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BUNYAN'S WORKS
VOLUME 9

by John Bunyan

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INTRODUCTION

TO THE

COMPLETE WORKS

OF

JOHN BUNYAN.

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THE career of Bunyan is a marvel. It will repay the labor of a careful analysis by the rhetorician, the orator, the writer of fiction, the preacher, the Sabbath-school teacher and the Christian parent; for each of these may draw out from some portion of his multifarious productions the secret of success in his own department of effort.

THE SUCCESS OF BUNYAN.

Bunyan was successful even in his wickedness. He styles himself, as Paul did, "The chief of sinners." In both cases the title was deserved, not so much on account of eminent depravity as of eminent ability and energy. All the natural qualities which afterward gave him power as a Christian preacher and writer were exhibited in his leadership in profanity, in revilings, and in all iniquity.

Bunyan was successful as a Christian man, as a popular orator, as a practical religious writer, and to no small extent as a theologian. In some of these departments his success has been most remarkable.

Bunyan was an illiterate man. He was an ordinary mechanic — “a tinker,” as the parlance of the times termed him. Unlike the craftsmen of our nation and age, he had enjoyed only the most limited opportunity for education. Yet his language possesses some of the highest qualities known to rhetoric; his thought, even in his most abstract treatises, where it is cumbered with the system of minute subdivision then in vogue, is precise, discriminating, comprehensive, and at times profound; while the peculiar *vitality* of the *Pilgrim’s Progress* and the *Holy War* has made them the delight alike of child and man, of the cottager and the king, of the cultured and the unlettered. If there is any book except King James’ Bible which has a surer prospect than any other of a permanent place in English literature, that book is *Bunyan’s Pilgrim’s Progress*. Is it claiming too much if it is placed on an equality, in this respect, even with the *Paradise Lost* and the plays of Shakespeare?

In *language*, Bunyan certainly has the advantage, for he wrote in the dialect of the English Bible, which was the popular dialect of the day, modified and elevated to suit the sacred use to which it was applied. The words of Shakespeare already require a glossary. Much of his vocabulary, though by no means the whole of it, is destined to become as obsolete as that of Chaucer is now. But the most unlettered reader finds no obscurity clouding the words of Bunyan’s allegories. They are taken from the very warp and woof of the English language, not merely as it was spoken at the time, but as it has been spoken since, and as it will continue to be spoken so long as the English Bible gives law to English speech. The words of the royal Milton, immortal as they will surely be among the learned, are growing yearly less intelligible to the people. But the words of Bunyan, aside from an occasional quaintness, are as easily understood by the English-speaking population of the world as they were the day they were written. In other respects than in language it would be presumptuous to compare Bunyan with the masters of English literature. His classical training was confined to Fox’s “*Book of Martyrs*” and the Bible. His early reading was comprehended by “*The Practice of Piety*” and the “*Plain Man’s Pathway to Heaven*” — two books which constituted the only marriage-portion of his wife. But the paucity of his resources only renders more wonderful the results he gained. If we consider literary success to consist in power over men, it may be doubted whether Bunyan should not still be placed in the very front rank. The impersonations of Shakespeare will undoubtedly be as permanent as are the traits of the human nature

which he has photographed. But it can be said, with equal truth, that the impersonations of Bunyan, rude and unfinished as they sometimes seem, will possess an interest so long as the process of man's redemption from sin is a thing which angels or men desire to look into. The classic machinery of Milton's visions, grand and impressive as it certainly is, begins to seem ponderous and unwieldy to the readers of our times, as if we were made the spectators of a tournament of mediaeval knights in iron armor. But the creations of the Interpreter's House, Doubting Castle, the Valley of the Shadow of Death, and of the Land of Beulah, are as clear and fresh and beautiful to the readers of the nineteenth as to those of the sixteenth century. The literary immortality which has been an object of intense ambition to many of the most gifted men of the race has been gained, without a thought or an effort, by the humble story-teller of Bedford jail. Similar remarks might be made concerning the *theological* rank of these writings. Not a despicable theologian in his graver homilies, Bunyan becomes almost an inspired prophet in his religious fictions. The greatest of the systematic theologians will be left behind by the progress of the careful study of God's truth. But when Augustine and Calvin and Edwards have ceased to be recognized as authorities, the theology they taught, changed from the abstract to the concrete, will be studied and accepted in the simple adventures of Christian and his family, in the deeds of Faithful and the experience of Hopeful, and in the wonderful sights of the Delectable Mountains. That such anticipations concerning the literary "immortality" of these unique works of sanctified genius are not visionary, may be safely argued from their immediate success at the time of their publication, and from the permanency of their high place in literature since. The sale which followed their first publication in England, amounting to more than one hundred thousand copies — an immense issue for the times — their republication in the infant colonies of New England, their speedy translation into the languages of the French, the Dutch, the Flemings, the Highland Scotch, and the Irish, is but the introduction of a career of influence and popularity to which, among uninspired writings, the works of Shakespeare present perhaps the only parallel in the history of literature.

Such a phenomenon in the world of letters, and such a power in the kingdom of Christ, challenge a scrutinizing examination alike from the critic and the Christian.

THE SPECIAL SUBJECT OF THIS ESSAY.

Our main inquiry in this essay will be for the causes of this success. What made Bunyan for six years after his conversion a conventicle exhorter so formidable to the proud Episcopate of the realm that only the thick walls of the Bedford jail, under the sentence of the Bedford justices, sustained by no less a jurist than Sir Matthew Hale, could protect the English hierarchy against his sturdy blows?

Why should the refusal to use the “Book of Common Prayer” — a frequent and in most men a scarcely noticeable violation of the bigoted English statutes of the day — have become a crime of such magnitude in Bunyan as to demand the expiation of a twelve years’ imprisonment?

What was the inspiration that made those twelve years an era in English literature, and endowed the Bedford jail with a literary celebrity not inferior to that of the Arno and the Avon? And what was the spell which, after his release, drew constant crowds to the dreamer’s spacious chapel in Bedford?

It is plain that the discovery of Bunyan’s secret, if our analysis be delicate enough to catch and retain for examination a quality so spiritual, would render a most important service to all who, in any capacity, are seeking “to preach the gospel to every creature.”

THE PREACHING OF BUNYAN COMPARED WITH THE PREACHING OF OUR SAVIOR.

The writer who can at the same time inform the intellect and move the sensibilities, has reached the perfection of his art. The speaker who can “so speak” as to affect at once the scholar and the peasant, and to charm all classes of men by the same spell, is the consummate orator. Among the examples of such success, Jesus our Savior stands unapproached. Of his merely human imitators, perhaps none has achieved so great and so permanent success as JOHN BUNYAN. To analyze the style of the one and to determine the elements of his power will be to discover the secret of the other. Such an analysis, moreover, will give the solution of one of the most important questions of our era, viz.: How may the gospel be so preached that men shall crowd to hear it, as they thronged the river banks in the days of John the Baptist, as they covered the mountain acclivities to listen to

Jesus of Nazareth, and as they flocked to the spacious chapel in Bedford and hung entranced upon the lips of Bunyan?

Contrary to a very common impression, it must be admitted that our Savior was eminently a *doctrinal* preacher. Whether his success were owing to this peculiarity, or whether he was successful in spite of it, no man can question the fact that instruction, and that in the deep things of God — in “those things which,” as he himself says, “had been kept secret from the foundation of the world” — was his constant aim. That is a most superficial and unappreciative view of Christ’s teaching which supposes it to have been wholly or chiefly confined to the sphere of practical ethics. From the Sermon on the Mount, which is a most compact and profound doctrinal discourse, to the conversation with Peter in the twenty-first chapter of John, which was a most acute analysis of the “evidences of regeneration,” “his doctrine drops as the rain and distils as the dew.” Such themes as the origin of evil and its proper treatment, the nature, origin, and evidences of the new birth, the impossibility of salvation by personal goodness, the necessity of faith to produce personal goodness, the mystery whereby Christ, “being a man, made himself equal with God;” the peculiarities of the kingdom of heaven as compared with human governments, the absolute, Divine control over free human acts, the essential unity of the believing soul and its Savior, together with many another of the most profound and even metaphysical truths, such as are calling forth the liveliest denunciations of the sensational preacher of our era, were the themes of his daily discourse. Nor need we hesitate to admit that this richness in doctrinal discussion was a positive and even a prime element in his success, as it must be in all permanent success in popular teaching, everywhere and in every age. Truth is the natural pabulum of the human soul. From infancy to old age, among barbarians and philosophers, the inquiry is the same: “What is truth?” If the feelings are moved, or the will is determined, it is always by means of something *thought* — that is, through the intellect. Even the fancies of the poetical preacher are attractive only through their verisimilitude. Christ gave to the famishing minds about him this bread of life in rich abundance, and they who ate of it never knew hunger again.

To say that the writings of Bunyan, the most attractive religious teacher of modern times, are distinguished for their wealth of doctrinal truths, is to repeat what every reader, even of his most popular works, well knows. In his three great religious dramas, the *Pilgrimages of Christian and Christiana*

and the Holy War, every character is a personified fact, and every incident is a vitalized doctrine. No man can thoroughly understand the *Pilgrim's Progress* without becoming an accomplished theologian. The power of the book is largely due to this fact. As a story, it has no plot. Its characters are simple enough for a nursery tale. Its fancies are quaint, and even rude. The playwright and the bookmonger would ridicule an author who should expect success with the public by the use of such simple machinery. Yet the *Pilgrim's Progress* is successful, more successful, certainly in popular impressiveness, than even the plays of Shakespeare, to which, in some respects, it bears a marked resemblance, but to which, in all the requisites for dramatic impression, except the single one now under discussion, it would be preposterous to compare it. The peculiar power of the book is to be found in its presentation of truth. The doctrines bristle along its pages like cannon upon the walls of a citadel. The attention of the reader is constantly aroused by a strong, bold, and almost explosive utterance of the successive truths of evangelical Christianity, reinforced, almost uniformly, by a scriptural reference, and expressed with such unquestionable common sense as to silence cavil before it can be spoken.

The opening scene gives vividly a contrast between justification by faith and by works, which is equal in polemic power to a dozen controversial treatises. In the progress of the allegory all the great doctrines, from total depravity to the resurrection, are clearly set forth, with the omission of scarcely a shade or a phase which has any practical adaptation or value. The reader is constantly stimulated by new discoveries. He adds, from each page, something to his store of thought on the profoundest and mightiest themes which can engage the human mind. He is not only entertained, but he is conscious of being instructed. His pleasure is accompanied with respect for the author, for the work, for himself as engaged in the best culture both of mind and heart, and for the system of Christian doctrine which shines out so clearly and gloriously from the simple narrative he is reading.

In these particulars a marked similarity is to be traced between the writings of Bunyan and the teachings of the "Great Teacher."

Modern preachers who specially aim at popularity usually seek by avoiding doctrine, especially in its more profound and analytic forms. Our Savior, as we have seen, as well as the humble preacher of Bedford, while preaching

the doctrines, attained an *unparalleled degree and permanence of popularity*.

How was this accomplished? The inquiry is a vital one. Upon its solution the question of the success of the Church in preaching the gospel to the world which lieth in wickedness depends.

Now, if we look at the *manner* of the teaching of Christ, as we have already examined its matter, we shall observe, first, that the truth he uttered was spoken *with precision*, so that he was never obliged to retract or amend his words. It was spoken, also, *plainly*, except in cases when he chose to give an esoteric cast to his language, in order to communicate to his disciples instructions which the multitude were not prepared to receive. Never was the apparatus of language so skillfully used to bring the conclusions of metaphysical philosophy and the direct revelations of the heavenly Father within the reach of the humblest intellect.

It was spoken *impressively* also. The words which he uttered were words of grace, of a rare and exceeding beauty — so that men “wondered at the gracious words which proceeded out of his mouth.”

They were *concrete* words. An abstract truth was seldom presented alone, but generally in its combination with some familiar, every-day object. The definition of *neighbor* is the story, “A man went down from Jerusalem to Jericho.” Evil is *tares*; good is *wheat*. The great perplexing problem of the permission of sin is solved by an ordinary farmer in an ordinary operation of agriculture. Instead of stating a philosophical problem and giving a philosophical solution, he turns to his hearers, and with a “But what think ye!” he proceeds to tell a simple story, in which the principle he would teach is involved, and then leaves the conclusion to their own discernment, only adding the caution, “He that hath ears to hear, let him hear.”

But the great power of the preaching of Jesus was its *personality*.

It struck home. Men felt that they were dealing with one who understood them. The Pharisees very often “perceived that he spake of them.” Sometimes a more promiscuous crowd were struck by a penetrative word as with a shock from an electric battery, and, “being convicted by their own consciences, went out, one by one, beginning at the oldest, unto the last.” All his preaching showed that “he knew what was in man.” This personality was not only seen in appeals to the conscience. He touched the heart also. He was full of human sympathies. It is true that his keen analysis

delighted the perplexed intellect, and that his clear illustrations made even “wayfaring” men, though fools in ignorance, exult in the possession of some grand truth which prophets and wise men had desired to see, but had not seen it. But it was his love, or to express the thought more precisely, it was *his broad, sympathetic humanity*, that chiefly made great multitudes follow him in the city and upon the mountain, across the sea and into the wilderness, held by a spell which they could hardly have defined, and yet were unable to resist. The word *humanity* is used rather than the word *love*, in this connection, because something more is meant than a simple feeling of tenderness or a desire to promote happiness. The word is used to designate sympathy with all human emotion and aspiration, as well as with men’s modes of thought and habits of life. It is the sentiment described by the heathen poet when he said: “I am human, and nothing which is human is foreign to me.” Jesus showed himself a man under all circumstances. He was tempted at all points as man is, and knew how to succor tempted man. There was nothing regal or priestly or even somber about him. The traditional assertion, “Our Savior wept, but was never known to smile,” has more antiquity than authenticity. He certainly never betrays any anxiety about his dignity. He shows the most intense hatred of formality and of all the requirements of religious etiquette. He can hardly conceal his contempt for the ecclesiastical martinets who sought to stone him because he had made a man every whit whole on the Sabbath day. He taught that the Sabbath, and so all God’s institutions, was made for man, whom God made, and as God made him. He preached a gospel which was antagonistic to sin in man, but not antagonistic to man. His teaching and his life were full of this beautiful and sympathetic humanity. Men instinctively felt that Jesus was their fellow, a man indeed absolutely pure, and a being in some relations infinitely more than man, but in his human relations a being on their level. While he sometimes drew from them the adoring exclamation, “My Lord and my God!” at other times they hesitated not to ask querulously, “Lord, carest thou not that we perish?” while provident Martha, in the very tenderest mood of grief, reproached him, with the familiarity of a sister, in the words, “Lord, if thou hadst been here, my brother had not died.” The scenes at the blessing of the children, at the grave of Lazarus, at the summary ejection of the money-changers from the temple, are only excerpts from a life of intense sympathy with all that is human in man. He was a stranger only to the sin of man, alienated only from the progeny of evil in the soul — the works of those who are of their father the devil, and who do his deeds.

This broad, deep humanity, tinging all the language of his teaching and interpenetrating its very substance, seemed, when he spoke, to envelop speaker and hearers in one comprehensive, magnetic atmosphere, and made their hearts beat together as one, till the very life of Christ was communicated to those around him, and an all-enveloping sympathy — which was more than a sympathy, which was a substance, unseen and ethereal, but potential and pervading — made the vastest multitude one intellectual and moral being, thinking, feeling, moving with the one master spirit. It is no wonder they were astonished at his power over them, or that his bitterest enemies were compelled to exclaim, “Never man spake like this man.”

A discriminating and thorough analysis of the teaching and oratory of the great masters of eloquence will show that, in various proportions, the elements of power now enumerated have been present in their speech and writings. It will also be found that this power has been just in proportion to the perfection they had attained in these various essentials of true eloquence.

There may be profound thought which is yet not precise and clear, and the result will be only bewilderment in the hearer. There may be clear thought which is not profound or original or forcible, and the result will be, at the best, only a patient approval of what is to the audience a very dull discourse. Or the thought may be both clear and profound, while the words are anything but “gracious words.” The rhetoric may be rough or pedantic, or suggestive of disagreeable associations, or flighty with prettinesses or rotund with bombast. Or the composition may be faultless in thought and expression, and yet may be so abstract in form that the common people will be far from hearing it gladly, while even the philosopher will experience a stir of the thoughts rather than a quickening of the conscience or a marshalling of the purposes to right action. Or the preacher may have the clearness of Addison, the profundity of Plato, the beautiful diction of Vaughn, and the concreteness of Dean Swift, all combined, yet, if he be not interpenetrated with *humanity* and surrounded with it as an atmosphere, he will never do what Luther did, nor what Whitefield did, nor what Bunyan did, nor, even at a distant approximation, what Christ did.

Perhaps this analysis of manner in the successful religious teacher will guide us to the secret, in part at least, of Bunyan’s great and continued influence over all classes of men while teaching the whole circle of

Christian doctrine. In the first place, then, every reader of Bunyan must have observed the *precision and clearness* of his style and thought. The reader is never compelled to go over a sentence the second time. The impression it makes upon his mind is clear, well-cut, and immediate. Occasionally he comes upon a sentence whose quaintness gives him a moment's pause, as when Faithful commences his defense before the court at Vanity Fair in this way: "*That he had only set himself against that which had set itself against Him that is higher than the highest.*" But the delay reveals to him a pith and richness of meaning which will be likely to make him linger upon the sentence till it is indelibly printed upon his memory. Generally, however, the thought of the author is seized at once. The impression upon the imagination and feelings is not impaired by even the least perplexity of the intellect. Each sentence is a nail fastened in a sure place. The suggestion that Bunyan is a *profound* writer will hardly, however, be so readily assented to. Certainly, if our idea of profundity in a writer is that he shall be shadowy and unintelligible, or that he shall be abstract, or that he shall wander into the regions of the unknown and the un-knowable, then Bunyan is not profound. Bunyan is no Ralph Waldo Emerson. He is no German philosopher turned into a mere ghost of a man by the excessive subjectivity of his speculations. He is no propounder of theories concerning matters which no theory can explain. The theologians of all the evangelical schools accept the Pilgrim's Progress. It does not even enter their ancient battle-grounds.

But if to be profound is to go to the bottom of the subject in hand, if it is to follow with a sharp analysis the dividing line between things that differ, if it is to search every element that enters into a just and safe conclusion, then Bunyan is profound.

The way of life is the subject of the Bible. To point out that way a certain number of facts and truths are considered necessary by Infinite Wisdom. These, when arranged systematically and discriminated from error, constitute our systems of theology.

The way of life is also the subject of Bunyan's allegories. It would be a curious experiment should some constructive mind attempt to draw from them a system of underlying doctrine, as theologians have done from the Bible. If nothing were omitted which Bunyan uses, if all his qualifications were noted and all perversions guarded against, there can be little doubt that a very complete body of divinity would be the result. It is this

peculiarity which is the basis of Bunyan's strength. The reader is gaining truth — the food of the soul — in every line.

That Bunyan has the next requisite of a popular style is evident.

No reader doubts that he uses *concrete* rather than abstract terms, or, more precisely, that he individualizes rather than generalizes his ideas. He invests the most abstract qualities with all the charm of a personal individuality. He turns a doctrine into an exciting adventure. He converts great moral facts into solid existences, as a mountain, a burden on the back, a man in a cage, a giant's castle, a celestial city. In this he closely follows the Bible, and never fails to appropriate its imagery when it is possible to do so. There is nothing in Shakespeare more perfect than the impersonations of Obstinate and Pliable in the very beginning of his story. The description of Vanity Fair, its streets, its rulers, its citizens, and its doings, makes a group which the painter could transfer almost unchanged from the paper to the canvas. In the Holy War the generalizations of mental philosophy in all their multitude rise before us in the form of walls and gates and magistrates and armies, as if "spirits from the vasty deep" had suddenly taken to themselves form and solidity, and were lifting their huge proportions all around us. What a study is his nomenclature alone! Who but Bunyan would have concocted such a catalogue as this of the court at Vanity Fair?

Judge, My Lord Hate-good.

Witnesses, Envy, Superstition, and Pick-thank.

The Prince of the Realm, Beelzebub.

The Nobility, Lord Oldman, Lord Carnal-delight, Lord Luxurious, Lord Desire-of- vain-glory, Lord Lechery, Sir Having-greedy.

The statutes or acts come down from Pharaoh, Darius, and Nebuchadnezzar! The roll of the Jury puts a fitting climax upon this pyramid of personification: Mr. Blindman, the foreman, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, Mr. Implacable!

What an immense acquisition of power would come to many of the ablest preachers of our era if they could learn Bunyan's art of giving to their airy abstractions "a local habitation and a name," not by

descriptive appellations, but by descriptive impersonations! The whole power of many preachers, otherwise of very inferior abilities and attainments, lies in the possession of this art. Let the philosopher and the scholar beware how they despise a gift which, however unnecessary within the walls of the university, is one of the grand instrumentalities by which men are to be brought up from the East and the West and the North and the South to sit down together in the kingdom of God.

Bunyan's *humanity*, by which we mean, as before, a broad and deep sympathy with all that belongs to men, is another of the chief elements of his power. He comes into contact with his readers at every point. He is so guileless, so frank, so fearless, so kindly, so keen, so witty, so intensely in earnest, that, before you are aware of it, he has thrown over you the spell of an enchanter. No man ever attained more perfectly the divine art of drawing human beings "with the cords of love and the bands of a man."

The element of *humor* plays a very important part in this attractive process — not less important because there is no open expression of it. It would shock some persons to hear the intimation that our Savior ever indulged in humor. But a fair analysis would readily detect something closely analogous to this fascinating quality in many passages, especially those of a controversial character. The repartees made to the ecclesiastical lawyers who attempted to "entangle him in his talk" had in them that sense of logical absurdity and that enjoyment of deserved personal discomfiture which are important elements in the higher grades of humor. The scene at Gadara, when the devils were taken at their word and sent into a herd of swine is essentially ludicrous, and may have been intended to match the malignant design of these rampant spirits, of drawing Jesus into trouble with the Gadarene pork-merchants by bringing them and their boasted power into ridicule.

Bunyan is full of humor, though he is too serious and earnest to wish to employ it except in his exposures of error and wickedness. What an exquisite bit of satire, for example, is the conversation with By-ends, just after Christian leaves Vanity Fair, "the parishioner of Mr. Two-tongues" and "the lineal descendant of a waterman who got his living by rowing one way and looking the other," by which laudable occupation, remarks Mr. By-ends, "I got most of my estate."

The same keen quick perception of the incongruities and contradictions, which are the staple of all rhetorical retributions for folly and pretence,

pervades all Bunyan's works, and constantly draws toward him the peculiar sympathy which the story-teller and the wit are sure to awaken. Let not the Christian teacher who possesses this charming gift consider it only a misfortune and an impediment. Carefully employed, it will bring him, more quickly than any other, into a magnetic sympathy with men. The most violent prejudices against an orator or his cause may often be dispelled by a few pleasantries. Wit can give even to logic a finer edge and a sharper point. Humor may play over the surface of the most serious discourse, as heat-lightning over the moonless sky, not obtrusively, yet lighting all the firmament of thought with a bewitching iridescence.

Every page of Bunyan's allegories, and every verse of his quaint but rude poetry, wavers in this magnetic atmosphere of humor. What, for example, could be more suppressed, and yet effective, than the sly sarcasm of the lines in which he describes the reception of his Pilgrim's Progress by his immediate friends?

*“Then I set pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pulled, it came: and so I penned
It down; until it came at last to be,
For length and breadth, the bigness which you see.*

*“Well, when I had thus put my ends together,
I showed them others, that I might see whether
They would condemn them, or them justify;
And some said, ‘Let them live;’ some, ‘Let them die;’
Some said, ‘John, print it;’ others said, ‘Not so;’
Some said it might do good; others said, ‘No.’”*

Closely connected with this quality of humor in Bunyan was that peculiar compound of self-forgetfulness and truthfulness which for want of an English name we have agreed to term *naivete*. This charming quality, which opens men's hearts like the pressing of a secret spring in the iron door of a money-vault, is conspicuous not only in the quotations just given, but in almost every sentence Bunyan wrote. We feel at home as soon as we begin to read. In a very few minutes we are on such terms of intimacy with the author that, while we are conscious of his access to the most secret places of our hearts, we feel that we have a free entrance to his also.

If Bunyan preached as he wrote, as he undoubtedly did, he must in his very first sentence have introduced himself to his hearers and drawn them into the sphere of his personal life. Edward Everett, when once asked how he gained the sympathy of a strange audience in a strange place so uniformly and quickly, replied, "I always search out some historical incident or some local association, through which I ingratiate myself with the people I am to address." Without egotism, certainly without vanity, but with a self-forgetful ingenuousness that goes out in sympathy and confidence toward others, and loves to make them sharers of his thoughts and hopes and joys, the preacher who partakes of the spirit of Bunyan will envelop his audience with the atmosphere of his own personality. He will lay his heart upon the heart of each hearer till their beating is in unison. Another element of this quality, which we have termed the *humanity* of Bunyan, is *imaginative* in its character. It is a part of our humanity to love analogies. It impresses us much more to be told "God is a rock" than to be assured, in literal phrase, "God is firm and strong." A whole treatise upon conviction of sin cannot move us as does the picture of the Slough of Despond, in which Pliable appears crawling out upon one side and Christian catching the hand of Help on the other. The machinery of these allegories is certainly not elaborate. On the contrary, it is very simple, if not rude. Yet it may well be doubted whether the most exquisite impersonations of Shakespeare or the grandest fancies of Milton really make so strong and permanent an impression upon us as the story of the town of *Mansoul*, with its walls and its gates, its magistrates, its sovereigns, and its wars. Few have ever looked on the picture of the land of Beulah, and the passage of the Pilgrims to the Celestial City, without experiencing a glow of emotion such as even the masters of romance and song have seldom been able to inspire. The language of imagination was natural to Bunyan, as it was to our Savior. He was writing another book, supposed to be "The Heavenly Footman," when, as he tells us, "before I was aware, I thus began," and the result was — *The Pilgrim's Progress!*

*"And thus it was: I, writing of the way
And race of saints in this our gospel day,
Fell suddenly into an allegory,
About their journey and the way to glory,
In more than twenty things, which I set down.
This done, I twenty more had in my crown;
And they again began to multiply
Like sparks that from the coals of fire do fly."*

Such labor is play, and such play of the finest faculties of the mind of man is power. No culture is complete which fails first to develop, then to regulate, the imagination, and no man is the full possessor of the “humanity” now under discussion who is not master of the “humanities” by which it is trained and strengthened.

In enumerating the various elements of Bunyan’s power over men we must not omit the mention of *pathos*.

We have already spoken of sympathy with our common humanity on the side of its fancy, in its love of frankness, and in its appreciation of wit. But the human heart has a tender side also. Tears lurk close to smiles and fun frolics in the very arms of sadness. The heart-stricken Cowper wrote “John Gilpin” out of the depths of a troubled spirit. Gough, the orator of the heart, gives the warning,

“If you have tears, prepare to shed them now,”

by a side-splitting joke, close upon which follows a picture of the drunkard’s wife and babes, the home laid desolate, the generous, loving heart made fiendish by drink, which has the force of a thousand arguments to convince and persuade.

