of your life. But how did it go in the Valley of Humility?”

*Faithful:* “I met a man named *Discontent*, who tried to convince me to go back with him. He said that the valley was without honor, and that by going there I would be offending all my friends: Pride, Arrogance, Self-Esteem, Worldly Glory, and others, if I was so foolish as to go through this valley.”

*Christian:* “And how did you answer him?”

#### Faithful’s answer to Discontent

*Faithful:* “I told him that, though they might claim to be my friends – and with some justification, for they were friends with the old me – since I became a pilgrim, they have disowned me and I them. So their opinions were of no more concern to me than if they had been strangers.

“And I told him that he had misrepresented this valley, for before honor is humility, and a haughty spirit goes before a fall.<sup>129</sup> So I would rather go through this valley and receive the honor accorded by the Most Wise, than to choose that which he valued.”

*Christian:* “Did you meet with anything else in that valley?”

*Faithful:* “Yes, I met with Shame, but of all those whom I met in my pilgrimage, he has the poorest name. The others would take ‘No’ for an answer after a little while, but this man would not.”

*Christian:* “Why? What did he say to you?”

*Faithful:* “He objected to religion itself! He said it was a pitiful, low, sneaking thing for men to pay attention to religion, and that listening to one’s conscience was an unmanly thing – that for a man to watch his language and his actions and so to separate himself from what other men were doing all the time was to subject himself to ridicule. He said that nobody who was powerful, wealthy, or wise agreed with me<sup>130</sup>, except those who were fools such as I, who risked everything for the unknown and unknowable. He pointed out that most pilgrims were poor and needy and ignorant and uneducated – life conditions which he held in disdain. He said much more also, such as how it was ridiculous to sit there feeling guilty and remorseful while listening to a sermon, and how it was shameful to ask my neighbors’ forgiveness for petty transgressions, or to make restitution to anyone from whom I’ve taken anything. He said that religion makes men turn away from the powerful

<sup>129</sup> Prov 16.18, 18.12

<sup>130</sup> 1 Cor 1.26, 3.18, Phil 3.7-8

because of their few vices, yet makes them respect the lowly and the poor, because they were in the same religious fraternity. He said all of this was a shame.”

*Christian:* “And how did you answer him?”

*Faithful:* “I didn’t know what to say at first, he made me so mad! But then I calmed down, and remembered, ‘that which is highly esteemed among men is an abomination to God.’<sup>131</sup> And I thought, this Shame tells me what men are, but he doesn’t tell me anything about God or His Word, and on judgment day we won’t be held to the standards of the world, but those of the Most High. Therefore, what God says is best, though everyone in the world is against it.<sup>132</sup> So, if God prefers that a man have religion, that he listens to his conscience, that those who make themselves fools for the kingdom of heaven are the wisest, and that the poor man who loves Christ is richer than the wealthiest man who hates Him: then, depart, Shame! For you are an enemy to my salvation. Should I listen to you and not to my sovereign Lord? Then how could I look Him in the face at His coming? If I’m ashamed now of His ways and His servants, how can I expect His blessings?<sup>133</sup>

“But this Shame was bold. I couldn’t get rid of him, and he was constantly whispering in my ear, one thing or another against religion. Finally, I told him he could stop wasting his breath, that the things he most despised, those were the things that to me were the most glorious, and with that I was able to get rid of him. So then I began to sing:

“The trials that those with a heavenly call  
do meet with in spite of it all,  
are many, and aimed at the flesh,  
and they come again and again afresh;  
so that now, or later, we by them may  
be taken, overcome, and cast away.  
Oh, let those faithful pilgrims then  
be vigilant, and acquit themselves like men.”

*Christian:* “I’m glad, my brother, that you were able to withstand this scoundrel, because as you say, he has the wrong name. He is not shameful, but bold, and he follows us around and tries to make us feel ashamed before others – ashamed of what is true and good. But if wasn’t audacious himself, he would never attempt to do what he does. But let us continue to resist him, for in spite of his bravado, he influences only the fool. Solomon said, ‘The wise shall inherit glory, but shame shall be the promotion of fools.’<sup>134</sup>”

*Faithful:* “I think we must cry to our Lord for help against Shame, for He would have us be bold to proclaim His truth upon the earth.”

*Christian:* “You speak rightly. Did you meet anyone else in the valley?”

*Faithful:* “Wasn’t that enough? No, I had bright sunshine and fair weather the rest of the way, and even through the Valley of the Shadow of Death.”

*Christian:* “That’s good, but it went far differently for me. As soon as I entered into the Valley of Humility, I had to fight with Apollyon – a horrible combat with a dreadful foe. I thought he was going to kill me, especially when he knocked me down and got on top of me, attempting to crush me to death. When he knocked me down, my sword flew out of my hand, and Apollyon saw that and

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<sup>131</sup> Luke 16.15

<sup>132</sup> Rom 8.4

<sup>133</sup> Mark 8.38

<sup>134</sup> Prov 3.35

was sure of his victory. But I cried out to God, and He heard me and delivered me out of my troubles.

“Then I entered into the Valley of the Shadow of Death, and was in darkness for most of the way. I believed several times in that part of my journey that I was about to be killed, but finally the sun arose, and I went through the last part with much more ease and quiet.”

Then I saw in my dream that as they went on, Faithful happened to glance off to one side, and saw a man named *Talkative* walking beside them, though some distance away. He was a tall man, somewhat more handsome from afar than he was up close. Faithful addressed him:

*Faithful*: “Friend, how are you? Are you going to the heavenly place?”

*Talkative*: “Yes, I am.”

*Faithful*: “Good. Walk with us so that we can enjoy your company.”

*Talkative*: “Certainly. I’d be pleased to be your companion.”

*Faithful*: “Well, then, let us go on together, and we can spend the time in discussing things that can benefit us all.”

*Talkative*: “To speak of profitable things, with you or anyone, is desirable, and I’m glad that I’ve met with men who are thus inclined; for, truthfully, there are too few who care to do so, but choose instead to talk about things that have no value.

*Faithful*: “That is regretful, for what things are as worthy of discussion as the things of God in heaven?”

*Talkative*: “I like you, because you speak with conviction, and I agree that there is nothing so pleasant and beneficial as to speak of the things of God; that is, if a man takes pleasure in things that are wonderful. For instance, if a man likes to speak of the history and mystery of things, or of wonders, miracles, and signs, well, where will he find such things recorded so finely as in the Holy Scriptures?”

*Faithful*: “True enough, but to learn from such things should be our goal.”

*Talkative*: “That’s what I said, that discussing such things is profitable to a man, for by such discussions may a man gain knowledge of many things – such as the meaninglessness of earthly riches and the benefit of heavenly riches. So, in general – but in specifics as we’re speaking here – a man can learn the necessity of the new birth, the need of Christ’s righteousness, and so on. Besides, by such talk a man may learn what it is to repent, believe, pray, suffer, or such. And a man may learn the great promises and consolations of the gospel, to give him comfort. Further, a man may learn to refute false opinions, to vindicate the truth, and to instruct the ignorant.”

*Faithful*: “This is all true. I’m glad to hear you say it.”

*Talkative*: “I believe that the lack of such discussion is why so few understand the need for faith, and the necessity of grace to gain eternal life, but rather live ignorantly under the strictures of the law, which doesn’t lead to heaven.”

*Faithful*: “But don’t you think that such knowledge is the gift of God? No man can acquire such knowledge through his own study, and certainly not through discussion alone.”

*Talkative:* “All this I know very well, for a man can receive nothing except what God has given him. Salvation is by grace, not works.<sup>135</sup> I could quote a hundred verses that confirm this.”

*Faithful:* “Well, then, what should we focus our discussion upon?”

*Talkative:* “Whatever you wish. I can speak of things heavenly or things earthly; moral or evangelical; the sacred or the profane; things in the past and things yet to come; things essential or circumstantial – provided that all will be done to our profit.”

Now Faithful began to wonder, and he stepped over to Christian, who had been walking by himself, he said softly, “What a great companion we’ve found! This man will make an excellent pilgrim.”

But Christian smiled slightly and said, “This man with whom you are most impressed will deceive twenty men who don’t know him with his smooth talk.”

*Faithful:* “So you know him?”

*Christian:* “Know him? Yes, I know him better than he knows himself.”

*Faithful:* “Tell me about him.”

*Christian:* “His name is Talkative, and he lives in our town. I’m surprised that you don’t know him, but I suppose our city is large.”

*Faithful:* “Who is his family, and where did he live?”

*Christian:* “He is the son of *Say-Well*, and he lived in Blathering Way. He is called by everyone who knows him, Talkative of Blathering Way. And notwithstanding his fine speech, he’s a sorry fellow.”

*Faithful:* “Hm. He seems to be a handsome and well-bred man.”

*Christian:* “Maybe to those who don’t know him or know of him, for he does best when he’s abroad. Near home, he’s sorry enough. Your saying that he’s handsome reminds me of the work of some painters whose paintings show best at a distance, but are less pleasing up close.”

*Faithful:* “I just saw you smile. You’re just joking, right?”

*Christian:* “God forbid that I should make light of this, or accuse anyone wrongly. Let me tell you a little more about him. This man would walk and talk with anyone; as he talks with you now, he’ll talk when he’s in a saloon. And the more he drinks, the more he talks. He is all talk, and his religion is to make noise with his mouth.”

*Faithful:* “You don’t say! Well, he’s certainly pulled the wool over my eyes.”

*Christian:* “You’ve been deceived, as I said. Remember the proverb, “They say, and do not do.”<sup>136</sup> But the kingdom of God is not in work but in power.<sup>137</sup> He talks about prayer and repentance, of faith and the new birth, but he only talks about them. I have been with his family, and have observed him both at home and abroad, and what I tell you of him is the truth. His home is as devoid of religion as an egg white is devoid of flavor. In that place is neither prayer nor and sign of repentance. He is the very bane of religion to everyone who knows him. His whole neighborhood abhors religion because of him.<sup>138</sup> Those who know him say, “a saint abroad, a devil at home.” His poor family

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<sup>135</sup> Eph 2.8-9

<sup>136</sup> Matt 23.3

<sup>137</sup> 1 Cor 4.20

<sup>138</sup> Rom 2.24

thinks so; he is such a lout, one who screams at his servants, that those servants don't know how to do for him or even to speak to him.. Those who have dealings with him say it is better to deal with a Turk than with him, because a Turk will treat them more honestly. Talkative will take it one step farther, and defraud, deceive, and overreach them.

“He brings up his sons to follow in his footsteps, and if he sees in any of them the hint of timidity (which is what he calls the tiniest display of conscience), he berates them as fools and blockheads. He refuses to employ them gainfully, and he speaks ill of them to others. I believe he has caused many to stumble and fall because of his wicked life, and will be, of God does not prevent it, the ruin of many others.”

*Faithful:* “Well, my brother, I believe you; not only because you know him, but because you are not afraid to make a report of other men – a Christian thing to do. For, knowing you, I don't think you say things out of ill will, but because this is really what you think.”

*Christian:* “If I hadn't known him, I might have had the same first impression as you did. Or if I had heard these things said by those who hate religion, I would have thought they were slandering him – a common thing for the bad to say about the good – but I know him personally and can prove him guilty of all these things and many more. Besides, good men avoid him. They cannot call him brother, or even friend; even to hear his name makes them blush, if they know him.”

*Faithful:* “Yes. I see that doing and saying are two different things, and I should do a better job of making this distinction.”

*Christian:* “They are two different things, for sure, as different as the soul and the body. For as a body without a soul is nothing but a carcass, saying without doing is but a carcass also.<sup>139</sup> The soul of religion is the practical part: ‘Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.’<sup>140</sup>

“This Talkative does not know this. He thinks that hearing and talking makes a good Christian, and thus deceives his own soul. To hear is just to have seed thrown one's way, and talking does not prove that there is fruit in the heart and the life. And on Judgment Day, men will be judged according to their fruits.<sup>141</sup> And then it will not be asked, ‘Did you believe?’, but rather, ‘Were you a doer, or a talker only?’. Accordingly we will be judged. The end of the world is compared to a harvest,<sup>142</sup> and at harvest time men reap only fruit.

“Nothing can be accepted except by faith, but I say these things to show you how insignificant Talkative's confession will be on that day.”

*Faithful:* “This reminds me of Moses' description of the animal that is clean.<sup>143</sup> A clean animal is one that has a cloven hoof and chews cud. It's not enough to have a split hoof or to chew cud; it must be possessed of both characteristics. The rabbit chews cud, but yet is unclean because it doesn't have a cloven hoof.

“This resembles *Talkative*: he chews cud – he seeks knowledge, he chews on the Word; but he doesn't even see that his hoof is not split – he doesn't part ways with sinners. Like a rabbit, he is still unclean.”

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<sup>139</sup> James 1.22-26

<sup>140</sup> James 1.27

<sup>141</sup> Matt 13 and 25

<sup>142</sup> Rev 14.14-15

<sup>143</sup> Lev 11.3-7, Deut 14.6-8



*Christian:* “You have captured the essence of those scriptures. And I’ll say one more thing: Paul called some men – great talkers, too – sounding brass and tinkling cymbals; that is, as he explains elsewhere, things that reproduce sound without having their own voice.<sup>144</sup> They are things without life, without the true faith and grace of the gospel, and consequently, things that will never occupy the kingdom of heaven alongside the children of life (even though their voice sounds like that of an angel).”

*Faithful:* “Well, I wasn’t really fond of his company at the beginning, but I’m sick of it now. How will we get rid of him?”

*Christian:* “Do as I tell you, and you’ll find that he’ll soon be sick of your company, too, unless God changes his heart.”

*Faithful:* “What do I do?”

*Christian:* “Engage him in a serious discussion about the power of religion, and ask him plainly if his house, his heart, and his conversation reflect what he says.”

Faithful then walked over and joined Talkative again, saying, “Hello again. How are we doing?”

*Talkative:* “I’m doing well, thank you, but I thought we would have had much conversation by now.”

*Faithful:* “Well, we can talk now, and since you wanted me to name the topic, let it be: how does God’s saving grace demonstrate itself in the hearts of men?”

*Talkative:* “I see that we will be talking about the power of things. Well, that is a very good question, and I look forward to this discussion. The brief answer would be, that first, when God’s grace inhabits the heart, it causes a great outcry against sin. Secondly, –

*Faithful:* “Hold on, let us take these things one at a time. Wouldn’t it be better to say that grace shows itself by inclining the soul to abhor sin?”

*Talkative:* “Well, what difference is there between crying out against sin, and abhorring it?”

*Faithful:* “Oh, a lot. A man may cry out against sin as a practice, but he cannot abhor it, except that he has a God-given hatred of it. I have heard many cry out against sin in the pulpit, who readily enough allow it in their homes, in their conversations, and in their hearts. Potiphar’s wife cried with a loud voice, as though she was holy, but she would have willingly committed uncleanness with Joseph. Some cry out against sin even as the mother cries out against her child, calling the girl a slut and then hugging and kissing her.”

*Talkative:* “You’re trying to trap me, aren’t you?”

*Faithful:* “No, no, no. I’m only making sure we both understand. But what is the second sign that would demonstrate God’s grace in the heart of a man?”

*Talkative:* “Great knowledge of gospel mysteries.”

*Faithful:* “This sign should have been first, but either way it is also false, for knowledge of the mysteries of the gospel can be learned, with no saving work of grace in the soul.<sup>145</sup> A man may have extensive, even tremendous, knowledge, and still be nothing, and not be a child of God. When Christ

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<sup>144</sup> 1 Cor 13.1-3, 14.7

<sup>145</sup> 1 Cor

said, 'Blessed are you, if you know these things and do them.'<sup>146</sup> He does not bless the knowing, but the doing. There is knowledge that is not accompanied by action: when one knows his master's will but doesn't do it.

"A man may know things as well as an angel, yet not be a Christian, so your sign is not valid. Indeed, to have great knowledge is something that pleases talkers and boasters, but to take action is something that pleases God. This is not to say that the heart can be good without knowledge, for without that, the heart is uninformed. So there is knowledge, and then there is knowledge: knowledge that is bare speculation, and knowledge that is accompanied by the grace of faith and love, which leads a man to do the will of God from the heart. The former serves the talker, but without the latter the true Christian is not content. 'Give me understanding, and I will keep Your law; I shall observe it with my whole heart.'<sup>147</sup>"

*Talkative:* "You're trying to trap me again; this is not edifying."