The preacher of the Gospel handles themes full of the tenderest pathos. Love is the subject of the Gospel. Tenderness is its essential spirit. Ministration to the diseases and sorrows of the human heart is its chief work. We plead for no sickly, certainly no sanctimonious, pathos. But when a man like Bunyan, full of vigor, with no vaporish humors, alive to all pleasant fancies and all generous wit, tells us of his own protracted mental sufferings, or pictures those scenes of gentleness which especially abound in the narrative of Christiana and her children, he takes our hearts captive. We are clay in his hands. He moulds us as he will. This broad humanity in Bunyan is manifested still further in his ready *sympathy* in all the forms of human feeling. It is especially conspicuous in his *charity of spirit*, which even his twelve years of imprisonment could not disturb so as to call out one sharp or bitter word toward his enemies. It is manifested in that infectious *enthusiasm* which is a prime element of power in every successful career, and which communicates to ordinary men an inspiration of hope and courage and strength such as puts its author almost in the place of a deity among his followers.

It is the combination of these and kindred qualities in Bunyan, constituting a broad, generous, well-developed *humanity*, which seems to have been the source of that peculiar *magnetism* which is so perceptible in his writings, and which must have been still more fully felt in his personal presence.

If our analysis is correct, and if this magnetic humanity is one great source of the power which attained such development in Bunyan, and which is seen in absolute perfection in Him who, five days before his crucifixion, could fill Jerusalem and even the very courts of the Temple with the hosannas of the populace, then every preacher of the gospel, whether by tongue or pen, should give to its culture the most assiduous study.

It is not to be denied that a class of men who have none of the higher qualities we have named, who, unlike Bunyan, have little or no real instruction to give, who sneer at "theology" because they know nothing about it, and who are held in deserved contempt by scholarly men, are notwithstanding getting and retaining the ear of the busy, mercurial, quick-witted American people, not by any means on account of their emptiness, but wholly in spite of it, and yet are wielding an amount of influence over public opinion and character which is undoubtedly preparing the way, first, for loose doctrine, then for false doctrine, and at last for a complete apostasy from Christ, both in opinion and life.

The secret of the power of these preachers is to be found in their intense sympathy with men, and in the numerous points of contact with their audiences at which that sympathy is evolved. It is simple slander upon the people to say, as is often done, that they do not love thought. All men love thought, but they love something else better. They love a man better than they love his thoughts. He who shows himself to be a man, highly developed in all the characteristics of a man as God made him, will be more to them than the greatest philosopher or the profoundest theologian. "And I," says our Savior — not my doctrine, not my law, but *I* — "if I be lifted up from the earth, will draw all men unto me."

BUNYAN'S WORKS A TRANSCRIPT OF HIS OWN EXPERIENCE.

It still remains that another and a far more important secret of Bunyan's success should be mentioned. He wrote what *he had himself experienced*. His "*Grace Abounding to the Chief of Sinners*" is the "Pilgrim's Progress" and the "Holy War" in a subjective form. It is easy to trace, in this account

of his personal experience, the original of all the chief scenes of his allegories. Here is the Slough of Despond, and a miry place it was to poor Bunyan. The Interpreter's House stood hard by his home. The fight with Apollyon was a real one. Vanity Fair and its courts were a transcript of the society and government of the times in England. Some of the characters can even now be traced to the living men around him, and in Bunyan's day a large number must have been capable of identification.

Without the terrible spiritual experience of Bunyan and his protracted sufferings, these immortal productions would have been impossible. The seed of the plentiful harvest which they have brought into the kingdom of God was sown in anguish and tears.

The force of this personal experience threw, often into a single sentence, the results of a lifetime of intense thought. It localized under the eye of the reader the concentrated vitality of Bunyan's whole physical, intellectual and spiritual energies for long years. Here is the power of these works in one of its chief elements. While all the auxiliaries which we have named, of defined doctrine, of clear speech, of beauty in expression, of correctness in conception, of personal application, of a large humanity in its humor, in its frankness, in its fancy, in its pathos, in its sympathy, in its charity, and in its inspiring enthusiasm, were present, yet none of them were present in such an eminent degree as to place the author where he is — in the very front rank of literature. In fact, the critic often feels that there is a deficiency in these particulars which suggests somewhat painfully the idea of poverty in literary resources. Still, he is conscious of power. He feels that the author has reached the end of writing, while he seems deficient in the qualities by which that end is ordinarily gained. Like the famous sentence of Massillon at the commencement of his sermon on the death of the Duchess of Orleans, "*God only is great!*" — which simple words caused a vast assembly to bow their heads in worship and awe — the words of Bunyan seem possessed of a power of which no critical account can be given. The explanation is, in part at least, that these words were forged upon the anvil of experience, and were ejected with the concentrated momentum of years of emotion and thought.

So it has been with all great orators. The finest similes of Daniel Webster were not wrought out at the moment when they leaped, as if unbidden, from his lips. They were the fruit of hours of elevated communion with nature and with truth, and when they were uttered they were a lightning-

stroke, because the massed electricity of vast hidden regions of lofty emotion found vent in them. Very simple were the words of Whitefield. The rudest collier among his audiences could have uttered them as easily as he. Yet when he raised his hands and exclaimed, "Oh the wonderful love of Christ!" vast assemblies were bathed in tears, because these words, when uttered by Whitefield, meant vastly more than when uttered by an ordinary man.

Napoleon's charge at Lodi carried his troops victorious over batteries which had mowed down the columns of every other French general, because at the moment his whole military history was brought to the minds both of friend and foe, and the united force of a hundred battle-fields swept over the bridge of fire. The great chief himself recognized this principle of cumulation when he said to his army in Egypt, "From the summit of those pyramids forty centuries look down upon you." The deeds witnessed by those mute sentinels of history, during two-thirds of the world's life, commingled with the deeds of today, and every blow of the modern army gathered into itself the combined energies of ages of heroism.

The words, as well as the deeds, of power which have moved the world have ever been the voice of the accumulated experience of generations. So the words by which one individual moves another must be the voice of accumulated personal experience.

Our Savior penetrated in an instant the hearts of all about him, not only because he knew man, but because he had been tried as man is. He paints heaven and the glory of his Father, he describes hell in language of fearful power, because he speaks that which he knows and testifies that which he has seen. John could not be commissioned to write the Apocalypse of the future until he had been shown, amid the dark mountains of the isle of Patmos, the actual vision of the supernatural world. Even Paul could not be entrusted with his great message until he had been caught up in the third heaven and heard that "which it is not lawful for man to utter." In ordinary speech, the words of an eye-witness, though they are the same words, are always uttered with a zest which the manufactured utterances of a mere investigator can never acquire.

Bunyan's rude and unfinished word-pictures stand before us in the warm colors and sharp outlines which belong to *acts* rather than representations. We do not read a biography. We see a life. Hence we are moved by Bunyan's words as by a cry of agony or a shout of joy uttered at our side.

We are in no mood to criticize the artistic execution, as if a dramatist were exhibiting before us. Here is living suffering and actual happiness. A human heart is uttering itself, not a musical tone or an elocutionary inflection. This is the power of reality. All the rules of mere representation here fail of application.

The preacher who speaks out his own experience has a power which transcends all the canons of art. Art will unquestionably add to this power and bring it to a polished perfection, but it will not create it. The preacher who moves men must learn to say, not only "Thou art the man," but also, "I am the man." The former without the latter will be scolding, not preaching. It may be very faithful and very just, but men will grow worse under it rather than better. The latter without the former is simply the egoistic form of the sensational style. It is the insufferable personality of a coarse, vain man thrust between his hearers and the truth. But the two, united as they were in Bunyan, cry to men to escape the city of Destruction, where *I* lived; to roll off their burdens at the cross, where *I* found pardon; to avoid Doubting Castle, where *I* was ensnared; to resist the Devil, with whom *I* contended in the Valley of Humiliation; to eschew the allurements of Vanity Fair, which *I* have seen to "bite like a serpent and sting like an adder;" to seek the instruction and delights of the Delectable Mountains, where *I* have drunk of the river of God's pleasures.

There is a sense in which the true preacher can say, "We preach not ourselves, but Christ Jesus, the Lord." There is another sense in which he can say, "We preach ourselves as your servants, for Jesus' sake."

BUNYAN'S THOUGHTS AN INSPIRATION FROM GOD.

We shall detain the reader only to call attention to one more element of Bunyan's power. He was a man *in constant communion with God*. His spiritual autobiography is not needed to assure us of this fact. All his writings bear testimony to it. Such a fact is of course beyond the scope of ordinary literary criticism. The power of the men who have received from God "a mouth and a wisdom which all their adversaries are not able to gainsay or resist" is a mystery to the critics of the Schools. They find in it only a new proof of the superstition of the ignorant masses, who can be so

moved without any apparent cause. But in this case, as in others, the foolishness of God is wiser than men. One divine word, though it be ever so simple, is mighty to the pulling down of the strongest holds. The man who utters that divine word possesses, it may be, not eloquence, not learning, not logic, not any of the ordinary forces of the orator, but he has *inspiration*. In the highest spiritual sense, “the inspiration of the Almighty hath given him understanding,” and with understanding comes power.

In using the word inspiration we have restricted it to *thought*-inspiration. *Word*-inspiration is confined to the superintendence of the Spirit over those who spake “not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.” In the Holy Scriptures both the thoughts and the language, so far as necessary, were directed from on high. “Expressing things taught by the Spirit, in language taught by the Spirit,” is probably the idea intended in the words, “Comparing spiritual things with spiritual.” But there is no evidence that in our times any aid is given to utterance, except as it is given through the thoughts, emotions and purposes which are created by the present Spirit in the soul. That form of inspiration is still the privilege of every man who has become united with God. The original union of man with his Maker is a union of nature — a union which has been broken by sin. But the union of the “new creature” with the Creator is a union of thought, affection and purpose. The soul experiences the modicum of truth which is contained in the heathen idea of absorption into the deity. “It returns into the bosom of Divinity,” not to lose its conscious existence, but to become more active amid divine activities, to become more loving with Him “who first loved us,” to energize its will-power by blending it with the will of God. Just in proportion to the perfection of this union does the restored wanderer become “a partaker of the Divine nature;” just in that proportion he can say, “I live; yet not I, but Christ liveth in me;” and just in that proportion does it remain true, as of old, that it is given him, at the hour of need, what he ought to speak. The particular words will indeed be modified by the habits and taste of the speaker. Here comes in the need and the duty of personal culture. But the thought or emotion will issue defined and strong and glowing from the mind of God. In a real, in the most important, sense, the words of the man of prayer are the words of God.

The inspiration of thoughts is a higher inspiration than that of words. The one implies union with God in character and by constant communion. The

other may be granted to a Balaam who “loved the wages of unrighteousness.

The inspiration of Bunyan is the inspiration of a man who had become “the temple of the living God.” When this fact is fully comprehended, it ceases to be a mystery that none of his adversaries were able to resist the wisdom and power with which he spake. All the other sources of strength which we have enumerated sink into insignificance when compared with this.

Let this unquestionable fact be a rebuke to the men of ambition who trust mainly in the arts of popularity or in the forces of learning and culture, and convert their pulpits, the one into an actor’s stage, the other into a professor’s chair. Let it be for the encouragement and joy of every man of faith who puts forth all his powers, however humble they may be, in close and constant sympathy with God.

Bunyan, like the woman who anointed the Savior’s feet, has done deeds by the simple power of faith which shall be told for a memorial of him wherever this gospel shall be preached throughout the whole world. By the same faith may every man become a chosen vessel to bear the name of Christ to the perishing millions of earth!

*“When one who holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things,
‘Tis e’en as if an angel shook his wings!
Ambrosial fragrance fills the circuit wide.
That tells us whence his treasures are supplied!”*

A BRIEF ACCOUNT OF THE AUTHOR'S CALL TO THE WORK OF THE MINISTRY.

AND NOW I am speaking my experience, I will in this place thrust in a word or two concerning my preaching the word, and of God's dealing with me in that particular also. After I had been about five or six years awakened, and helped myself to see both the want and worth of Jesus Christ our Lord, and also enabled to venture my soul upon him; some of the most able among the saints with us, I say, the most able for judgment and holiness of life, as they conceived, did perceive that God had counted me worthy to understand something of his will in his holy and blessed word, and had given me utterance in some measure, to express what I saw to others, for edification; therefore they desired me, and that with much earnestness, that I would be willing at someoftimes, to take in hand, in one of the meetings, to speak a word of exhortation unto them.

To which, though at the first it did much dash, and abash my spirit, yet being still by them desired and entreated, I consented to their request, and did twice, at two several assemblies, but in private, though with much weakness and infirmity, discover my gift amongst them; at which they not only seemed to be, but did solemnly protest, as in the sight of the great God, they were both affected and comforted; and gave thanks to the Father of mercies, for the grace bestowed on me.

After this, sometimes, when some of them did go into the country to teach, they would also that I should go with them; where, though as yet, I did not, nor durst not, make use of my gift in an open way, yet more privately, still, as I came amongst the good people in those places, I did sometimes speak a word of admonition unto them also, the which they, as the other, received with rejoicing at the mercy of God to me-ward, professing their souls were edified thereby.

Wherefore to be brief, at last, being still desired by the church, after some solemn prayer to the Lord, with fasting, I was more particularly called forth, and appointed to a more ordinary and public preaching of the word, not only to and amongst them that believed, but also to offer the Gospel to those who had not yet received the faith thereof; about which time I did evidently find in my mind a secret pricking forward thereto; though I bless

God, not for desire of vain glory, for at that time I was most sorely afflicted with the fiery darts of the devil, concerning my eternal state.

But yet I could not be content, unless I was found in the exercise of my gift, unto which also I was greatly animated, not only by the continual desires of the godly, but also by that saying of Paul to the Corinthians: “I beseech you, brethren, (ye know the household of Stephanus, that it is the first fruits of Achaia, that they have addicted themselves to the ministry of the saints,) that ye submit yourselves unto such, and to every one that helpeth with us, and laboreth.”

By this text I was made to see that the Holy Ghost never intended that men who have gifts and abilities, should bury them in the earth, but rather did command and stir up such to the exercise of their gift, and also did commend those that were apt and ready so to do. “They have addicted themselves to the ministry of the saints.” This Scripture, in these days, did continually run in my mind, to encourage me, and strengthen me in this my work for God. I have also been encouraged from several other Scriptures and examples of the godly, both specified in the word, and other ancient histories. (~~400~~ Acts 8:4, and ~~402~~ Acts 18:24, ~~403~~ Acts 25. ~~404~~ 1 Peter 4:10. ~~5126~~ Romans 12:6. Fox’s Acts and Monuments.)

Wherefore, though of myself of all the saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set upon the work, and did according to my gift, and the proportion of my faith, preach that blessed Gospel that God has showed me in the holy word of truth; which when the country understood, they came in to hear the word by hundreds, and that from all parts, though upon divers and sundry accounts.

And I thank God, that he gave unto me some measure of bowels and pity for their souls, which also did put me forward to labor, with great diligence and earnestness, to find out such a word as might, if God would bless it, lay hold of, and awaken the conscience, in which also the good Lord had respect to the desire of his servant; for I had not preached long, before some began to be touched and greatly afflicted in their minus at the apprehension of the greatness of their sin, and of their need of Jesus Christ.

But I first could not believe that God should speak by me to the heart of any man, still counting myself unworthy; yet those who were thus touched, would love me, and have a particular respect for me; and though I did put

it from me, that they should be awakened by me, still they would confess it, and affirm it before the saints of God; they would also bless God for me, (unworthy wretch that I am!) and count me God's instrument that showed to them the way of salvation.

Wherefore seeing them in both their words and deeds to be so constant, and also in their hearts so earnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were; then began I to conclude it might be so, that God had owned in his work such a foolish one as I, and then came that word of God to my heart, with much sweet refreshment, "The blessing of them that were ready to perish is come upon me; yea, I caused the widow's heart to sing for joy."

At this therefore, I rejoiced; yea, the tears of those whom God did awaken by my preaching would be both solace and encouragement to me; I thought on those sayings, "Who is he that maketh me glad, but the same that is made sorry by me?" And again, "Though I be not an apostle to others, yet doubtless I am unto you; for the seal of my apostleship are ye in the Lord." These things therefore, were as another argument unto me, that God had called me to, and stood by me in this work.

In my preaching of the word, I took special notice of this one thing, namely, that the Lord did lead me to begin where his word begins with sinners; that is, to condemn all flesh, and to open and allege, that the curse of God by the law, doth belong to, and lay hold on all men as they come into the world, because of sin. Now this part of my work I fulfilled with great sense; for the terrors of the law, and the guilt of my transgressions, lay heavy on my conscience; I preached what I felt, what I smartingly did feel; even that under which my poor soul did groan and tremble to astonishment.

Indeed, I have been as one sent to them from the dead; I went myself in chains, to preach to them in chains; and carried that fire in my own conscience, that I persuaded them to be aware of. I can truly say, and that without dissembling, that when I have been to preach, I have gone full of guilt and terror, even to the pulpit door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work; and then immediately, even before I could get down the pulpit stairs, I have been as bad as I was before; yet God carried me on, but surely with a strong hand, for neither guilt nor hell could take me off my work.

Thus I went on for the space of two years, crying out against men's sins, and their fearful state because of them. After which the Lord came in upon my soul with some sure peace and comfort through Christ; for he did give me many sweet discoveries of his blessed grace through him. Wherefore now I altered in my preaching, (for still I preached what I saw and felt;) now therefore I did much labor to hold forth Jesus Christ in all his offices, relations, and benefits unto the world, and did strive also to discover, to condemn, and remove those false supports and props on which the world doth lean, and by them fall and perish. On these things also I stayed as long as on the other.

After this, God led me into something of the mystery of the union of Christ; wherefore that I discovered and showed to them also. And when I had traveled through these three chief points of the word of God, about the space of five years or more, I was caught in my present practice, and cast into prison, where I have lain above as long again to confirm the truth by way of suffering, as I was before in testifying of it according to the Scriptures, in a way of preaching.

When I had been preaching, I thank God, my heart hath often all the time of this and the other exercise, with great earnestness cried to God that he would make the word effectual to the salvation of the soul; still being grieved lest the enemy should take the word away from the conscience, and so it should become unfruitful; wherefore I should labor so to speak the word, as that thereby, if it were possible, the sin and person guilty might be particularized by it.

Also when I have done the exercise, it hath gone to my heart, to think the word should now fall as rain on stony places; still wishing from my heart, Oh, that they who have heard me speak this day, did but see as I do, what sin, death, hell, and the curse of God is; and also what the grace, and love, and mercy of God is, through Christ, to men in such a case as they are, who are yet estranged from him. And indeed I did often say in my heart before the Lord, "That if to be hanged up presently before their eyes, would be a means to awaken them, and confirm them, in the truth, I gladly should be contented."

For I have been in my preaching, especially when I have been engaged in the doctrine of life by Christ without works, as if an angel of God had stood by at my back to encourage me. Oh! it hath been with such power and heavenly evidence upon my own soul, while I have been laboring to

unfold it, to demonstrate it, and to fasten it upon the consciences of others, that I could not be contented with saying, “I believe, and am sure;” methought I was more than sure, (if it be lawful to express myself,) that those things which then I asserted, were true.

When I first went to preach the word abroad, the doctors and priests of the country did open wide against me; but I was persuaded of this, not to render railing for railing; but to see how many of their carnal professors I could convince of their miserable state by the law, and of the want and worth of Christ; for, thought I, “This shall answer for me in time to come, when they shall be for my hire before their face.”

I never cared to meddle with things that were controverted, and in dispute among the saints, especially things of the lowest nature; yet it pleased me much to contend with great earnestness for the word of faith, and the remission of sins by the death and sufferings of Jesus: but I say, as to other things, I should let them alone, because I saw they engendered strife, and because that they neither in doing, nor in leaving undone, did commend us to God to be his; besides, I saw my work before me did run in another channel, even to carry an awakening word; to that therefore I did stick and adhere.

I never endeavored to, nor durst make use of other men’s lines, (~~4518~~ Romans 15:18,) (though I do not condemn all that do;) for I verily thought, and found by experience, that what was taught me by the word and Spirit of Christ; could be spoken, maintained, and stood to by the soundest and best-established conscience; and though I will not now speak all that I know in this matter, yet my experience hath more interest in that text of Scripture, (~~4011~~ Galatians 1:11, 12) than many amongst men are aware.

If any of those who were awakened by my ministry, did after that fall back, (as sometimes too many did,) I can truly say, their loss hath been more to me, than if my own children, begotten of my own body, had been goofing to the grave. I think verily, I may speak it without any offence to the Lord, nothing has gone so near me as that; unless it was the fear of the loss of the salvation of my own soul. I have counted as if I had goodly buildings and lordships in those places where my children were born: my heart hath been so wrapped up in the glory of this excellent work, that I counted myself more blessed and honored of God by this, than if he had made me emperor of the Christian world, or the lord of all the glory of the earth without it!

Oh these words I “He that converteth a sinner from the error of his way, doth save a soul from death. The fruit of the righteous is a tree of life; and he that winneth souls is wise. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. For what is our hope, our joy, or crown of rejoicing? Are not ye even in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.” These, I say, with many others of a like nature, have been great refreshments to me.

I have observed, that where I have had a work to do for God, I have had first, as it were, the going of God upon my spirit, to desire I might preach there: I have also observed, that such and such souls in particular, have been strongly set upon my heart, and I stirred up to wish for their salvation; and that these very souls have, after this, been given in as the fruits of my ministry. I have observed, that a word cast in by the by, hath done more execution in a sermon, than all that was spoken besides; sometimes also, when I have thought I did no good, then I did the most of all; and at other times, when I thought I should catch them, I have fished for nothing.

I have also observed that where there has been a work to do upon sinners, there the devil hath begun to roar in the hearts and by the mouths of his servants: yea, often times, when the wicked world hath raged most, there hath been souls awakened by the word; I could instance particulars, but I forbear.

My great desire in my fulfilling my ministry was to get into the darkest places of the country, even amongst those people that were farthest off of profession; yet not because I could not endure the light, (for I feared not to show my Gospel to any,) but because I found my spirit did lean most after awakening and converting work, and the word that I carried did lean itself most that way also: “Yea so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man’s foundation.”

In my preaching I have really been in pain, and have as it were, travailed to bring forth children to God; neither could I be satisfied unless some fruits did appear in my work. If I were fruitless it mattered not who commended me; but if I were fruitful, I cared not who did condemn. I have thought of that, “Lo! children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows in the hands of a mighty man, so are children of the

youth. Happy is the man that hath filled his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate.”

It pleased me nothing to see people drink in my opinions, if they seemed ignorant of Jesus Christ and the worth of their own salvation, sound conviction for sin, especially unbelief, and an heart set on fire to be saved by Christ, with strong breathings after a truly sanctified soul; that it was that delighted me; those were the souls I counted blessed.

But in this work, as in all other, I had my temptations attending me, and that of divers kinds, as sometimes I should be assaulted with great discouragements therein, fearing that I should not be able to speak a word at all to edification; nay, that I should not be able to speak sense to the people; at which times I should have such a strange faintness and strengthlessness seize upon my body, that my legs have scarce been able to carry me to the place of exercise.

Sometimes again, when I have been preaching, I have been violently assaulted with thoughts of blasphemy, and strongly tempted to speak the words with my mouth before the congregation. I have also at sometimes, even when I have begun to speak the word with much clearness, evidence, and liberty of speech, yet been before the ending of that opportunity, so blinded and so estranged from the things I have been speaking, and have been also so straitened in my speech, as to utterance before the people, that I have been as if I had not known, or remembered what I have been about; or as if my head had been in a bag all the time of my exercise.

Again, when as sometimes I have been about to preach upon some smart and searching portion of the word, I have found the tempter suggest, “What! will you preach this? This condemns yourself; of this your own soul is guilty; wherefore, preach not of this at all; or if you do, so mince it as to make way for your own escape; lest instead of awakening others, you lay that guilt upon your own soul, that you will never get from under.”

But I thank the Lord, I have been kept from consenting to these so horrid suggestions, and have, rather as Samson, bowed myself with all my might, to condemn sin and transgression wherever I found it; yea, though therein also, I did bring guilt upon my own conscience. Let me die, thought I, with the Philistines, rather than deal corruptly with the blessed word of God. “Thou that teachest another, teachest not thou thyself?” It is far better that thou do judge thyself, even by preaching plainly to others, than thou, to

save thyself, imprison the truth in unrighteousness. Blessed be God for help in this also.

I have also, while found in this blessed work of Christ, been often tempted to pride and liftings up of heart; and though I dare not say I have not been affected with this, yet truly the Lord, of his precious mercy, hath so carried it towards me, that for the most part I have had but small joy to give way to such a thing; for it hath been my every day's portion, to be let into the evil of my own heart and still made to see such a multitude of corruptions and infirmities therein, that it hath caused hanging down of the head, under all my gifts and attainments. I have felt this thorn in the flesh, the very mercy of God to me.

I have had also together with this, some notable place or other of the word presented before me, which word hath contained in it some sharp and piercing sentence concerning the perishing of the soul, notwithstanding gifts and parts; as for instance, that hath been of great use to me, "Though I speak with the tongues of men and angels, and have not charity, I am become as a sounding brass and a tinkling cymbal."

A tinkling cymbal is an instrument of music with which a skilful player can make such melodious and heart-inflaming music, that all who hear him play, can scarcely hold from dancing; and yet behold the cymbal hath not life, neither comes the music from it, but because of the art of him that plays therewith; so then the instrument at last may come to naught and perish, though in times past such music hath been made upon it.

Just thus I saw it was, and will be, with them that have gifts, but want saving grace; they are in the hand of Christ, as the cymbal in the hand of David; and as David could with the cymbal make that mirth in the service of God, as to elevate the hearts of the worshippers, so Christ can use these gifted men, as with them to affect the souls of his people in his church; yet when he hath done all, hang them by, as lifeless, though sounding cymbals.

This consideration therefore, together with some others, were for the most part, as a maul on the head of pride, and desire of vain glory. What, thought I, shall I be proud because I am a sounding brass? Is it so much to be a fiddle? Hath not the least creature that hath life, more of God in it than these? Besides I knew it was love should never die, but these must cease and vanish; so I concluded, a little grace, a little love, a little of the true fear of God, is better than all the gifts; yea, and I am fully convinced of it,

that it is possible for souls that can scarce give a man an answer, but with great confusion as to method; I say it is possible for them to have a thousand times more grace, and to be more in the love and favor of the Lord, than some who by the virtue of the gift of knowledge, can deliver themselves like angels.

Thus therefore I came to perceive, that though gifts in themselves were good, to the thing for which they are designed, to wit, the edification of others, yet empty, and without power to save the soul of him that hath them if they be alone. Neither are they, as so, any sign of a man's state to be happy, being only a dispensation of God to some, of whose improvement, or non-improvement, they must when a little love more is over, give as account to him that is ready to judge the quick and dead.

This showed me too, that gifts being alone, were dangerous, not in themselves, but because of those evils that attend them that have them, to wit, pride, desire of vain glory, self-conceit, etc., all which are easily blown up at the applause and condemnation of every unadvised Christian, to the endangering of a poor creature to fall into the condemnation of the devil.