*Faithful:* "Well, if you please, tell me another sign how grace shows itself."

*Talkative:* "No. I can tell already that we won't agree."

*Faithful:* "Well, if you won't, will you let me?"

*Talkative:* "Go ahead. It's a free world."

*Faithful:* "A work of grace in the soul shows itself not only to the one who has it, but also to others.

"To him that has it, it manifests itself by convicting him of sin, especially that which defiles him, and most especially the sin of unbelief (for the sake of which he is damned, unless he finds mercy from God through faith in Jesus Christ<sup>148</sup>). This recognition of truth creates in him a sorrow and a sense of shame for his sin. He finds revealed in himself the Savior of the world, and the absolute necessity of clinging to Him for the rest of his life. He finds himself hungering and thirsting after Him, the satisfaction of which is promised.<sup>149</sup> Then, his joy and peace is proportionate to the strength of his faith in the Savior; so are his desires to know Him more and to serve Him proportionate to his love of holiness.

"But though I say that grace thus manifests itself to him, it is still rare that a man is able to recognize the work of grace in his soul, because his sin nature and his use of worldly reason cause him to mistake what has happened. Therefore, a very sound judgment is required in a man that has this work before he can soundly conclude that this is a work of grace.

"To others, it is demonstrated by this:

"First, by an experimental confession of his faith in Christ;<sup>150</sup>

"Second, by a life that demonstrates that confession; that is, a life of holiness – heart-holiness, family-holiness (if he has a family), and speech-holiness in the world – that generally teaches him to abhor his sin (and himself), to suppress it in his family and promote holiness in the world. And this is not by talking only, as a hypocrite or chatterer might do, but in practice, in faith and love, in the power of the Word.<sup>151</sup>

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<sup>146</sup> John 13.17

<sup>147</sup> Ps 119.34

<sup>148</sup> John 16.8-9, Rom 7.24, Mark 16.16

<sup>149</sup> Ps 38.18, Jer 31.19, Gal 2.16, Acts 4.12, Matt 5.6, Rev 21.6

<sup>150</sup> Rom 10.10, Phil 1.27, Matt 5.19

<sup>151</sup> John 14.15, Ps 50.23, Job 42.5-6, Eze 20.43

“And now, sir, as to this subject of the manifestation of grace in a man’s life, if you have an objection, raise it now; and if not, let me propose a second question.”

*Talkative*: “No, my role is not to object, but to listen. Go ahead with your second question.”

*Faithful*: “My question is this: do you experience that which I’ve been saying? Do your life and your speech testify to the same? Or does your religion exist only on your tongue, and not in deed and in truth? Now, if you decide to answer this, say no more than you know God will agree to, and nothing but what your conscience allows, for it is not the man who commends himself who is approved, but he whom God commends.<sup>152</sup> Remember that to say I am such and such, when my words and the testimony of my neighbors say it is a lie, is considered a great wickedness.”

Then Talkative blushed a little but recovered quickly, and replied, “You call upon experience, and conscience, and God, and tell me to appeal to Him for justification of what is said. I did not expect this kind of discussion, and I’m not inclined to give an answer to such questions, unless you are an interrogator, in which case, I do not allow you to judge me. But tell me why you ask me such questions.”

*Faithful*: “Because I saw you were eager to talk, and I suspected that you were an empty vessel. Besides, to tell you the truth, I have heard of you, that you are a man whose religion ends at the tip of his tongue, and that conversing with you would prove this.

#### Faithful’s plain dealing with Talkative

“They say you are a stain among Christians, that religion fares worse because of your conversation; that some may have already stumbled at your evil ways, and that more are in danger of destruction. Your ‘religion’ goes hand-in-hand with the saloon, with greed, with swearing and lying and bad company. The proverb of the whore is true of you: she is a shame to all women. So are you to all believers.”

*Talkative*: “Since you’re so eager to listen to gossip and to judge others as rashly as you do, I must conclude that you are some kind of miserable and sad man, not fit to talk to, and so goodbye.”

*Christian* (to Faithful): “I knew this would happen: your words and his lust could not agree. He’d rather go on alone than seek to transform his life. But he’s gone; let him go. His loss is his own. His traveling with us would be a stain on our company. The Apostle Paul says, ‘from such withdraw yourself.’<sup>153</sup>”

*Faithful*: “But I’m glad that we had this little conversation. He might never give it a second thought. But I dealt plainly with him, and so his fate is not on my conscience.”

*Christian*: “You did well to speak so plainly to him. There’s not enough of that these days, and that lack of forthrightness causes many to despise religion. There are too many of these fools who talk too much, but are debauched and vain in their speech, that, being perceived as believers, puzzle the rest of the world and grieve the sincere. I wish that all men would deal with others as you have done. Then they would either become comfortable with Christianity, or the company of saints would be too hot for them.”

Then Faithful said:

“How Talkative at first lifts up his plumes!  
How bravely he speaks. How he presumes

<sup>152</sup> 2 Cor 10.18

<sup>153</sup> 2 Thess 3.5-7, 1 Tim 6.5

to knock down all before him. But as soon  
as the saints speak of true hearts, like the moon  
that's past full, into the wane he goes.  
And so will everyone, except he whom Christ knows."

And so they went on, talking of what they had seen by the way, and so pleasantly passed the time that would otherwise have been tedious, for now they were going through a wilderness.

Now, when they had made it almost through the wilderness, Faithful happened to glance over his shoulder, and saw someone coming up behind them. "Look!" said Faithful, "Who is that?"

Christian looked back and said, "It's my good friend Evangelist."

*Faithful:* "Yes, and he was my good friend, too. It was Evangelist who showed me the way to the gate."

By now Evangelist had caught up to them. "Peace be with you, my brothers, and peace be with your helpers."

*Christian:* "Welcome, my friend! Seeing your face reminds me of your kindness and tireless labor for my eternal good."

*Faithful:* "And a thousand times, welcome! It's wonderful for us two pilgrims that you are with us."

*Evangelist:* "So how has it gone with you, my friends, since we were last together? What have you encountered, and how have you behaved?"

So Christian and Faithful told him what had happened to them in the way, and how and with what difficulty they had come to this place.

*Evangelist:* "I'm glad for you – not that you met with trials, but that you emerged victorious, and that, despite many weaknesses, have continued in the way to this very day.

"I say, I'm glad for you...and for me. I have sowed and you have reaped, and the day is coming when both the sower and the reaper shall rejoice together; that is, if you can hold out. 'For in due season you shall reap, if you faint not.'<sup>154</sup> The crown lies before you, an incorruptible crown. So run, that you may obtain it.<sup>155</sup> There are many who set out for this crown, and then, after they have gone a long way for it, another comes in and takes it from them. Hold fast to what you have, that no one may take your crown!<sup>156</sup> You are not yet out of the range of the devil – you have not resisted until you bleed in striving against sin. Keep the Kingdom always in focus, and keep the faith. Don't let anything on this side of the heavenly gate get within you, and above all, watch your hearts carefully, and don't give in to their lusts, for they are deceitful above all things, and desperately wicked.<sup>157</sup> Set your faces like a flint.<sup>158</sup> You have all power in heaven and earth on your side."

Then Christian thanked him for his encouragement, but told him that they would like for him to tell them more, to assist them on their way. He said he believed that Evangelist was a prophet and could tell them some of the things that might happen to them, and how they might resist and overcome them. Faithful agreed, so Evangelist began:

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<sup>154</sup> John 4.36, Gal 6.9

<sup>155</sup> 1 Cor 9.24-27

<sup>156</sup> Rev 3.11

<sup>157</sup> Jer 17.9

<sup>158</sup> Isa 50.7

*Evangelist:* “You have heard through the words of the gospel that you must undergo many trials and tribulations before you come into the kingdom of heaven, and that in every city you will suffer. So you can’t expect that you can go very long on your journey without encountering them. You’ve seen these already in your journey, and more will immediately follow, for you are almost out of the wilderness and you will soon come into a town where you will be tested and treated roughly, where they will want to kill you. One or both of you will seal your testimony with blood. But be faithful even to death, and our King will give you a crown of life.<sup>159</sup>

“The one who dies there, if you both do not, though his death may be painful, will be better off than the one who lives, not only because he arrives at the Celestial City sooner, but because he will escape many miseries that the other will meet with in the remainder of his journey. But when you get to the town, and find my prophecy fulfilled, then remember each other and acquit yourselves like men, committing your souls to God, the faithful Creator.”

Then I saw in my dream that soon after they left the wilderness they came upon a town called Vanity. The townspeople keep a fair going there year-round, and it is called Vanity Fair because the town where it is kept is lighter than vanity, and because all that is sold there or comes there is vanity (meaninglessness). Vanity, all is vanity.<sup>160</sup>

This fair is no newly-erected business, but a thing of antiquity. I will show you its history.

Almost five thousand years ago, pilgrims were making their way to the Celestial City, as Christian and Faithful are. Beelzebub, Apollyon, and Legion, with their cohorts, recognized that the path that the pilgrims took led through this little town of Vanity. They decided to set up a fair, where all kinds of useless things could be obtained, and that it should last all year long. At this fair are sold and traded such meaningless things as houses, land, jobs, honors, titles, countries, kingdoms, lusts, and pleasures of all sort, like whores, wives, husbands, children, masters, slaves, lives, blood, bodies, souls, silver, gold, precious stones and so on.

At this fair can be seen at any time all sorts of diversions: jugglers, card sharps, cheaters, fools, games of all kind, theater, and any kind of foolish thing which consumes leisure time and the senses.

Here one will find thieves, murderers, adulterers, liars, and blasphemers.

And as in other, lesser fairs, there are rows and streets, where different wares are sold: there is the British Row, and the American Street, and the Chinese alley, the Russian Lane, and the Turkish street. But as in all fairs, one commodity is the chief attraction, and in this one, the wares of Rome are greatly promoted.

Now as I said, the road to the Celestial City passes through this town, where this lusty fair is kept. He that wants to go to that City without going through the town would have to go out of this world.<sup>161</sup> The Lord of Lords Himself, when He was here, went through this town to get back to His own country, and Beelzebub, the master of this fair, tempted Him to buy some of his vanities. He would have even made Him master of the fair had He only shown Beelzebub some respect and reverence.<sup>162</sup> Because He was so highly esteemed, Beelzebub personally took Him down every street and row, and showed Him all the kingdoms of the world, in an attempt to get the Blessed One to buy some of his vanities. But He had no use for them, and left the town without spending a dime.

This fair, as I said, is an ancient thing, and huge.

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<sup>159</sup> Rev 2.10

<sup>160</sup> Eccl 1, 2.11, 11.8, Isa 11.17

<sup>161</sup> 1 Cor 5.10

<sup>162</sup> Matt 4.8, Luke 4.5-7

Now these pilgrims had to go through this fair, and so they did, but as soon as they entered, all the people in the fair began to murmur about them, for several reasons:

First, they were clothed differently, and the people of the fair stared at them, then began mocking them – some calling them fools, some calling them agitators, and some calling them outlandish.

Second, the people wondered at their speech, for few could understand what they said. The pilgrims naturally spoke the language of God, but the townsmen spoke the language of the world, and from one end of town to the other, they each seemed to the other to be uncivilized.

Third – and this did not amuse the vendors – these pilgrims did not take much interest in the things that were being sold. They barely looked at them, and if pressured to purchase something, would put their hands over their ears, and cry, “Turn my eyes away from beholding vanity!” and look upwards, signifying that their interest was in heaven.<sup>163</sup>

One seller said to them mockingly, “What will you buy?”, but they looked at him seriously and said, “We buy the truth.”<sup>164</sup> This answer made them despise these men even more. They began to mock and taunt them, speaking ill of them, and some even called for them to be beaten. There arose such a hubbub that the master of the fair took notice, and he came to the scene. He and a few of the men of the fair took the pilgrims into custody before the commotion threatened to shut down the fair’s business altogether.

So Christian and Faithful were examined by the master and some of his men, who asked them from where they came, where they were going, and what they were doing there in such unusual clothing. The men replied that they were pilgrims and strangers in the world, and that they were going to their own country, the heavenly Jerusalem.<sup>165</sup> They reasoned that they had not provoked the men of the town or the sellers in the fair, except that when asked what they wanted to buy, they said they would buy the truth. But the interrogators believed them to be either agitators or simply mad, or else there would not have arisen such a clamor. They took them and beat them, covered them in dirt and grime, and put them into a cage, so that they could be seen and mocked by the men of the fair.

Behold Vanity Fair! The pilgrims there  
are chained and stand beside:  
Even so it was our Lord passed here  
and on Mount Calvary died.

So they lay in the cage for some time, and were the subjects of any man’s sport, or hatred, or revenge, as the master of the fair laughed at everything that happened to them. But our pilgrims were patient, and did not reply to those who railed at them, but instead offered blessings upon their tormenters. Seeing this, some men in the crowd who were less crude than the others began to defend them and scold their colleagues for their continual assaults on the men. But those in the crowd grew angry at them and began to treat them the way they treated the pilgrims in the cage. The defenders replied that, for all they could tell, those in the cage were quiet and sober, and posed no threat, and that there were many in the crowd who were more deserving of the cage, or even the stocks, than those currently in the cage.

After some time of this, the men in the crowd fell to fighting with each other, to the point that some of them were injured. All this time, Christian and Faithful behaved wisely and soberly, but they were hauled up before the tribunal again and charged with inciting the riot that had erupted. They were

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<sup>163</sup> Ps 119.37, Phil 3.19-20

<sup>164</sup> Prov 23.23

<sup>165</sup> Heb 11.13-16

beaten severely, and irons were placed on them, and they were led in chains up and down the streets of the fair, as an example to others, lest anyone should speak in their behalf or defend their cause. But the two men continued to behave wisely and quietly, and suffered the humiliations that were heaped upon them with so much meekness and patience that a few of the men in the fair were won to their side. This so angered the rest of them that they decided they needed to kill the men, and began crying that neither the cage nor the irons were sufficient, but that they should die for deluding the men of the fair.

But they were remanded to the cage again, until the tribunal should decide what to do with them, and their feet were placed in stocks.

Now the pilgrims had been thinking about what Evangelist had told them, and they were more convinced than ever of their quest, and more sure of why they were suffering, by what he had told them would happen. They comforted each other, that whoever was going to suffer more that day would have the better fate; each man secretly hoped it would be himself, but committing themselves to the wisdom of the Almighty, they were content to let this drama play out and to accept whatever happened.

Finally, they were brought before their enemies for a trial, though the outcome was predetermined. The judge's name was *Hategood*, and he read the indictment, which was the same for each, that they were enemies to and disturbers of commerce in the town, that they had incited riots, and that they had made converts from among the men of the town, in violation of their prince's law.

Now, Faithful, be a man and speak for your God.  
Fear not the wicked's malice, nor their rod.  
Speak boldly, man, the truth is on your side;  
die for it, and to eternity in triumph ride.

Faithful began to answer, that he had only opposed that which had opposed Him who is higher than the highest. "And as for disturbance" he said, "I have not caused any, being a man of peace. Those who came over to our side did so because they saw us holding to the truth and our innocence, and they turned from the bad to the good. And as for your king, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels."

Then the judge invited anyone who had anything to say to come to the bar to give their evidence. In came three witnesses, *Envy*, *Superstition*, and *Flattery*. They were asked if they knew the prisoner (Faithful), and what they had to say for their lord against him.

Envy stood up and said, "My lord, I have known this man a long time, and will testify that he –"

*Judge*: "Wait. Administer the oath to this man." And they swore him in.

*Envy*: "My lord, this man, despite his name, is one of the most despicable in our country. He has no regard for prince or people or law or custom, but does everything he can to make people believe his disloyal ideas, which he calls 'principles of faith and holiness.' I myself heard him say that Christianity and the customs of our town of Vanity were diametrically opposed and could not be reconciled. When he said that, my lord, he not only condemns all our fine works, but us when we do them."

*Judge*: "Do you have anything else to say?"

*Envy*: "My lord, I could say much more, but I don't want to bore the court. Yet, when the others have given their testimonies, if you still need more, I will be happy to come back up here." So he was dismissed but told to remain nearby.