I saw therefore, that he that hath gifts, had need to be let into a sight of the nature of them, to wit, that they come short of making of him to be in a truly saved condition, lest he rest in them, and so fall short of the grace of God.

He hath cause also to walk humbly with God and be little in his own eyes, and to remember withal, that his gifts are not his own, but the church's; and that by them he is made a servant to the church; and he must give at last an account of his stewardship unto the Lord Jesus, and to give a good account will be a blessed thing.

Let all men therefore, prize a little with the fear of the Lord, (gifts indeed are desirable;) but yet great grace and smaller gifts are better than great gifts and no grace. It doth not say, the Lord gives gifts and glory, but the Lord gives grace and glory; and blessed is such an one, to whom the Lord gives grace, true grace, for that is a certain forerunner of glory.

But when Satan perceived that his thus tempting and assaulting me, would not answer his design; to wit, to overthrow the ministry, and make it ineffectual, as to the ends thereof; then he tried another way, which was, to stir up the minds of the ignorant and malicious to load me with slanders and reproaches: now therefore, I may say, that what the devil could devise,

and his instruments invent, was whirled up and down the country against me, thinking, as I said, that by that means they should make my ministry to be abandoned.

It began therefore to be rumored up and down among the people, that I was a witch, a jesuit, a highwayman, and the like.

To all which, I shall only say, God knows that I am innocent. But as for mine accusers, let them provide themselves to meet me before the tribunal of the Son of God, there to answer for all these things, with all the rest of their iniquities, unless God shall give them repentance for them, for the which I pray with all my heart.

But that which was reported with the boldest confidence, was that I had my misses, my whores, my bastards yea, two wives at once, and the like. Now these slanders, with the other, I glory in, because but slanders, foolish or knavish lies, and falsehoods cast upon me by the devil and his seed. And should I not be dealt with thus wickedly by the world, I should want one sign of a saint, and a child of God. “Blessed are ye,” said the Lord Jesus, “when men shall revile, and persecute you, and shall say all manner of evil of you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.”

These things therefore, upon my own account troubled me not; no, though they were twenty times more than they are. I have a good conscience, and whereas they speak evil of me, as an evil-doer, they shall be ashamed that falsely accuse my good conversation in Christ.

So then, what shall I say to those who have thus bespattered me? Shall I threaten them? Shall I chide them? Shall I flatter them? Shall I entreat them to hold their tongues? No, not I. Were it not for that these things make them ripe for damnation that are the authors and abettors, I would say unto them, “Report it,” because it will increase my glory.

Therefore I bind these lies and slanders to me as an ornament; it belongs to my Christian profession to be vilified, slandered, reproached, and reviled; and since all this is nothing else, as my God and my conscience do bear me witness, I rejoice in reproaches for Christ’s sake.

Now, as Satan endeavored, by reproaches and slanders to make me vile among my countrymen, that, if possible, my preaching might be made of

none effect; so there was added hereto a long and tedious imprisonment, that thereby I might be frightened from the service of Christ, and the world terrified and made afraid to hear me preach. Of which I shall in the next place give you a brief account.

A BRIEF ACCOUNT OF THE AUTHOR'S IMPRISONMENT

HAVING made profession of the glorious Gospel of Christ a long time, and preached the same about five years, I was apprehended at a meeting of good people in the country; among whom had they let me alone I should have preached that day; but they took me away from amongst them, and had me before a justice; who, after I had offered security for my appearing the next sessions, yet committed me, because my sureties would not consent to be bound, that I should preach no more to the people.

At the sessions after, I was indicted for an upholder and maintainer of unlawful assemblies and conventicles, and for not conforming to the national worship of the Church of England; and after some conference there with the justices, they taking my plain dealing with them for a confession, as they termed it, of the indictment, did sentence me to a perpetual banishment, because I refused to conform. So being again delivered up to the jailer's hands, I was had home to prison, and there have lain now complete twelve years, waiting to see what God would suffer these men to do with me.

In which condition I have continued with much content, through grace; but have met with many turnings and goings upon my heart, both from the Lord, Satan, and my own corruptions: by all which, glory be to Jesus Christ, I have also received, among many things, much conviction, instruction, and understanding; of which at large I shall not here discourse; only give you a hint or two, a word that may stir up the godly to bless God and to pray for me; and also to take encouragement should the case be their own, not to fear what man can do unto them.

I never had in all my life so great an inlet into the word of God as now. Those Scriptures that I saw nothing in before, are made in this place and state to shine upon me. Jesus Christ also was never more real and apparent than now: here I have seen and felt him indeed. Oh that word! "We have not preached unto you cunningly devised fables;" and that, "God raised Christ from the dead, and gave him glory, that your faith and hope might be in God," were blessed words unto me, in this my imprisoned condition.

These three or four Scriptures also have been great refreshments in this condition to me, (~~John~~ John 14:1, 2, 3, 4. ~~John~~ John 16:33. ~~Colossians~~ Colossians 3:3, 4. ~~Hebrews~~ Hebrews 12:22, 23, 24.) So that sometimes, when I have been in the savor of them, I have been able “to laugh at destruction, and to fear neither the horse nor his rider.” I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world. Oh the Mount Sion, the heavenly Jerusalem, the innumerable company of angels and God the Judge of all, and the spirits of just men made perfect, and Jesus, have been sweet unto me in this place! I have seen that here, which I am persuaded I shall never, while in this world, be able to express. I have seen a truth in this Scripture, “Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.”

I never knew what it was for God to stand by me at all turns, and at every offer of Satan to afflict me, etc., as I have found him since I came in hither; for look how fears have presented themselves, so have supports and encouragements; yea, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender of me, hath not suffered me to be molested, but would, with one Scripture or another, strengthen me against all, insomuch that I have often said, “Were it lawful, I could pray for greater trouble, for the greater comfort’s sake.”

Before I came to prison, I saw what was a-coming; and had especially two considerations warm upon my heart. The first was, how to be able to encounter death, should that be here my portion. For the first of these, that Scripture was great information to me, namely, to pray to God “to be strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness.” I could seldom go to prayer before I was imprisoned, but for not so little as a year together, this sentence, or sweet petition, would, as it were, thrust itself into my mind, and persuade me, that if ever I would go through long suffering I must have patience, especially if I would endure it joyfully.

As to the second consideration, that saying was of great use to me, “But we had the sentence of death in ourselves that we might not trust in ourselves, but in God that raiseth the dead.” By this Scripture I was made to see, that if ever I would suffer rightly, I must first pass a sentence of death upon every thing that can properly be called a thing of this life; even

to reckon myself, my wife, my children, my health, my enjoyments, and all as dead to me, and myself as dead to them.

The second was, to live upon God that is invisible; as Paul said in another place, the way not to faint is, “to look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.” And thus I reasoned with myself: If I provide only for a prison then the whip comes unawares; and so doth also the pillory. Again, if I only provide for these, then I am not fit for banishment. Further, if I conclude that banishment is the worst, then if death come I am surprised. So that I see the best way to go through sufferings, is to trust in God through Christ, as touching the world to come; and as touching this world, to “count the grave my house, to make my bed in darkness, and to say to corruption, Thou art my father; and to the worm, Thou art my mother and sister;” that is, to familiarize these things to me.

But notwithstanding these helps, I found myself a man encompassed with infirmities. The parting with my wife and poor children hath often been to me, in this place, as the pulling the flesh from my bones; and that not only because I am somewhat too fond of these mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants that my poor family was likewise to meet with; especially my poor blind child, who lay nearer my heart than all I had beside. Oh! the thoughts of the hardships I thought my blind one might go under, would break my heart to pieces.

Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. Oh! I saw in this condition I was as a man who was pulling down his house upon the head of his wife and children; yet thought I, I must do it, I must do it. And now I thought on those two milch kine that were to carry the ark of God into another country, to leave their calves behind them.

But that which helped me in this temptation was divers considerations, of which three in special here I will name. The first was, the consideration of those two Scriptures, “Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me:” and again, “The Lord said, Verily, it

shall go well with thy remnant: verily, I will cause the enemy to entreat thee well in the time of evil,” etc.

I had also this consideration, that if I should now venture all for God, I engaged God to take care of my concernments; but if I forsook him and his ways, for fear of any trouble that should come to me or mine, then I should not only falsify my profession, but should count also that my concernments were not so sure, if left at God’s feet, whilst I stood to and for his name, as they would be, if they were under my own care, though with the denial of the way of God. This was a smarting consideration, and as spurs unto my flesh. That Scripture also greatly helped it to fasten the more upon me, where Christ prays against Judas, that God would disappoint him in his selfish thoughts, which moved him to sell his master. Pray read it soberly. (~~1946~~ Psalm 109:6, 7, 8, etc.)

I had also another consideration, and that was, the dread of the torments of hell, which I was sure they must partake of, that for fear of the cross, do shrink from their profession of Christ, his words and laws, before the sons of men. I thought also of the glory he had prepared for those that in faith, and love and patience, stood to his ways before them. These things, I say, have helped me, when the thoughts of the misery that both myself and mine, might for the sake of my profession, be exposed to, hath lain pinching on my mind.

When I have indeed conceited, that I might be banished for my profession, then I have thought of that Scripture, “They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy;” for all they thought they were too bad to dwell and abide amongst them. I have also thought of that saying, “The Holy Ghost witnesseth in every city, that bonds and afflictions abide me.” I have verily thought, that my soul and it have sometimes reasoned about the sore and sad estate of a banished and exiled condition, how they are exposed to hunger, to cold, to perils, to nakedness, to enemies, and a thousand calamities; and at last, it may be to die in a ditch, like a poor, forlorn, and desolate sheep. But I thanked God, hitherto I have not been moved by these most delicate reasonings, but rather by them more approved my heart to God.

I will tell you a pretty business: I was once above all the rest, in a very sad and low condition for many weeks, at which time also I being but a young

prisoner, and not acquainted with the laws, had this lain much upon my spirit, “That my imprisonment might end at the gallows for aught that I could tell.” Now therefore Satan laid hard at me, to beat me out of heart, by suggesting thus unto me: “But how if, when you come indeed to die, you should be in this condition; that is, as not to savor the things of God, nor to have any evidence upon your soul for a better state hereafter?” for indeed at that time all the things of God were hid from my soul.

Wherefore, when I at first began to think of this, it was a great trouble to me; for I thought with myself, that in the condition I now was, I was not fit to die; neither indeed did think I could, if I should be called to it; besides, I thought with myself, if I should make a scrambling shift to clamber up the ladder, yet I should, either with quaking, or other symptoms of fainting, give occasion to the enemy to reproach the way of God and his people, for their timorousness. This therefore lay with great trouble upon me; for methought I was ashamed to die with a pale face, and tottering knees in such a case as this.

Wherefore I prayed to God, that he would comfort me, and give strength to do and suffer what he should call me to. Yet no comfort appeared, but all continued hid. I was also at this time so really possessed with the thought of death, that oft I was as if on a ladder with a rope about my neck. Only this was some encouragement to me, I thought I might now have an opportunity to speak my last words unto a multitude which I thought would come to see me die; and, thought I, if it must be so, if God will but convert one soul by my last words, I shall not count my life thrown away, nor lost.

But yet all the things of God were kept out of my sight, and still the tempter followed me with, “But whither must you go when you die? What will become of you? Where will you be found in another world? What evidence have you for heaven and glory, and an inheritance among them that are sanctified?” Thus was I tossed for many weeks, and knew not what to do: at last this consideration fell with weight upon me, “That it was for the word and way of God that I was in this condition; wherefore I was engaged not to flinch an hair’s breadth from it.”

I thought also, that God might choose whether he would give me comfort now, or at the hour of death; but I might not therefore choose whether I would hold my profession or no. I was bound, but he was free; yea, it was my duty to stand to his word, whether he would ever look upon me, or

save me at the last; wherefore, thought I, save the point being thus, I am for going on, and venturing my eternal state with Christ, whether I have comfort here or no. If God doth not come in, thought I, “I will leap off the ladder, even blindfold into eternity; sink or swim, come heaven, come hell. Lord Jesus, if thou wilt catch me, do; if not, I will venture for thy name.”

I was no sooner fixed upon this resolution but the word dropped upon me, “Doth Job serve God for naught?” As if the accuser had said, “Lord, Job is no upright man; he serves thee for by-respects: hast thou not made an hedge about him?” etc. But put forth now thine hand, and touch all that he hath, and he will curse thee to thy face. How now, thought I, is this the sign of a renewed soul, to desire to serve God when all is taken from him? Is he a godly man that will serve God for nothing rather than give out? Blessed be God then, I hope I have an upright heart; for I am resolved, God giving me strength, never to deny my profession, though I had nothing at all for my pains. And as I was thus considering, that Scripture was set before me, (~~19412~~ Psalm 44:12, etc.)

Now was my heart full of comfort, for I hoped it was sincere. I would not have been without this trial for much; I am comforted every time I think of it; and I hope I shall bless God forever, for the teachings I have had by it. Many more of the dealings of God towards me I might relate, “but these out of the spoils won in battle have I dedicated to maintain the house of God.”

THE CONCLUSION.

OF all the temptations that ever I met with in my life, to question the being of God, and truth of his Gospel, is the worst, and the worst to be borne. When this temptation comes, it takes away my girdle from me, and removeth the foundation from under me. Oh! I have often thought of that word, “Have your loins girt about with truth:” and of that, “When the foundations are destroyed, what can the righteous do?”

Sometimes, when, after sin committed, I have looked for sore chastisement from the hand of God, the very next that I have had from him hath been the discovery of his grace. Sometimes, when I have been comforted, I have called myself a fool for my so sinking under trouble. And then again, when

I have been cast down, I thought I was not wise to give such way to comfort. With such strength and weight have both these been upon me.

I have wondered much at this one thing, that though God doth visit my soul with never so blessed a discovery of himself, yet I have found again, that such hours have attended me afterwards that I have been in my spirit so filled with darkness, that I could not so much as once conceive, what that God, and what that comfort was, with which I have been refreshed.

I have sometimes seen more in a line of the Bible, than I could well tell how to stand under; and yet at another time the whole Bible hath been to me as dry as a stick: or rather, my heart hath been so dead and dry unto it, that I could not conceive the least dram of refreshment though I have looked it all over.

Of all fears, they are best that are made, by the blood of Christ: and of all joy, that is the sweetest that is mixed with mourning over Christ: Oh! it is a goodly thing to be on our knees, with Christ in our arms, before God. I hope I know something of these things.

I find to this day seven abominations in my heart.

1. Inclining to unbelief.
2. Suddenly to forget the love and mercy that Christ manifesteth.
3. A leaning to the works of the law.
4. Wanderings and coldness in prayer.
5. To forget to watch for that I pray for.
6. Apt to murmur because I have no more, and yet ready to abuse what I have.
7. I can do none of those things which God commands me, but my corruptions will thrust in themselves. "When I would do good, evil is present with me."

These things I continually see and feel, and am afflicted and oppressed with; yet the wisdom of God doth order them for my good.

1. They make me abhor myself.
2. They keep me from trusting my heart.

- 3.** They convince me of the insufficiency of all inherent righteousness.
- 4.** They show me the necessity of flying to Jesus.
- 5.** They press me to pray unto God.
- 6.** They show me the need I have to watch and be sober.
- 7.** And provoke me to pray unto God, through Christ, to help me, and carry me through this world.

POSTSCRIPT.

BY ROBERT PHILIP.

BUNYAN'S liberation from prison was obtained from Charles II. by Whitehead the Quaker. This discovery was not made when I published his life in 1839. On his release, he soon became one of the most popular preachers of the day, and was, if not the chaplain, "the Teacher" of Sir John Shorter, the Mayor of London. — *Southey's Life*.

But although free and popular, Bunyan evidently dreaded every new crisis in public affairs. He had reason to do so. Venner's conspiracy had increased the severity of his first six years' imprisonment. On the occasion of the Fire in London, he was thrown into prison again. And soon after James II. came to the throne, in 1685, Bunyan conveyed the whole of his property to his wife, by a singular Deed, which can only be accounted for by his suspicions of James and Jeffreys, and by his horror at the revocation of the Edict of Nantz. The asylum which the Refugees found in England did not prove to him that he was safe. No wonder. "KIRKE and his *lambs*" were abroad, and the Bedford justices still in power.

It was under these suspicious circumstances that he divested himself of all his property, in order to save his family from want, should he again be made a victim. These coincidences give peculiar interest to the Deed of Conveyance; a facsimile of which, from the original, is now presented to the public. The history of its transmission I am unable to give. There is, however, not the shadow of a doubt resting upon its authenticity. Bunyan's own signature is unquestionable. I have been able also to verify that by the Instrument in which Ruffhead conveyed to Bunyan the ground on which his chapel was built. The original is now endorsed on the back thus: "This Will is left by indenture hereunto subscribed, to the Revelations Samuel Hillyard, Minister of Bunyan's Meeting, to be presented to the Trustees of the said Meeting, to be held by them in continuance. Dated this 26th day of October, 1832. Bedford. Witness, A. Brandram, Secretary of the British and Foreign Bible Society; G. P. Livius; J. S. Grimshaw, Vicar of Biddenham." "According to the above statement, this writing of John Bunyan's was put into my hand at the death of Mrs. Livius, and it is my wish that it should be attached to the Church Book. Samuel Hillyard."

“Witness, Robert Philip, Author of the Life and Times of Bunyan; William White, Bookseller. Bedford, October 30th, 1838.” Mrs. Livius, if not a descendant, was, I think, in some way related to the Bunyan family.

It will be seen that the Deed would not have secured the entire property to Mrs. Bunyan. It shows, however, Bunyan’s solicitude for her comfort, and his confidence in her prudence. And his *Elizabeth* well deserved both!

Whatever Bunyan may have feared when he thus disposed of all the little property he had, nothing befell him under James II. He published “The Pharisee and Publican” in 1685, the year of the king’s accession, and in 1688, Charles Doe says, “he published six Books (being the time of King James II.’s Liberty of Conscience).” This appears from Dee’s List. It throws also much light upon Bunyan’s death. Such labor could not fail to sap his strength, even if he did nothing but carry the six books through the press; for none of them are small except the last. The usual account of Bunyan’s death, is, that he caught cold, whilst returning from Reading to London on horseback. Violent fever ensued, and after an illness of ten days, he resigned his spirit. Now all this is as true as it is brief; but it is not all the truth. “He was seized with a *sweating* distemper,” says Doe, “after he published six books; which, after some weeks’ going about, proved his death.” — *Doe’s Circular*. This fact was not known even to his first biographer. The Sketch in the British Museum states, that taking a tedious journey in a slabby rainy day, and returning late to London, he was entertained by one Mr. Strudwick, a grocer on Snow Hill, with all the kind endearments of a loving friend; but soon found himself indisposed with a kind of *shaking*, as it were an ague, which increasing to a kind of fever, he took to his bed, where, growing worse, he found he had not long to last in this world, and therefore prepared himself for another, towards which he had been journeying as a *Pilgrim* and Stranger upon earth, the prime of his days.” — See “Grace Abounding To The Chief of Sinners”.

The occasion of his journey to Reading, which has always been called “a labor of love and charity,” will now be more interesting than it hitherto has been. It was not undertaken by a man in *health*; but by an overwrought author, sinking under “a sweating distemper.” Mr. Ivimey’s account of Bunyan’s errand being the best, I quote it:

“The last act of his life was a labor of love and charity. A young gentleman, a neighbor of Mr. Bunyan, falling under his father’s displeasure, and being much troubled in mind on that account, and also from hearing it was his

father's design to disinherit him, or otherwise deprive him of what he had to leave, he pitched upon Mr. Bunyan as a fit man to make way for his submission, and prepare his mind to receive him; which he being willing to undertake any good office, readily engaged in, and went to Reading, in Berkshire, for that purpose. There he so successfully accomplished his design, by using such pressing arguments and reason against anger and passion, and also for love and reconciliation, that the father's heart was softened, and his bowels yearned over his son.

“After Mr. Bunyan had disposed everything in the best manner to promote an accommodation, as he returned to London on horseback, he was overtaken with excessive rains, and coming to his lodgings extremely wet, he fell sick of a violent fever, which he bore with much constancy and patience: and expressed himself as if he wished nothing more than to depart and to be with Christ, considering it as gain, and life only a tedious delay of expected felicity. Finding his strength decay, he settled his worldly affairs as well as the shortness of the time and the violence of the disorder would permit; and, after an illness of ten days, with unshaken confidence, he resigned his soul, on the 31st of August, 1688, being sixty years of age, into the hands of his most merciful Redeemer; following his Pilgrim from the City of Destruction to the New Jerusalem, his better part having been all along there in holy contemplations, pantings, and breathings after the hidden manna and the water of life.” His tomb is in Bunhill Fields. His cottage at Elstow, although somewhat modernized, is substantially as he left it. His chair, jug, Book of Martyrs, Church Book, and some other relics, are carefully preserved at his chapel in Bedford; and best of all, his *catholic* spirit also is preserved there.

THE PILGRIM'S PROGRESS AND LIFE OF BUNYAN, OR GRACE ABOUNDING



THE
PILGRIM'S PROGRESS

FROM
THIS WORLD TO
THAT WHICH IS TO COME;
DELIVERED
UNDER THE SIMILITUDE OF A DREAM.

BY JOHN BUNYAN

(INCLUDES *LIFE OF BUNYAN, OR GRACE ABOUNDING.*)



THE PILGRIM'S PROGRESS

FROM THIS WORLD TO THAT WHICH IS TO COME.

DELIVERED UNDER THE SIMILITUDE OF A DREAM

THE

AUTHOR'S APOLOGY

WHEN at the first I took my pen in hand
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay, I had undertook
To make another; which, when almost done,
Before I was aware, I this begun.

And thus it was: I, writing of the way
And race of saints, in this our gospel day,
Fell suddenly into an allegory
About their journey, and the way to glory,
In more than twenty things which I set down.
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay, then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, ^{f1} and eat out
The book that I already am about.
Well, so I did; but yet I did not think
To show to all the world my pen and ink
In such a mode; I only thought to make
I knew not what; nor did I undertake

Thereby to please my neighbor: no, not I;
I did it my own self to gratify.

Neither did I but vacant seasons spend
In this my scribble; nor did I intend
But to divert myself in doing this
From worser thoughts which make me do amiss.
Thus, I set pen to paper with delight,
And quickly had my thoughts in black and white.
For, having now my method by the end,
Still as I pulled, it came; and so I penned
It down: until it came at last to be,
For length and breadth, the bigness which you see.

Well, when I had thus put mine ends together,
I showed them others, that I might see whether
They would condemn them, or them justify;
And some said, Let them live; some, Let them die;
Some said, John, print it; others said, Not so:
Some said, It might do good; others said, No.

Now was I in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, Since you are thus divided,
I print it will, and so the case decided.

For, thought I, some, I see, would have it done,
Though others in that channel do not run:
To prove, then, who advised for the best,
Thus I thought fit to put it to the test.

I further thought, if now I did deny
Those that would have it, thus to gratify.
I did not know but hinder them I might
Of that which would to them be great delight.
For those which were not for its coming forth,
I said to them, Offend you I am loath,
Yet, since your brethren pleased with it be,
Forbear to judge till you do further see.

If that thou wilt not read, let it alone;
Some love the meat, some love to PICK the bone.

It with this or the other man to take,
Is not without those things that do excel
What do in brave but empty notions dwell.

“Well, yet I am not fully satisfied
That this your book will stand, when soundly tried.”

Why, what’s the matter? “It is dark.” What though?
“But it is feigned.” What of that? I trow
Some men, by feigned words, as dark as mine,
Make truth to spangle and its rays to shine.
“But they want solidness.” Speak, man, thy mind.
“They drown the weak; metaphors make us blind.”

Solidity, indeed, becomes the pen
Of him that writeth things divine to men;
But must I needs want solidness, because
By metaphors I speak? Were not God’s laws,
His gospel laws, in olden times held forth
By types, shadows, and metaphors? Yet loath
Will any sober man be to find fault
With them, lest he be found for to assault
The highest wisdom. No, he rather stoops,
And seeks to find out what by pins and loops,
By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God speaketh to him; and happy is he
That finds the light and grace that in them be.

Be not too forward, therefore, to conclude
That I want solidness — that I am rude:
All things solid in show not solid be;
All things in parables despise not we,
Lest things most hurtful lightly we receive,
And things that good are, of our souls bereave.
My dark and cloudy words, they do but hold
The truth, as cabinets enclose the gold.

The prophets used much by metaphors
To set forth truth; yea, who so considers

Christ, his apostles too, shall plainly see
That truths to this day in such mantles be.

Which for its style and phrase puts down all wit,
Is everywhere so full of all these things

From that same book that luster, and those rays
Of light, that turn our darkest nights to days.

carper to his life now look,
And find there darker lines than in my book

That in his best things there are worse lines too.

May we but stand before impartial men,

That they will take my meaning in these lines

Come, truth, although in swaddling clothes, I find
Informs the judgment, rectifies the mind,

Submit; the memory too it doth fill
With what doth our imaginations please;

Sound words, I know, Timothy is to use,
And old wives' fables he is to refuse;
But yet grave Paul him nowhere did forbid
The use of parables; in which lay hid
That gold, those pearls, and precious stones that were
Worth digging for, and that with greatest care.

Let me add one word more. O man of God,
Art thou offended? Dost thou wish I had
Put forth my matter in another dress;
Or, that I had in things been more express?
Three things let me propound; then I submit
To those that are my betters, as is fit.

1. I find not that I am denied the use
Of this my method, so I no abuse

Put on the words, things, readers, or be rude
 In handling figure or similitude,
 In application; but, all that I may
 Seek the advance of truth this or that way
 Denied, did I say? Nay, I have leave —
 Example too, and that from them that have
 God better pleased, by their words or ways,
 Than any man that breatheth nowadays
 Thus to express my mind, thus to declare
 Things unto thee that excellentest are.

2. I find that men as high as trees will write
 Dialogue wise; yet no man doth them slight
 For writing so. indeed, if they abuse
 Truth, cursed be they, and the craft they use
 To that intent; but yet let truth be free
 To make her sallies upon thee and me,
 Which way it pleases God; for who knows how,
 Better than he that taught us first to plough,
 To guide our mind and pens for his design?
 And he makes base things usher in divine.

3. I find that holy writ in many places
 Hath semblance with this method, where the cases
 Do call for one thing, to set forth another;
 Use it I may, then, and yet nothing smother
 Truth's golden beams: nay, by this method may
 Make it cast forth its rays as light as day.

And now before I do put up my pen,
 I'll show the profit of my book, and then
 Commit both thee and it unto that Hand
 That pulls the strong down, and makes weak ones stand.

This book it chalketh out before thine eyes
 The man that seeks the everlasting prize:

What he leaves undone, also what he does;
 It also shows you how he runs and runs,

It shows, too, who set out for life amain,

As if the lasting crown they would obtain;
 Here also you may see the reason why
 They lose their labor, and like fools do die.

This book will make a traveler of thee,
 If by its counsel thou wilt ruled be;
 It will direct thee to the Holy Land,
 If thou wilt its directions understand:
 Yea, it will make the slothful active be;
 The blind also delightful things to see.

Art thou for something rare and profitable;
 Would'st thou see a truth within a fable?
 Art thou forgetful? Wouldest thou remember
 From New Year's day to the last of December?
 Then read my fancies; they will stick like burs,
 And may be, to the helpless, comforters.