Then they called Superstition, and swore him in, and asked him the same questions.

*Superstition:* “My lord, I don’t really know this man very well, and I don’t want to know him, but I know that he is a troublesome man, based on a conversation I had with him. He told me that our religion was all for naught, and that man cannot please God. You know well, my lord, what this kind of talk leads to, that we worship in vain, we are still in sin, and we will all be damned. This is my testimony.”

Then Flattery was sworn in, and again was asked the same questions.

*Flattery:* “My lord, and all you gentlemen, I have known this fellow for a long time, and have heard him utter things that should have remained unsaid, for he has disrespected our prince Beelzebub and his friends, especially Old Man, Carnal Delight, Luxurious, Greedy, Arrogant, Self Centered, and Lechery, plus many others. And he has said that if everyone was of the same mind as he, that such men would no longer be welcome in this town. Besides, he has not been afraid to speak ill of you, my lord, who now sit in judgment on him, calling you an ungodly villain and other such ugly names, names that he has attached to most of the noblest of our town.”

When Flattery had finished, the judge spoke to the prisoner: “You heretic, you traitor, you renegade! Have you heard what these honest gentlemen have spoken against you?”

*Faithful:* “May I speak in my own defense?”

*Judge:* “Quiet! Quiet! You do not deserve to live a day longer, but rather to be slain on the spot! Yet, so that all men may see our justice toward you, let us hear what you have to say, you vile turncoat.”

*Faithful:* “First, I say that in regards to what Mr. Envy testified, I said only that whatever laws or customs or people do not believe the Word of God are diametrically opposed to Christianity. If I’m wrong about this, then convince me of my error, and I will recant.

“As to what Mr. Superstition testified, I said only that in the worship of God, faith in Him is a requirement, but there can be no faith unless He sovereignly chooses to reveal Himself. So whatever is counted as worship but doesn’t agree with divine revelation can only be done through human faith, which is not saving faith.

“As to what Mr. Flattery testified, I say that the prince of this country, with all his rabble and his entourage, is more fit for living in hell than in this country. May the Lord have mercy on me.”

Then the judge called to the jury, which had been standing close by, “Gentlemen of the jury, you see this man about whom such an uproar has been made. You have heard what these worthy gentlemen have said. You have heard his confession. It is your duty now to decide whether he lives or dies. But I think it helpful to give you instructions about our law.

“In the days of Pharaoh, servant to our prince, a command went out that all newborn males of a certain race should be thrown into the river, lest that race, and its contrary religion, should grow too strong.<sup>166</sup> And Nebuchadnezzar, another of our prince’s servants, commanded all to worship his golden image or suffer death by fire.<sup>167</sup> Darius decreed that all who worshipped any god but him would be thrown into the lions’ den.<sup>168</sup> Now this man has broken all those laws, not only in thought (which is itself unlawful) but also in word and deed, and this cannot be tolerated.

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<sup>166</sup> Ex 1.22

<sup>167</sup> Dan 3.6

<sup>168</sup> Dan 6



“Pharaoh’s law was based upon an assumption, to prevent problems, though no crime had been committed; but here a crime has been committed. As to the second and third charges, you see plainly that he calls our religion useless. For the treason he has committed, he deserves to die.”

Then the jury left to deliberate upon Faithful’s fate, but they were already agreed as to the verdict, and unanimously voted to find him guilty of all charges. The men of the jury, named *Blind-man*, *Liar*, *Cruelty*, *Hate-Light*, and the like, took turns railing against the prisoner, each competing with the other to be more hateful, in the hopes that their words would get back to the prince. Finally, the foreman, named *Implacable*, said, “If all the world were given to me, I could not find this man innocent. Let us bring in the guilty verdict and a recommendation of death.” And so they did, and the prisoner was condemned to die as cruel a death as could be conceived.

So they brought him out, and scourged him, then they beat him, then they sliced his flesh with knives, and after that they stoned him, then pricked him with their swords, and finally they burned him at the stake. And so Faithful met his end.

Now I saw in my dream that behind the crowd was a chariot and a brace of horses, waiting for Faithful, who, as soon as he breathed his last, was taken into the chariot and immediately carried up through the clouds, accompanied by the sound of trumpets, for this was the straightest way to the Celestial Gate.

Brave Faithful, valiantly done in word and deed!  
 Judge, witnesses, and jury have, instead  
 of defeating you, only shown their rage.  
 When they are dead, you’ll live from age to age.

But as for Christian, he had been given a reprieve, and was remanded back to prison, where he remained for awhile. But He that rules over all things, having the power of their rage in His hands, arranged things so that Christian escaped and was able to continue his journey. As he went, he sang:

“Well, Faithful, you have faithfully professed  
 unto your Lord, by whom you will be blessed,  
 when faithless ones with all their vain delights  
 are crying out under their hellish plights.  
 Sing, Faithful, sing! And let your name survive;  
 for though they killed you, you are yet alive!”

And I saw in my dream that Christian did not go on alone, for he was followed by one named *Hopeful* (who was made so by observing Christian and Faithful behave in a godly way when they suffered in Vanity Fair), who shortly joined him and asked to be his companion. So one died to bear witness to the truth, and another rose out of his ashes. *Hopeful* also told Christian that there were many other men in the fair who would eventually be taking this way.

And I saw that, not long after they had left the fair, they caught up with another who was ahead of them, whose name was *By-Ends* (this name means, “by any means”). They said to him, “From where do you come, and where do you go?”

He told them that he came from the town of Fairspeech and that he was going to the Celestial City. But he did not tell them his name.

*Christian*: “From Fairspeech! Is there any good that lives there?”

*By-Ends*: “Yes, I hope so.”

*Christian:* "Sir, what may I call you?"

*By-Ends:* "I am a stranger to you, and you to me. If you are going this way, I'll be glad for your company; if not, I will still be content."

*Christian:* "This town of Fairspeech...I've heard of it. They say it is a wealthy place."

*By-Ends:* "Yes, it is. I have many rich relatives there."

*Christian:* "Please tell me who your relatives are, if I may be so bold."

*By-Ends:* "Almost the whole town. In particular, Mr. *Turnabout*, Mr. *Time-server*, Lord *Fairspeech* (from whose ancestors the town took its name), Mr. *Smoothtalk*, Mr. *Two-faced*, Mr. *Anything-Goes*, and the village parson, Rev. *Two-tongues*, who is my uncle. Actually, I too have become a gentleman of fine quality, though my grandfather was but a ferryman, looking one way and rowing another. In fact, I acquired most of my estate through the same occupation."

*Christian:* "Are you a married man?"

*By-Ends:* "Yes, and my wife is a virtuous woman, the daughter of a virtuous woman. Her mother is Lady *Feigning*, and theirs is an honorable family. My wife has achieved such a level of breeding that she is able to bless everyone, from peasant to prince."

*Christian:* "And what of your religion?"

*By-Ends:* "We differ from the religion of the stricter sort in two small ways. First, we never strive against the wind, and second, we observe our religion most fervently when it parades through the street in silver slippers, as it were, and the sun shines brightly and everyone applauds."

Then Christian turned toward his partner, Hopeful, and spoke softly, "I believe that this man is Mr. By-Ends, of Fairspeech; if that is so, then we have on our hands as big a scoundrel as exists in these parts."

Then Hopeful said, "Ask him again who he is. He's probably not ashamed of his name."

*Christian:* "Sir, you talk as if you know something that other men don't. And unless I miss my mark, I would guess that your name is Mr. By-Ends?"

*By-Ends:* "That is not my name, but rather a nickname given to me by my enemies. I must be content to bear it as a reproach, as other good men have done before me."

*Christian:* "But did you ever do something that would cause men to call you that?"

*By-Ends:* "Never. Not once. I simply had the good luck to jump on the wagon of those who were leading the popular opinion of the time, whatever it was. But that was simply good judgment, and if that is a crime, so be it. I will live with the reproach of the vile."

*Christian:* "Yes, I thought that was you, and to tell you the truth, I think this nickname fits you more closely than you are willing to believe it does."

*By-Ends:* "Well, if that's what you think, I can't help it. But you will still find that I'm a good companion, if you'll admit me into your company."

*Christian:* "If you wish to travel with us, you'll find yourself striving against the wind, which appears to be against your preferences; and you must revel in religion while it is in rags, as well as in silver slippers, and stand by it, too, when bound in irons."

*By-Ends*: “You cannot impose conditions on me, nor question my faith. Let me do as I please, and go with you.”

*Christian*: “Not one step farther, unless you’re willing to do as we do.”

Then said *By-Ends*: “I will never desert my old principles, since they are harmless and profitable. And if I can’t go with you, I’ll go back to doing as I was before you overtook me: traveling alone, at least until someone overtakes me who will be glad of my company.”

In my dream I saw that the two pilgrims left him then, and got far ahead of him; but one of them looked back and saw three men following behind *By-Ends*, and when they overtook him, he gave them a deep bow and they gave him a compliment. The men’s names were *Hold-the-World*, *Money-Love*, and *All-Saved* – men whom *By-Ends* had known before, for when younger they had all been classmates in the school of Mr. *Gripe*, in the town of Love-Gain in the county of Coveting. This schoolmaster taught them in the arts of acquiring things, whether by deceit, violence, flattery, lying, or under the guise of religion, and these four men had surpassed their master in the level of their arts, so much that any of them could have opened a school themselves.

When they had greeted each other, *Money-Love* said to *By-Ends*, “Who are those on the road ahead of us?”

*By-Ends*: “They are just a couple of men from a far country, who are going on a pilgrimage.”

*Money-Love*: “Why didn’t they wait, so that we might have had the pleasure of their company? For we all, I think, are going on pilgrimage, are we not?”

*By-Ends*: “We are, indeed, but those ahead of us are so rigid and love their own beliefs so much (and take such a dim view of those of others), that even if a godly man joins their company, they force him out quickly.”

*All-Saved*: “That’s not good. We’ve read of those who are oh-so-righteous, but such stiffness leads them to judge and condemn all but themselves. But tell me, how many things did you differ on, and what were those things?”

*By-Ends*: “Well, they feel it is their duty to push regardless of the weather, while I wait for advantageous time and tide. They expose themselves to danger for God’s sake, while I seek every possible advantage in protecting myself and my family and my estate. They cling to their beliefs even though the world derides them, while I use religion for its benefits, but only so far as it’s safe to do so. They are for religion when it is poor, while I embrace it when it is prestigious.”

*Hold-the-World*: “And right you are, Mr. *By-Ends*; I personally consider a man a fool who, having the freedom to keep what he has, is so unwise as to give it away or lose it. Let us be as wise as serpents<sup>169</sup>. We must make hay while the sun shines; behold the bee, which lies in bed all winter, and only stirs when it can have both profit and pleasure. God sends rain and He sends sunshine<sup>170</sup> and if there are fools who go out in the rain, let our people have the fair weather. As for me, I like religious doctrine that tells of God’s blessings on us. For what man in his right mind would not agree that since God has given us the good things in life, we should then keep them? I mean, for His sake? Abraham and Solomon grew rich as religious men, and Job said that a good man shall lay up gold as dust.<sup>171</sup> But if those men ahead of us are as you described, they must not be good men.”

*All-Saved*: “Then we’re all agreed? Good! Then no more talk about it?”

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<sup>169</sup> Matt 10.16

<sup>170</sup> Matt 5.45

<sup>171</sup> Job 22.24

*Money-Love*: “No, we need not say another word about this matter, for the man that believes neither reason nor Scripture (and we have both on our side) does not know his own freedom or seek his own safety.”

*By-Ends*: “My brothers, you see that we are all going on pilgrimage, and so to better pass the time, let me propose a question:

“Suppose a man, a minister or a tradesman for instance, should come across an opportunity to secure the blessings of this world, but under circumstances that force him to become highly zealous (or at least to appear that way) in some finer points of religion that he had not seriously considered before, may he not use these means to attain his end, and yet still be a righteous and honorable man?”

*Money-Love*: “I see what you’re getting at. Let me try to answer you. First, let me tackle the issue of the clergy *Man*: suppose a minister, a worthy man, is being paid a tiny salary, but covets a far greater stipend, and has the opportunity to get it. He believes it is in his best interest to study more, to preach more frequently and passionately, and because he believes the people are so inclined, he changes his principles just a little. I myself see no problem, provided the man has a calling:

“First, his desire for greater compensation is lawful (I don’t know how anyone could disagree), since it is Providence; so he should go for it, with a clear conscience.

“Second, his desire for promotion makes him more studious and a better preacher, and improves him as a man, which is God’s will for his life.

“Third, as regards his complying with the will of his people, by abandoning or changing some of his principles, he shows that he is willing to deny himself and has a sweet demeanor, and is therefore more fit to be a minister.

“I conclude, then, that a minister that makes small changes for the greater good should not be judged as covetous, but rather, since he has improved himself, he should be as one that zealously pursues his calling and every opportunity that presents itself to do good.

“And now to the second part of your question, concerning the tradesman. Suppose this man has a menial and low-paying job, but by becoming religious he may improve his lot – gain a rich wife, or better customers – I see no problem.

“To become religious is a virtue, by whatever means a man becomes so.

“It is not unlawful to marry a wealthy woman, or to upgrade one’s clientele.

“Besides, the man that gains these things by becoming religious, gains that which is good, through them that are good, by becoming good himself. So here are a good wife and good customers, which is good, and all this through religion. How can this not be good?”

This answer by Mr. Money-Love was highly applauded by them all, and they concluded that becoming religious could certainly be advantageous to one’s livelihood. They believed that theirs was an airtight case, and since Christian and Faithful were still within earshot, they agreed to catch up to them and present their argument. So they called out, and the pilgrims stopped and waited until the other four caught up. But those four had decided, as they hurried, that Mr. Hold-the-World should propose the question, rather than Mr. By-Ends, because of the bad blood that existed between Christian and By-Ends.

So they came together, and after greetings and introductions, Hold-the-World propounded the question, and smirked as he gave them leave to answer the question if they could.

*Christian:* “Even a babe in Christianity could answer this question, or ten thousand like it. If it is unlawful to follow Jesus for bread<sup>172</sup>, how much worse is it to make His religion a pretext to gain worldly riches? We can't think of anyone who would hold that other opinion other than heathens, hypocrites, and devils.

“Heathens like Hamor and Schechem desired the daughter and cattle of Jacob, and saw that they could not obtain them unless they became circumcised. They said to their company, if every male among us is circumcised, as they are, won't we have the same rights as they to their cattle and their lands? Jacob's daughter and cattle were the objects of their desire, and religion was the pretense that they used to try to gain them.<sup>173</sup>

“The hypocritical Pharisees were also of this type of religion. Long and loud and public prayers were their pretense, but to get wealth was their intent, and greater damnation from God was their judgment.<sup>174</sup>

“Judas the devil was also of this religion. He was religious so that he might carry the money-bag, and have what was in it; but he was lost and cast away. He became the son of perdition.

“And I can't help but believe that the man who takes up religion for worldly gain will throw religion away for worldly gain; for as surely as Judas left the world to become religious, as surely did he sell religion and his Master for the world.

“To answer your question in the affirmative, as I see you've all done, and to accept that answer as genuine and truthful, is heathen, hypocritical, and devilish, and your reward will be according to your works.”

Then they stood staring at one another, but had no good answers for Christian. Hopeful stood quietly, delighted with the soundness of Christian's answer, and so there was a great silence among all of them. Our two friends started off again, and By-Ends and his cohorts waited a little while before continuing, so that they would not have to walk with the other two.

Then Christian asked his friend, “What will they do on Judgment Day? If they are struck dumb when dealing with vessels of clay, what will they do when they are rebuked by the flames of a devouring fire?”

So the two pilgrims outstripped them in their walk and saw them no more, and eventually came to a delicate plain called Ease, where they walked contentedly. But that plain was small, and they were soon passed through it. Now at the far side of the plain was a little hill called Lucre, and in that hill a silver mine, which had attracted some pilgrims from time to time who ventured off the way to see such a rarity. But these men, going too close to the edge of the pit, had found that the ground beneath their feet was unstable and broke away easily. Some were killed there, and others were maimed and could never be their own men again.