This book is writ in such a dialect
 As may the minds of listless men affect:
 It seems a novelty, and yet contains
 Nothing but sound and honest gospel strains.

Would'st thou divert thyself from melancholy?
 Would'st thou be pleasant, yet be far from folly?
 Would'st thou read riddles, and their explanation,
 Or else be drowned in thy contemplation?
 Dost thou love picking meat; Or would'st thou see
 A man i' the clouds, and hear him speak to thee?
 Would'st thou be in a dream, and yet not sleep;
 Or would'st thou in a moment laugh and weep?
 Would'st thou lose thyself and catch no harm,
 And find thyself again without a charm?
 Would'st thou read thyself, and read thou knowest not what,
 And yet know whether thou art blest or not
 By reading the same lines? Oh, then come hither,
 And lay my book, thy head, and heart together.

JOHN BUNYAN.





IN THE SIMILITUDE OF A DREAM

THE FIRST STAGE.

AS I walked through the wilderness of this world, I lighted on a certain place where was a den, ^{f3} and I laid me down in that place to sleep; and, as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. ^{<2606>} Isaiah 64:6; ^{<2443>} Luke 14:33; ^{<1884>} Psalm 38:4. I looked, and saw him open the book, and read therein; and, as he read, he wept, and trembled; and, not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?" ^{<4137>} Acts 2:37; ^{<4161>} Acts 16:30; ^{<3002>} Habakkuk 1:2, 3.

In this plight, therefore, he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased. Wherefore at length he brake his mind to his wife and children; and thus he began to talk to them: "O, my dear wife," said he, "and you the children of my bowels, I, your dear friend, am in myself undone by reason of a burden that lieth hard upon me; moreover, I am for certain informed that this our city will be burned with fire from heaven; in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape can be found, whereby we may be delivered." At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head; therefore, it

drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did. He told them, “Worse and worse.” he also set to talking to them again; but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriages to him; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery; he would also walk solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

Now, I saw, upon a time, when he was walking in the fields, that he was, (as he was wont) reading in his book, and greatly distressed in his mind; and, as he read, he burst out, as he had done before, crying, “What shall I do to be saved?” ~~<4461>~~ Acts 16:30, 31

I saw also that he looked this way and that way, as if he would run; yet he stood still, because, (as I perceived) he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him, who asked, “Wherefore dost thou cry?”

He answered, “Sir, I perceive by the book in my hand, that I am condemned to die, and after that to come to judgment; ~~<8927>~~ Hebrews 9:27; and I find that I am not willing to do the first, ~~<8921>~~ Job 10:21, 22, nor able to do the second.” ~~<5214>~~ Ezekiel 22:14.

Then said *Evangelist*, “Why not willing to die, since this life is attended with so many evils?” The man answered, “Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet, ~~<2313>~~ Isaiah 30:33. And, Sir, if I be not fit to go to prison, I am not fit, I am sure, to go to judgment, and from thence to execution; and the thoughts of these things make me cry.”

Then said *Evangelist*, “If this be thy condition, why standest thou still?” He answered, “Because I know not whither to go.” Then he gave him a parchment roll, and there was written within, “Fly from the wrath to come.” ~~<4017>~~ Matthew 3:7.

The man, therefore, read it, and looking upon Evangelist very carefully, said, “Whither must I fly?” Then said Evangelist, (pointing with his finger over a very wide field,) “Do you see yonder wicket-gate?” The man said, “No.” Then said the other, “you see yonder shining light?” ~~<197>~~ Psalm 119:105; ~~<619>~~ 2 Peter 1:19. He said, “I think I do.” Then said Evangelist, “Keep that light in your eye, and go up directly thereto: so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do.” So I saw in my dream that the man began to run. Now, he had not run far from his own door, but his wife and children, perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on, crying, “Life! life! eternal life!” ~~<246>~~ Luke 14:26. So he looked not behind him, ~~<1197>~~ Genesis 19:17, but fled towards the middle of the plain.

The neighbors also came out to see him run; ~~<2400>~~ Jeremiah 20:10; and, as he ran, some mocked, others threatened, and some cried after him to return; and, among those that did so, there were two that resolved to fetch him back by force. The name of the one was Obstinate and the name of the other Pliable. Now, by this time, the man was got a good distance from them; but, however, they were resolved to pursue him, which they did, and in a little time they overtook him. Then said the man, “Neighbors, wherefore are ye come?” They said, “To persuade you to go back with us.” But he said, “That can by no means be; you dwell,” said he, “in the city of Destruction, the place also where I was born: I see it to be so; and, dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone: be content, good neighbors, and go along with me.”

“What!” said *Obstinate*, “and leave our friends and our comforts behind us!”

“Yes,” said *Christian*, (for that was his name,) “because that all which you shall forsake is not worthy to be compared with a little of that which I am seeking to enjoy, ~~<4048>~~ 2 Corinthians 4:18; and, if you will go along with me, and hold it, you shall fare as I myself; for there, where I go, is enough and to spare. ~~<2157>~~ Luke 15:17. Come away, and prove my words.”

Obstinate. What are the things you seek, since you leave all the world to find them?

Christian. I seek an inheritance incorruptible, undefiled, and that fadeth not away, ~~<1004>~~ 1 Peter 1:4; and it is laid up in heaven, and safe there,

~~8116~~ Hebrews 11:16, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

“Tush,” said *Obstinate*, “away with your book; will you go back with us or no?”

“No, not I,” said the other, “because I have laid my hand to the plough.”
~~4962~~ Luke 9:62.

Obstinate. Come, then, neighbor Pliable, let us turn again, and go home without him; there is a company of these crazy headed coxcombs, that, when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

Then said *Pliable*, “Don’t revile; if what the good Christian says is true, the things he looks after are better than ours: my heart inclines to go with my neighbor.”

Obstinate. What! more fools still! Be ruled by me, and go back; who knows whither such a brain sick fellow will lead you? Go back, go back, and be wise.

Christian. Nay, but do thou come with thy neighbor, Pliable; there are such things to be had which I spoke of, and many more glorious besides. If you believe not me, read here in this book; and for the truth of what is expressed therein, behold, all is confirmed by the blood of Him that made it. ~~8097~~ Hebrews 9:17-21.

“Well, neighbor Obstinate,” said *Pliable*, “I begin to come to a point; I intend to go along with this good man, and to cast in lot with him: but, my good companion, do you know the way to this desired place?”

Christian. I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.

Pliable. Come, then, good neighbor, let us be going. Then they went both together.

“And I will go back to my place,” said *Obstinate*; “I will be no companion of such misled, fantastical fellows.”

and

Christian. Come, neighbor Pliable, how do you do? I am glad you are have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Come, neighbor tell me now further what the things are, and how to be enjoyed, whither we are going.

Christian. I can better conceive of them with my mind, than speak of them with my tongue: but yet, since you are desirous to know, I will read of them in my book.

Pliable. And do you think that the words of your book are certainly true?

Christian. Yes, verily; for it was made by Him that cannot lie. ^{<5002>}Titus 1:2.

Pliable. Well said; what things are they?

Christian. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever. ^{<2657>}Isaiah 65:17; ^{<8002>}John 10:27-29.

Pliable. Well said; and what else?

Christian. There are crowns and glory to be given us, and garments that will make us shine like the sun in the firmament of heaven. ^{<5008>}2 Timothy 4:8; ^{<6275>}Revelation 22:5; ^{<0038>}Matthew 13:43.

This is very pleasant; and what else?

Christian. owner of the place will wipe all tears from our eyes. ^{<2308>}
^{<6076>}Revelation 7:16, 17; Revelation 21:4.

Pliable.

Christian. There we shall be with ^{<2902>}
6:2; ^{<5046>} ^{<6611>}Revelation 5:11; creatures that will

dazzle your eyes to look on them. There also you shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns, ^{<6604>}Revelation 4:4; there we shall see the holy virgins with their golden harps, ^{<6640>}Revelation 14:1-5; there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bear to the Lord of the place, ^{<6125>}John 12:25, all well, and clothed with immortality as with a garment. ^{<6782>}2 Corinthians 5:2.

Pliable. The hearing of this is enough to ravish one's heart. But are these things to be enjoyed? How shall we get to be sharers thereof?

Christian. The Lord, the Governor of the country, hath recorded that in this book; ^{<2801>}Isaiah 55:1,2; ^{<6157>}John 6:37; ^{<6173>}John 7:37; ^{<6206>}Revelation 21:6; ^{<6227>}Revelation 22:17; the substance of which is, If we be truly willing to have it, he will bestow it upon us freely.

Pliable. Well, my good companion, glad am I to hear of these things: come on, let us mend our pace.

Christian. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk they drew near to a very miry slough, that was in the midst of the plain; and they, being heedless, did both fall suddenly into the bog. The name of the slough was Despond. Here, therefore, they wallowed for a being grievously bedaubed with the dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

Then said **Pliable**; "Ah! neighbor Christian, where are you now?"

"Truly," said **Christian**, "I do not know."

At this Pliable began to be offended, and angrily said to his fellow, "Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect between this and our journey's end? May I get out again with my life you shall possess the brave country alone for me." And, with that, he gave a desperate struggle or two, and got

so away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the Slough of Despond alone:

further from his own house, and next to the wicket-but could not get out, because of the burden that was upon his back: but I beheld in my dream, that a man came to him, whose name was Help, and asked him, What he did there?

“Sir,” said *Christian*, “I was bid go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come; and as I was going thither I fell in here.”

Help. But why did not you look for the steps?

Christian. Fear followed me so hard, that I fled the next way, and fell in.

Then said Help, “Give me thy hand”: so he gave him his hand, and he drew him out, ^{<941>}Psalm 40:2, and set him upon sound ground, and bid him go on his way:

Then I stepped to him that plucked him out, and said, “Sir, wherefore, since over this place is the way from the City of Destruction to yonder gate, is it that this plat is not mended, that poor travelers might go thither with more security?” And he said unto me, “miry slough is such a place as cannot be mended; it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of Despond; for still, as the sinner is awakened about his lost condition, there ariseth in his soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

“It is not the pleasure of the King that this place should remain so bad. ^{<942>}Isaiah 35:3, 4. His laborers also have, by the direction of His Majesty’s surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge,” said he, “there have been swallowed up at least twenty thousand cartloads, yea, millions of wholesome instructions, that have at all
’s dominions, (and they

place,) if so be, it might have been mended, but it is the Slough of Despond still, and so will be when they have done what they can.

“True, there are, by the direction of the Law-giver, certain good and substantial steps, placed even through the very midst of this slough; but at such time as this place doth much spew out its filth, as it doth against change of weather, these steps are hardly seen; or, if they be, men, through the dizziness of their heads, step beside, and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good when they are once got in at the gate.” ^{<0922>}1 Samuel 12:23.

Now, I saw in my dream, that by this time Pliable was got home to his house so that his neighbors came to visit him; and some of them called him wise man for coming back, and some called him fool for hazarding himself with Christian: others again did mock at his cowardliness; saying, “Surely, since you began to venture, I would not have been so base to have given out for a few difficulties.” So Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

Now, as Christian was walking solitarily by himself, he espied one afar off, come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The gentleman’s name that met him was Mr. Worldly Wiseman, he dwelt in the town of Carnal Policy, a very great town, and also hard by from whence Christian came. This man, then, meeting with Christian, and having some inkling ² of him,(for Christian’s setting forth from the City of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in some other places,) — Mr. Worldly Wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian. World. How now, good fellow, whither away after this burdened manner?

Christian. A burdened manner, indeed, as ever, I think, poor creature had! And whereas you ask me, “Whither away?” I tell you, “Sir, I am going to yonder wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.”

World. Hast thou a wife and children?

Christian. Yes; but I am so laden with this burden that I cannot take that pleasure in them as formerly; methinks I am as if I had none.

World. Wilt thou hearken unto me if I give thee counsel?

Christian. If it be good, I will; for I stand in need of good counsel.

World. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then.

Christian. That is that which I seek for, even to be rid of this heavy burden; but get it off myself, I cannot; nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

World. Who bid thee go this way to be rid of thy burden?

Christian. A man that appeared to me to be a very great and honorable person; his name, as I remember, is Evangelist.

World. I beshrew ⁴ him for his counsel! there is not a more dangerous

thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive, already; for I see the dirt of the

sorrows that do attend those that go on in that way. Hear me, I am older than thou; thou art like to meet with, in the way which thou goest,

dragons, darkness, and, in a word, death, and what not! These things are certainly true, having been confirmed by many testimonies. And why

Christian. Why, Sir, this burden upon my back is more terrible to me

what I meet with in the way, if so be I can also meet with deliverance from my burden.

How camest thou by the burden at first?

By reading this book in my hand.

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

Christian. I know what I would obtain; it is ease for my heavy burden.

World. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since, (hadst thou but patience to hear me,) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into: yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.

Christian. Pray, Sir, open this secret to me.

World. Why, in yonder village (the village is named Morality) there dwells a gentleman whose name is Legality, a very judicious man, and a man of very good name, that has skill to help men off with such burdens as thine are from their shoulders: yea, to my knowledge, he hath done a great deal of good this way; ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place, and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself; there, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, (as, indeed, I would not wish thee,) thou mayest send for thy wife and children to thee to this village, where there are houses now stand empty, one of which thou mayest have at reasonable rates; provision is there also cheap and good; and that which will make thy life the more happy is, to be sure, there thou shalt live by honest neighbors, in credit and good fashion.

Now was Christian somewhat at a stand; but presently he concluded, if this be true, which this gentleman hath said, my wisest course is to take his advice; and with that he thus further spoke.

Christian. Sir, which is my way to this honest man's house?

World. Do you see yonder high hill?

Christian. Yes, very well.

World. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Mr. Legality's house for help; but, behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the wayside did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still and wotted not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire ^{<12196>}Exodus 19:16, 18, out of the hill, that made Christian afraid that he should be burned. Here, therefore, he sweat and did quake for fear. ^{<81221>}Hebrews 12:21. And now he began to be sorry that he had taken Mr. Worldly Wiseman's counsel. And with that he saw Evangelist coming to meet him; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

"What dost thou here, Christian?" said he: at which words Christian knew not what to answer; wherefore at present he stood speechless before him. Then said Evangelist further, Art not thou the man that I found crying without the walls of the City of Destruction?

Christian. Yes, dear Sir, I am the man.

Evangelist. Did not I direct thee the way to the little wicket-gate?

Christian. Yes, dear Sir, said Christian.

Evangelist. How is it, then, that thou art so quickly turned aside? for thou art now out of the way.

Christian. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that would take off my burden.

Evangelist. What was he?

Christian. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither; but when I beheld this hill, and how it hangs over the way, I suddenly made a stand lest it should fall on my head.

Evangelist. What said that gentleman to you?

Christian. Why, he asked me whither I was going, and I told him.

Evangelist. And what said he then?

Christian. He asked me if I had a family? And I told him. But, said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evangelist. And what said he then?

Christian. He bid me with speed get rid of my burden; and I told him that it was ease that I sought. And said I, I am therefore going to yonder gate, to receive further direction how I may get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens, so I believed him, and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear as I said of danger: but I now know not what to do.

Evangelist. Then, said *Evangelist*, "Stand still a little, that I may show thee the words of God." So he stood trembling. Then said Evangelist,

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

~~<8125~~ Hebrews 12:25

He said, moreover,

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." ~~<8108~~ Hebrews 10:38

He also did thus apply them: "Thou art the man that art running into this misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition."

Then Christian fell down at his feet as dead, crying, “Woe is me, for I am undone!” At the sight of which Evangelist caught him by the right hand, saying,

“All manner of sin and blasphemies shall be forgiven unto men.”

Matthew 12:31.

“Be not faithless, but believing.” John 20:27. Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, “Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one Worldly Wiseman, and rightly is he so called; partly, because he savoreth only the doctrine of this world, 1 John 4:5, (therefore he always goes to the town of Morality to church): and partly because he loveth that doctrine best, for it saveth him best from the cross, Galatians 6:12: And because he is of this carnal temper, therefore he seeketh to pervert my ways though right. Now there are three things in this man’s counsel, that thou must utterly abhor.

“1. His turning thee out of the way.

“2. His laboring to render the cross odious to thee.

“3. And his setting thy feet in that way that leadeth unto the administration of death.

“*First*, Thou must abhor his turning thee out of the way; and thine own consenting thereunto: because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman. The Lord says, ‘Strive to enter in at the strait gate,’ Luke 13:24, the gate to which I sent thee; ‘for strait is the gate that leadeth unto life, and few there be that find it.’ Matthew 7:13, 14. From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

“*Secondly*, Thou must abhor his laboring to render the cross odious unto thee; for thou art to prefer it before the treasures of Egypt. Hebrews 11:25, 26. Besides the King of glory hath told thee, that he that will save his life shall lose it; and he that cometh after me, and hateth not his father,

and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. ^{<4088>}Mark 8:38; ^{<6125>}John 12:25; ^{<0009>}Matthew 10:39; ^{<0405>}Luke 14:26. I say, therefore, for man to labor to persuade thee, that that shall be thy death, without which, the truth hath said, thou canst not have eternal life; this doctrine thou must abhor.

“Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

“He to whom thou wast sent for ease, being by name Legality, is the son of the bond-woman which now is, and is in bondage with her children, ^{<8401>}Galatians 4:21-27, and is, in a mystery, this Mount Sinai, which thou hast feared will fall on thy head. Now, if she, with her children, are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden: therefore, Mr. Worldly Wiseman is an alien, and Mr. Legality is a cheat; and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee.” After this, Evangelist called aloud to the heavens for confirmation of what he had said: and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced:

“As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.”
^{<8810>}Galatians 3:10.

Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. Worldly Wiseman; still calling himself a thousand fools for hearkening to his counsel; he also was greatly ashamed to think that this gentleman’s arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follows.

Christian. Sir, what think you? Is there hope? May I now go back and go up to the wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel. But may my sin be forgiven?

Then said *Evangelist* to him, "Thy sin is very great, for by it thou hast committed two evils: thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he has goodwill for men; only," said he, "take heed that thou turn not aside again, lest thou

'perish from the way, when his wrath is kindled but a little.'

~~<1012>~~ Psalm 2:12.

PILGRIM'S PROGRESS.

THEN did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him God-speed. So he went on with haste, neither spake he to any man by the way; nor, if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left, to follow Mr. Worldly Wiseman's counsel. So, in process of time, Christian got up to the gate. Now, over the gate there was written,

“Knock, and it shall be opened unto you.” ~~AND~~ Matthew 7:7.



He knocked, therefore, more than once or 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 a grave person to the gate, named Goodwill, who asked who was there? and whence he came? and what he would have?

Christian. Here is a poor burdened sinner. I come from the City of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in?

“I am willing with all my heart,” said **Goodwill**; and with that he opened the gate.

So, when Christian was stepping in, the other gave him a pull. Then said Christian, “What means that?” The other told him. “A little distance from this gate, there is erected a strong castle, of which Beelzebub is the captain; from thence, both he and them that are with him shoot arrows at those that come up to this gate, if haply they may die before they can enter in.” Then said Christian, “I rejoice and tremble.” So when he was got in, the man of the gate asked him who directed him thither?

Christian. Evangelist bid me come hither, and knock, as I did; and he said that you, Sir, would tell me what I must do.

Goodwill. An open door is set before thee, and no man can shut it.

Christian. Now I begin to reap the benefits of my hazards.

Goodwill. But how is it that you came alone?

Christian. Because none of my neighbors saw their danger, as I saw mine.

Goodwill. Did any of them know of your coming?

Christian. Yes; my wife and children saw me at the first, and called after me to turn again; also, some of my neighbors stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

Goodwill. But did none of them follow you, to persuade you to go back?

Christian. Yes, both Obstinate and Pliable; but when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

Goodwill. But why did he not come through?

Christian. We, indeed, came both together, until we came at the Slough of Despond, into the which we also suddenly fell. And then was my neighbor, Pliable, discouraged, and would not venture further. Wherefore, getting out again on that side next to his own house, he told me I should possess the brave country alone for him; so he went his way, and I came mine he after Obstinate, and I to this gate.

Then said *Goodwill*, “Alas, poor man! is the celestial glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?”

“Truly,” said *Christian*, “I have said that of Pliable, and if I should also say all the truth of myself, it will appear there is no betterment between him and myself. It is true, he went back to his own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr. Worldly Wiseman.”

Goodwill. Oh, did he light upon you? What, he would have had you a sought for ease at the hands of Mr. Legality! They are, both of them, a very cheat. But did you take his counsel?

Christian. Yes, as far as I durst; I went to find out Mr. Legality, until I thought that the mountain that stands by his house would have fallen upon my head; wherefore there I was forced to stop.

Goodwill. That mountain has been the death of many, and will be the death of many more; it is well you escaped being by it dashed in pieces.

Christian. Why, truly, I do not know what had become of me there, had not Evangelist happily met me again, as I was musing in the midst of my dumps; but it was God’s mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit, indeed, for death, by that mountain, than thus to stand talking with my Lord; but, oh, what a favor is this to me, that yet I am admitted entrance here!

Goodwill. We make no objections against any, notwithstanding all that they have done before they came hither. They in nowise are cast out.

~~<B167>~~ John 6:37. And therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? That is the way thou must go; it was cast up by the patriarchs, prophets, Christ, and his apostles; and it is as straight as a rule can make it; This is the way thou must go.

“But,” said **Christian**, “are there no turnings or windings by which a stranger may lose his way?”

Goodwill. Yes, there are many ways but down upon this, and they are crooked and wide: But thus thou mayest distinguish the right from the wrong, the right only being straight and narrow. ~~<A174>~~ Matthew 7:14.

Then I saw in my dream that Christian asked him further if he could not help him off with his burden that was upon his back. For as yet he had not got rid thereof; nor could he by any means get it off without help.

He told him, “As to thy burden, be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back of itself.”

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

Then he went on till he came to the house of the Interpreter, ^{f5} where he knocked over and over; at last one came to the door, and asked who was there.

Christian. Sir, here is a traveler, who was bid by an acquaintance of the good-man of this house to call here for my profit; I would therefore speak with the master of the house.

So he called for the master of the house, who, after a little time, came to Christian, and asked him what he would have.

“Sir,” said **Christian**, “I am a man that am come from the City of Destruction, and am going to the Mount Zion; and I was told by the man that stands at the gate, at the head of this way, that if I called here, you

would show me excellent things, such as would be a help to me in my journey.”

Then said the *Interpreter*, “Come in; I will show that which will be profitable to thee.” So he commanded his man to light the candle, and bid Christian follow him: so he had him into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a very grave person hung up against the wall; and this was the fashion of it. It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back. It stood as if it pleaded with men, and a crown of gold did hang over his head.

Then said *Christian*, “What meaneth this?”

Interpreter. The man whose picture this is, is one of a thousand; he can beget children, ~~<K015>~~ 1 Corinthians 4:15, travail in birth with children, ~~<K019>~~ Galatians 4:19, and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips: it is to show thee that his work is to know, and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men: and whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to show thee that slighting and despising the things that are present, for the love that he hath to his Master’s service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going, hath authorized to be thy guide in all difficult places thou mayest meet with in the way: wherefore, take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlor that was full of dust, because never swept; the which after he had reviewed a little while, the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, “Bring hither the water, and sprinkle the room;” the which, when she had done, it was swept and cleansed with pleasure.

Then said *Christian*, “What means this?”

The *Interpreter* answered, “This parlor is the heart of a man that was never sanctified by the sweet grace of the gospel; the dust is his original sin and inward corruptions, that have defiled the whole man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it, is the Gospel. Now, whereas thou sawest, that so soon as the first began to sweep, the dust did so fly about that the room by him could not be cleansed, but that thou wast almost choked therewith: this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, ^{<410>}Romans 7:9, put strength into, ^{<415>}1 Corinthians 15:56, and increase it in the soul, ^{<410>}Romans 5:20, even as it doth discover and forbid it, for it doth not give power to subdue. Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean through the faith of it, and consequently fit for the King of glory to inhabit.” ^{<415>}John 15:3; ^{<415>}Ephesians 5:26; ^{<415>}Acts 15:9; ^{<415>}Romans 16:25, 26.

I saw, moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, “What is the reason of the discontent of Passion?” Interpreter answered, “The Governor of them would have him stay for his best things till the beginning of the next year, but he will have all now; but Patience is willing to wait.”

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet; the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

Then said *Christian* to the Interpreter, “Expound this matter more fully to me.”

So the Interpreter said, “These two lads are figures: Passion, of the men of this world; and Patience, of the men of that which is to come; for as here thou seest, Passion will have all now this year, that is to say, in this world: so are the men of this world, they must have all their good things now; they

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

Then said Christian, “Now I see that Patience has the best wisdom, and that upon many accounts.

1. Because he stays for the best things.
2. And also because he will have the glory of his, when the other has nothing but rags.”

Interpreter. Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last; for first must give place to last, because last must have his time to come: but last gives place to nothing; for there is not another to succeed. He, therefore, that hath his portion first, must needs have a time to spend it; but he that hath his portion last, must have it lastingly; therefore it is said of Dives,

“In thy life time thou receivedst thy good things,
and likewise Lazarus evil things; but now he is comforted,
and thou art tormented.” ~~4:18~~ Luke 16:25.

Christian. Then I perceive it is not best to covet things that are now, but to wait for things to come.

Interpreter. You say the truth; For the things which are seen are temporal; but the things which are not seen are eternal. ~~4:18~~ 2 Corinthians 4:18. But though this be so, yet since things present and our fleshly appetite are such near neighbors one to another; and again, because things to come, and carnal sense, are such strangers one to another; therefore it is, that the first of these so suddenly fall into amity, and that distance is so continued between the second.


Then I saw in my dream that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one

standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.

Then said *Christian*, “What means this?”

The *Interpreter* answered, “This fire is the work of grace that is wrought in the heart: he that casts water upon it, to extinguish and put it out, is the devil; but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that.” So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast, (but secretly) into the fire.

Then said *Christian*, “What means this?”

The *Interpreter* answered, “This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still.  2 Corinthians 12:9. And in that thou sawest that the man stood behind the wall to maintain the fire, that is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul.”

I saw also, that the Interpreter took him again by the hand, and led him into a pleasant place, where was builded a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted. He saw also, upon the top thereof, certain persons walking, who were clothed all in gold.

Then said *Christian*, “May we go in thither?”

Then the Interpreter took him, and led him up towards the door of the palace; and behold, at the door stood a great company of men, as desirous to go in; but durst not. There also sat a man at a little distance from the door, at a tableside, with a book and his inkhorn before him, to take the name of him that should enter therein; he saw also, that in the doorway stood many men in armor to keep it, being resolved to do the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, “Set down my name, sir;” the which when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon

him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, ^{<4112>}Matthew 11:12, ^{<4112>}Acts 14:22, he cut his way through them all, and pressed forward into the palace, at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying —

*“Come in, come in,
Eternal glory thou shalt win.”*

So he went in, and was clothed with such garments as they. Then *Christian* smiled and said, “I think verily I know the meaning of this.

“Now,” said *Christian*, “let me go hence.”

“Nay, stay,” said the *Interpreter*, “till I have showed thee a little more, and after that thou shalt go on thy way.” So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart.

Then said *Christian*, “What means this?” At which the Interpreter bid him talk with the man.

Then said *Christian* to the man, “What art thou?” The man answered, “I am what I was not once.”

Christian. What wast thou once?

The man said, “I was once a fair and flourishing professor, ^{<4113>}Luke 8:13, both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither.”

Christian. Well, but what art thou now?

Man. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out; Oh, now I cannot!

Christian. But how camest thou in this condition?

Man. I left off to watch and be sober: I laid the reins, upon the neck of my lusts; I sinned against the light of the Word and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me: I have so hardened my heart, that I cannot repent.

Then said **Christian** to the Interpreter, “But is there no hope for such a man as this?” “Ask him,” said the Interpreter.

Then said **Christian**, “Is there no hope, but you must be kept in the iron cage of despair?”

Man. No, none at all.

Christian. Why, the Son of the Blessed is very pitiful.

Man. I have crucified him to myself afresh, ^{<806>}Hebrews 6:6; I have despised his person, ^{<204>}Luke 19:14; I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the Spirit of grace, ^{<812>}Hebrews 10:29; therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings, of certain judgment and fiery indignation, which shall devour me as an adversary.

Christian. 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 did then promise myself much delight; but now every one of those things also bite me, and gnaw me like a burning worm.

Christian. But canst thou not now repent and turn?

Man. God hath denied me repentance. His Word gives me no encouragement to believe; yea, himself hath shut me up in this iron cage; nor can all the men in the world let me out. O eternity!, eternity! how shall I grapple with the misery that I must meet with in eternity!

Then said the **Interpreter** to Christian, “Let this man’s misery be remembered by thee, and be an everlasting caution to thee.”

“Well, said *Christian*, “this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man’s misery! Sir, is it not time for me to go on my way now?”

Interpreter. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment he shook and trembled.

Then said *Christian*, “Why doth this man thus tremble?” The Interpreter then bid him tell to Christian the reason of his so doing.

So he began and said, “This night, as I was in my sleep, I dreamed, and behold the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony; so I looked up in my dream, and saw the clouds rack at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven: they were all in flaming fire; also the heavens were in a burning flame. I heard then a voice saying, ‘Arise, ye dead, and come to judgment.’ And with that the rocks rent, the graves opened, and the dead that were therein came forth: some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains. Then I saw the man that sat upon the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame which issued out and came from before him, a convenient distance between him and them, as between the judge and the prisoners at the bar. ^{<491>}1

Corinthians 15; ^{<5446>}1 Thessalonians 4:16; ^{<6015>}Jude 1:15; ^{<618>}John 5:28, 29; ^{<5008>}2 Thessalonians 1:8-10; ^{<6011>}Revelation 20:11-14; ^{<2352>}Isaiah 26:21;

^{<3076>}Micah 7:16,17; ^{<6004>}Psalms 5:4; ^{<6000>}Psalms 50:1-3; ^{<4002>}Malachi 3:2, 3;

^{<2009>}Daniel 7:9, 10. I heard it also proclaimed to them that attended on the man that sat on the cloud, ‘Gather together the tares, the chaff, and stubble, and cast them into the burning lake.’ ^{<4002>}Matthew 3:12;

^{<4003>}Matthew 18:30; ^{<4003>}Matthew 24:30; ^{<3000>}Malachi 4:1. And with that, the bottomless pit opened, just whereabout I stood; out of the mouth of which there came, in an abundant manner, smoke and coals of fire, with hideous noises. It was also said to the same persons, ‘Gather my wheat into the garner.’ ^{<4007>}Luke 3:17. And with that I saw many caught up and carried away into the clouds, but I was left behind. ^{<5446>}1 Thessalonians 4:16, 17. I

also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me; my sins also came into my mind; and my conscience did accuse me on every side. ~~¶~~ Romans 2:14, 15. Upon this I awaked from my sleep.”

Christian. But what is it that made you so afraid of this sight?

Man. Why, I thought that the day of judgment was come, and that I was not ready for it: but this frightened me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood. My conscience, too, afflicted me; and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.

Then said the *Interpreter* to Christian, “Hast thou considered all these things?”

Christian. Yes, and they put me in hope and fear.

Interpreter. Well, keep all things so in thy mind that they may be as a goad in thy sides, to prick thee forward in the way thou must go.

Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, “The Comforter be always with thee, good Christian, to guide thee in the way that leads to the City.” So Christian went on his way, saying —

*“Here I have seen things rare and profitable,
Things pleasant, dreadful, things to make me stable
In what I have begun to take in hand:
Then let me think on them and understand
Wherefore they showed me were, and let me be
Thankful, O good Interpreter, to thee.”*

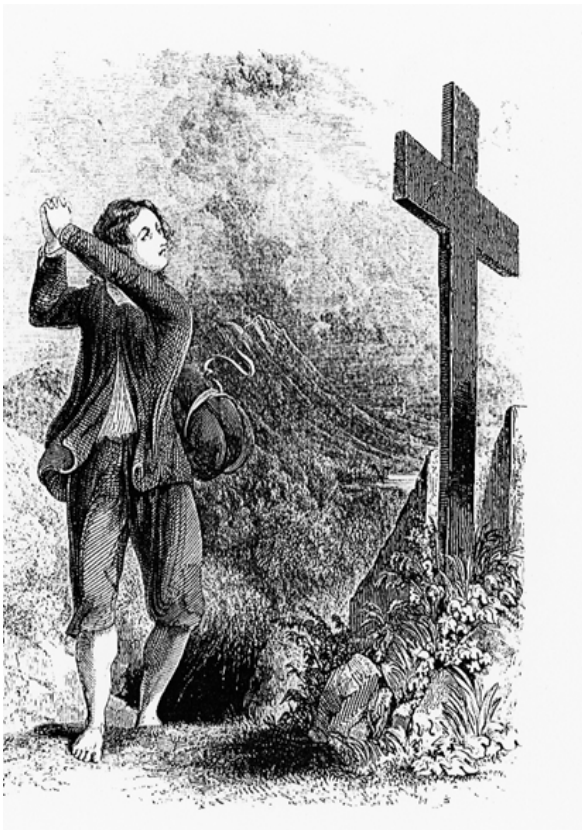
LOSES HIS BURDEN.

THE THIRD STAGE.

NOW I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation.

~~2301~~ Isaiah 26:1. Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.



THEN was Christian glad and lightsome, and said, with a merry heart, “He hath given me rest by his sorrow, and life by his death.” Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden.

He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. ^{<3120>}Zechariah 12:10. Now, as he stood looking and weeping, behold three Shining Ones came to him and saluted him with, “Peace be unto thee.” So the first said to him, “Thy sins be forgiven thee,” ^{<4115>}Mark 2:5; the second stripped him of his rags, and clothed him with change of raiment, ^{<3120>}Zechariah 3:4 the third also set a mark on his forehead, ^{<4013>}Ephesians 1:13, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the celestial gate: so they went their way. Then Christian gave three leaps for joy, and went on singing,

*“Thus far I did come laden with my sin,
Nor could aught ease the grief that I was in,
Till I came hither. What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest cross! blest sepulchre! blest rather be
The Man that there was put to shame for me!”*

I saw then in my dream, that he went on thus, even until he came at a bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, “You are like them that sleep on the top of a mast, ^{23:34}Proverbs 23:34, for the Dead Sea is under you, a gulf that hath no bottom: Awake, therefore, and come away; be willing also, and I will help you off with your irons.” He also told them, “If he that goeth about like a roaring lion, ^{1:8}1 Peter 5:8, comes by, you will certainly become a prey to his teeth.” With that they looked upon him, and began to reply in this sort: Simple said, “I see no danger;” Sloth said, “Yet a little more sleep;” and Presumption said, “Every fat must stand upon its own bottom; what is the answer else that I should give thee?” And so they lay down to sleep again, and Christian went on his way.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counseling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

Christian. Gentlemen, whence came you, and whither you go?

Formalist. and **Hypocrisy.** We were born in the land of Vainglory, and are going for praise to Mount Zion.

Christian. Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written, that

“he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?” ~~END~~ John 10:1.

Formalist. and **Hypocrisy.** They said, that “to go to the gate for entrance was, by all their countrymen, counted too far about; and that, therefore, their usual way was to make a short cut of it, and to climb over the wall, as they had done.”

Christian. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

They told him, that “as for that, he needed not to trouble his head thereabout: for what they did they had custom for; and could produce, if need were, testimony that would witness it for more than a thousand years.”

“But,” said **Christian**, “will your practice stand a trial at law?”

They told him, that “custom, it being of so long a standing as above a thousand years, would, doubtless, now be admitted as a thing legal by any impartial judge; and besides,” said they, “if we get into the way, what’s matter which way we get in? if we are in, we are in; thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way, that came tumbling over the wall: wherein, now, is thy condition better than ours?”

Christian. I walk by the rule of my Master; you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore, I doubt you will not be found true men at the end of the way. You come in by yourselves, without his direction; and shall go out by yourselves, without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way without much conference one with another, save that these two men told Christian, that as to laws and ordinances, they doubted not but they should as conscientiously do them as he; “Therefore, said they, “we see not wherein thou differest from us but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbors, to hide the shame of thy nakedness.”

Christian. By laws and ordinances you will not be saved, since you came not in by the door. ^{<826>}Galatians 2:16. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me; for I had nothing but rags before. And besides, thus I comfort myself as I go: Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good since I have this coat on my back a coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which, perhaps, you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll, sealed, to comfort me by reading as I go on the way; I was also bid to give it in at the celestial gate, in token of my certain going in after it: all which things, I doubt, you want, and want them because you came not in at the gate.

To these things they gave him no answer; only they looked upon each other, and laughed. Then, I saw that they went on all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably; also he would be often reading in the roll that one of the Shining Ones gave him, by which he was refreshed.

I beheld, then, that they all went on till they came to the foot of the hill Difficulty; at the bottom of which was a spring. There were also in the same place two other ways besides that which came straight from the gate: one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill; and the name of the going up the side of the hill is called Difficulty. Christian now went to the spring, ^{<390>}Isaiah 49:10, and drank thereof, to refresh himself, and then began to go up the hill, saying,

***"The hill, though high, I covet to ascend;
The difficulty will not me offend;
For I perceive the way to life lies here:
Come, pluck up heart, let's neither faint nor fear.
Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe."***

The other two also came to the foot of the hill. But when they saw that the hill was steep and high, and that there were two other ways to go; and supposing also that these two ways might meet again, with that up which

Christian went, on the other side of the hill; therefore they were resolved to go in those ways. Now the name of one of these ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood, and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

I looked, then, after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now, about the midway to the top of the hill was a pleasant arbor, made by the Lord of the hill for the refreshing of weary travelers. Thither, therefore, Christian got, where also he sat down to rest him: Then he pulled his roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself awhile, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep, his roll fell out of his hand. Now, as he was sleeping, there came one to him, and awaked him, saying,

“Go to the ant, thou sluggard; consider her ways and be wise.”

 Proverbs 6:6.

And with that Christian started up, and sped him on his way, and went apace, till he came to the top of the hill.

Now when he was got up to the top of the hill, there came two men running amain; the name of the one was Timorous, and of the other, Mistrust: to whom Christian said, “Sirs, what’s the matter? you run the wrong way.” Timorous answered, that “they were going to the city of Zion, and had got up that difficult place: but,” said he, “the further we go, the more danger we meet with; wherefore we turned, and are going back again.”

“Yes,” said *Mistrust*, “for just before us lie a couple of lions in the way, whether sleeping or waking we know not, and we could not think, if we came within reach, but they would presently pull us in pieces.”

Then said *Christian*, “You make me afraid; but whither shall fly to be safe? If I go back to mine own country, that is prepared for fire and brimstone, and I shall certainly perish there. If I can get to the Celestial

City, I am sure to be in safety there: I must venture. To go back is nothing but death: to go forward is fear of death, and life everlasting beyond it. I will yet go forward.” So Mistrust and Timorous ran down the hill, and Christian went on his way. But, thinking again of what he had heard from the men, he felt in his bosom for his roll, that he might read therein, and be comforted; but he felt, and found it not. Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the Celestial City. Here, therefore, he begun to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the arbor that is on the side of the hill; and, falling down upon his knees, he asked God’s forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian’s heart? Sometimes he sighed, sometimes he wept, and oftentimes he chide himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus, therefore, he went back, carefully looking on this side and on that, all the way as he went, if happily he might find his roll, that had been his comfort so many times in his journey. He went thus, till he came again within sight of the arbor where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping unto his mind.

☞ Revelation 2:4; ☞ 1 Thessalonians 5:6-8. Thus, therefore, he now went on bewailing his sinful sleep, saying, O wretched man that I am that I should sleep in the daytime! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I took in vain! Thus it happened to Israel, for their sin; they were sent back again by the way of the Red Sea; and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once; yea, now also I am like to be benighted, for the day is almost spent. O, that I had not slept!”

Now, by this time he was come to the arbor again, where for a while he sat down and wept; but at last, (as Providence would have it,) looking sorrowfully down under the settle, there he espied his roll; the which he, with trembling and haste, caught up, and put it into his bosom. But who can tell how joyful this man was when he had gotten his roll again! for this

roll was the assurance of his life and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But oh, how nimbly now did he go up the rest of the hill! Yet, before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: "Oh thou sinful sleep; how, for thy sake, am I like to be benighted in my journey! I must walk without the sun; darkness must cover the path of my feet; and I must hear the noise of the doleful creatures, because of my sinful sleep." Now also he remembered the story that Mistrust and Timorous told him of; how they were frightened with the sight of the lions. Then said Christian to himself again, "These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? How should I escape being by them torn in pieces?" Thus he went on his way. But while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful; and it stood just by the highway side.

So I saw in my dream that he made haste and went forward, that if possible he might get lodging there. Now, before he had gone far, he entered into a very narrow passage, which was about a furlong off the porter's lodge; and looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt as if he would go back, cried unto him, saying, "Is thy strength so small? ~~ADD~~ Mark 4:40. Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that had none. Keep in the midst of the path, and no hurt shall come unto thee."

Then I saw that he went on, trembling for fear of the lions, but taking good heed to the directions of the porter; he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the porter was. Then said Christian to the porter, "Sir, what house is this? And may I lodge here tonight?" The porter answered, "This house was built by the Lord of the hill, and he built it for

the relief and security of pilgrims.” The porter also asked whence he was, and whither he was going.

Christian. I am come from the City of Destruction, and am going to Mount Zion; but because the sun is now set, I desire, if I may, to lodge here tonight.

Porter. What is your name?

Christian. My name is now Christian, but my name at the first was Graceless; I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem. ~~<0027>~~Genesis 9:27.

Porter. But how doth it happen that you come so late? The sun is set.

Christian. I had been here sooner, but that, wretched man that I am! I slept in the arbor that stands on the hillside! Nay, I had, notwithstanding that, been here much sooner, but that, in my sleep, I lost my evidence, and came without it to the brow of the hill; and then feeling for it, and finding it not, I was forced with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

Porter. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you into the rest of the family, according to the rules of the house.

So Watchful, the porter, rang a bell, at the sound of which came out at the door of the house a grave and beautiful damsel, named Discretion, and asked why she was called.

The **Porter** answered, “This man is in a journey from the City of Destruction to Mount Zion; but being weary and benighted, he asked me if he might lodge here tonight; so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.”

Then she asked him whence he was, and whither he was going, and he told her. She asked him also how he got into the way; and he told her. Then she asked him what he had seen and met with in the way; and he told, her. And last she asked his name; so he said, “It is Christian; and I have so much the more a desire to lodge here tonight, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims.” So

she smiled, but the water stood in her eyes; and after a little pause, she said, “I will call forth two or three more of the family.” So she ran to the door, and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into the family; and many of them, meeting him at the threshold of the house, said, “Come in, thou blessed of the Lord; this house was built by the Lord of the hill, on purpose to entertain such pilgrims in.” Then he bowed his head, and followed them into the house. So when he was come in and sat down, they gave him something to drink, and consented together, that until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time; and they appointed Piety, and Prudence, and Charity to discourse with him: and thus they began.

Piety. Come, good Christian, since we have been so loving to you, to receive you in our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.

Christian. With a very good will; and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a pilgrim’s life?

Christian. I was driven out of my native country by a dreadful sound that was in mine ears; to wit, that unavoidable destruction did attend me, if I abode in that place where I was.

Piety. But how did it happen that you came out of your country this way?

Christian. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

Piety. But did you not come by the house of the Interpreter?

Christian. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things to wit, how Christ, in despite of Satan, maintains his work of grace in the heart; how the man

had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the day of judgment was come.

Piety. Why, did you hear him tell his dream?

Christian. Yes, and a dreadful one it was, I thought; it made my heart ache as he was telling of it; but yet I am glad I heard it.

Piety. Was that all that you saw at the house of the Interpreter?

Christian. No; he took me and had me where he showed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man and cut his way through the armed men that stood in the door to keep him out, and how he was bid to come in, and win eternal glory. Methought those things did ravish my heart! I would have stayed at that good man's house a twelvemonth, but that I knew I had further to go.

Piety. And what saw you else in the way?

Christian. Saw! why, I went but a little further, and I saw One, as I thought in my mind, hang bleeding upon the tree; and the very sight of him made my burden fall off my back, for I groaned under a very heavy burden, but then it fell down from off me. It was a strange thing to me, for I never saw such a thing before: yea, and while I stood looking up, (for then I could not forbear looking,) three Shining Ones came to me. One of them testified that my sins were forgiven me; another stripped me of my rags, and gave me this brodered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll. And with that he plucked it out of his bosom.

Piety. But you saw more than this, did you not?

Christian. The things that I have told you were the best: yet some other matters I saw, as, namely I saw three men, Simple, Sloth, and Presumption, lie asleep a little out of the way, as I came, with irons upon their heels; but do you think I could awake them? I also saw Formality and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion; but they were quickly lost, even as I myself did tell them; but they would not believe. But above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths; and truly if it had not been for the good man,

the porter that stands at the gate, I do not know but that after all I might have gone back again; but now I thank God I am here, and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

Prudence. Do you not think sometimes of the country from whence you came?

Christian. Yea, but with much shame and detestation Truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I desire a better country, that is, an heavenly one ^{<8115>}Hebrews 11:15, 16.

Prudence. Do you not yet bear away with you some of the things that then you were conversant withal?

Christian. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted; but now all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more: but when I would be doing of that which is best, that which is worst is with me. ^{<8115>}Romans 7:15, 21.

Prudence. Do you not find sometimes as if those things were vanquished, which at other times are your perplexity?

Christian. Yes, but that is seldom; but they are to me golden hours in which such things happen to me.

Prudence. Can you remember by what means you find your annoyances, at times, as if they were vanquished?

Christian. Yes; when I think what I saw at the cross, that will do it; and when I look upon my brodered coat, that will do it; also when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Prudence. And what is it that makes you so desirous to go to Mount Zion?

Christian. Why, there I hope to see Him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me; there, they say, there is no death, ~~<2218>~~Isaiah 25:8; ~~<6204>~~Revelation 21:4; and there I shall dwell with such company as I like best. For, to tell you truth, I love him, because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, *Holy, holy, holy*.

Then said **Charity** to Christian, Have you a family? Are you a married man?

Christian. I have a wife and four small children.

Charity. And why did you not bring them along with you?

Then **Christian** wept, and said, “Oh, how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.”

Charity. But you should have talked to them, and have endeavored to have shown them the danger of being behind.

Christian. So I did; and told them also of what God had shown to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not. ~~<0194>~~Genesis 19:14.

Charity. And did you pray to God that he would bless your counsel to them?

Christian. Yes, and that with much affection: for you must think that my wife and poor children were very dear unto me.

Charity. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.

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

Charity. But what could they say for themselves, why they came not?

Christian. Why, my wife was afraid of losing this world, and my children were given to the foolish delights of youth; so what by one thing, and what by another, they left me to wander in this manner alone.

Charity. But did you not, with your vain life, damp all that you, by words, used by way of persuasion to bring them away with you?

Christian. Indeed, I cannot commend my life; for I am conscious to myself of many failings therein; I know also that a man by his conversation may soon overthrow what by argument or persuasion he doth labor to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing they would tell me I was too precise, and that I denied myself of things, (for their sakes) in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbor.

Charity. Indeed, Cain hated his brother, because his own works were evil, and his brother's righteous; ^{<GR12>}1 John 3:12; and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good, and thou hast delivered thy soul from their blood. ^{<GR19>}Ezekiel 3:19.

Now I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat. Now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, and wherefore he did what he did, and why he had builded that house. And by what they said, I perceived that he had been a great warrior, and had fought with and slain him that had the power of death, ^{<SR14>}Hebrews 2:14, 15; but not without great danger to himself, which made me love him the more.

For, as they said, and as I believe said Christian, he did it with the loss of much blood; but that which put glory of grace into all he did, was, that he did it out of pure love to his country. And besides, there were some of them of the household that said they had been and spoke with him since he did die on the cross; and they have attested that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west. They, moreover, gave an instance of what they

affirmed, and that was, he had stripped himself of his glory, that he might do this for the poor; and that they heard him say and affirm, that he would not dwell in the mountain of Zion alone. They said, moreover, that he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill. ~~QUBS~~ 1 Samuel 2:8; ~~QUBS~~ Psalm 113:7.

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest: the Pilgrim they laid in a large upper chamber, whose window opened towards the sun rising: the name of the chamber was Peace; where he slept till break of day and then he awoke and sang,

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

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had shown him the rarities of that place. And first they had him into the study, where they showed him records of the greatest antiquity; in which, as I remember my dream, they showed him first the pedigree of the Lord of the hill, that he was the Son of the Ancient of Days, and came by that eternal generation. Here also was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations that could neither by length of days, nor decays of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done; as, how they had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.


~~QUBS~~ Hebrews 11:33, 34.

They then read again, in another part of the records of the house, where it was showed how willing their Lord was to receive into his favor any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view; as of things both ancient and modern; together with prophecies and predictions of things that have their

certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

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

They also showed him some of the engines with which some of his servants had done wonderful things. They showed him Moses' rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad wherewith Shamgar slew six hundred men. They showed him also the jawbone with which Samson did such mighty feats. They showed him, moreover, the sling and stone with which David slew Goliath of Gath; and the sword, also, with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They showed him, besides, many excellent things, with which Christian was much delighted. This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forward; but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable mountains; which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and stayed. When the morning was up, they had him to the top of the house, and bid him look south. So he did: and behold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold.  Isaiah 33:16, 17 Then he asked the name of the country. They said it was Immanuel's Land; and it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there from thence, said they, thou mayest see to the gate of the Celestial City, as the shepherds that live there will make appear.

Now he bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armory. So they did; and when they came there, they harnessed him from head to foot with what was of proof, lest, perhaps, he should meet with assaults in the way. He

being, therefore, thus accoutred, walketh out with his friends to the gate; and there he asked the porter if he saw any pilgrims pass by. Then the porter answered, “Yes.”

“Pray, did you know him?” said *Christian*.

Port. I asked him his name, and he told me it was Faithful.

“Oh,” said *Christian*, “I know him; he is my townsman, my near neighbor; he comes from the place where I was born. How far do you think he may be before?”

Port. He is got by this time below the hill.

“Well,” said Christian, “good porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast showed to me.”

PURSUES HIS JOURNEY.

THE FOURTH STAGE.

THEN he began to go forward; but Discretion, Piety, Charity, and Prudence would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill.

Then said *Christian*, “As it was difficult coming up, so, so far as I can see, it is dangerous going down.”

“Yes,” said *Prudence*, “so it is; for it is a hard matter for a man to go down into the Valley of Humiliation, as thou art now, and to catch no slip by the way; therefore,” said they, “we are come out to accompany thee down the hill.” So he began to go down, but very warily; yet he caught a slip or two.

Then I saw in my dream that these good companions, when Christian was gone to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.

*“While Christian is among his godly friends,
Their golden mouths make him sufficient mends
For all his grief’s; and when they let him go,
He’s clad with northern steel from top to toe.”*

But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him: his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again that he had no armor for his back; and therefore thought that to turn the back to him might give him the greater advantage with ease to pierce him with his darts. Therefore he resolved to venture and stand his ground: “for,” thought he, “had I no more in mine eye than the saving of my life, it would be the best way to stand.”

So he went on, and Apollyon met him. Now the monster was hideous to behold: he was clothed with scales, like a fish, and they are his pride; he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him.

Apollyon. Whence come you, and whither are you bound?

Christian. I am come from the city of Destruction, which is the place of all evil, and am going to the city of Zion.

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

Christian. I was born indeed, in your dominions, but your service was hard, and your wages such as a man could not live on; for the wages of sin is death; ^{<612>}Romans 6:23 therefore, when I was come to years, I did, as other considerate persons do, look out, if, perhaps, I might mend myself.

Apollyon. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee; but since thou complainest of thy service and wages, be content to go back: what our country will afford, I do here promise to give thee.

Christian. But I have let myself to another, even to the King of princes; and how can I, with fairness, go back with thee?

Apollyon. Thou hast done in this, according to the proverb, “changed a bad for a worse;” but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well.

Christian. I have given him my faith, and sworn my allegiance to him; how, then, can I go back from this, and not be hanged as a traitor?

Apollyon. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again and go back.

Christian. What I promised thee was in my nonage; and, besides, I count the Prince under whose banner now I stand is able to absolve me, yea, and to pardon also what I did as to my compliance with thee; and besides, O thou destroying Apollyon, to speak truth, I like his service, his wages, his servants, his government, his company, and country, better than thine; and, therefore, leave off to persuade me further; I am his servant, and I will follow him.

Apollyon. Consider, again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that, for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! And, besides, thou countest his service better than mine, whereas he never yet came from the place where he is to deliver any that served him out of their hands; but as for me, how many times, as all the world very well knows, have I delivered, either by power, or fraud, those that have faithfully served me, from him and his, though taken by them; and so I will deliver thee.

Christian. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account; for, for present deliverance, they do not much expect it, for they stay for their glory, and then they shall have it when their Prince comes in his and the glory of the angels.

Apollyon. Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?

Christian. Wherein, O Apollyon, have I been unfaithful to him?

Apollyon. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond; thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed till thy Prince had taken it off; thou didst sinfully sleep and lose thy choice thing; thou wast, also, almost persuaded to go back at the sight of the lions; and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

Christian. All this is true, and much more which thou hast left out; but the Prince whom I serve and honor is merciful, and ready to forgive; but,

besides, these infirmities possessed me in thy country, for there I sucked them in; and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

Then Apollyon broke out into a grievous rage, saying, “I am an enemy to this Prince; I hate his person, his laws, and people: I am come out on purpose to withstand thee.”

Christian. Apollyon, beware what you do; for I am in the King’s highway, the way of holiness; therefore take heed to yourself.

Then Apollyon straddled quite over the whole breadth of the way, and said, “I am void of fear in this matter: prepare thyself to die; for I swear by my infernal den, that thou shalt go no further: here will I spill thy soul.” And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw, for he saw it was time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back; Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent; for you must know that Christian, by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian’s sword flew out of his hand. Then said Apollyon, “I am sure of thee now.” And with that he had almost pressed him to death, so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good man, Christian nimbly stretched out his hand for his sword, and caught it, saying, “Rejoice not against me, O mine enemy: when I fall I shall arise,” ³⁰⁰⁸ Micah 7:8; and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying, “Nay, in all these things we are more than conquerors through him that loved us.” ³⁰³⁷ Romans 8:37. And

with that Apollyon spread forth his dragon's wings, and sped him away, that Christian for a season saw him no more. ~~SO47~~ James 4:7.