Then I saw in my dream that near the silver mine stood Demas, the deceiver, who had forsaken Paul for the world<sup>175</sup>, calling to passersby to come and see, and who said to Christian and Hopeful, “Come and see! A wonder of the world! Come inside, come inside; look around, look around.”

*Christian:* “What is there that could entice us to turn out of our way to see it?”

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<sup>172</sup> John 6.26-35

<sup>173</sup> Gen 34.20-23

<sup>174</sup> Luke 20.46-47

<sup>175</sup> 2 Tim 4.10

*Demas:* “Why, a silver mine! You can spend a few minutes digging for treasure. If you dig, you may provide richly for yourselves, but only if you come inside and dig.”

Then Hopeful said, “Let’s go see.”

*Christian:* “Not me. I’ve heard of this place, and of how many have lost their way here and been slain. Besides, treasure is a snare for those who seek it, for it hinders them in their pilgrimage.” Then Christian said to Demas, “Isn’t that place dangerous? Hasn’t it hindered many in their pilgrimage?”

*Demas:* “Not very dangerous, except to those who are careless”, but he looked down as he said this.

And Christian said to Hopeful, “Let’s not move an inch that way, but keep going.”

*Hopeful:* “I’ll bet that when By-Ends gets here, he will turn in to see.”

*Christian:* “No doubt. His principles will lead him there, and a hundred to one he dies there.”

And Demas called to them again, “But won’t you come over and see?”

Then Christian roundly answered Demas, “You are an enemy to the ways of the Lord of this way, and have already been condemned for turning aside. Why do you want us to do the same? If we turn aside at all, our Lord will certainly know, and we will have to stand before Him with shame, where we would have stood with heads held high.”

Demas cried loudly that he was a member of their fraternity, and that if they would wait for just a little while, he would join them on their walk.

*Christian:* “What is your name? Isn’t it the same one which I’ve been using?”

*Demas:* “Yes, my name is Demas. I am a son of Abraham.”

*Christian:* “I know you well. Gehazi was your grandfather and Judas your father, and you have followed in their footsteps.<sup>176</sup> You’re using an evil trick to try to fool us. Your father was hanged as a traitor, and you deserve no better. Rest assured that when we come before the King, we will tell him of your actions here today.” And they went on their way.

By this time By-Ends and his fellows had again come within sight, and they immediately accepted Demas’s invitation. Whether they fell into the pit by looking over the edge, or whether they went down to dig, or whether they were smothered by the mists that rose from the bottom, I do not know, but they were never seen again in the way. And Christian sang:

“By-Ends and cagey Demas both agree:  
One calls, the other runs, that he may be  
a sharer in the money; so these do  
take up in this world, and no further go.”

Now I saw that, just on the other side of the hill of Lucre, they came to an old monument by the side of the road, and they both were puzzled when they saw it. It looked like a pillar in the shape of a woman. They stood looking at it for some time but couldn’t tell what to make of it. Then Hopeful saw something written above the head in a foreign language, which he could not read, so he called to Christian (who was educated) to see if he could decipher it. So Christian came, and was able to tell that it said, “Remember Lot’s wife.” They concluded that this was Lot’s wife, turned into a pillar of

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<sup>176</sup> 2 Kings 5.20, Matt 26.14-15, 27.1-5

salt for looking back with a covetous heart while leaving Sodom, even though she was leaving danger and heading to safety.<sup>177</sup>

*Christian:* “Ah, brother, this is a timely sight, coming right after Demas invited us to come over to view the silver mine. Had we succumbed and gone over, we might have ourselves become like this woman, a spectacle for those who come behind us to see.”

*Hopeful:* “I was so foolish to allow myself to be tempted, and it’s a wonder that I’m not now like Lot’s wife, for what is the real difference between her sin and mine? She only looked back, and I wanted to go see. Let me burn with shame that such a thing should ever have been in my heart!”

*Christian:* “Let’s remember what we’ve seen here, to help us in times to come. This woman escaped one judgment, for she didn’t die in Sodom, but she was destroyed by another.”

*Hopeful:* “True, and her story can be an example and a caution: we should avoid the sin that destroyed her, and take her as an example of the judgment that will befall those who don’t heed the caution. So did Korah, Dathan, and Abiram and their two hundred fifty men also become a sign and a caution for others.<sup>178</sup>

“But this all makes me wonder how Demas and his followers can stand there so confidently looking for the treasure that caused this woman to be turned into a pillar of salt, especially since she stands here as a glaring example of God’s judgment, within their very sight. They cannot help but see her.”

*Christian:* “It certainly makes one think, and I suppose it shows that their hearts are desperate. I compare them to those who pick the pockets of others in the presence of the judge, or those who steal purses in the presence of the gallows. The men of Sodom were exceedingly wicked<sup>179</sup>, because they sinned in God’s very eyesight, even though He had shown them great providence.<sup>180</sup> This provoked the Almighty to greater jealousy, and He made their destruction exceptionally hot. It must be concluded that those who sin in the sight of the Lord, in spite of the examples He has given them in order to warn them to take another way, will be given the most severe judgments.”

*Hopeful:* “No doubt you have spoken the truth. God shows His mercy in that neither you, nor especially I, are made into such an example. This provides us with yet another occasion to thank God and to fear Him. We must remember Lot’s wife.”

I saw, then, that they went on their way to a pleasant river, which David called “the river of God”<sup>181</sup> but which John called “the river of the waters of life”.<sup>182</sup> Now their way followed the bank of the river, and here they walked with great delight. They drank from the river, and the water was pleasant, and refreshed their spirits. On both sides of the river were green trees that bore all manner of fruit, and they found that the leaves were good medicine. They ate the fruit with relish, and the leaves to prevent intestinal disorders and other diseases that come upon travelers.<sup>183</sup>

On either side of the river lay meadows, lovely with lilies, green all year long.<sup>184</sup> They lay down and slept there, because they knew it was safe, and when they awoke, they gathered more fruit, drank more water, and slept again. And so they continued, for several days and nights, singing:

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<sup>177</sup> Gen 19.26

<sup>178</sup> Num 26.9-10

<sup>179</sup> Gen 13.13

<sup>180</sup> Gen 13.10

<sup>181</sup> Ps 65.9

<sup>182</sup> Rev 22

<sup>183</sup> Eze 47

<sup>184</sup> Ps 23.2

“Behold how these shimmering streams do glide,  
to comfort pilgrims by the highway’s side;  
the meadows green, with their fragrant smell,  
provide sustenance for the; and he that can tell  
what pleasant fruit and leaves these trees do yield  
will sell all he has, that he may buy this field.”<sup>185</sup>

When they finally decided to go on – since they were not yet at their journey’s end – they ate and drank a final time, and left the green valley.

Now I beheld in my dream that they had not gone far when the river and the way diverged. They were sorry to see this, but they did dare to leave the way. But the way turned rough, and their feet began to hurt, and they became discouraged.<sup>186</sup> They soon began to wish for a better path, and then they saw a meadow on the side of the road, with steps to take them over the low fence and into the meadow. That place is called By-Path Meadow. Christian said, “If this meadow runs alongside the way, let’s walk in it.” And he went to the steps to take a look. He saw that a path ran through it, parallel to the way, on the other side of the fence. “It is as I had hoped,” he said. “This will be a little easier on our feet. Come on, Hopeful, let’s go this way.”

*Hopeful:* “But what if this path leads us out of the way?”

*Christian:* “Not likely. Look at it. Doesn’t it go the same place as the highway?” So Hopeful, being persuaded by his friend, followed him over the fence. They found this path much easier on their feet, and then they saw another man walking in the same path, so they called to him (his name was *Self-Confidence*) and asked him where the path led. He told them it led to the Celestial Gate. “See?” said Christian. “Didn’t I tell you so?” So they followed, and he went ahead of them. But darkness fell as night came on, and they were not able to keep him in sight.

And Self-Confidence, who continued to walk in the dark though he could not see, fell into a deep pit<sup>187</sup>, which had been dug there on purpose by the prince of those grounds specifically to catch vain fools. Self-Confidence was killed by the fall.

Now Christian and Hopeful heard him scream as he fell, so they called out to him to find out what was wrong, but got no answer. Then Hopeful said, “Where are we now?” But Christian was silent, fearing that he had led them both out of the way, and then it began to storm, with dreadful thunder and lightning and rain, and it soon turned into a flood.

Hopeful groaned to himself, “Oh, that I had kept on my way!”

*Christian:* “Who would have thought that this pleasant path would lead us out of the way?”

*Hopeful:* “I was afraid of that from the beginning, and that’s why I spoke up. I should have been more insistent, but you are older than me.”

*Christian:* “Good brother, don’t be angry. I am sorry I brought you out of the way, and that I have put you in danger. Please forgive me. I didn’t do this out of evil intent.”

*Hopeful:* “Don’t worry, brother, I forgive you, and I am of a mind to believe that this will all be for our own good.”<sup>188</sup>

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<sup>185</sup> Matt 13.44

<sup>186</sup> Num 21.4

<sup>187</sup> Isa 9.16

<sup>188</sup> Rom 8.28



*Christian:* "I'm glad I have such a generous and merciful brother, but we can't just stand here. Let's turn back."

*Hopeful:* "Let me lead."

*Christian:* "No, my friend, let me go first, so that if there is any danger, it may strike me first, since it's my fault we're lost."

*Hopeful:* "No, you shouldn't go first, because your mind is so troubled that you may get us even more lost."

Then they heard the voice of one saying, 'set your heart toward the highway, even the way you were going. Turn again.'<sup>189</sup> But by this time the waters were rising quickly, and the path had become dangerous. And I thought, as I dreamed, that it is easier going out of the way when we are in it, than to get back in when we are out. They forged on, but it was so dark and the waters so high that in going back they almost drowned nine or ten times.

But even with their determination, they could not get back to the fence-steps that night, and so they found a little shelter and sat there until daybreak. But they were tired, and fell asleep. Now they were not far from a castle called Doubt, the owner of which was the Giant Despair. It was in this giant's lands that they were sleeping. Now he, having arisen early to walk his grounds, found them asleep on his property. With a grim and surly voice, he awakened them, and asked them from where they came and what they were doing on his grounds.

They told him they were pilgrims who had lost their way. "Then you are trespassers, who have come in and trampled my grounds, and you must come with me." So they were forced to go, because he was bigger and stronger than they were. And they were in position to object anyway, because they knew they were at fault. The Giant drove them before him, and put them in a dark dungeon in his castle, which was nasty and stinking to the spirits of the men. Here they lay for three days and nights without water, food, or light, far from friends and acquaintances.<sup>190</sup> And Christian felt twice the sorrow, because it was though his foolish counsel that they were in this mess.

The pilgrims, to gratify the flesh,  
will seek its ease, but how they afresh  
do thereby plunge themselves new griefs into!  
Who seek to please the flesh, themselves undo.

Now Despair had a wife, and her name was *Deference*, and when he went to bed, he told her what he had done: that he had taken a couple of trespassers prisoner and thrown them in the dungeon. He asked her what he should do with them. She asked him who they were, where they came from, and why they were there, and he told her. She advised him that when he arose in the morning he should beat them without mercy. So, when he arose, he picked out a huge wooden club and went down to the dungeon, and there he began berating them as if they were dogs, though they never offered a distasteful word. Then he beat them brutally, so badly that in a short time they could not even defend themselves. When he was done, he left them there to try to console themselves. They spent the whole day trying to recover, groaning and lamenting bitterly.

The next night, the wife, realizing that they were still alive, told him to advise them to do away with themselves. So in the morning, he went down to the dungeon in an even more surly mood, and saw them still very damaged because of yesterday's beating. He told them that, since they were never going to get out of that place, they should do themselves in, with knife, noose, or poison, for why

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<sup>189</sup> Jer 31.21

<sup>190</sup> Ps 88.18

should they choose life when it was accompanied by such bitterness? But they simply asked him to let them go, which infuriated him and caused him to rush at them in such a fury that he might have dispatched them himself, had he not fallen into one of his fits (for he sometimes fell into fits in sunshiny weather). While in this state, he temporarily lost the use of his hands, so he withdrew and left them, to think about what they should do. The prisoners consulted each other about the giant's advice:

*Christian:* "Brother, what are we to do? The life that we now live is miserable. I don't know whether it's best to live this way or to die. 'My soul chooses strangling rather than life', and the grave is preferable to this dungeon.<sup>191</sup> Shall we be ruled by the giant?"

*Hopeful:* "Our situation certainly looks hopeless, and death would be more welcome than to stay here, but remember that our Lord has said that we shall not murder. Though that applies mostly to others, so much the more are we forbidden from taking our own lives. And let us consider that the giant is not all-powerful. Others, I believe, have been taken by him, just as we were, but have escaped him. Who knows but that the God who made the world might not cause the giant to die? Or that Despair might forget to lock us in, or that he might have another of his fits and for a short time lose the use of his limbs? And if that happens again, I will rise to the challenge and do whatever I can to get out from under his control. I was a fool to let that opportunity slip past me once already. But let's be patient, my brother, and endure while we can. The time may come when we can get away. But let's not be our own murderers." So they continued to nurse their wounds the rest of that day.

Well, towards evening, the giant went down into the dungeon again to see if the prisoners had taken his counsel, but when he got there he found them alive, though just barely, for the lack of food and water, and the beating that he had given them, had exhausted them to the point that they could barely breathe. But still, finding them alive, he flew into a rage, and he told them that, since they had disobeyed him, it would be better for them that they had never been born.

Hearing this, they trembled, and Christian fell into a swoon; but, when he had come around a little, they continued their discussion about the giant's counsel. Now Christian seemed still leaning toward following that advice, but Hopeful made his second reply:

*Hopeful:* "My brother, don't you remember how valiant you have been? Apollyon could not crush you, nor could anything that you heard, or saw, or felt in the Valley of the Shadow of Death. What hardship, terror, and victory you've already encountered! And are you now nothing but fear? You see me here in the dungeon with you, a far weaker man by nature than you are, and this giant has beat me as badly as he has you, and has kept me from water and food, as he has you, and like you I mourn the lack of light here. But let us exercise a little more patience. Remember how you acted the man at Vanity Fair, and were not afraid of chain, or cage, or even bloody death. So let us bear up with patience as well as we can, if for nothing else than to avoid the shame that a Christian should be found to have committed such sin."

Now, darkness having fallen again, the giant was in bed with his wife, and she asked him about the prisoners and if they had taken his counsel. He replied that they were sturdy rogues, choosing to bear hardship rather than commit suicide. She advised him to take them into the castle yard, to show them the bones and skulls of those whom he had already dispatched, and make them believe that they would join them within the week, that he would tear them to pieces as had done to those who had come before them.

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<sup>191</sup> Job 7.15

So when morning came, the giant went to them again and took them to the castle yard, as his wife had suggested. "These" said he, "were pilgrims just as you are, who trespassed my grounds as you did, and I tore them to pieces when I got ready to, and so will I do to you within the week. Go, get down to your den again!" And with that, he beat them all the way there. They lay all day in misery, as before. And when night came and Deference was in bed with Despair, they spoke again of the prisoners, and the giant wondered why neither his blows nor his counsel could bring them to their end. "I fear," said she, "that they live in hope that someone will come to rescue them. Or maybe they are lock pickers and hope to escape that way. The giant said he would search them in the morning.

That night, the two pilgrims began to pray, on continued on until the break of day. When it was just beginning to dawn, Christian yelled out, "What a fool I am, to lie for days in a stinking dungeon when I could be free. In my robe I have a key called Promise, that will open any lock in Doubting Castle.

*Hopeful*: "That's good news! Pull it out and try it!"

Then Christian pulled it out of his bosom and tried it on the dungeon door, whose bolt slid back and the door flew open. Christian and Hopeful ran out of the dungeon and to the door that led to the castle yard, and used the key to open that one, too. Then they went to the Iron Gate but that lock was much harder to open, though finally the key worked. They opened the gate to flee, but that gate made such a creaking, scraping noise that it awakened the Giant Despair, who jumped up to pursue his prisoners but felt his limbs begin to fail as one of his fits took hold. So the prisoners were able to escape, and made their way back to the King's highway and out of the giant's jurisdiction.