In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight; he spoke like a dragon; and, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two edged sword; then, indeed, he did smile, and look upward; but it was the dreadfullest sight that ever I saw.

So when the battle was over, Christian said, I will here give thanks to him that delivered me out of the mouth of the lion, to him that did help me against Apollyon. And so he did, saying,

*“Great Beelzebub, the captain of this fiend,
Designed my ruin; therefore to this end
He sent him harnessed out; and he with rage
That hellish was, did fiercely me engage.
But blessed Michael helped me, and I,
By dint of sword, did quickly make him fly;
Therefore to Him let me give lasting praise,
And thank and bless his holy name always.”*

Then there came to him a hand, with some of the leaves of the tree of life, the which Christian took, and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before; so, being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for he said, “I know not but some other enemy may be at hand.” But he met with no other affront from Apollyon quite through this valley.

Now, at the end of this valley was another, called the Valley of the Shadow of Death; and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now, this valley is a very solitary place. The prophet Jeremiah thus describes it: “A wilderness, a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man” but a Christian “passed through, and where no man dwelt.”

~~2016~~ Jeremiah 2:6.

Now here Christian was worse put to it than in his fight with Apollyon, as by the sequel you shall see.

I saw then in my dream, that when Christian was got to the borders of the shadow of Death, there met him two men, children of them that brought up an evil report of the good land, ~~of the~~ Numbers 13:32, making haste to go back; to whom Christian spake as follows.



Christian. Whither are you going?

The *Men* said, “Back, back; and we would have you to do so too, if either life or peace is prized by you.”

“Why, what’s the matter?” said *Christian.*

“Matter!” said they; “we were going that way as you are going, and went as, far as we durst: and indeed we were almost past coming back; for had we gone a little further, we had not been here to bring the news to thee.”

“But what have you met with?” said *Christian.*

Men. Why, we were almost in the valley of the Shadow of Death; but that, by good hap, we looked before us, and saw the danger before we came to it. ~~<19419>~~ Psalm 44:19; ~~<19479>~~ Psalm 107:19.

“But what have you seen?” said *Christian*.

Men. Seen! Why, the valley itself, which is as dark as pitch; we also saw there the hobgoblins, satyrs, and dragons of the pit; we heard also in that Valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons; and over that Valley hangs the discouraging clouds of confusion. Death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order. ~~<18115>~~ Job 3:5; ~~<18112>~~ Job 10:22.

“Then,” said *Christian*, “I perceive not yet, by what you have said, but that this is my way to the desired haven.” ~~<19418>~~ Psalm 44:18, 19; ~~<24116>~~ Jeremiah 2:6.

Men. Be it thy way; we will not choose it for ours.

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

I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch; that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold, on the left hand, there was a very dangerous quag, into which, if even a good man falls, he can find no bottom for his foot to stand on. Into that quag King David once did fall, and had no doubt therein been smothered, had not He that is able plucked him out. ~~<19514>~~ Psalm 69:14.

The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought, in the dark, to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for, besides the dangers mentioned above, the pathway was here so dark, and oftentimes, when he lift up his foot to set forward, he knew not where or upon what he should set it next.

About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the wayside. “Now,” thought Christian, “what shall I

do?" And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for Christian's sword, as did Apollyon before,) that he was forced to put up his sword, and betake himself to another weapon called All-prayer, ~~408~~ Ephesians 6:18; So he cried, in my hearing,

"O Lord, I beseech thee, deliver my soul." ~~409~~ Psalm 116:4.

Thus he went on a great while, yet still the flames would be reaching towards him. Also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together; and, coming to a place where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be half way through the valley; he remembered also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go forward; so he resolved to go on. Yet the fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God." So they gave back, and came no further.

One thing I would not let slip. I took notice that now, poor Christian was so confounded, that he did not know his own voice; and thus I perceived it. Just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than anything that he met with before, even to think that he should now blaspheme him that he loved so much before; yet, if he could have helped it, he would not have done it; but he had not the discretion either to stop his ears, or to know from whence these blasphemies came.

When Christian had traveled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the valley of the Shadow of Death, I will fear no evil, for thou art with me." ~~420~~ Psalm 23:4.

Then he was glad, and that for these reasons:

First, Because he gathered from thence, that some who feared God were in this valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state. “And why not,” thought he, “with me? though, by reason of the impediment that attends this place, I cannot perceive it.” ~~<3058>~~ Job 9:11.

Thirdly, For that he hoped, could he overtake them, to have company by and by. So he went on, and called to him that was before; but he knew not what to answer; for that he also thought himself to be alone. And by and by the day broke; then said Christian,

“He hath turned the shadow of death into the morning.”

~~<3058>~~ Amos 5:8.

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which led between them both; also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off, for after break of day, they came not nigh; yet they were discovered to him, according to that which is written,

“He discovereth deep things out of darkness, and bringeth out light the shadow of death.” ~~<3058>~~ Job 12:22.

Now was Christian much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising, and this was another mercy to Christian; for you must note, that though the first part of the Valley of the Shadow of Death was dangerous, yet this second part, which he was yet to go, was, if possible, far more dangerous; for from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings down there, that, had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said just now, the sun was rising. Then said he,

“His candle shineth upon my head, and by his light I walk through

darkness.” ~~<820B>~~ Job 29:3.

In this light, therefore, he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men whose bones, blood, and ashes, etc., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learnt since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave’s mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way; yet, at the sight of the Old Man that sat in the mouth of the cave, he could not tell what to think, especially because he spake to him, though he could not go after him, saying, “You will never mend till more of you be burned.” But he held his peace, and set a good face on it, and so went by and caught no hurt. Then sang Christian,

*“O world of wonders — I can say no less —
That I should be preserved in that distress
That I have met with here! O blessed be
That hand that from it hath delivered me!
Dangers in darkness, devils, hell, and sin,
Did compass me, while I this vale was in;
Yea, snares, and pits, and traps, and nets, did lie
My path about, that worthless, silly I
Might have been caught, entangled, and cast down;
But since I live, let Jesus wear the crown.”*

CHRISTIAN SEES FAITHFUL.

THE FIFTH STAGE.

NOW, as Christian went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them: up there, therefore, Christian went, and looking forward, he saw Faithful before him, upon his journey. Then said Christian aloud, “Ho, ho; Soho; stay, and I will be your companion.” At that, Faithful looked behind him; to whom Christian cried again, “Stay, stay, till I come up to you.” But Faithful answered, “No, I am upon my life, and the avenger of blood is behind me.”

At this, Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun him; so the last was first. Then did Christian vain gloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful came up to help him.

Then I saw in my dream they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus Christian began.

Christian. My honored and well beloved brother, Faithful, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

Faith. I had thought, dear friend, to have had your company quite from our town; but you did get the start of me; wherefore I was forced to come thus much of the way alone.

Christian. How long did you stay in the City of Destruction before you set out after me on your pilgrimage?

Faith. Till I could stay no longer; for there was great talk presently after you were gone out that our city would, in short time, with fire from heaven, be burned down to the ground.

Christian. What, did your neighbors talk so?

Faith. Yes, it was for a while in everybody's mouth.

Christian. What, and did no more of them but you come out to escape the danger?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate journey, for so they called this your pilgrimage. But I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.


Christian. Did you hear no talk of neighbor Pliable?

Faith. Yes, Christian, I heard that he followed you till he came at the Slough of Despond, where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.

Christian. And what said the neighbors to him?

Faith. He hath, since his going back, been had greatly in derision, and that among all sorts of people; some do mock and despise him; and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

Christian. But why should they be so set against him, since they also despise the way that he forsook?

Faith. Oh, they say, "Hang him; he is a turncoat; he was not true to his profession!" I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way.  Jeremiah 29:18, 19.

Christian. Had you no talk with him before you came out?

Faith. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

Christian. Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the city; for it is happened to him according to the true proverb, "The dog is turned to his own vomit again;

and the sow that was washed, to her wallowing in the mire.” ~~<6122>~~2 Peter 2:22.

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

“Well, neighbor Faithful,” said Christian, “let us leave him, and talk of things that more immediately concern ourselves. Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.”

Faith. I escaped the Slough that I perceived you fell into, and got up to the gate without that danger; only I met with one whose name was Wanton, who had like to have done me a mischief.

Christian. It was well you escaped her net: Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life. ~~<1391>~~Genesis 39:11-13. But what did she do to you?

Faith. You cannot think, (but that you know something,) what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

Christian. Nay, she did not promise you the content of a good conscience.

Faith. You know what I mean; all carnal and fleshly content.

Christian. Thank God you have escaped her: the abhorred of the Lord shall fall into her pit. ~~<1024>~~Proverbs 22:14.

Faith. Nay, I know not whether I did wholly escape her or no.

Christian. Why, I trow, you did not consent to her desires?

Faith. No, not to defile myself; for I remembered an old writing that I had seen, which said, “Her steps take hold on hell.” ~~<1015>~~Proverbs 5:5. So I shut mine eyes, because I would not be bewitched with her looks. ~~<8801>~~Job 31:1. Then she railed on me, and I went my way.

Christian. Did you meet with no other assault as you came?

Faith. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound. I told him that I am a pilgrim, going to the Celestial City. Then said the old man, “Thou lookest like an honest fellow; wilt thou be content to dwell with me for the wages that I shall give thee?” Then I asked him his name, and where he dwelt. He said his name was Adam the First, and that he dwelt in the town of Deceit. ~~4012~~ Ephesians 4:22. I asked him then what was his work, and what the wages he would give. He told me that his work was *many delights*; and his wages that I should be his heir at last. I further asked him what house he kept, and what other servants he had. So he told me that his house was maintained with all the dainties in the world; and that his servants were those of his own begetting. Then I asked if he had any children. He said that he had but three daughters: The Lust of the Flesh, The Lust of the Eyes, and The Pride of Life, ~~4016~~ 1 John 2:16; and that I should marry them all if I would. Then I asked how long time he would have me live with him; and he told me, As long as he lived himself.

Christian. Well, and what conclusion came the old man and you to at last?

Faith. Why, at first, I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, “Put off the old man with his deeds.”

Christian. And how then?

Faith. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself. This made me cry, “O wretched man.” ~~4024~~ Romans 7:24. So I went on my way up the hill.

Now when I had got about half way up, I looked behind, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

“Just there,” said *Christian*, “did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.”

Faith. But, good brother, hear me out. So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so. He said, because of my secret inclining to Adam the First; and with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So, when I came to myself again, I cried him mercy; but he said, I know not how to show mercy; and with that he knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Christian. Who was that that bid him forbear?

Faith. I did not know him at first: but as he went by, I perceived the holes in his hands and in his side; then I concluded that he was our Lord. So I went up the hill.

Christian. That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law.

Faith. I know it very well: it was not the first time that he has met with me. ‘Twas he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I stayed there.

Christian. But did you not see the house that stood there on the top of the hill, on the side of which Moses met you?

Faith. Yes, and the lions too, before I came at it: but for the lions, I think they were asleep, for it was about noon; and because I had so much of the day before me, I passed by the porter, and came down the hill.

Christian. He told me, indeed, that he saw you go by; but I wish you had called at the house, for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, Did you meet nobody in the Valley of Humility?

Faith. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him; his reason was, for that the valley was altogether without honor. He told me, moreover, that there to go was the way to disobey all my friends, as Pride, Arrogancy, Self Conceit,

Worldly Glory, with others, who he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.

Christian. Well, and how did you answer him?

Faith. I told him, that although all these that he named might claim kindred of me, and that rightly, (for indeed they were my relations according to the flesh,) yet since I became a pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage. I told him, moreover, that as to this valley, he had quite misrepresented the thing; for before honor is humility, and a haughty spirit before a fall. “Therefore,” said I, “I had rather go through this valley to the honor that was so accounted by the wisest, than choose that which he esteemed most worthy our affections.”

Christian. Met you with nothing else in that valley?

Faith. Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The others would be said nay, after a little argumentation, and somewhat else; but this bold faced Shame would never have done.

Christian. Why, what did he say to you?

Faith. What! why, he objected against religion itself; he said it was a pitiful, low, sneaking business for a man to mind religion; he said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise, were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness, to venture the loss of all, for nobody knows what. ~~<402>~~ 1 Corinthians 1:26; ~~<418>~~ 1 Corinthians 3:18; ~~<307>~~ Philippians 3:7-9; ~~<374>~~ John 7:48. He, moreover, objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived: also their ignorance and want of understanding in all natural science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home: that it was a shame to ask my neighbor forgiveness for petty faults, or to make restitution where I have taken from

any. He said, also, that religion made a man grow strange to the great, because of a few vices, which he called by finer names; and made him own and respect the base, because of the same religious fraternity; “and is not this,” said he, “a shame?”

Christian. And what did you say to him?

Faith. Say! I could not tell what to say at the first. Yea, he put me so to it, that my blood came up in my face; even this Shame fetched it up, and had almost beat me quite off. But at last I began to consider, that that which is highly esteemed among men, is abomination in the sight of God. ^{<DIGS>} Luke 16:15. And I thought again, this Shame tells me what men are; but it tells me nothing what God or the Word of God is. And I thought, moreover, that at the day of doom, we shall not be doomed to death or life according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. “Therefore,” thought I, “what God says is best, is indeed best, though all the men in the world are against it.” Seeing, then, that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven are wisest; and that the poor man that loveth Christ is richer than the greatest man in the world that hates him; Shame, depart, thou art an enemy to my salvation. Shall I entertain thee against my sovereign Lord? How then shall I look him in the face at his coming? ^{<HOPS>} Mark 8:38. Should I now be ashamed of his ways and servants, how can I expect the blessing? But, indeed, this Shame was a bold villain; I could scarce shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion; but at last I told him it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory; and so at last I got past this importunate one. And when I had shaken him off, then I began to sing,

*“The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh,
That now, or sometime else, we by them may
Be taken, overcome, and cast away.
O let the pilgrims, let the pilgrims, then
Be vigilant, and quit themselves like men.”*

Christian. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men: that is, to make us ashamed of that which is good; but if he was not himself audacious, he would never attempt to do as he does. But let us still resist him; for notwithstanding all his bravadoes, he promoteth the fool and none else.

“The wise shall inherit glory,” said Solomon, “but shame shall be the promotion of fools.” ~~Amos~~ Proverbs 3:35.

Faith. I think we must cry to Him for help against Shame, who would have us to be valiant for the truth upon the earth.

Christian. You say true; but did you meet nobody else in that valley?

Faith. No, not I; for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death.

Christian. ‘Twas well for you. I am sure it fared far otherwise with me; I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down and crushed me under him, as if he would have crushed me to pieces; for as he threw me, my sword flew out of my hand; nay, he told me he was sure of me: but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there, over and over; but at last day broke, and the sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative, walking at a distance beside them; for in this place there was room enough for them all to walk. He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner.

Faith. Friend, whither away? Are you going to the heavenly country?

Talk. I am going to the same place.

Faith. That is well; then I hope we may have your good company.

Talk. With a very good will will I be your companion.

Faith. Come on, then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Talk. To talk of things that are good, to me is very acceptable, with you or with any other; and I am glad that I have met with those that incline to so good a work; for, to speak the truth, there are but few that care thus to spend their time, (as they are in their travels,) but choose much rather to be speaking of things to no profit; and this hath been a trouble for me.

Faith. That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on earth as are the things of the God of heaven?

Talk. I like you wonderful well, for your sayings are full of conviction; and I will add, What thing is so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant that is, if a man hath any delight in things that are wonderful? For instance, if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture?

Faith. That is true; but to be profited by such things in our talk should be that which we design.

Talk. That is it that I said; for to talk of such things is most profitable; for by so doing, a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above. Thus, in general, but more particularly by this, a man may learn the necessity of the new birth, the insufficiency of our works, the need of Christ's righteousness, etc. Besides, by this a man may learn, by talk, what it is to repent, to believe, to pray, to suffer, or the like; by this also a man may learn what are the great promises and consolations of the gospel, to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Faith. All this is true; and glad am I to hear these things from you.

Talk. Alas! the want of this is the cause why so few understand the need of faith, and the necessity of a work of grace in their soul, in order to

eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

Faith. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

Talk. All this I know very well; for a man can receive nothing, except it be given him from Heaven; all is of grace, not of works. I could give you a hundred scriptures for the confirmation of this.

“Well, then,” said Faithful, “what is that one thing that we shall at this time found our discourse upon?”

Talk. What you will. I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

Now did Faithful begin to wonder; and stepping to Christian, (for he walked all this while by himself,) he said to him, but softly, “What a brave companion have we got! Surely this man will make a very excellent pilgrim.”

At this Christian modestly smiled, and said, This man, with whom you are so taken, will beguile, with that tongue of his, twenty of them that know him not.”

Faith. Do you know him, then?

Christian. Know him! Yes, better than he knows himself.

Faith. Pray, what is he?

Christian. His name is Talkative: he dwelleth in our town. I wonder that you should be a stranger to him, only I consider that our town is large.

Faith. Whose son is he? And whereabout does he dwell?

Christian. He is the son of one Say well; he dwelt in Prating Row; and is known of all that are acquainted with him, by the name of Talkative in Prating Row; and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well, he seems to be a very pretty man.

Christian. That is, to them who have not thorough acquaintance with him; for he is best abroad; near home, he is ugly enough. Your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance, but, very near, more displeasing.

Faith. But I am ready to think you do but jest, because you smiled.

Christian. God forbid that I should jest (although I smiled) in this matter, or that I should accuse any falsely! I will give you a further discovery of him. This man is for any company, and for any talk: as he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth; religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is, to make a noise therewith.

Faith. Say you so? then am I in this man greatly deceived.

Christian. Deceived! you may be sure of it; remember the proverb, "They say, and do not;" but the kingdom of God is not in word, but in power. ^{<123>}Matthew 23:3; ^{<124>}1 Corinthians 4:20. He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savor. There is there neither prayer nor sign of repentance for sin; yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of religion, to all that know him, ^{<125>}Romans 2:23, 24; it can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him, "A saint abroad, and a devil at home." His poor family finds it so; he is such a churl, such a railer at and so unreasonable with his servants, that they neither know how to do for or speak to him. Men that have any dealings with him say it is better to deal with a Turk than with him; for fairer dealing they shall have at their hands. This Talkative if it be possible will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he findeth in any of them a foolish timorousness, (for so he calls the first appearance of a tender conscience,) he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendations before others. For my part, I am of opinion, that he has, by

his wicked life, caused many to stumble and fall; and will be, if God prevent not, the ruin of many more.

Faith. Well, my brother, I am bound to believe you; not only because you say you know him, but also because, like a Christian, you make your reports of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.

Christian. Had I known him no more than you, I might perhaps have thought of him, as, at the first, you did; yea, had he received this report at their hands only that are enemies to religion, I should have thought it had been a slander, — a lot that often falls from bad men's mouths upon good men's names and professions; but all these things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother, nor friend; the very naming of him among them makes them blush, if they know him.

Faith. Well, I see that saying and doing are two things, and hereafter I shall better observe this distinction.

Christian. They are two things, indeed, and are as diverse as are the soul and the body; for as the body without the soul is but a dead carcass, so *saying*, if it be alone, is but a dead carcass also. The soul of religion is the practical part: "Pure religion and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." See ^{<3012>}James 1:22-27. This Talkative is not aware of; he thinks that hearing and saying will make a good Christian, and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves, that at the day of doom men shall be judged according to their fruits. ^{<4033>}Matthew 13:23. It will not be said then, Did you believe? but, Were you doers, or talkers only? and accordingly shall they be judged. The end of the world is compared to our harvest, ^{<4033>}Matthew 13:30. and you know men at harvest regard nothing but fruit. Not that anything can be accepted that is not of faith, but I speak this to show you how insignificant the profession of Talkative will be at that day.

Faith. This brings to my mind that of Moses, by which he describeth the beast that is clean. ^{<8101>}Leviticus 11; ^{<05401>}Deuteronomy 14. He is such a one that parteth the hoof and cheweth the cud; not that parteth the hoof only,

or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth Talkative: he cheweth the cud, he seeketh knowledge, he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of sinners; but, as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

Christian. You have spoken, for aught I know, the true gospel sense of those texts. And I will add another thing: Paul calleth some men, yea, and those great talkers, too, sounding brass and tinkling cymbals, ~~1~~1 Corinthians 13:1, 3; that is, as he expounds them in another place, things without life, giving sound. ~~1~~1 Corinthians 14:7. Things without life, that is, without the true faith and grace of the gospel; and consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life; though their sound, by their talk, be as if it were the tongue or voice of an angel.

Faith. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

Christian. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart, and turn it.

Faith. What would you have me to do?

Christian. Why, go to him, and enter into some serious discourse about the power of religion; and ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his heart, house, or conversation.

Then Faithful stepped forward again, and said to Talkative, “Come, what cheer? How is it now?”

Talk. Thank you, well: I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this, How doth the saving grace of God discover itself when it is in the heart of man?

Talk. I perceive, then, that our talk must be about the power of things. Well, it is a very good question, and I shall be willing to answer you. And

take my answer in brief, thus: First, Where the grace of God is in the heart, it causeth there a great outcry against sin. Secondly —

Faith. Nay, hold; let us consider of one at once. I think you should rather say, It shows itself by inclining the soul to abhor its sin.

Talk. Why, what difference is there between crying out against, and abhorring of sin?

Faith. Oh, a great deal. A man may cry out against sin of policy; but he cannot abhor it but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. ^{<13>}Genesis 39:15. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin even as the mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No, not I; I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

Talk. Great knowledge of gospel mysteries.

Faith. This sign should have been first; but first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul. Yea, if a man have all knowledge, he may yet be nothing, and so consequently be no child of God. ^{<13>}1 Corinthians 13:2. When Christ said, "Do you know all these things?" and the disciples had answered, Yes; he addeth, "Blessed are ye if ye do them." He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: "He that knoweth his masters will, and doeth it not." A man may know like an angel, and yet be no Christian, therefore your sign of it is not true. Indeed, to *know* is a thing that pleaseth talkers and boasters, but to *do* is that which pleaseth God. Not that the heart can be good without knowledge; for without that, the heart is naught. There is, therefore, two sorts of knowledge — Knowledge that resteth in the bare speculation of

things; and knowledge that is accompanied with the grace of faith and love; which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other the true Christian is not content.

“Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.” ~~<B38>~~ Psalm 119:34.

Talk. You lie at the catch again: this is not for edification.

Faith. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

Talk. Not I, for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovereth itself, either to him that hath it, or to standers by.

To him that hath it thus: It gives him conviction of sin, especially of the defilement of his nature and the sin of unbelief, for the sake of which he is sure to be damned, if he findeth not mercy at God’s hand, by faith in Jesus Christ. This sight and sense of things worketh in him sorrow and shame for sin. ~~<B38>~~ Psalm 38:18; ~~<B19>~~ Jeremiah 31:19; ~~<B38>~~ John 16:8; ~~<B24>~~ Romans 7:24; ~~<B16>~~ Mark 16:16; ~~<B16>~~ Galatians 2:16; ~~<B06>~~ Revelation 1:6. He findeth, moreover, revealed in him the Savior of the world, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirstings after him; to which hungerings, & etc., the promise is made. Now, according to the strength or weakness of his faith in his Savior, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though I say it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter; therefore, in him that hath this work, there is required a very sound judgment before he can, with steadiness, conclude that this is a work of grace. ~~<B49>~~ John 16:9; ~~<B25>~~ Galatians 2:15, 16; ~~<B12>~~ Acts 4:12; ~~<B16>~~ Matthew 5:6; ~~<B26>~~ Revelation 21:6.

To others it is thus discovered:

1. By an experimental confession of his faith in Christ.

2. By a life answerable to that confession; to wit, a life of holiness — heart holiness, family holiness, (if he hath a family,) and by conversation-holiness in the world which, in the general, teacheth him, inwardly, to abhor his sin, and himself for that, in secret; to suppress it in his family and to promote holiness in the world; not by talk only, as a hypocrite or talkative person may do, but by a practical subjection, in faith and love, to the power of the word. ^{<1846>}Job 42:5, 6; ^{<1813>}Psalms 50:23; ^{<506>}Ezekiel 20:43; ^{<565>}Ezekiel 36:25; ^{<1188>}Matthew 5:8; ^{<5145>}John 14:15; ^{<5100>}Romans 10:10 ^{<5027>}Philippians 1:27; ^{<1187>}Philippians 3:17-20. And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have aught to object, object; if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear; let me, therefore, have your second question.

Faith. It is this: Do you experience this first part of this description of it? and doth your life and conversation testify the same? or standeth your religion in word or in tongue, and not in deed and truth? Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also nothing but what your conscience can justify you in; for not he that commendeth himself is approved, but whom the Lord commendeth. Besides, to say I am thus and thus, when my conversation, and all my neighbors, tell me I lie, is great wickedness.

Then Talkative at first began to blush; but, recovering himself, thus he replied: “You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken. This kind of discourse I did not expect; nor am I disposed to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a catechiser, and, though you should so do, yet I may refuse to make you my judge. But, I pray, will you tell me why you ask me such questions?”

Faith. Because I saw you forward to talk, and because I knew not that you had aught else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your mouth-profession the lie. They say, you are a spot among Christians; and that religion fareth the worse for your ungodly conversation; that some have already stumbled at your wicked ways, and that more are in danger of being destroyed thereby: your religion, and an

alehouse, and covetousness, and uncleanness, and swearing, and lying, and vain company keeping, & etc., will stand together. The proverb is true of you which is said of a whore, to wit, “That she is a shame to all women;” so are you a shame to all professors.

Talk. Since you are ready to take up reports and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with; and so adieu.

Then up came Christian, and said to his brother, “I told you how it would happen; your words and his lusts could not agree; he had rather leave your company than reform his life. But he is gone, as I said: let him go; the loss is no man’s but his own; he has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company; besides, the apostle says, ‘From such withdraw thyself.’”

Faith. But I am glad we had this little discourse with him; it may happen that he will think of it again: however, I have dealt plainly with him, and so am clear of his blood, if he perisheth.

Christian. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days-days, and that makes religion to stink so in the nostrils of many, as it doth; for they are these talkative fools whose religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done: then should they either be made more conformable to religion, or the company of saints would be too hot for them.

Then did Faithful say,

*“How Talkative at first lifts up his plumes;
How bravely doth he speak! How he presumes
To drive down all before him! But so soon
As Faithful talks of heart-work, like the moon
That’s past the full, into the wane he goes;
And so will all, but he that heart-work knows.”*

Thus they went on, talking of what they had seen by the way, and so made that way easy which would otherwise, no doubt, have been tedious to them; for now they went through a wilderness.

PILGRIM'S PROGRESS.

THE SIXTH STAGE.

NOW, when they were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. "Oh!" said Faithful to his brother, "who comes yonder?" Then Christian looked, and said, "It is my good friend Evangelist." "Aye, and my good friend too," said Faithful, "for 'twas he that set me in the way to the gate." Now was Evangelist come up to them, and thus saluted them.