Now when they had climbed over the steps, they tried to figure out a way to disable those steps so that nobody coming behind them could fall into the hands of the Giant Despair. But lacking any tools to dismantle them, they had to settle on erecting a pillar on which was engraved, "Over these steps you will find Doubting Castle, the domain of the Giant Despair, who hates the King of the Celestial Country and seeks to destroy His holy pilgrims." (Many who later followed the highway saw this sign and escaped the danger.) Then they went on their way, singing:

"Out of the Way we went, and then we found  
what it was to tread on forbidden ground.  
Let them that come later have a care,  
lest carelessness makes them, as we, to fare.  
Lest they, for trespassing, his prisoners are,  
whose castle is *Doubting*, and whose name is *Despair*."

They went on until they came to the Delightful Mountains, which belonged to the Lord of that hill we've mentioned before. They climbed the mountains to view the gardens and orchards, the vineyards and fountains of water, where they drank and washed themselves and ate all the grapes they could find. Now on top of the mountains were shepherds feeding their flocks, off to the side of the highway. The pilgrims went to them and asked to whom these Delightful Mountains belonged, and whose are the sheep that feed there.

Mountains delightful they now ascend,  
where shepherds are, which to them do commend  
alluring things, and things that cautious are;  
pilgrims are kept steady by faith and by fear.

*Shepherds:* “These mountains are Immanuel’s Land, and they are within sight of His city. The sheep are also his – He laid down His life for them.”<sup>192</sup>

*Christian:* “Is this the way to the Celestial City?”

*Shepherds:* “You’re on the right road.”

*Christian:* “How much farther to the city?”

*Shepherds:* “Too far for anyone who would not otherwise get there.”

*Christian:* “Is the way safe or dangerous?”

*Shepherds:* “Safe for those for whom it was made to be safe, but transgressors will stumble there.”<sup>193</sup>

*Christian:* “Is there anyplace that offers rest for pilgrims who are tired and worn-out?”

*Shepherds:* “The Lord of these mountains has instructed us to entertain strangers, so everything here is available to you.”

I also saw in my dream, that when the Shepherds recognized that they were pilgrims, they questioned them, and the men answered as they had to other questioners: where had they come from, how had they chosen the way, and how had they done so far? For few that begin the journey make it this far. But when the Shepherds heard their answers, they were highly pleased, and looked lovingly on them, saying, “Welcome to the Delightful Mountains.”

The Shepherds, named *Knowledge*, *Experience*, *Watchful*, and *Sincere*, led them to their tents and told them they could partake of anything they could find. “And”, they said, “we invite you to stay over with us for a few days, so we can get acquainted with you, for there is much more to be found in these Mountains.” The pilgrims said they’d stay, and then went to bed, for it was very late.

Then I saw in my dream, that in the morning the Shepherds called to Christian and Hopeful to walk with them on the mountains, so they all walked a while, seeing many pleasant things all around them. Then one Shepherd said to the others, “Shall we show these pilgrims some wonders?” When they had agreed to do so, they took them first to the top of a hill called Error, which was very steep on the far side, and had them look down to the bottom. Christian and Hopeful saw many men dashed to pieces from a fall. “What does this mean?” asked Christian.

*Shepherds:* “Have you not heard of the men who erred by listening to Hymenaus and Philetus concerning the faith of the resurrection of the body?”<sup>194</sup> Those that you see are them, and they remain unburied as an example to others to be careful which hill they climb, and how close to the edge they venture.”

Then they took the men to the top of another mountain, called Caution, and had them look at the horizon, where they saw what appeared to be several men walking among the tombs that were on that far hill. And the men seemed to be blind, because they stumbled sometimes and they couldn’t get out from among the tombs. Again Christian asked what this meant.

*Shepherds:* “Did you see some steps that led into a pleasant meadow on the left side of the highway?” The pilgrims said that they had. “From that crossing there goes a path that leads directly to Doubting Castle, which is owned by the Giant Despair. Those men came on pilgrimage, as you do,

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<sup>192</sup> John 10.11

<sup>193</sup> Hos 14.9

<sup>194</sup> 2 Tim 2.17-18

until they came to that place, and because the right way was rough there, they chose to leave it and go into the meadow, where they were captured by the giant and thrown into his dungeon. After they had been there awhile, he put out their eyes, and led to those tombs, where he left them to wander even to this very day, that the saying might be fulfilled, 'He that wanders out of the way of understanding shall remain in the congregation of the dead.'<sup>195</sup> Then Christian and Hopeful looked at each other with tears in their eyes, but said nothing to the Shepherds.

Then I saw in my dream that the Shepherds led them to the bottom of another hill, where there was a door. They opened the door and told the pilgrims to look in. Inside was dark and smoky, and they thought that they heard the rumbling noise of a distant fire, and an anguished cry, and the smell of brimstone. Said the Shepherds, "This is a by-way to hell, the way that hypocrites go in, such as Esau, who sold his birthright,<sup>196</sup> or Judas, who sold his Master, or Alexander, who blasphemous the gospel,<sup>197</sup> or Ananias and Sapphira, who lied and deceived.<sup>198</sup>

Then Hopeful said, "I would suppose that every one of these bore marks of being on pilgrimage, as we do?"

*Shepherds:* "Yes, and they were devout, too."

*Hopeful:* "How far could someone in their day get, who even in spite of their devotion were doomed?"

*Shepherds:* "Some farther than these mountains; some not so far."

This startled the pilgrims, who believed they had passed all danger and were on the easy portion of their walk, and they said to each other, "We must cry out to the Strong for strength."

*Shepherds:* "And you will have need of it, too."

By this time the Pilgrims were desiring to move on, and the Shepherds that they go, so they walked together toward the end of the mountains. Then the Shepherds said to each other, "Let's show them the gates to the Celestial City, if they have the skill to see through our looking-glass." The pilgrims gratefully accepted the offer, so they all went to the top of a high hill, called Clear, and the Shepherds gave them their glass through which to look.

Then they tried to look, but their hands were shaking so bad from looking into the gate to hell, that they could not hold the glass steady. But they thought they saw glimpses of the gate, and a little of the glory of that place. Then they went on their way, singing:

"Thus, by the Shepherds, are secrets revealed,  
which from all other men are kept concealed.  
Come to the Shepherds, then, if you would see  
things deep and hidden, and that mysterious be."

As they were departing, one of the Shepherds gave them a map of the way, and another warned them of the Flatterer. The third told them not to sleep on the Enchanted Ground, and the fourth bid them Godspeed. So I awoke from my dream.

Then I slept again, and dreamed again, and saw the same two pilgrims going down the mountains along the highway toward the city. On the left, at the end of the mountains, was the land called

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<sup>195</sup> Prov 21.16

<sup>196</sup> Gen 25.29-34

<sup>197</sup> 1 Tim 1.20

<sup>198</sup> Acts 5

Conceit, and there was a little crooked path coming from Conceit and merging with the highway on which they walked. As they walked, they met with a lively young man whose name was *Ignorance*. So Christian asked him from where he came and where he was going.

*Ignorance*: “Sir, I was born in that country to our left, and I am going to the Celestial City.”

*Christian*: “But how do you propose to enter through the gate? I fear that you may find some difficulty there.”

*Ignorance*: “I’ll go in as other people do.”

*Christian*: “But what do you have that you can show at that gate that would cause it to be opened for you?”

*Ignorance*: “I know the Lord’s will, and I’ve led a good life. I pay what I owe, I pray, fast, tithe, and give to the poor, and I have left my father and mother behind to go there.”

*Christian*: “But you did not enter through the wooden gate that stands at the beginning of this highway. You came onto this way via that crooked lane, and so I fear that, whatever you may think of yourself, when the day of reckoning comes, instead of gaining entrance, you will face charges that you are a thief and a robber.”

*Ignorance*: “Gentlemen, you are complete strangers to me, and I don’t know anything about you. You follow your own religion and I will follow mine. I hope all goes well with you. But as for the wooden gate you mentioned, well, the whole world knows that there is a great highway at the border of our country. I don’t know if any man even knows the way to it, and it really doesn’t matter, since you see that we have a fine green country, and a path that comes down, the easiest way into the highway”

When Christian saw that the man was wise in own conceit, he whispered to Hopeful, “there is more hope for a fool than for him.<sup>199</sup> When a fool walks in the way, his wisdom fails him, and he demonstrates to everyone that he is a fool.<sup>200</sup> Should we continue talking to him, or leave him behind to think of what he has already heard, then wait for him later and see if we can possibly help him?”

Then Hopeful said:

“Let Ignorance, for a little while, muse  
on what’s been said, and let him not refuse  
to embrace good counsel, lest he remain  
ignorant of what is the highest gain.  
God said, those that no understanding have,  
though He created them, them He will not save.”

Hopeful added, “I don’t think it’s good to tell him everything at once. Let’s leave him behind, as you said, and talk to him later if he’s able to stand it.”

So they both went on, and Ignorance followed after. Now when they had passed him a little way, they entered into a very dark lane, where they saw a man whom seven devils had bound with seven strong cords, and was being carried back to the door they’d seen on the side of the hill.<sup>201</sup> Christian began to tremble, as did Hopeful. As the devils led the man away, Christian looked to see if he knew

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<sup>199</sup> Prov 26.12

<sup>200</sup> Eccl 10.3

<sup>201</sup> Matt 12.45, Prov 5.22

him, and he thought it might be Turnaway, who dwelt in the town of Apostasy. But he was not able to see his face well, for the man hung his head like a thief caught in the act. But as they went by, Hopeful looked back at him and saw a piece of paper attached to his back that read, "Immoral professor-to-the-faith and damnable apostate."

*Christian:* "Now I remember hearing of something that happened to a good man from these parts. His name was *Little-Faith*, from the town of Sincere. The thing was this – at the gate where we entered this way, there comes down from the Broad Gate a path called Deadman's Lane, so called because of all the murders that occur there. And this Little-Faith, going on pilgrimage as we did, happened to stop and rest there, and fell asleep. While he slept, down from Broad Gate came three villains, three brothers called *Faint-Heart*, *Mistrust*, and *Guilt*, who hurried up to Little-Faith, who was just waking from his sleep. With threatening language, they made him stand. Little-Faith was as pale as could be, and had neither the will nor the ability to fight or flee. Faint-Heart told him to throw his purse on the ground, but as Little-Faith was slow to comply (being loath to lose money), Mistrust ran up to him and pulled a bag of silver out of his pocket. Little-Faith cried out, 'Thieves, thieves!', which earned him a blow from Guilt's club that laid him out on the ground, bleeding from the head. The villains, hearing others come running up the road, and afraid that it might be *Great-Grace*, took off the other direction, leaving Little-Faith to fend for himself. After a little while, he came to and wearily continued his journey. This was the story."

*Hopeful:* "But did they take everything that he had?"

*Christian:* "No, they did not find the place where he had hidden his jewels, so he still had those. But the man was apparently miserable because of the loss of most of his spending-money. As I said, he still had his jewels and a little money, but scarcely enough to get him to his journey's end.<sup>202</sup> If I heard it, he was forced to beg as he went, to keep himself alive, for he could not sell his jewels. But begging and scavenging as best he could, he still went most of the way with an empty belly.

*Hopeful:* "But isn't it a wonder that they didn't take his certificate, by which he was to receive admittance into the Celestial Gate?"

*Christian:* "Yes, it is a wonder, but it wasn't because he hid it well from them, because he was so distraught when he saw them coming that he didn't have the presence of mind to hide anything. So it was more by Providence than by his own skill, that they missed that good thing."

*Hopeful:* "But it must have been some comfort to him that they didn't get his jewels."

*Christian:* "I suppose it would have been some comfort to him if he had used them as he should, but I was told that he made little use of that asset the rest of the way because of the dismay that he felt because of the loss of the money. Indeed, he seems to have forgotten about them for a good part of his journey; and when he did remember them, and began to feel some comfort, he would start thinking again about the loss of that which he loved so much, and those thoughts would consume him."

*Hopeful:* "Poor man. This must have caused him great grief."

*Christian:* "Oh, yes, indeed. Wouldn't we all feel that way, having been robbed and beaten, and all in a strange place? It's a wonder he didn't die of grief. I hear that he wandered the rest of the way with nothing but wretched and bitter complaints, telling his story to everyone he encountered: what had happened, and where, and who did it, and what he lost."

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<sup>202</sup> 1 Peter 4.18

*Hopeful:* “But it’s odd that his needs didn’t induce him to sell some of his jewels, so that he would have enough to finish his journey.”

*Christian:* “You speak like one whose head is empty. Where and for what could he sell them? In all the country where he was robbed, his jewels had little value, and besides, he didn’t want any relief. Plus, he believed that if did not have his jewels when he presented himself at the Celestial City, he would be denied admittance and excluded from its inheritance. To him, that would have been worse than being robbed and beaten a thousand times.”

*Hopeful:* “Why so tart, my brother? Esau sold his greatest jewel, his birthright, for a bowl of stew. If he did that, why mightn’t Little-Faith?”<sup>203</sup>

*Christian:* “Esau did sell his birthright, and so do many others, and in so doing forsake the chief blessing, as Esau did. But you must differentiate between Esau and Little-Faith, and also between their situations. Esau’s birthright was typical, but Little-Faith’s jewels weren’t. Esau’s belly was his god; not so Little-Faith. Esau’s appetite was fleshly, but not Little-Faith’s. Besides, Esau could not see past the fulfilling of his lusts: ‘behold, I am about to die. What good is this birthright to me?’<sup>204</sup> But Little-Faith, though he had little faith, was by that faith restrained from indulging in extravagances, and was convinced that his jewels were too valuable to sell, as Esau had done his birthright. We can’t find anywhere that Esau had any faith, even a little, so it’s no wonder that where the flesh holds sway (as it will in any man in which there is no faith), a man may sell his birthright, his soul and his spirit, to the devil. For in such men, as in a stubborn mule, is a determination to not be turned away from their chosen path.<sup>205</sup> When their minds are set upon their lusts, they will acquire them regardless of the cost. But Little-Faith had his mind set on the things divine, his intent on things spiritual; how could a man of that mind-set sell his jewels (even if there had been someone who would buy them) to fill his belly? Will a man spend even a penny to buy hay to eat? Or can you convince the dove to live upon carrion like the vulture? Though faithless ones can, to fulfill their lusts, sell what they have, even their souls, yet those with even a little saving faith cannot do so. This is where you erred, my brother.”

*Hopeful:* “I acknowledge my mistake, but yet your tone almost made me angry.”

*Christian:* “All I did was compare you to some of the birds who flit back and forth without a thought in the world. But forgive me, and think about what I said, and let’s make amends.”

*Hopeful:* “But, friend Christian, those three brothers, I think, are nothing but cowards. Otherwise, would they have run away at the noise of someone coming up the road? Why didn’t Little-Faith pluck up a little, and shown more heart? He might have been able to fight them, and to give up when there was no other way.

*Christian:* “Many have said as much, but few have been able to do it when the chips were down. As for heart, Little-Faith had none. As for you, my brother, if it had been you there that night, I believe you would have fought until you could fight no more. But truly, with them so far away, it is easy to say so. But if they should appear to us as they did to him, it might give us second thoughts.

“But remember that those men were but servants of the king of the pit, and if necessary might have called upon his aid, and his voice is as a roaring lion.<sup>206</sup> I have faced dangers such as Little-Faith faced, and found it a terrible thing. Three villains attacked me, and I began, as a Christian, to resist, but they called out, and in came their master. I wouldn’t have taken a penny for my life, but God had

<sup>203</sup> Heb 12.16

<sup>204</sup> Gen 25.32

<sup>205</sup> Jer 2.24

<sup>206</sup> 1 Peter 5.8



clothed me with armor. Still, even so outfitted, I found it difficult to acquit myself as a man. No man can say what combat entails except he who has been through it.”

*Hopeful*: “But they ran away when they only thought that Great-Grace was on the way.”

*Christian*: “True enough. They have often fled, both them and their master, when Great-Grace has appeared, and no wonder, for he is the King’s champion. But surely you will acknowledge that there is some difference between Little-Faith and the King’s champion? All the King’s subjects are not His champions, nor can they perform such feats in battle as he does. Is it logical to think that a little child should handle Goliath as David did? Or that a sparrow should have the strength of an ox? Some are strong, some are weak; some have great faith, some have little. This man had little faith, and it showed in his actions.”

*Hopeful*: “I wish it had been Great-Grace, for those villains’ sake.”

*Christian*: “If it had been, he might have had his hands full, because though Great-Grace is excellent with his weapons, and can do well enough as long as he keeps his opponents at sword point, if one of those three had slipped inside him and tripped him, well, what can a man do when he is down?”

“Whoever looks at Great-Grace’s face will see the scars from a thousand cuts. I even heard that he once said, even while he still fighting, ‘We despaired for our lives.’ How did those sturdy rogues make David groan, moan, and roar? And Heman and Hezekiah, though champions in their day, were forced to respond when they were attacked, and barely survived. Peter tried to do what he could, but though some call him the Prince of the Apostles, they treated him so that at the last he was afraid of a little girl.

“Besides, their king is there when they whistle. He is never out of hearing, and whenever they’re faring badly, he comes to their rescue. And it said of him that he considers steel to be like straw, and brass like rotted wood. The arrow cannot drive him away, and the stones of the sling are as stubble. He laughs at the shaking of a spear.<sup>207</sup> What can a man do against him? If a man had Job’s horse and the skill and courage to ride him, he might do noteworthy things, for his neck is clothed with thunder and the glory of his nostrils is frightening. He paws the valley, and rejoices in his own strength, and charges forth to meet the armed men. He mocks the fearful and doesn’t retreat from the sword.<sup>208</sup>

“But for foot-soldiers such as you and me, we should desire to never meet an enemy, nor boast that we could do better than another, nor glory in our own manhood, for such men usually do poorly when tried. Look at Peter, who swaggered in his own strength, whose vain mind prompted him to say he would stand for his Master more than other men would. But who was so famously foiled by the enemy as Peter?”

“So when we hear that such robberies are being done on the King’s highway, two things we should do:

“First, we go out equipped, with a shield at the very least, for it was because of the lack of a shield that the one who attacked Leviathan was unable to make him yield. If we don’t have at least that, then there will be no reason for our adversary to fear. It is said, ‘Above all, taking the shield of faith, with which you will be able to stop all the fiery darts of the wicked.’<sup>209</sup>

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<sup>207</sup> Job 41.26-29

<sup>208</sup> Job 39.19-25

<sup>209</sup> Eph 6.16

“Second, we should ask the King for an escort, or even that He Himself will go with us. His presence made David rejoice in the Valley of the Shadow of Death<sup>210</sup>, and Moses would rather have died where he stood than to go one more step without God.<sup>211</sup>

“My brother, if He will only go along with us, why should we fear ten thousand that are against us?<sup>212</sup> But without Him, the proud ‘fall under the slain’.<sup>213</sup>

“I’ve been in the fray, and though I am still alive, I cannot boast of my manhood, because I was aided by Him Who is best. I will be most glad if I meet no more conflict (though I fear we are not yet past all danger). However, since neither lion nor bear has devoured me, I hope God will deliver me from the next uncircumcised Philistine I meet. Then Christian sang:

“Poor Little-Faith! Have you been among thieves?  
Were you robbed? Remember this: whosoever believes  
and gets more faith, shall then a victor be  
over ten thousand; if not, then not even over three.”

So they went on, and Ignorance followed, until they came to a fork in the road. One path seemed to go as straight, and in the same direction, as the one they’d been on, but the other seemed just as straight. They stopped and pondered what to do, when a man of black flesh but covered in a light robe, came up to them and asked them why they stood there. They answered that they were going to the Celestial City but didn’t know which of these paths to take. The man said to follow him, because that was where he was going also, so they did. But the road which they took gradually began to turn, a few degrees here and there, and turned them away from their desired haven. But they were unaware of this, and continued to follow him until they found themselves entangled in a net. With that, the fair robe fell off the man, and their eyes were opened. They lay there crying for some time, for they could not get themselves out.

*Christian:* “Now I see the error of my ways. Didn’t the Shepherds tell us to beware of the Flatterer? As the wise man said, we have found this day: ‘a man that flatters his neighbor spreads a net for his feet.’<sup>214</sup>”

*Hopeful:* “Yes, and they even gave us a map, so that we would be more sure in finding our way, but we failed to consult it, and have not kept ourselves from the clutches of the destroyer. David was wiser than we, for he said, ‘Concerning the works of men, by the word of His lips have I kept myself from the paths of the destroyer.’<sup>215</sup> And so they lay berating themselves in the clutches of the net, until they saw a Shining One coming toward them with a whip in his hand. When he got up to them, he asked them from where they came and what they were doing there.

They told him they were poor pilgrims going to Zion but had been led out of their way by a black man wearing a white robe, who told us to follow him because he was going there, too. Then the man with the whip said it was Flatterer, a false prophet, who can transform himself so that he appears to be an angel of light.<sup>216</sup> So he cut the net and let the men out, and told them to follow him and he would set them back in the way again. When he had taken them back to the highway, he asked them where they had slept last night, and they told him they’d stayed with the Shepherds on Delightful Mountains. “Didn’t one of the Shepherds give you a map?”, he asked, and they said yes. “When you

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<sup>210</sup> Ps 23

<sup>211</sup> Ex 33.15

<sup>212</sup> Ps 3.5-8, 27.1-3, Rom 8.31

<sup>213</sup> Isa 10.4

<sup>214</sup> Prov 29.5

<sup>215</sup> Ps 17.4

<sup>216</sup> Prov 29.5, Dan 11.32, 2 Cor 11.13-14

came to the fork, did you read it?" he asked, and they hung their heads and said no. "Why?" said the angel, and they replied that they had forgotten. "And did the Shepherds warn you to beware the Flatterer?" he said. "Yes," said Christian, "but we did not imagine that this fine-spoken man might be him."<sup>217</sup>

Then I saw in my dream that he commanded them to lie down, which they did, and beat them with the whip, to teach them to be more careful.<sup>218</sup> As he chastised them, he said, "As many as I love, I chasten and rebuke; be zealous, therefore, and repent."<sup>219</sup> This done, he told them to go on their way and to pay attention to the other directions of the Shepherds. So they thanked him for his kindness, and went along the right way, singing:

"Come here, you that walk along the way;  
see how pilgrims fare that go astray.  
They are caught in entangling net,  
because good counsel they did quickly forget.  
'Tis true they were rescued, but yet you see  
they're scourged as well. Let this your caution be."

After a while, they saw a long way off a man coming to meet them, walking slowly and softly. Then Christian said, "Look, there is a man with his back to Zion, coming to meet us."

*Hopeful*: "I see him. Let's be careful now, lest he be a flatterer, too." So they came closer and closer, and at last met. His name was *Atheist*, and he asked them where they were going.

*Christian*: "We go to Mount Zion." At hearing this, *Atheist* burst out laughing.

*Christian*: "Why do you laugh?"

*Atheist*: "I'm laughing at your ignorance, and that you have taken so tedious a journey, and that you will have nothing but calluses for your pains."

*Christian*: "Do you think we will not be received?"

*Atheist*: "Received? But there is no such place as you dream of in all this world!"

*Christian*: "But there is in the world to come."

*Atheist*: "When I was at home in my own country, I heard as you did, and so went out to seek this country, which I have now been doing for twenty years. I have found no more of it than the first day I set out."<sup>220</sup>

*Christian*: "We have both heard and believe that there is such a place."

*Atheist*: "If I had not heard and believed, I would not have spent twenty years seeking it, but finding none (and I would have by now if such a place existed, for I have gone farther than you in seeking it), I am on my way home again, and I will try to refresh myself with the things that I gave up."

Then Christian looked at *Hopeful* and asked, "is it true what this man has said?"

*Hopeful*: "Take heed. He is one of the flatterers; remember what it has cost us already for listening to such as him. What? No Mount Zion? Did we not see from the Delightful Mountains the gate of

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<sup>217</sup> Rom 16.18

<sup>218</sup> Deut 25.2

<sup>219</sup> 2 Chron 6.26-27, Rev 3.19, Heb 12.7

<sup>220</sup> Jer 22.12, Eccl 10.15

the city? And are we not supposed to be walking by faith? Let's keep going, lest the man with the whip catch us again.<sup>221</sup> You should have taught me that lesson: 'Cease listening to instruction, my son, and you will stray from the words of knowledge.'<sup>222</sup> I say, my brother, stop listening to him and let us believe to the saving of our soul.<sup>223</sup>

*Christian:* "My brother, I did not ask you that question because I doubted the truth of our quest, but to allow you to prove yourself, and to let you divulge a little of the honesty of your heart. As for this man, I know that he is blinded by the god of this world. Let's go on, knowing that we believe in the Truth, and that there is no lie in the Truth."<sup>224</sup>

*Hopeful:* "Now do I rejoice in the hope of seeing the glory of God." So they left the man, and he, laughing at them, went his own way.

I saw then in my dream that they went on until they came to a certain country, where the air tended to make a man drowsy, if he was a stranger to the country. Here Hopeful became dull and sleepy, and he said to Christian, "I can hardly keep my eyes open. Let's lie down here and take one short little nap."

*Christian:* "No way! If we sleep we may never awake."

*Hopeful:* "Why? Sleep is sweet to the laboring man;<sup>225</sup> a little nap may refresh us."

*Christian:* "Do you remember that the Shepherds told us to beware of the Enchanted Ground? He meant that we should beware of sleeping. 'Therefore let us not sleep, as do others, but let us keep watch and remain sober.'<sup>226</sup>"

*Hopeful:* "Yes, you're right, of course. If I had been here alone I would have run the risk of death by sleeping. It is true that two men are better than one.<sup>227</sup> You have helped me immensely, and you will have a good reward for your labor.

*Christian:* "Now then, to prevent drowsiness here, let's talk and not stop talking. Now where should we start?"

*Hopeful:* "Where God began with us. But you begin, please.

*Christian:* "First I will sing you this song:

"When saints grow sleepy, let them come hither,  
and hear how these two pilgrims talk together.  
Yes, let them learn from them, in any wise,  
thus to keep open their drowsy, slumbering eyes.  
Saints' fellowship, if it be managed well,  
keeps them awake, and that in spite of hell.

"Now, I will ask you a question. How did you first set out on this trail? What made you do it?"

*Hopeful:* "Do you mean, how did I decide to look after the good of my soul?"

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<sup>221</sup> 2 Cor 5.7

<sup>222</sup> Prov 19.27

<sup>223</sup> Heb 10.39

<sup>224</sup> 1 John 2.21

<sup>225</sup> Eccl 5.12

<sup>226</sup> 1 Thess 5.6

<sup>227</sup> Eccl 9.9

*Christian:* “Yes, that’s exactly what I mean.”

*Hopeful:* “I stayed at the fair for quite a while, delighting in all the things that were sold or exchanged there – things that I now believe would have swallowed me in perdition and destruction.”

*Christian:* “What things?”

*Hopeful:* “All the treasures and riches of the world. I delighted in fighting, drinking, swearing, lying, debauchery, and everything that destroys the soul. But I found at last, by hearing and pondering over things that are divine – which I heard from you and Faithful, that the end of these things is death.<sup>228</sup> And I heard that for these things’ sake comes the wrath of God upon the children of disobedience.<sup>229</sup>”

*Christian:* “And did you quickly respond to this conviction?”

*Hopeful:* “No. I did not want to admit that sin was evil, or to think about the damnation that follows the commitment of it. Instead, when my mind first began to be shaken with the Word, I tried to shut my eyes against its light.”

*Christian:* “So what led you to carry out the things that the Holy Spirit was compelling you to do?”

*Hopeful:* “Well, I didn’t know that at first. I was ignorant that this was God working in me. I never realized that, by awakening a man to the ramifications of his sin, God begins converting a man. And sin was still sweet to me, and I clung to it. Plus, I could not figure out how to part ways with my old companions, because I loved being around them. But the hours in which I was feeling convicted were so troubling and frightening to me that I could not stand it.”

*Christian:* “So it seems that you were sometimes able to put your convictions behind you.”

*Hopeful:* “Yes, but then I would think about them again, and I’d be as bad as or worse than before.”

*Christian:* “What would bring your convictions back into your mind?”

*Hopeful:* “Oh, many things: if I met a good man in the streets, or heard something read from the Bible, or if I got a headache, or if I was informed that my neighbors were sick, or if I heard the bells toll for the dead, or if I thought about dying myself; but especially, when I thought of myself and how I would fare on Judgment Day.

*Christian:* “And when this conviction came over you, could you find an easy way to get it off your mind?”

*Hopeful:* “No, I couldn’t, for each time I felt it, it took firmer hold of my conscience. Then, if I even thought of going back to doing what I’d been doing, it was twice the torment for me.”

*Christian:* “So what happened then?”

*Hopeful:* “I realized I must change my life, or else I was sure to be damned.”

*Christian:* “And did you?”

*Hopeful:* “Yes. I fled from my sins and from sinful company, too. I began to do my religious duties: prayer, reading, weeping over my sin, speaking truth to my neighbors, and so on. I did all these things plus many more.”

*Christian:* “And did you feel better then?”

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<sup>228</sup> Rom 6.23, Prov 14.12, 16.25

<sup>229</sup> Eph 5.6

*Hopeful*: “Yes, for a little while, but eventually my troubles came back, in spite of my works.”

*Christian*: “How did that happen, since you were now reformed?”

*Hopeful*: “There were many reasons, for instance when I read, ‘all our righteousness is as filthy rags’<sup>230</sup>, or ‘by the works of the law no flesh shall be justified’<sup>231</sup> or ‘when you have done all these things, say ‘we are unworthy’<sup>232</sup> and many more. I began to reason with myself: if ALL my righteous works are as filthy rags; if keeping the law justifies NO man; if, when I’ve done all I can, I am still unworthy, then it’s useless to think of attaining heaven by the law, or by works that I do.

“I also reasoned that, if a man runs up a debt to a shopkeeper, and then after that begins to pay for all that he buys, the old debt still remains, and the shopkeeper may sue him and have him thrown into prison.”

*Christian*: “And how did you resolve this?”

*Hopeful*: “I thought to myself, my sins have built up a debt in God’s ledger, and that reforming my life now will not pay off that score; therefore how can I be freed from that debt and avoid the damnation that I have earned through my former transgressions?”

*Christian*: “That’s good. Go on.”

*Hopeful*: “Another thing that troubled me was that, if I looked closely at myself, even when I was at my most devout, I still saw sin – new sin – mixing in despite my best intentions. I was forced to conclude that, even if my former life had been sinless, I had incurred enough debt in any day to consign me to hell.”

*Christian*: “So what did you do then?”

*Hopeful*: “I didn’t know what to do or where to turn until I spoke with Faithful, for he and I had become friends. He told me that unless I could obtain the righteousness of a man who had never sinned, neither my own righteousness nor all the righteousness in the world could save me.”

*Christian*: “And did you believe him?”

*Hopeful*: “If he’d said that when I was feeling satisfied with my own works, I would have called him a fool, but once I’d seen my own weakness and the sin that still occurs even when I’m at my best, I was forced to consider what he’d said.”

*Christian*: “But when he told you that, did you think that there ever existed such a sinless man?”

*Hopeful*: “At first it sounded strange, but the more I talked with him about it, I was convicted.”

*Christian*: “And did you ask him who this man was, and how you might be justified by Him?”

*Hopeful*: “I asked him, and he said it was the Lord Jesus, who dwells at the right hand of the Most High. He said one must be justified by Him, by trusting in what He had done when He was here in the flesh, the suffering He endured on the tree. I asked him how His righteousness could justify someone else before God, and he told me that Jesus was almighty God Himself, that He did what He did, that He died, not for Himself, but for me; for me, to whom His deeds and His worthiness should be imputed, if I believed in Him.”<sup>233</sup>

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<sup>230</sup> Isa 64.6

<sup>231</sup> Gal 2.16

<sup>232</sup> Luke 17.10

<sup>233</sup> Rom 6, Heb 10, Col 1, 1 Pet 1

*Christian:* “And what did you do then?”

*Hopeful:* “I told him why I could not believe, that I thought He was not willing to save me.”

*Christian:* “How did Faithful respond to that?”