Evangelist. Peace be with you, dearly beloved; and peace be to your helpers.

Christian. Welcome, welcome, my good Evangelist; the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied laboring for my eternal good.

"And a thousand times welcome," said good Faithful, "thy company, O sweet Evangelist; how desirable it is to us poor pilgrims."

Then said *Evangelist*, "How hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?"

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived at that place.

"Right glad am I," said *Evangelist*, "not that you have met with trials, but that you have been victors; and for that you have, notwithstanding many weaknesses, continued in the way to this very day.

"I say, right glad am I of this thing, and that for mine own sake and yours: I have sowed, and you have reaped: and the day is coming, when

'both he that sowed and they that reaped shall rejoice together,'

 John 4:36;

that is, if you hold out:

‘for in due season ye shall reap, if ye faint not.’

~~ROM~~ Galatians 6:9.

The crown is before you, and it is an incorruptible one; ‘so run, that you may obtain it.’ ~~ROM~~ 1 Corinthians 9:24-27. Some there be that set out for this crown, and, after they have gone far for it, another comes in, and takes it from them:

‘hold fast, therefore, that you have; let no man take your crown.’

~~ROM~~ Revelation 3:11.

You are not yet out of the gun shot of the devil: ‘you have not resisted unto blood, striving against sin.’ Let the kingdom be always before you, and believe steadfastly concerning things that are invisible. Let nothing that is on this side the other world get within you. And, above all, look well to your own hearts, and to the lusts thereof; for they are ‘deceitful above all things, and desperately wicked.’ Set your faces like a flint; you have all power in heaven and earth on your side.”

Then Christian thanked him for his exhortations; but told him, withal, that they would have him speak further to them for their help the rest of the way, and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth.

Evangelist. My sons, you have heard, in the words of the truth of the gospel, that you must, “through many tribulations, enter into the kingdom of heaven;” and again, that “in every city, bonds and afflictions abide in you;” and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the testimony which you hold, with blood; but be you faithful unto death, and the King will give you a crown of life. He that shall die there, although his death will be unnatural, and his pain

perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men, and commit the keeping of your souls to your God in well doing, as unto a faithful Creator.

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity Fair. It is kept all the year long. It beareth the name of Vanity Fair because the town where it is kept is lighter than vanity, ^{<1961>}Psalm 62:9; and also because all that is there sold, or that cometh thither, is vanity. As is the saying of the wise, “All that cometh is vanity.” ^{<2118>}Ecclesiastes 11:8; see also ^{<2100>}Ecclesiastes 1:2-14; ^{<2021>}Ecclesiastes 2:11-17; ^{<2407>}Isaiah 40:17.

This fair is no new erected business, but a thing of ancient standing; I will show you the original of it.

Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are: and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair; a fair wherein, should be sold all sorts of vanity, and that it should last all the year long: therefore at this fair are all such merchandise sold, as houses, lands, trades, places, honors, preferments, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And, moreover, at this fair there is at all times to be seen juggling cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen, too, and that for nothing, thefts, murders, adulteries, false swearers, and that of a bloodred color.

And as in other fairs of less moment, there are the several rows and streets, under their proper names, where such and such wares are vended; so here likewise you have the proper places, rows, streets, (namely, countries and kingdoms,) where the wares of this fair are soonest to be found. Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the

German Row, where several sorts of vanities are to be sold. But, as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair; only our English nation, with some others, have taken a dislike thereat.

Now, as I said, the way to the Celestial City lies just through this town where this lusty fair is kept; and he that will go to the city, and yet not go through this town, “must needs go out of the world.” ~~¶~~ 1 Corinthians 4:10. The Prince of princes himself, when here, went through this town to his own country, and that upon a fair day too; yea, and as I think, it was Beelzebub, the chief Lord of this fair, that invited him to buy of his vanities; yea, would have made him Lord of the fair, would he but have done him reverence as he went through the town. Yea, because he was such a person of honor, Beelzebub had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure the Blessed One to cheapen and buy some of his vanities; but he had no mind to the merchandise, and therefore left the town, without laying out so much as one farthing upon these vanities.

~~¶~~ Matthew 4:1-8; ~~¶~~ Luke 4:5-8. This fair, therefore, is an ancient thing, of long standing, and a very great fair.

Now these pilgrims, as I said, must needs go through this fair. Well, so they did: but, behold, even as they entered into the fair, all the people in the fair were moved, and the town itself as it were in a hubbub about them; and that for several reasons: for,

First, The pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair, made a great gazing upon them: some said they were fools, some they were bedlams, and some they are outlandish men. ~~¶~~ Job 12:4; ~~¶~~ 1 Corinthians 4:9.

Secondly, and as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said; they naturally spoke the language of Canaan; but they that kept the fair were the men of this world: so that, from one end of the fair to the other, they seemed barbarians each to the other. ~~¶~~ 1 Corinthians 2:7, 8.

Thirdly, but that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares; they cared not so much as to

look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry,

“Turn away mine eyes from beholding vanity,”

~~<BB>~~ Psalm 119:37,

and look upwards, signifying that their trade and traffic was in heaven.

~~<BB>~~ Philippians 3:20, 21.

One chanced mockingly, beholding the carriage of the men, to say unto them, “What will ye buy?” But they, looking gravely upon him, answered, “We buy the truth.” ~~<BB>~~ Proverbs 23:23. At that there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take these men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did there, in such an unusual garb? The men told them that they were pilgrims and strangers in the world, and that they were going to their own country, which was the heavenly Jerusalem, ~~<BB>~~ Hebrews 11:13-16; and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them in their journey, except it was for that, when one asked them what they would buy, they said they would buy the truth. But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair. There, therefore, they lay for some time, and were made the objects of any man’s sport, or malice, or revenge, the great one of the fair laughing still at all that befell them. But the men being patient, and “not rendering railing for railing, but contrariwise, blessing,” and giving good words for bad, and kindness for injuries done, some men in the fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men; they, therefore, in angry manner, let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made

partakers of their misfortunes. The other replied that, for aught they could see, the men were quiet, and sober, and intended nobody any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them,) they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and a terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side, though but few in comparison of the rest,) several of the men in the fair. This put the other party yet into greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened, that the cage nor irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the fair.

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

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

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies and arraigned. The judge's name was Lord Hate-good. Their indictment was one and the same in substance, though somewhat varying in form, the contents whereof were this: "That they were enemies to and disturbers of their trade; that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince."

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

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

Then stood forth *Envy*, and said to this effect: “My Lord, I have known this man a long time, and will attest upon my oath before this honorable bench that he is”

Judge. Hold! Give him his oath.

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

Then did the *Judge* say to him, “Hast thou any more to say?”

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

So he was bid to stand by.

Then they called Superstition, and bid him look upon the prisoner. They also asked, what he could say for their Lord the king against him. Then they swore him; so he began.

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

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

Pickthank. My Lord, and you gentlemen all, This fellow I have known of a long time, and have heard him speak things that ought not to be spoke; for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honorable friends, whose names are the Lord Old Man, the Lord Carnal Delight, the Lord Luxurious, the Lord Desire of Vain Glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility; and he hath said, moreover, That if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such like vilifying terms, with which he hath bespattered most of the gentry of our town.

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

Faith. May I speak a few words in my own defense?

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

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

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

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

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

“There was an Act made in the days of Pharaoh the Great, servant to our prince, that lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river. ^{<1012>}Exodus 1:22. There was also an act made in the days of Nebuchadnezzar the Great, another of his servants, that whosoever would not fall down and worship his golden image, should be thrown into a fiery furnace. ^{<1013>}Daniel 3:6. There was also an Act made in the days of Darius, that whoso, for some time, called upon any God but him, should be cast into the lion’s den. ^{<1014>}Daniel 6:7. Now, the substance of these laws this rebel has broken, not only in thought, (which is not to be borne,) but also in word and deed; which must therefore needs be intolerable.

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

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

and afterwards unanimously concluded to bring him in guilty before the Judge. And first, among themselves, Mr. Blind-man, the foreman, said, "I see clearly that this man is a heretic." Then said Mr. No-good, "Away with such a fellow from the earth." "Aye", said Mr. Malice, "for I hate the very looks of him." Then said Mr. Love-lust, "I could never endure him." "Nor I," said Mr. Live-loose, "for he would always be condemning my way." "Hang him, hang him," said Mr. Heady. "A sorry scrub," said Mr. High-mind. "My heart riseth against him," said Mr. Enmity. "He is a rogue," said Mr. Liar. "Hanging is too good for him," said Mr. Cruelty. "Let us despatch him out of the way," said Mr. Hate-light. Then said Mr. Implacable, "Might I have all the world given me, I could not be reconciled to him; therefore, let us forthwith bring him in guilty of death."

And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

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

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

And as he went, he sang, saying,

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

BY-ENDS OVERTAKEN.

THE SEVENTH STAGE.

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

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

“From Fair-speech?” said *Christian*; “is there any good that lives there?”
~~CHR~~ Proverbs 26:25.

“Yes,” said *By-ends*, “I hope so.”

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

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

“This town of Fair-speech,” said *Christian*, “I have heard of; and, as I remember, they say it’s a wealthy place.”

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

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

By-ends. Almost the whole town; and in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, (from whose ancestors that

town first took its name,) also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing; and the parson of our parish, Mr. Two-tongues, was my mother's own brother by father's side; and to tell you the truth, I am become a gentleman of good quality, yet my great-grandfather was but a water-man, looking one way and rowing another, and I got most of my estate by the same occupation.

Christian. Are you a married man?

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

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

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

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

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

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

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

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

By-ends. You must not impose, nor Lord it over my faith; leave me to my liberty, and let me go with you.

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

Then said **By-ends**, “I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.”

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

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

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

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

By-ends. We are so, indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Save. That is bad; but we read of some that are righteous overmuch; and such men's rigidity prevails with them to judge and condemn all but themselves. But, I pray, what, and how many, were the things wherein you differed?

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

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

Save. I think that we are all agreed in this matter; and therefore there needs no more words about it.

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

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

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

Money. I see the bottom of your question; and, with these gentlemen's good leave, I will endeavor to shape you an answer. And first, to speak to your question as it concerns a minister himself: suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat, and plump by far; he has also now an opportunity of getting of it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering of some of his principles; for my part, I see no reason but a man may do this, (provided he has a call,) ay, and more a great deal besides, and yet be an honest man. For why?

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

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, & etc., and so makes him a better man; yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for his complying with the temper of his people, by dissenting, to serve them, some of his principles, this argueth first, that he is of a self-denying, temper; second, of a sweet and winning deportment; and so third, more fit for the ministerial function.

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

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

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

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

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

This answer, thus made by this Mr. Money-love to Mr. By-ends' question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather because they had opposed Mr. By-ends before. So they called after them, and they stopped, and stood still till they came up to them; but they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-the-world, should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled between Mr. By-ends and them, at their parting a little before.

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

Then said Christian, "Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is ~~ROM~~ John 6:26 how much more abominable is it to make of him and religion

a stalking-horse to get and enjoy the world! Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

“1. Heathens: for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there was no way for them to come at them, but by becoming circumcised, they say to their companions, ‘If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs, be ours?’ Their daughter and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, ^{<030>}Genesis 34:20-24.

“2. The hypocritical Pharisees were also of this religion: long prayers were their pretence, but to get widows’ houses was their intent; and greater damnation was from God their judgment. ^{<274>}Luke 20:46, 47.

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

“4. Simon the witch was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith: and his sentence from Peter’s mouth was according. ^{<489>}Acts 8:19-22.

“5. Neither will it out of my mind, but that that man that takes up religion for the world, will throw away religion for the world; for so surely as Judas resigned the world in becoming religious, so surely did he also sell religion and his Master for the same.

To answer the question, therefore, affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works.”

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

Then Christian and Hopeful outwent them again, and went till they came to a delicate plain called Ease, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the further side of that plain was a little hill called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not, to their dying day, be their own men again.

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

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

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

Hope. Then said Hopeful, Let us go see.

“Not I,” said *Christian*: “I have heard of this place before now; and how many have there been slain; and besides that, treasure is a snare to those that seek it; for it hindereth them in their pilgrimage. Then Christian called to Demas, saying, Is not the place dangerous? Hath it not hindered many in their pilgrimage?”

Then *Christian* called to Demas, saying,

“Is not the place dangerous? Hath it not hindered many in their pilgrimage?” ~~2006~~ Hosea 9:6.

“Not very dangerous,” said *Demas*, “except to those that are careless;” but withal he blushed as he spoke.

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

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

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

Then **Demas** called again, saying, “But will you not come over and see?”

Then **Christian** roundly answered, saying, “Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of His Majesty’s judges, ~~STH~~ 2 Timothy 4:10; and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord and King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.”

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

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

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

Christian. I know you; Gehazi was your great-grandfather, and Judas your father; and you have trod in their steps; it is but a devilish prank that thou usest: thy father was hanged for a traitor, and thou deservest no better reward. ~~1K~~ 2 Kings 5:20-27; ~~18~~ Matthew 26:14, 15; ~~17~~ Matthew 27:3-5. Assure thyself, that when we come to the King, we will do him word of this thy behavior.

Thus they went their way.

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

Then sang **Christian**,

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

Now I saw that, just on the other side of this plain, the pilgrims came to a place where stood an old monument, hard by the highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a woman transformed into the shape of a pillar; here, therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied written above the head thereof, a writing in an unusual hand; but he being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of letters together, he found the same to be this, “Remember Lot’s Wife.” So he read it to his fellow; after which they both concluded that that was the pillar of salt into which Lot’s wife was turned, for her looking back with a covetous heart, when she was going from Sodom for safety. ^{<ORIG>}Genesis 19:26. Which sudden and amazing sight gave them occasion of this discourse.

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

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

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

Hope. True; and she may be to us both caution and example: caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution; so Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to others to beware. ^{<ORIG>}Numbers 16:31-32; ^{<ORIG>}Numbers 26:9, 10. But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this

woman, but for looking behind her after, (for we read not that she stepped one foot out of the way) was turned into a pillar of salt; especially since the judgment which overtook her did make her an example, within sight of where they are; for they cannot choose but see her, did they but lift up their eyes.

Christian. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that they were “sinners exceedingly,” because they were sinners “before the Lord,” that is, in his eyesight, and notwithstanding the kindnesses that he had showed them; for the land of Sodom was now like the garden of Eden heretofore. ^{<0130>}Genesis 13:10-13. This, therefore, provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest judgments.

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

I saw, then, that they went on their way to a pleasant river; which David the king called “the river of God,” but John, “the river of the water of life.” ^{<0980>}Psalms 65:9; ^{<6200>}Revelation 22:1; ^{<2600>}Ezekiel 47:1-9. Now their way lay just upon the bank of the river; here, therefore, Christian and his companion walked with great delight; they drank also of the water of the river, which was pleasant, and enlivening to their weary spirits. Besides, on the banks of this river, on either side, were green trees, that bore all manner of fruit; and the leaves of the trees were good for medicine; with the fruit of these trees they were also much delighted; and the leaves they eat to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautified with lilies, and it was green all the year long. In this meadow they lay down, and slept; for here they might lie down safely. ^{<0920>}Psalms 23:2; ^{<2340>}Isaiah 14:30. When they awoke, they gathered again of

the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep.

Thus they did several days and nights. Then they sang,

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

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

Now, I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted; at which they were not a little sorry; yet they durst not go out of the way. Now the way from the river was rough, and their feet tender, by reason of their travels; so the souls of the pilgrims were much discouraged because of the way. ~~10204~~ Numbers 21:4. Wherefore, still as they went on, they wished for better way. Now, a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called By-path Meadow. Then said Christian to his fellow, “If this meadow lieth along by our wayside, let’s go over into it.” Then he went to the stile to see, and behold, a path lay along by the way, on the other side of the fence. “It is according to my wish,” said Christian; “here is the easiest going; come, good Hopeful, and let us go over.”

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

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

He, therefore, that went before, (Vain-confidence by name,) not seeing the way before him, fell into a deep pit, which was on purpose there made, by the prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall. ^{<23916>}Isaiah 9:16.

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

Then Hopeful groaned in himself, saying, Oh, that I had kept on my way! Who could have thought that this path should have led us out of the way?

Hope. I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I.

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

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

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

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

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

"No," said *Hopeful*, "you shall not go first; for your mind being troubled may lead you out of the way again." Then, for their encouragement, they heard the voice of one saying,

"Let thine heart toward the highway, even the way which thou wentest: turn again." ^{<2412>}Jeremiah 31:21.

But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. Then I thought that it is easier going out of the way, when we are in, than going in when we are out. Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sat down there until the daybreak; but, being weary, they fell asleep. Now there was, not far from the place where they lay, a castle called Doubting Castle, the owner whereof was Giant Despair; and it was in his grounds they now were sleeping: wherefore he, getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then, with a grim and surly voice, he bid them awake; and asked them whence they were, and what they did in his grounds. They told him they were pilgrims, and that they had lost their way. Then said the Giant, "You have this night trespassed on me, by trampling in and lying on my grounds, and therefore you must go along with me." So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant, therefore, drove them before him, and put them into his castle, into a very dark dungeon, nasty and stinking to the spirits of these two men. Here, then, they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did; they were, therefore, here in evil case, and were far from friends and acquaintance. ~~1888~~ Psalm 88:18 Now in this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.

Now Giant Despair had a wife, and her name was Diffidence: so when he was gone to bed, he told his wife what he had done; to wit, that he had taken a couple of prisoners and cast them into his dungeon, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her. Then she counseled him that when he arose in the morning he should beat them without any mercy. So, when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they never gave him a word of distaste. Then he falls upon them, and beats them fearfully, in such sort that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and

leaves them there to condole their misery and to mourn under their distress: so all that day they spent the time in nothing but sighs and bitter lamentations. The next night, she, talking with her husband about them further, and understanding they were yet alive, did advise him to counsel them to make away themselves. So when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison, “for why,” said he, “should you choose life, seeing it is attended with so much bitterness?” But they desired him to let them go. With that he looked ugly upon them, and, rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits, (for he sometimes, in sunshiny weather, fell into fits,) and lost for a time the use of his hand; wherefore he withdrew, and left them as before, to consider what to do. Then did the prisoners consult between themselves whether it was best to take his counsel or no; and thus they began to discourse.

“Brother,” said *Christian*, “what shall we do? The life that we now live is miserable. For my part I know not whether is best, to live thus, or to die out of hand. My soul chooseth strangling rather than life, and the grave is more easy for me than this dungeon. ^{<8715>}Job 7:15. Shall we be ruled by the Giant?”

Hope. Indeed, our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide; but yet, let us consider, the Lord of the country to which we are going hath said, “Thou shalt do no murder,” no, not to another man’s person; much more, then, are we forbidden to take his counsel to kill ourselves. Besides, he that kills another, can but commit murder upon his body; but for one to kill himself is to kill body and soul at once. And, moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell, whither for certain the murderers go? for “no murderer hath eternal life,” & etc. And let us consider, again, that all the law is not in the hand of Giant Despair. Others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hand. Who knows, but the God that made the world may cause that Giant Despair may die? or that, at some time or other, he may forget to lock us in? or that he may, in a short time, have another of his fits before us, and may lose the use of his limbs? and if ever that should come to pass again, for my part, I am resolved to pluck up the

heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but, however, my brother, let us be patient, and endure a while. The time may come that may give us a happy release; but let us not be our own murderers.

With these words Hopeful at present did moderate the mind of his brother; so they continued together in the dark that day, in their sad and doleful condition.

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

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

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

Now, night being come again, and the Giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel: to which he replied, “They are sturdy rogues, they choose rather to bear all hardship, than to make away themselves.” Then said she, “Take them into the castleyard tomorrow, and show them the bones and skulls of those that

thou hast already despatched, and make them believe, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.”

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

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

Now, a little before it was day, good Christian, as one half amazed, brake out in this passionate speech: “What a fool,” quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle.” Then said Hopeful, “That is good news; good brother; pluck it out of thy bosom, and try.”

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

King's highway, and so were safe, because they were out of his jurisdiction.

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

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

PILGRIM'S PROGRESS.

THE EIGHTH STAGE.

THEY went then till they came to the Delectable Mountains, which mountains belong to the Lord of that hill of which we have spoken before; so they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the tops of these mountains Shepherds feeding their flocks, and they stood by the highway side. The Pilgrims therefore went to them, and leaning upon their staves, (as is common with weary pilgrims when they stand to talk with any by the way,) they asked, "Whose Delectable Mountains are these; And whose be the sheep that feed upon them?"

Shepherd. These mountains are Immanuel's Land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them. ~~<600>~~ John 10:11, 15.

Christian. Is this the way to the Celestial City?

Shepherd. You are just on your way.

Christian. How far is it thither?

Shepherd. Too far for any but those that shall get thither indeed.

Christian. Is the way safe or dangerous?

Shepherd. Safe for those for whom it is to be safe; but the transgressors shall fall therein. ~~<849>~~ Hosea 14:9.

Christian. Is there, in this place, any relief for pilgrims that are weary and faint in the way?

Shepherd. The Lord of these mountains hath given us a charge not to be forgetful to entertain strangers, ~~<812>~~ Hebrews 13:2; therefore the good of the place is before you.

I saw also in my dream, that when the Shepherds perceived that they were wayfaring men, they also put questions to them, (to which they made answer as in other places,) as, “Whence came you?” and, “How got you into the way?” and, “By what means have you so persevered therein? For but few of them that begin to come hither do show their face on these mountains.” But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, “Welcome to the Delectable Mountains.”

The Shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their tents, and made them partake of that which was ready at present. They said, moreover, “We would that ye should stay here awhile, to be acquainted with us; and yet more to solace yourselves with the good of these Delectable Mountains.” They then told them, that they were content to stay; so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the Shepherds called up to Christian and Hopeful to walk with them upon the mountains; so they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, “Shall we show these pilgrims some wonders?” So when they had concluded to do it, they had them first to the top of a hill called Error, which was very steep on the furthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said Christian, “What meaneth this?” The Shepherds answered, “Have you not heard of them that were made to err by hearkening to Hymeneus and Philetus as concerning the faith of the resurrection of the body?” ^{REVEL}2 Timothy 2:17, 18. They answered, “Yes.” Then said the Shepherds, “Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for an example to others to take heed how they clamber too high, or how they come too near the brink of this mountain.”

Then I saw that they had them to the top of another mountain, and the name of that is Caution, and bid them look afar off; which, when they did, they perceived, as they thought, several men walking up and down among the tombs that were there; and they perceived that the men were blind,

because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, “What means this?”

The Shepherds then answered, “Did you not see a little below these mountains a stile, that led into a meadow, on the left hand of this way?” They answered, “Yes.” Then said the Shepherds, “From that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair, and these, men,” pointing to them among the tombs, “came once on pilgrimage, as you do now, even till they came to that same stile; and because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle; where, after they had been a while kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled: ‘He that wandereth out of the way of understanding, shall remain in the congregation of the dead.’” ⲁⲓⲃⲓⲛⲉ Proverbs 21:16. Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the Shepherds.

Then I saw in my dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of a hill; and they opened the door, and bid them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said Christian, “What means this?” The Shepherds told them, “This is a by-way to hell, a way that hypocrites go in at; namely, such as sell their birthright, with Esau; such as sell their master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife.”

Then said Hopeful to the Shepherds, “I perceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not?”

Shepherd. Yes, and held it a long time too.

Hope. How far might they go on in pilgrimage in their day, since they notwithstanding were thus miserably cast away?

Shepherd. Some further, and some not so far, as these mountains.

Then said the Pilgrims one to another, “We have need to cry to the Strong for strength.”

Shepherd. Aye, and you will have need to use it, when you have it, too.

By this time the Pilgrims had a desire to go forward, and the Shepherds a desire they should; so they walked together towards the end of the mountains. Then said the Shepherds one to another, “Let us here show to the Pilgrims the gates of the Celestial City, if they have skill to look through our perspective glass.” The Pilgrims then lovingly accepted the motion: so they had them to the top of a high hill, called Clear, and gave them their glass to look.

Then they essayed to look, but the remembrance of that last thing that the Shepherds had shown them, made their hands shake; by means of which impediment, they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away, and sang,

*“Thus, by the Shepherds, secrets are revealed,
Which from all other men are kept concealed:
Come to the Shepherds, then, if you would see
Things deep, things hid, and that mysterious be.”*

When they were about to depart, one of the Shepherds gave them a note of the way. Another of them bid them beware of the Flatterer. The third bid them take heed that they sleep not upon the Enchanted Ground. And the fourth bid them God-speed. So I awoke from my dream.

IGNORANCE MET.

THE NINTH STAGE.

AND I slept, and dreamed again, and saw the same two Pilgrims going down the mountains along the highway towards the city. Now, a little below these mountains, on the left hand, lieth the country of Conceit; from which country there comes into the way in which the Pilgrims walked, a little crooked lane. Here, therefore, they met with a very brisk lad, that came out of that country, and his name was Ignorance. So Christian asked him from what parts he came, and whither he was going.

Ignorance. Sir, I was born in the country that lieth off there a little on the left hand, and I am going to the Celestial City.

Christian. But how do you think to get in at the gate? for you may find some difficulty there.

“As other people do,” said ***Ignorance.***

Christian. But what have you to show at that gate, that may cause that the gate should be opened to you?

Ignorance. I know my Lord’s will, and I have been a good liver; I pay every man his own: I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

Christian. But thou camest not in at the wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane, and therefore, I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge that thou art a thief and a robber, instead of getting admittance into the city.

Ignorance. Gentlemen, ye be utter strangers to me, I know you not: be content and follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it, nor

need they matter whether they do or no, since we have, as you see, a fine, pleasant green lane, that comes down from our country, the next way into the way.

When Christian saw that the man was wise in his own conceit, he said to Hopeful, whisperingly,

“There is more hope of a fool than of him.”
~~<1182>~~ Proverbs 26:12.

And said, moreover,

“‘When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.’
~~<2108>~~ Ecclesiastes 10:3.

What, shall we talk further with him, or out-go him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good to him?” Then said

Hopeful,

*“Let Ignorance a little while now muse
 On what is said, and let him not refuse
 Good counsel to embrace, lest he remain
 Still ignorant of what’s the chiefest gain.
 God saith, those that no understanding have,
 (Although he made them,) them he will not save.”*


Hopeful further added, “It is not good, I think, to say all to him at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.”

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying of him back to the door that they saw on the side of the hill.

~~<0125>~~ Matthew 12:45; ~~<0162>~~ Proverbs 5:22. Now good Christian began to tremble, and so did Hopeful his companion; yet as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turn away, that dwelt in the town of Apostasy. But he did not perfectly see his face, for he did hang his head like a thief that is found. But being once past, Hopeful looked after him, and espied on his back a paper with this inscription, “Wanton professor and damnable apostate.”