*Hopeful:* “He told me to speak to Him and see, but I said that was presumptuous. He said, no, for I was invited to come.<sup>234</sup> Then he gave me a book about Jesus, to encourage me to come more freely, and he said of that book that every jot and tittle written in it stood firmer than heaven and earth.<sup>235</sup>

“Then I asked him what I must do if I came, and he said I must, with all my heart and soul, on my knees, ask the Father to reveal the Son to me.<sup>236</sup> I asked him, how do I make my supplication to Him, and he said I should just go, and I would find Him sitting on the mercy-seat, where He sits all the year long, to give pardon and forgiveness to those who come to Him. I told him I did not know what to say when I came, and he told me to say something like this: ‘God be merciful to me, a sinner, and make me to know and believe in Jesus Christ. I see, O God, that if His righteousness had not been, or if I had no faith in that righteousness, I should be doomed. Lord, I believe that You are a merciful God, and have ordained Your Son Jesus Christ as the savior of the world, and that You are willing to bestow His righteousness upon such a poor sinner as me; Lord, magnify Your grace in the salvation of my soul, through Your Son Jesus Christ. Amen’<sup>237</sup>”

*Christian:* “And did you do so?”

*Hopeful:* “Oh, yes, over and over again, and yet again.”

*Christian:* “And did the Father reveal His Son to you?”

*Hopeful:* “Not the first time, nor second or third, nor even the tenth time.”

*Christian:* “What did you do then?”

*Hopeful:* “I didn’t know what to do. I was lost.”

*Christian:* “Did you think about ceasing your prayers?”

*Hopeful:* “Yes, a hundred times. Two hundred times. Maybe more.”

*Christian:* “Why didn’t you?”

*Hopeful:* “I believed that what I had been told was true, that without Christ’s righteousness, nothing in the world could save me, and therefore if I stop I will die, and not before the throne of God. Still, it came to mind, ‘Though it tarry, wait for it, because it will surely come; it will not tarry’.<sup>238</sup> So I continued praying until the Father showed me His Son.”

*Christian:* “And how was He revealed to you?”

*Hopeful:* “I did not see Him with my two eyes, but with the eyes of my heart, my understanding.<sup>239</sup> And here’s how it happened: one day I was very sad, probably sadder than I’d ever been, because of the growing realization of the hugeness and vileness of my sins. As I was then looking at nothing in

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<sup>234</sup> Matt 11.28

<sup>235</sup> Matt 24.35

<sup>236</sup> Ps 95.6, Dan 6.10, Jer 29.12-13

<sup>237</sup> Ex 25.22, Lev 16.2, Num 7.89, Heb 14.6

<sup>238</sup> Hab 2.3

<sup>239</sup> Eph 1.18-19

my future but hell and eternal damnation, suddenly I saw the Lord Jesus looking down on me from heaven, and He said, 'Believe on the Lord Jesus Christ, and you will be saved.'<sup>240</sup>

"But I replied, 'Lord, I am a sinner, a terrible sinner.' And He answered, 'My grace is sufficient for you.'<sup>241</sup> And I said, 'But Lord, what does it mean to believe?' And then I remembered, 'he who comes to Me shall never hunger, and he who believes in me shall never thirst',<sup>242</sup> and I realized that believing and coming were the same thing – that he who chases after salvation by Christ believes in Christ. Then there were tears in my eyes, and I asked Him, 'But Lord, may such a sinner as me be accepted by You?', and He said, 'him that comes to Me I will not cast out.'<sup>243</sup> I said, 'Lord, how must I view You, so that my faith may start off right?' And He said, 'Christ Jesus came into the world to save sinners.<sup>244</sup> He brings an end to the law for those who believe in Him.<sup>245</sup> He died for our sins and rose again for our justification.<sup>246</sup> He loved us and washed us clean of sin with His own blood.<sup>247</sup> He is the mediator between man and God.<sup>248</sup> He lives to make intercession for men.'<sup>249</sup>

"From all I could gather, I saw that I must look for righteousness in His person, and for satisfaction of my sins in His blood. What He did in obedience to His Father's law, and in submitting Himself to the penalty He did not deserve, was not for Himself, but for the one who will accept it for his own salvation and be thankful. Finally, my heart was full of joy, my eyes full of tears, and my heart overflowing with love for the name, people, and ways of Jesus Christ."

*Christian:* "This was indeed a revelation of Christ Jesus to your soul, but tell me exactly how this affected your spirit."

*Hopeful:* "It made me see that the whole world, in spite of the righteousness that existed, is in a state of condemnation. It made me see that the Father, though He is perfectly just, can in His justice justify the sinner who comes to Him. It made me terribly ashamed of the wickedness of my former life, and opened my eyes to my own ignorance, for these thoughts had never come into my head before now. It made me love a holy life, and long to do something for the honor and glory of the name of our Lord Jesus. I thought that if I'd had a thousand gallons of blood in my body that I'd spill it all in a heartbeat for the sake of Jesus."

I saw then in my dream that Hopeful looked back and saw Ignorance, who had lagged behind, still following them. "Look," he said to Christian, "how far that youngster loiters behind."

*Christian:* "Yes, I see him. I don't think he cares for our company."

*Hopeful:* "But it would have been beneficial for him had he kept pace with us and participated in this conversation."

*Christian:* "That's true, but I'll bet he thinks otherwise."

*Hopeful:* "I think you're right, but let's slow down and let him catch up to us." And so they did.

Then Christian said to him, "Come on, man. Why do you stay so far behind?"

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<sup>240</sup> Acts 16.30-31

<sup>241</sup> 2 Cor 12.9

<sup>242</sup> John 6.35

<sup>243</sup> John 6.37

<sup>244</sup> 1 Tim 1.15

<sup>245</sup> Rom 10.4

<sup>246</sup> Rom 4.25

<sup>247</sup> Rev 1.5

<sup>248</sup> 1 Tim 2.5

<sup>249</sup> Heb 7.24-25



*Ignorance:* "I like walking alone, even more than walking in company that I don't really like."

Then Christian whispered to Hopeful, "Didn't I tell you he doesn't care for our company?" But he said to Ignorance anyway, "Come on with us, and let us talk the time away in this lonely place. Tell us, how do things stand between you and God now?"

*Ignorance:* "Well, I hope, for I always have good thoughts come to mind, and they cheer me as I walk."

*Christian:* "What good thoughts? Please tell us."

*Ignorance:* "Well, I think of God and heaven."

*Christian:* "So do the demons and the damned."

*Ignorance:* "But I think of them and desire them."

*Christian:* "So do many who are likely never to get there. The soul of the sluggard desires, but has nothing."<sup>250</sup>

*Ignorance:* "But I think of them, and I leave all things behind for them."

*Christian:* "That I doubt, for leaving all things behind is very hard to do. Harder than most know. But tell me why you think you've left all behind for God and heaven."

*Ignorance:* "My heart tells me so."

*Christian:* "The wise man says, 'he that trusts his own heart is a fool.'<sup>251</sup>"

*Ignorance:* "that was spoken of an evil heart, but mine is a good one."

*Christian:* "How do you prove that to yourself?"

*Ignorance:* "My heart comforts me when I think of heaven."

*Christian:* "That may be because man's heart is deceitful<sup>252</sup>, for a heart can comfort him in the hope of gaining a thing for which that man has no grounds to hope."

*Ignorance:* "But my heart and life are in harmony, so my hope is well grounded."

*Christian:* "Who told you that your heart and your life are in harmony?"

*Ignorance:* "My heart tells me so."

*Christian:* "Your heart tells you so! Unless the Word of God speaks on this matter, no other testimony has any value."

*Ignorance:* "But isn't it a good heart that has good thoughts, and that leads to a good life, living by God's commandments?"

*Christian:* "Yes, a good heart has good thoughts, and leads to a good life, but it is one thing to actually have these, and another thing to merely think so."

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<sup>250</sup> Prov 13.4

<sup>251</sup> Prov 28.26

<sup>252</sup> Jer 17.9

*Ignorance:* “Tell me what you think counts as good thoughts, and a life lived by God’s commandments?”

*Christian:* “There are different kinds of good thoughts: some concerning ourselves, others concerning God or Christ, and other things.”

*Ignorance:* “Give me an example of a good thought concerning oneself.”

*Christian:* “Any thought that agrees with the Word of God.”

*Ignorance:* “When do our thoughts of ourselves agree with God’s Word?”

*Christian:* “When we judge ourselves the way His Word tells us that He does. Let me explain myself: His Word says of those in the natural condition, ‘there is none righteous, there is none who does good.’<sup>253</sup> It also says, ‘every intent of the heart of man is only evil, and that continually.’<sup>254</sup> And again, ‘the imagination or man’s heart is evil from his youth.’<sup>255</sup>”

*Ignorance:* “I will never believe that my heart is bad.”

*Christian:* “Then you have never had one good thought concerning yourself. But let me go on. As the Word passes judgment on our hearts, so it also judges our ways. Only when our thoughts concerning our hearts and our ways agree with the judgment of the Word are our thoughts good, and true, because we agree with Him.”

*Ignorance:* “Explain that to me.”

*Christian:* “The Word says that man’s ways are crooked; not good, but perverse.<sup>256</sup> It says they are naturally out of the good way, and they don’t even know it.<sup>257</sup> Now when a man thinks sensibly about his ways, he will feel humiliated, but then his thoughts will be good thoughts, because they agree with God’s Word.”

*Ignorance:* “So then what are good thoughts concerning God?”

*Christian:* “Just as when we think of ourselves, also when our thoughts of God agree with what the Word says about Him. And when we think of His being and attributes as the Word has taught us, which I don’t have the time to recite for you. Then we have right thoughts concerning God, when we think that He knows us better than we know ourselves, and can see sin in us when we’re totally unaware of it; when we think He knows our innermost thoughts, and that our heart, with all its depths, is always an open book to Him; when we think that our own righteousness stinks in His nostrils and that, therefore, He can’t stand to see us standing before Him in any confidence, even when we are at our most pious.”

*Ignorance:* “Do you think I’m such a fool as to think that God can see no farther than I can? Or that I would attempt to offer my righteousness to Him when I approach Him?”

*Christian:* “So what do you think about this?”

*Ignorance:* “I think that I must believe in Christ for justification.”

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<sup>253</sup> Rom 3.10, Ps 14.3

<sup>254</sup> Gen 6.5

<sup>255</sup> Rom 8.21

<sup>256</sup> Ps 125.5, Prov 2.15

<sup>257</sup> Rom 3

*Christian:* “How can you think that you must believe in Christ, when you don’t even see a need for Him? You haven’t acknowledged either the original sin or your own sins. Is your opinion of yourself so inflated that you think that you are one who never saw the necessity of attaining Christ’s personal righteousness in order to be saved? How, then, do you believe in Christ?”

*Ignorance:* “I believe all of that.”

*Christian:* “What do you believe?”

*Ignorance:* “I believe that Christ died for sinners, and that I will be justified before God, and freed from the curse, through His gracious acceptance of my obedience to His law. Or that Christ will make my religious works acceptable to His Father, by virtue of His merits. And this is how I will be justified.”

*Christian:* “Let me give an answer to this confession of your faith:

“You believe with a fantasy faith, for what you believe is nowhere described in the Word.

“You believe with a false faith, because yours replaces the personal righteousness of Jesus with your own.

“Your faith makes Christ, not a justifier of your person, but a justifier of your actions, which is false.

“Therefore, your faith blinds you, even to the point that you are still under God’s wrath. True justifying faith causes the soul, awakened to its condition by the law, to fly for justification into Christ’s righteousness. And His righteousness is not an act of Grace by which He makes your obedience acceptable to God, but it is His personal obedience to the law, including suffering and dying for us. This righteousness is accepted by the believer, and the robe under which our souls are shrouded allows Him to present us as spotless before God.”

*Ignorance:* “You’d have me trust in what Christ did, regardless of our own actions? Accepting such a proposition would free our lusts, and we would then be able to live as we’d like! For what does it matter how we live, if we can be justified in whatever we do by His personal righteousness if we believe in Him?”

*Christian:* “Ignorance is your name, and it fits. Even your answer demonstrates it. You’re ignorant of what justifying righteousness is, and ignorant as to how to save your soul from God’s wrath. You are even ignorant of the true effects of saving faith in the righteousness of Christ, which are to win over the heart to Christ, to love His name, His Word, ways, and people, and not as you ignorantly imagine.”

*Hopeful:* “Ask him if he had Christ revealed to him from heaven.”

*Ignorance:* “You are obsessed with ‘revelations’! I believe that what you all say about that is nothing but hogwash.”

*Hopeful:* “Why, man, Christ is so hidden from view in God that He cannot be truly known by any man unless the Father reveals Him to that man.”

*Ignorance:* “That may be what you believe, but not me, and I’m as intelligent as you – though not as fanciful.”

*Christian:* “Let me put in a word here. You, Ignorance, should not speak so lightly about this, for I flatly affirm, as my brother here just did, that no man can know Jesus Christ unless the Father reveals Him. Even faith, by which the soul grasps Christ, must be created by His mighty power – and it is this faith which I perceive you know nothing. So awake, and see your own unrighteousness, and fly

to the Lord Jesus and His righteousness, which is the righteousness of God (for He Himself is God) and the only thing that will save you from condemnation.”

*Ignorance:* “You go so fast I can’t keep up with you. Go on ahead, as you did before. I need to be alone a little while.”

Then the two pilgrims said:

“Well, Ignorance, will you still foolish be,  
to ignore good counsel, given ten times for free?  
And if you still refuse it, you will know,  
before long, the evil of doing so.  
Remember, *Man:* stoop, and do not fear.  
Good counsel taken well, saves; therefore hear.  
But if you still ignore it, you will yet  
be the loser, Ignorance, I will bet.”

Then Christian said to his fellow, “Well, come on, good Hopeful. I see that we’ll be walking by ourselves again.”

So I saw in my dream that they went on, and Ignorance came hobbling after. Then Christian said, “I feel so sorry for this poor man. It will surely not go well for him at the end of his journey.”

*Hopeful:* “That’s too bad, but there are plenty in our in his condition: whole families, even whole neighborhoods. And if there are so many in our city, how many do you think there must be in his city?”

*Christian:* “The Word says, ‘He has blinded their eyes, lest they should see’ and things like that. But now that we’re by ourselves, what do you think of such men? Have they ever felt conviction in their sin, and consequently feared that their condition was dangerous?”

*Hopeful:* “You answer that question yourself. You’re older and more learned.”

*Christian:* “Well, I think that sometimes they may, but being ignorant by nature, they don’t comprehend that those convictions are for their good, and so they deliberately try to stifle them so that they can continue to flatter themselves that they are good men.”

*Hopeful:* “I do believe, as you say, that fear can be good for a man, and lead them onto a path of righteousness, if they would only heed it.”

*Christian:* “Absolutely without a doubt, if it is right. The Word says that the fear of the Lord is the beginning of all wisdom.<sup>258</sup>”

*Hopeful:* “how do you define ‘right’ fear?”

*Christian:* “True or right fear is characterized by three things:

“First, it is caused by a saving conviction of one’s sin.

“Second, it drives the man to Christ for salvation.

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<sup>258</sup> Prov 1.7, 9.10, Job 28.28, Ps 111.10

“Third, it creates and maintains in a man’s heart a great reverence for God, His Word, and His ways, keeping that heart tender and making it afraid to turn from those things to anything that might dishonor God, break His peace, grieve the Spirit, or give the enemy any cause to speak reproachfully.”

*Hopeful:* “Well said. Have we made it past the Enchanted Ground?”

*Christian:* “Why? Are you tired of this discussion?”

*Hopeful:* “No, not at all. I just wanted to know where we are.”

*Christian:* “We’re less than two miles from the border. But let’s go back to what we were talking about.

“Now the ignorant don’t recognize that their feelings of guilt and anxiety and fear are put there for their own good, and so they seek to stifle them.”

*Hopeful:* “How do they seek to stifle them?”

*Christian:* “They think that those fears come from the devil, even though they are from God, and so they resist them as though they are intended to harm them.

“They believe that these fears can damage their faith, though they actually have none!

“They presume that they should not be feeling such fear, and so they ignore the fear and put on an air of confidence.

“They see that those fears chip away at their self-holiness, so they resist them with all their might.”

*Hopeful:* “I’m familiar with all those feelings. It was just that way with me before I knew myself.”

*Christian:* “Well, we’ll continue to leave Ignorance behind, and take up another question.”

*Hopeful:* “That would be great. Please begin.”

*Christian:* “Do you remember a man from your country named *Temporary*, who was a leading religious man about ten years ago?”

*Hopeful:* “Yes, I knew him. He lived in *Graceless*, a town about two miles away from *Honesty*, and he lived next door to a fellow named *Turnback*.”

*Christian:* “Right, he lived under the same roof. Well, he was awakened once, and I believe he recognized his sins and of the wages that were due.”

*Hopeful:* “I agree, for my house was less than three miles from his, and he would often come to me, and sometimes crying. I truly pitied him and held out hope for him, but it’s easy to see that it’s not every one who cries, Lord, Lord.”

*Christian:* “He told me once that he was determined to make a pilgrimage, as we are now, but then he started associating with one *Save-Myself*, and then I saw him very seldom after that.”

*Hopeful:* “Since we’re talking about him, why do you think people such as him suddenly start backsliding?”

*Christian:* “What do you think?”

*Hopeful:* “Well, in my judgment there are four reasons for it.

“First, though their consciences are awakened, their minds are not changed; therefore, when the guilt wears off, that which provoked them to be religious stops, and they naturally turn to their old ways again, even as a dog returns to his vomit. As long as the dog is sick he vomits, not because he wants to but because his stomach is troubled, but once the stomach feels better the dog is not at all averse to going back to what had formerly troubled him for a short while.<sup>259</sup> So when a man is hot for heaven because of the fear of hell, when that fear chills, so does his desire for heaven.

“Second, they are mastered by their fears – specifically, their fears of what others may think of them, for the fear of man is a snare.<sup>260</sup> So again, when the hot fear of hell cools off, they have second thoughts, and think that it’s good to be wise and prudent, and not to run the risk of losing everything, or at least to cause themselves unavoidable and unnecessary problems, so they fall in with the world again.

“Third, what they view as the shame of being religious blocks their way. They are proud and arrogant, and in their eyes religious people are low and contemptible. So when they’ve lost their sense of hell and the fear of wrath, they return to their former ways.

“Fourth, it is hard for men to feel guilt or to contemplate fear. They prefer not to slow down and see what bad situation they’re about to get into – though maybe if they did they would stop altogether and do something else. But because they shun any thoughts of guilt and terror, once they get out of whatever jam they’ve gotten themselves in, they harden their hearts and make choices that continue to harden them.”

*Christian:* “You’re pretty close. The root of it all is a lack of change in their mind and will; they are like a criminal who stands trembling before the judge and seems to repent most fervently, but he’s really trembling for fear of the noose. He doesn’t really regret his actions – if he was released, he would go back to being a criminal. So we see that his mind is not really changed, or he would not.”

*Hopeful:* “Now I’ve showed you why they go back, so you tell me how they do it.”

*Christian:* “Certainly. They avoid any thoughts of God, death, or judgment. Then they slowly stop performing their private duties – prayer, self-control, grieving over their sin, and so on. Then they shun the company of other Christians.

“After that they stop performing their public duties, like reading the Word, fellowshiping with others, and so on. Then they begin to badmouth godly men, and cast them in a bad light, so that they might have a good reason to abandon religion. Then they begin to associate with carnal and wanton men.

“After that they begin to gossip about others, and are glad if they can find some chinks in the armor of those who are thought of as godly, so they can do those same things with less fear of reprisal. Then they begin to play with little, minor sins openly.

“Finally, as they become hardened, they show themselves as they really are. So, having once again stepped into the sea of misery, they will perish unless the miracle of grace prevents it.”

Now I saw in my dream that by this time the pilgrims had moved past the Enchanted Ground and entered the country of Beulah, where the air was sweet and pleasant. The way was going right through it, so they rested there for awhile. They continually heard the singing of birds and every day they saw new flowers bloom and heard the sounds of frogs and turtles.<sup>261</sup> In Beulah the sun shone

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<sup>259</sup> 2 Pet 2.22

<sup>260</sup> Prov 29.25

<sup>261</sup> Isa 62.4, Song 2.10-12

day and night. This place was so far beyond the Valley of the Shadow of Death and the Giant Despair that they could not even see Doubting Castle. But they were within sight of the city to which they were going, and even met some of its inhabitants, for in this land the Shining Ones often walked, because it was on the borders of heaven.

In this land the covenant between the bride and the groom was renewed; here, as the bridegroom rejoiced over the bride, so did their God rejoice over them.<sup>262</sup> Here no one lacked food or drink, and there was an abundance of those things they had sought throughout their pilgrimage.<sup>263</sup> They heard voices from the city, loud voices: "Say to the daughter of Zion, 'behold, your salvation comes, and His reward is with Him!'"<sup>264</sup> "The inhabitants of this country called them, "the holy people", the Redeemed of the Lord", and such.

Walking in this land, they felt more joy than they had in those parts of the kingdom that were farther away from the City. Drawing near to that place, they had a clearer view of it. It was built of pearls and other jewels, and the streets were paved with gold. Christian, viewing the glorious beauty of the city when sunlight fell on it, grew almost sick with desire. Hopeful felt much the same way. They fell to their knees and gazed at it for awhile.

But they finally stood, and barely able to bear their sickness, they continued on their way, and as they drew nearer and nearer, beautiful orchards, vineyards, and gardens opened onto the highway. They came upon the gardener, and they asked him to whom the gardens belonged. He said they were the King's, and were planted here for His delight and to provide comfort for pilgrims. He invited them into the vineyards and told them to refresh themselves with whatever they found.<sup>265</sup> He showed them the King's paths and the arbors where He loved to be, and they lay down and slept.

Now I beheld in my dream that they talked in their sleep more than they had at any time in their journey. And the gardener asked me why I wondered about this, saying that the fruit from these vineyards were so sweet that those who ate them continued to speak even when they slept.

So I saw that when they awoke, they determined to go up to the city, but the reflection of the sun upon the golden city was so bright that they could not look directly at, but only through an instrument made for that purpose. And I saw that two men met them, men in clothes that appeared to be made of gold, and their faces shone as the light.<sup>266</sup>

These men asked the pilgrims where they came from, where they had stayed on their journey, what dangers and comforts they had met along the way. Our pilgrims answered each question, and the men told them that they had only two more difficulties to overcome before they could enter the city.

Christian and Hopeful asked the men to go with them, and they said they would, but warned them that the City could only be attained by the power of their faith. So I saw that they went on together until they came within sight of the gate.

Between them and the gate ran a river, but there was no bridge, and the water appeared to be very deep. At the sight of this river the pilgrims were stunned, but the men who had come with them said that they must go through the river or they could not get to the gate.

The pilgrims asked if there was any other way to the gate, to which the men answered that there was, but only two men, Enoch and Elijah, had been permitted to travel that path since the foundation of

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<sup>262</sup> Isa 62.5

<sup>263</sup> Isa 62.8

<sup>264</sup> Isa 62.11-12

<sup>265</sup> Deut 23.24

<sup>266</sup> Rev 21.18, 2 Cor 3.18

the world, and that no other would until the trumpet sounded.<sup>267</sup> Then the pilgrims, especially Christian, began to feel discouraged, and looked all around, but no other way existed to escape the crossing of the river. They asked if the waters were the same depth everywhere, and the men said that they would find it shallower or deeper depending on their belief in the King.

They then waded into the river, and Christian began immediately to sink, and he cried out to his friend, "I sink in deep waters! The billows go over my head; all His waves go over me! Selah!"

Then Hopeful said, "Be of good cheer, my brother, I can feel the bottom, and it is firm!"

*Christian:* "Ah, my friend, the sorrows of death have surrounded me; I will not see the land of milk and honey!" And with that, a great horror and darkness came over Christian, and he could not see anything before him, and he began to lose his senses, so that he could neither remember nor even speak of those sweet comforts he had encountered in his pilgrimage. And those who were watching could see that he was engulfed in thoughts of the sins he had committed, both before and since becoming a pilgrim. He was also troubled by fears of goblins and evil spirits.

Hopeful had much to do in order to keep his brother's head above water; sometimes Christian would be swallowed up, only to reappear a moment later, half dead. Hopeful would try to comfort him, saying, "Brother, I see the gate, and men standing there waiting to receive us!" But Christian would answer, "It's you! It's you that they're waiting for! You've been Hopeful since I've known you!"

"And so have you," said Hopeful. But Christian said, "Ah, beloved brother, surely if I was His, He would now help me, but because I'm such a sinner He has brought me into this trap, and will leave me here!"

Then Hopeful said, "You have forgotten the Word, where it says that the wicked have no struggles, their bodies are healthy and they are not plagued by human ills.<sup>268</sup> The troubles and distresses you're going through are not signs that God has forsaken you, but are sent to try you, to see if you will remember the goodness of His providence, and lean upon Him in your time of trouble."<sup>269</sup>

Then I saw in my dream that Christian thought about that for a moment, and Hopeful added, "Be of good cheer. Jesus Christ makes you whole!" And with that, Christian yelled out, "I see Him again! And He tells me, 'when you pass through the waters, I will be with you, and the waters will not overflow you.'<sup>270</sup>"

Then they both took courage, and the enemy after that was as still as a stone until they were out the other side of the river. Christian found his footing in the waters, and the rest of the trip was just walking through a shallow river. And so they got over. On the far bank, they saw the two shining men again, who had waited there for them. When they came out of the river, they saluted them, saying, "We are ministering spirits, sent forth to minister to those who are heirs of salvation." Then they went on to the gate.

Now it must be noted that the city stood upon a mighty hill, but the pilgrims went up that hill with ease, because the two ministering spirits led them up by the arms, and because they had left their mortal garments behind them in the river. So they ran up the hill with agility and speed, though the top of the mountain was higher than the clouds. As they went up, they talked and sang and laughed, because they had made it safely across the river and because they had such glorious new companions.

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<sup>267</sup> 1 Cor 15.51-52

<sup>268</sup> Ps 73.4-5

<sup>269</sup> Prov 3.5

<sup>270</sup> Isa 43.2



“Now, now look how the holy pilgrims ride.  
 Clouds are their chariots, angels are their guide.  
 Who would not for Him all hazards run,  
 Who so well provides for His own when this world is done?”

They talked with the Shining Ones about the glory of the place, which was inexpressible. The angels told them there was Mount Zion, the heavenly Jerusalem, in which were innumerable angels and the spirits of men who'd been made perfect.<sup>271</sup> “You are going to the paradise of God, where you will see the tree of life, and eat of its never-fading fruit. When you get there, you will be given white robes, and you will be able to walk and talk with the King every day, even for eternity.<sup>272</sup> There you will never again see the things to which you were accustomed, such as sorrow, sickness, and death, for those things are passed away. You will meet Abraham, Isaac, and Jacob, and the prophets – men whom God has spared from the evil that is to come, who are now resting on their beds, and walking in their own righteousness.<sup>273</sup>

The men then asked, “What will we do in the holy place?”, to whom it was answered, “You will receive the rewards for all your toil, and joy for all your sorrow. You will reap what you have sown, and the fruits of all your prayers and tears and sufferings in the way.<sup>274</sup> You will wear crowns of gold, and enjoy the perpetual vision of the Holiest One, for there you will see Him as He is.<sup>275</sup> You will serve Him continually with praise, with loud voices and thanksgiving – Him whom you desired to serve in the world, but with much difficulty because of the weakness of your flesh. Here your eyes and ears will be constantly delighted with seeing the Mighty One and hearing His pleasant voice. You will enjoy your friends who have come here before you, and here you will receive every one who comes here after you. You will be clothed with glory and majesty, and outfitted in a way fit to ride with the King of Glory.

“When He returns on the clouds, with the sound of trumpets, you will go with Him, and when He sits on the throne of judgment, you will sit with Him; even when He passes sentence upon the workers of iniquity, you will have a voice in that judgment, because they were your enemies and His.<sup>276</sup> And when He returns to the City, you will be with Him forever.”

Now as they neared the gate, a company of the heavenly host came out to meet them, and the two Shining Ones who had accompanied them up the hill said, “These are men who loved the Lord when they were in the world, and who have left all for His holy name. He sent us to fetch them, and we have brought them to this place in their journey – ready to go in and meet their Redeemer face to face with joy in their hearts.” Then the heavenly host gave a great shout, saying, “Blessed are they who are called to the marriage supper of the Lamb.”<sup>277</sup>

At this, several of the King's trumpeters, clothed in blindingly white garb, came out to meet them, and they played such a sound that the heavens echoed. They saluted Christian and Hopeful with ten thousand welcomes, with shouting and the sound of trumpets.

This done, they surrounded the pilgrims on every side, continually making music and shouting, so that it appeared that the whole of heaven had come to meet them. They all walked on together, still making known to Christian and Hopeful how welcome they were in heaven. Suddenly, they realized that they were at the very gate of heaven, having approached it without really knowing it because of

<sup>271</sup> Heb 12.22-24

<sup>272</sup> Rev 2.7, 3.4, 21.4-5

<sup>273</sup> Isa 57.1-2, 65.17

<sup>274</sup> Gal 6.7

<sup>275</sup> 1 John 3.2

<sup>276</sup> 1 Thess 4.13-16, Jude 1.14, Dan 7.9-10, 1 Cor 6.2-3

<sup>277</sup> Rev 19.9

the cloud of witnesses around them. But finally they were able to look around, and see the walls of the city in their glory, and they could hear all the bells ringing in a cacophony of welcome. But above all that they felt the warm and joyful thoughts that they had ever had about the possibility of dwelling there. No tongue or pen can express the joy that they felt!

Now when they were at the gate, they saw written over it in letters of gold, "Blessed are they that obey His commandments, for they will partake of the tree of life, and may enter in through the gates into the city."<sup>278</sup>

The Shining Men told them to knock on the gate, at which some men looked over the top of the gate: Moses, Enoch, and Elijah, and many more. The Shining Men said, "These pilgrims are come from the city of Destruction, for the love that they have for the King of this place." Then Christian and Hopeful gave to them the certificates that they had carried from the beginning, and those were carried in to the King. When He had read them, He asked where those men were. "They are standing at the gate", He was told. He commanded them to open the gate, "that the righteous nation, which keeps the truth, may enter in."<sup>279</sup>

Now I saw in my dream that these two men went in at the gate, and as they entered, they were transfigured, and had robes put on them that shone like gold. They were also given harps and crowns – the harps to use to praise forever, and the crowns as a token of honor. Then all the bells in the city began to ring again for joy, and it was said, "Enter into the joy of your Lord." I could still hear the men themselves, singing loudly, "Blessing and honor and glory and power to Him who sits on the throne, and to the Lamb, forever and ever."<sup>280</sup>

And just as the gates were opened to let the men enter, I looked in, and behold, the city shone like the sun, and in the streets of gold walked many men, with crowns on their heads and harps in their hands. There were also those who had wings, and they sang without stopping, "Holy, holy, holy is the Lord."<sup>281</sup> And then they shut the gates behind them, making me wish I was among them.

Now while I was pondering all these things, I turned my head to look back, and saw Ignorance come to the river, but he quickly made it over, and without half the trouble that the other two had had. For it happened that there was up the river a ferryman named *Vain-Hope*, who took Ignorance across the river. Then he ascended the hill to come up to the gate, only he was alone. No other man met him with the least encouragement. When he came up to the gate, he looked at the writing above it, then began to knock, supposing that he would quickly be given admittance. But instead, he was asked by the men at the gate where he had come from and what he wanted.

He answered, "I would eat and drink in the presence of the King. He has taught in our streets and I know of Him." They asked him for his certificate, to take in and show to the King, but he fumbled around in his bosom and found none. "Don't you have one?" they asked, but he never said a word. So they told the King, but He would not come down and greet him, and commanded the two Shining Ones who had escorted Christian and Hopeful to the city, to go out and bind Ignorance hand and foot and take him away. So they did, and carried him to that door that was in the side of the hill in the Delightful Mountains, and they cast him in through that doorway.

And I saw that there was a way to hell, even from before the gates of heaven, as well as from cities like Destruction. So I awoke. And behold, it was all a dream.

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<sup>278</sup> Rev 22.14

<sup>279</sup> Isa 26.2

<sup>280</sup> Rev 5.13

<sup>281</sup> Rev 4.8