Then said Christian to his fellow, “Now I call to remembrance, that which was told me of a thing that happened to a good man hereabout. The name of the man was Little-faith, but a good man, and he dwelt in the town of Sincere. The thing was this: — At the entering in at this passage, there comes down from Broad-way Gate, a lane called Dead Man’s Lane; so called because of the murders that are commonly done there; and this Little-faith going on pilgrimage, as we do now, chanced to sit down there, and slept. Now there happened, at that time, to come down the lane, from Broad-way Gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt, three brothers, and they espying Little-faith, where he was, came galloping up with speed. Now the good man was just awake from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this Little-faith looked as white as a clout, and had neither power to fight nor fly. Then said Faint-heart, ‘Deliver thy purse;’ But he making no haste to do it (for he was loath to lose his money,) Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, ‘Thieves, thieves!’ With that Guilt, with a great club that was in his hand, struck Little-faith on the head, and with that blow felled him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the thieves stood by. But, at last, they hearing that some were upon the road, and fearing lest it should be one Great-grace, that dwells in the city of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself. Now, after a while, Little-faith came to himself, and getting up, made shift to scabble on his way. This was the story.”

Hope. But did they take from him all that ever he had?

Christian. No; the place where his jewels were they never ransacked, so those he kept still. But, as I was told, the good man was much afflicted for his loss, for the thieves got most of his spending money. That which they got not as I said were jewels, also he had a little odd money left, but scarce enough to bring him to his journey’s end. Nay, (if I was not misinformed,) he was forced to beg as he went, to keep himself alive; for his jewels he might not sell. But beg, and do what he could, he went (as we say) with many a hungry belly the most part of the rest of the way.  1 Peter 4:18.

Hope. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the celestial gate?

Christian. It is a wonder; but they got not that, though they missed it not through any good cunning of his; for he, being dismayed with their coming upon him, had neither power nor skill to hide anything: so it was more by good Providence than by his endeavor, that they missed of that good thing.”

Hope. But it must needs be a comfort to him, that they got not his jewels from him.

Christian. It might have been great comfort to him, had he used it as he should; but they that told me the story said, that he made but little use of it all the rest of the way, and that because of the dismay that he had in the taking away his money; indeed, he forgot it a great part of the rest of his journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

Hope. Alas, poor man, This could not but be a great grief to him.

Christian. Grief? aye, a grief indeed! Would it not have been so to any of us, had we been used as he — to be robbed, and wounded too, and that in a strange place, as he was? It is a wonder he did not die with grief, poor heart! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints; telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with his life.

Hope. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself in his journey.

Christian. Thou talkest like one upon whose head is the shell to this very day. For what should he pawn them? or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the celestial city, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him than the appearance and villainy of ten thousand thieves.

Hope. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage, ^{<3216>}Hebrews 12:16; and that birthright was his greatest jewel: and if he, why might not Little-faith do so too?

Christian. Esau did sell his birthright indeed, and so do many besides, and by so doing exclude themselves from the chief blessing, as also that caitiff did; but you must put a difference between Esau and Little-faith, and also between their estates. Esau's birthright was typical, but Little-faith's jewels were not so; Esau's belly was his God, but Little-faith's belly was not so; Esau's want lay in his fleshly appetite, Little-faith's did not so. Besides, Esau could see no further than to the fulfilling of his lusts;

“Behold, I am at the point to die,” said he, “and what profit shall this birthright do me?” ^{<0252>}Genesis 25:32.


But Little-faith, though it was his lot to have but a little faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more than to sell them, as Esau did his birthright. You read not anywhere that Esau had faith, no, not so much as a little; therefore, no marvel if, where the flesh only bears sway, (as it will in that man where no faith is to resist,) if he sells his birthright, and his soul and all, and that to the devil of hell; for it is with such, as it is with the ass, who in her occasions cannot be turned away, ^{<3424>}Jeremiah 2:24: When their minds are set upon their lusts, they will have them whatever they cost. But Little-faith was of another temper, his mind was on things divine; his livelihood was upon things that were spiritual, and from above: therefore, to what end should he that is of such a temper sell his jewels (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with hay; or can you persuade the turtledove to live upon carrion like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot; yet they that have faith, saving faith, though but a little of it, cannot do so. Here, therefore, my brother, is thy mistake.

Hope. I acknowledge it; but yet your severe reflection had almost made me angry.

Christian. Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths, with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well between thee and me.

Hope. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Christian. That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Little-faith had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And, verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee as they did to him they might put thee to second thoughts.

But, consider again, they are but journeymen thieves, they serve under the king of the bottomless pit, who, if need be, will come into their aid himself, and his voice is as the roaring of a lion.  1 Peter 5:8. I myself have been engaged as this Little-faith was, and I found it a terrible thing. These three villains set upon me, and I beginning, like a Christian, to resist, they gave but a call, and in came their master. I would, as the saying is, have given my life for a penny, but that, as God would have it, I was clothed with armor of proof. Aye, and yet, though I was so harnessed, I found it hard work to quit myself like a man: no man can tell what in that combat attends us, but he that hath been in the battle himself.

Hope. Well, but they ran, you see, when they did but suppose that one Great-grace was in the way.

Christian. True, they have often fled, both they and their master, when Great-grace hath but appeared; and no marvel; for he is the King's champion. But, I trow, you will put some difference between Little-faith and the King's champion. All the King's subjects are not his champions, nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did? Or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little: this man was one of the weak, and therefore he went to the wall.

Hope. I would it had been Great-grace for their sakes.

Christian. If it had been, he might have had his hands full; for I must tell you, that though Great-grace is excellent good at his weapons, and has,

and can, so long as he keeps them at sword's point, do well enough with them; yet, if they get within him, even Faint-heart, Mistrust, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do?

Whoso looks well upon Great-grace's face, shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say, (and that when he was in the combat,) We despaired even of life. How did these sturdy rogues and their fellows make David groan, mourn, and roar? Yea, Heman, ^{<1880>}Psalm 88, and Hezekiah, too, though champions in their day, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but though some do say of him that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle. He is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them: and of him it is said, "The sword of him that layeth at him cannot hold the spear, the dart, nor the habergeon; he esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee; sling stones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear." ^{<1842>}Job 41:26-29. What can a man do in this case? It is true, if a man could, at every turn, have Job's horse, and had skill and courage to ride him, he might do notable things. "For his neck is clothed with thunder, he will not be afraid of the grasshopper: the glory of his nostrils is terrible: he paweth in the valley, and rejoiceth in his strength, he goeth on to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth he back from the sword. The quiver rattleth against him, the glittering spear, and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shoutings." ^{<1899>}Job 39:19-25.

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, Nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness Peter, of whom I made mention before. He would swagger, aye, he would: he would, as his

vain mind prompted him to say, do better, and stand more for his Master than all men; but who so foiled, and run down by these villains, as he?

When, therefore, we hear that such robberies are done on the King's highway, two things become us to do:

1. To go out harnessed, and to be sure to take a shield with us: for it was for want of that, that he that laid so lustily at Leviathan could not make him yield; for, indeed, if that be wanting, he fears us not at all. Therefore, he that had skill hath said, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." ^{<4916>}Ephesians 6:16.

2. It is good, also, that we desire of the King a convoy, yea, that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God. ^{<4235>}Exodus 33:15. Oh, my brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? ^{<4916>}Psalm 3:5-8; ^{<4920>}Psalm 27:1-3. But, without him, the proud helpers fall under the slain. ^{<2304>}Isaiah 10:4.

I, for my part, have been in the fray before now; and though, (through the goodness of him that is best) I am, as you see, alive, yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then sang *Christian*,

*"Poor Little-faith! Hast been among the thieves?
Wast robbed? Remember this, whoso believes,
And gets more faith; shall then a victor be
Over ten thousand — else scarce over three."*

So they went on and Ignorance followed. They went then till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go: and here they knew not which of the two to take, for both seemed straight before them; therefore, here they stood still to consider. And as they were thinking about the way, behold a man, black of flesh, but covered with a very light robe, came to them, and asked them why they stood there. They answered they were going to the Celestial City, but knew not which of these ways to take. "Follow me," said the man, "it is thither that I am going." So they followed

him in the way that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to, that, in little time, their faces were turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled that they knew not what to do; and with that the white robe fell off the black man's back. Then they saw where they were. Wherefore, there they lay crying some time, for they could not get themselves out.

Then said *Christian* to his fellow, "Now do I see myself in error. Did not the Shepherds bid us beware of the Flatterer? As is the saying of the wise man, so we have found it this day: 'A man that flattereth his neighbor, spreadeth a net for his feet.'"

Hope. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for saith he,

"Concerning the works of men, by the word of thy lips, I have kept
me from the paths of the destroyer." ^{<1970>}Psalm 17:4.

Thus they lay bewailing themselves in the net. At last they espied a Shining One coming towards them with a whip of small cord in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there. They told him that they were poor pilgrims going to Zion, but were led out of their way by a black man, clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, "It is Flatterer, a false apostle, that hath transformed himself into an angel of light." ^{<2713>}Daniel 11:32; ^{<47113>}2 Corinthians 11:13, 14. So he rent the net, and let the men out. Then said he to them, "Follow me, that I may set you in your way again." So he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, "Where did you lie the last night?" They said, "With the shepherds upon the Delectable Mountains." He asked them then if they had not of those Shepherds a note of direction for the way. They answered, "Yes." "But did you not," said he, "when you were at a stand, pluck out and read your note?" They answered, "No." He asked them, "Why?" They said, they forgot. He asked, moreover, if the Shepherds did not bid them beware of

the Flatterer. They answered, “Yes; but we did not imagine,” said they, “that this fine-spoken man had been he.” ~~<5167>~~ Romans 16:17, 18.

Then I saw in my dream that he commanded them to lie down; which, when they did, he chastised them sore, to teach them the good way wherein they should walk, ~~<1520>~~ Deuteronomy 25:2; ~~<1467>~~ 2 Chronicles 6:27; and as he chastised them he said,

“As many as I love, I rebuke and chasten; be zealous, therefore, and repent.” ~~<6189>~~ Revelation 3:19.

This done, he bid them go on their way, and take good heed to the other directions of the shepherds. So they thanked him for all his kindness, and went softly along the right way, singing,

*“Come hither, you that walk along the way,
See how the pilgrims fare that go astray;
They caught are in an entangling net,
‘Cause they good counsel lightly did forget;
‘Tis true, they rescued were; but yet, you see,
They’re scourged to boot: let this your caution be.”*

Now, after a while, they perceived, afar off, one coming softly and alone all along the highway to meet them. Then said Christian to his fellow, “Yonder is a man with his back towards Zion, and he is coming to meet us.”

Hope. I see him; let us take heed to ourselves now, lest he should prove a Flatterer also.

So he drew nearer and nearer, and at last came up unto them. His name was Atheist, and he asked them whither they were going.

“We are going to Mount Zion,” said **Christian**.

Then Atheist fell into a very great laughter.

“What is the meaning of your laughter?” said **Christian**.

Atheist. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and you are like to have nothing but your travel for your pains.

Christian. Why, man, do you think we shall not be received?

Atheist. Received! There is no such place as you dream of in all this world.

“But there is in the world to come,” said *Christian*.

Atheist. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city this twenty years; but find no more of it than I did the first day I set out. ^{<21015>}Ecclesiastes 10:15; ^{<241715>}Jeremiah 17:15.

Christian. We have both heard and believe that there is such a place to be found.

Atheist. Had not I, when at home, believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further than you,) I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which, I now see, is not.

Then said *Christian* to Hopeful his companion, Is it true which this man hath said?”

Hope. Take heed, he is one of the Flatterers. Remember what it hath cost us once already for our hearkening to such kind of fellows. What, no Mount Zion? Did we not see, from the Delectable Mountains the gate of the city? Also, are we not now to walk by faith? ^{<41817>}2 Corinthians 5:7. Let us go on, said Hopeful, lest the man with the whip overtake us again. You should have taught me that lesson, which I will round you in the ears withal:

“Cease, my son, to hear the instruction that causeth to err from the words of knowledge.” ^{<20827>}Proverbs 19:27.

I say, my brother, cease to hear him, and let us believe to the saving of the soul.

Christian. My brother, I did not put the question to thee for that I doubted of the truth of our belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the God of this world. Let thee and I go on, knowing that we have belief of the truth; and no lie is of the truth. ^{<41121>}1 John 2:21.

Hope. Now do I rejoice in hope of the glory of God.

So they turned away from the man; and he laughing at them went his way.

I then saw in my dream, that they went till they came into a certain country whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy of sleep; wherefore he said unto Christian, “I do now begin to grow so drowsy that I can scarcely hold up mine eyes, let us lie down here and take one nap.”

“By no means,” said **Christian**; “lest sleeping, we never awake more.”

Hope. Why, my brother, Sleep is sweet to the laboring man; we may be refreshed, if we take a nap.

Christian. Do you not remember that one of the shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; wherefore

“let us not sleep, as do others; but let us watch and be sober.”

~~1 Thess~~ 1 Thessalonians 5:6.

Hope. I acknowledge myself in a fault; and had I been here alone I had by sleeping run the danger of death. I see it is true that the wise man saith, “Two are better than one.” ~~2049~~ Ecclesiastes 4:9. Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labor.

“Now, then,” said Christian, “to prevent drowsiness in this place, let us fall into good discourse.”

“With all my heart,” said Hopeful.

Christian. Where shall we begin?

Hope. Where God began with us. But do you begin, if you please.

Christian. I will sing you first this song:

*“When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together;
Yea, let them learn of 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.”*



Then Christian began and said, I will ask you a question. How came you to think at first of so doing as you do now?"

Hope. Do you mean, how came I at first to look after the good of my soul?

Christian. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which were seen and sold at our fair; things which, I believe now, would have, had I continued in them, still drowned me in perdition and destruction.

Christian. What things are they?

Hope. All the treasures and riches of the world. Also, I delighted much in rioting, reveling, drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful that was put to death for his faith and good living in Vanity Fair, that the end of these things is death,  Romans 6:21-23; and that for these things' sake cometh the wrath of God upon the children of disobedience.  Ephesians 5:6.

Christian. And did you presently fall under the power of this conviction?

Hope. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavored, when my mind at first began to be shaken with the Word, to shut mine eyes against the light thereof.

Christian. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. The causes were, first, I was ignorant that this was the work of God upon me. I never thought that, by awakenings for sin, God at first begins the conversion of a sinner. Second, sin was yet very sweet to my flesh, and I was loath to leave it. Third, I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. Fourth, The hours in which convictions were upon me were such troublesome and such heart affrighting hours that I could not bear, no not so much as the remembrance of them, upon my heart.

Christian. Then, as it seems, sometimes you got rid of your trouble?

Hope. Yes, verily, but it would come into my mind again, and then I should be as bad, nay, worse, than I was before.

Christian. Why, what was it that brought your sins to mind again?

Hope. Many things: as,

1. If I did but meet a good man in the streets; or,
2. If I have heard any read in the Bible; or,
3. If mine head did begin to ache; or,
4. If I were told that some of my neighbors were sick; or,
5. If I heard the bell toll for some that were dead; or,
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others;
8. But especially, when I thought of myself, that I must quickly come to judgment.

Christian. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

Hope. No, not I; for then they got faster hold of my conscience; and then, if I did but think of going back to sin, (though my mind was turned against it,) it would be double torment to me.

Christian. And how did you do then?

Hope. I thought I must endeavor to mend my life; for else, thought I, I am sure to be damned.

Christian. And did you endeavor to mend?

Hope. Yes, and fled from, not only my sins, but sinful company too; and betook me to religious duties, as prayer, reading, weeping for sin, speaking truth to my neighbors, & etc. These things did I, with many others, too much here to relate.

Christian. And did you think yourself well then?

Hope. Yes, for a while; but at the last, my trouble came tumbling upon me again, and that over the neck of all my reformations.

Christian. How came that about, since you were now reformed?

Hope. There were several things brought it upon me, especially such sayings as these:

“All our righteousnesses are as filthy rags.” ^{<2606>}Isaiah 64:6.

“By the works of the law shall no flesh be justified.”
^{<8216>}Galatians 2:16.

“When ye shall have done all those things, say, We are unprofitable,” ^{<2701>}Luke 17:10;

with many more such like. From whence I began to reason with myself thus: If all my righteousnesses are filthy rags; if, by the deeds of the law, no man can be justified; and if, when we have done all, we are yet unprofitable, then it is but a folly to think of heaven by the law. I further thought thus: If a man runs a hundred pounds into the shopkeeper’s debt, and after that shall pay for all that he shall fetch; yet, if this old debt stands still in the book uncrossed, for that the shopkeeper may sue him, and cast him into prison till he shall pay the debt.

Christian. Well, and how did you apply this to yourself?

Hope. Why, I thought thus with myself: I have, by my sins, run a great way into God’s book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, But how shall I be freed from that damnation that I have brought myself in danger of by my former transgressions?

Christian. A very good application: but, pray, go on.

Hope. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do; so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one duty to send me to hell, though my former life had been faultless.

Christian. And what did you do then?

Hope. Do? I could not tell what to do, until I brake my mind to Faithful; for he and I were well acquainted. And he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world could save me.

Christian. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendment, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

Christian. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said that he never committed sin?

Hope. I must confess the words at first sounded strangely, but after a little more talk and company with him, I had full conviction about it.

Christian. And did you ask him what man this was, and how you must be justified by him?

Hope. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High. ^{<8102>}Hebrews 10:12-21. “And thus,” said he, “you must be justified by him, even by trusting to what he hath done by himself, in the days of his flesh, and suffered when he did hang on the tree.” ^{<8105>}Romans 4:5; ^{<8114>}Colossians 1:14; ^{<8119>}1 Peter 1:19. I asked him further, how that man’s righteousness could be of that efficacy to justify another before God? And he told me he was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them, should be imputed, if I believed on him.

Christian. And what did you do then?

Hope. I made my objections against my believing, for that I thought he was not willing to save me.

Christian. And what said Faithful to you then?

Hope. He bid me go to him and see. Then I said it was presumption; but he said, “No; for I was invited to come.” ^{<4112>}Matthew 11:28. Then he gave me a book of Jesus’ inditing, to encourage me the more freely to come; and he said, concerning that book, that every jot and tittle thereof stood firmer than heaven and earth. ^{<4185>}Matthew 24:35. Then I asked him, What I must do when I came; and he told me, I must entreat upon my knees, ^{<4986>}Psalms 95:6, ^{<2760>}Daniel 6:10, with all my heart and soul, ^{<3492>}Jeremiah 29:12, 13, the Father to reveal him to me. Then I asked him further, how I must make my supplication to him? And he said, “Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come.” ^{<1252>}Exodus 25:22; ^{<8412>}Leviticus 16:2; ^{<4079>}Numbers 7:89; ^{<5046>}Hebrews 4:16. I told him that I knew not what to say when I came. And he bid me say to this effect: God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see, that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Savior of the world; and moreover, that thou art willing to bestow him upon such a poor sinner as I am, — and I am a sinner indeed. Lord, take therefore this opportunity and magnify thy grace in the salvation of my soul, through thy Son Jesus Christ. Amen.”

Christian. And did you do as you were bidden?

Hope. Yes; over, and over, and over.

Christian. And did the Father reveal his Son to you?

Hope. Not at the first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.

Christian. What did you do then?

Hope: What? why, I could not tell what to do.

Christian. Had you not thoughts of leaving off praying?

Hope. Yes; an hundred times twice told.

Christian. And what was the reason you did not?

Hope. I believed that that was true which had been told me, to wit, that without the righteousness of this Christ, all the world could not save me; and therefore, thought I with myself, if I leave off I die, and I can but die at the throne of grace. And withal, this came into my mind,

“If it tarry, wait for it; because it will surely come, it will not tarry.”
~~<818>~~ Habakkuk 2:3.

So I continued praying until the Father showed me his Son.

Christian. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of my understanding, ~~<4018>~~ Ephesians 1:18, 19; and thus it was: One day I was very sad, I think sadder than at any one time in my life, and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus Christ look down from heaven upon me, and saying, “Believe on the Lord Jesus Christ, and thou shalt be saved.” ~~<4463>~~ Acts 16:31.

But I replied, “Lord, I am a great, a very great sinner;” And he answered, “My grace is sufficient for thee.” ~~<4719>~~ 2 Corinthians 12:9. Then I said, “But, Lord, what is believing?” And then I saw from that saying,

“He that cometh to me shall never hunger, and he that believeth on me shall never thirst,” ~~<8165>~~ John 6:35,

that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further. “But, Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee?” And I heard him say, “And him that cometh to me, I will in no wise cast out.” ~~<8167>~~ John 6:37. Then I said, “But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee?” Then he said, “Christ Jesus came into the world to save sinners. ~~<5415>~~ 1 Timothy 1:15. He is the end of the law for righteousness to every one that believes. ~~<5004>~~ Romans 10:4, and chapter 4. He died for our sins, and rose again for our justification. ~~<6025>~~ Romans 4:25. He loved us, and washed us from our sins in his own blood. ~~<6005>~~ Revelation 1:5. He is mediator between God and us. ~~<5415>~~ 1 Timothy 2:5. He ever liveth to make intercession for us.” ~~<5075>~~ Hebrews 7:25. From all which I gathered, that I

must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

Christian. This was a revelation of Christ to your soul indeed; but tell me particularly what effect this had upon your spirit.

Hope. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into my heart before now that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honor and glory of the name of the Lord Jesus; yea, I thought that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my dream that Hopeful looked back and saw Ignorance, whom they had left behind, coming after. "Look," said he to Christian, "how far yonder youngster loitereth behind."

Christian. Aye, aye, I see him; he careth not for our company.

Hope. But I trow it would not have hurt him had he kept pace with us hitherto.

Christian. That is true; but I warrant you he thinketh otherwise.

Hope. That, I think, he doth; but, however, let us tarry for him.

So they did.

Then *Christian* said to him, "Come away, man, why do you stay so behind?"

Ignorance. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better.

Then said *Christian* to Hopeful, (but softly,) “Did I not tell you he cared not for our company? But, however,” said he, “come up, and let us talk away the time in this solitary place.”

Then directing his speech to Ignorance, he said, “Come, how do you? How stands it between God and your soul now?”

Ignorance. I hope, well; for I am always full of good motions, that come into my mind, to comfort me as I walk.

Christian. What good motions? pray, tell us.

Ignorance. Why, I think of God and heaven.

Christian. So do the devils and damned souls.

Ignorance. But I think of them, and desire them.

Christian. So do many that are never like to come there.

“The soul of the sluggard desireth, and hath nothing.”

 Proverbs 13:4.

Ignorance. But I think of them, and leave all for them.

Christian. That I doubt; for leaving all is a hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and heaven.

Ignorance. My heart tells me so.

Christian. The wise man says, “He that trusts his own heart is a fool.”

 Proverbs 28:26.

Ignorance. This is spoken of an evil heart; but mine is a good one.

Christian. But how dost thou prove that?

Ignorance. It comforts me in hopes of heaven.

Christian. That may be through its deceitfulness; for a man’s heart may minister comfort to him in the hopes of that thing for which he yet has no ground to hope.

Ignorance. But my heart and life agree together, and therefore my hope is well grounded.

Christian. Who told thee that thy heart and life agree together?

Ignorance. My heart tells me so.

Christian. “Ask my fellow if I be a thief.” Thy heart tells thee so! Except the Word of God beareth witness in this matter, other testimony is of no value.

Ignorance. But is it not a good heart that hath good thoughts; and is not that a good life that is according to God’s commandments?

Christian. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God’s commandments; but it is one thing, indeed, to have these, and another thing only to think so.

Ignorance. Pray, what count you good thoughts, and a life according to God’s commandments?

Christian. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ, and some other things.

Ignorance. What be good thoughts respecting ourselves?

Christian. Such as agree with the Word of God.

Ignorance. When do our thoughts of ourselves agree with the Word of God?

Christian. When we pass the same judgment upon ourselves which the Word passes. To explain myself: the Word of God saith of persons in a natural condition, “There is none righteous, there is none that doeth good.” It saith also, that “every imagination of the heart of man is only evil, and that continually.” ~~<1000>~~ Genesis 6:5; ~~<1001>~~ Romans 3. And again,

“The imagination of man’s heart is evil from his youth.”

~~<1002>~~ Genesis 8:21.

Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the Word of God.

Ignorance. I will never believe that my heart is thus bad.

Christian. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the Word passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when OUR thoughts of our hearts and ways agree with the judgment which the Word giveth of both, then are both good, because agreeing thereto.

Ignorance. Make out your meaning.

Christian. Why, the Word of God saith that man's ways are crooked ways; not good, but perverse. It saith they are naturally out of the good way, that they have not known it. ~~C36~~ Psalm 125:5; ~~<A>D5~~ Proverbs 2:15; ~~D2~~ Romans 3:12. Now, when a man thus thinketh of his ways, — I say, when he doth sensibly, and with heart-humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.

Ignorance. What are good thoughts concerning God?

Christian. Even as I have said concerning ourselves, when our thoughts of God do agree with what the Word saith of him; and that is, when we think of his being and attributes as the Word hath taught, of which I cannot now discourse at large; but to speak of him with reference to us: Then we have right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes; also, when we think that all our righteousness stinks in his nostrils, and that, therefore, he cannot abide to see us stand before him in any confidence, even in all our best performances.

Ignorance. Do you think that I am such a fool as to think God can see no further than I? or, that I would come to God in the best of my performances?

Christian. Why, how dost thou think in this matter?

Ignorance. Why, to be short, I think I must believe in Christ for justification.

Christian. How? think thou must believe in Christ, when thou seest not thy need of him? Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How, then, dost thou say, I believe in Christ?

Ignorance. I believe well enough for all that.

Christian. How dost thou believe?

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

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

1. Thou believest with a fantastical faith; for this faith is nowhere described in the Word.
2. Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applies it to thy own.
3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.
4. Therefore, this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty; for true justifying faith puts the soul, as sensible of its condition by the law, upon flying for refuge unto Christ's righteousness — which righteousness of his is not an act of grace, by which he maketh for justification, thy obedience accepted with God; but his personal obedience to the law, in doing and suffering for us what that required at our hands — this righteousness, I say, true faith accepteth; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.

Ignorance. What, would you have us trust to what Christ, in his own person, has done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list: for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

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

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

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

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

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

Christian. Give me leave to put in a word. You ought not so slightly to speak of this matter; for this I will boldly affirm, even as my good companion hath done, that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ, (if it be right,) must be wrought by the exceeding greatness of his mighty power, ^{<4017>}Matthew 11:27; ^{<4028>}1 Corinthians 12:3; ^{<4017>}Ephesians 1:17-19; the working of which faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened, then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God,) thou shalt be delivered from condemnation.

Ignorance. You go so fast, I cannot keep pace with you. Do you go on before; I must stay a while behind.

Then they said,

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

BLINDNESS PREVALENT.

THE TENTH STAGE.

THEN Christian addressed thus himself to his fellow:

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

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

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

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

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

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

Christian. Then I say, sometimes as I think they may; but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

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

Christian. Without all doubt it doth, if it be right; for so says the Word, “The fear of the Lord is the beginning of wisdom.” ~~<XXX>~~ Job 28:28; ~~<B10>~~ Psalm 111:10; ~~<100>~~ Proverbs 1:7; 200910>Proverbs 9:10.

Hope. How will you describe right fear?

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

1. By its rise: it is caused by saving convictions for sin.
2. It driveth the soul to lay fast hold of Christ for salvation.
3. It begetteth and continueth in the soul a great reverence of God, his Word, and ways, keeping it tender, and making it afraid to turn from them, to the right hand or to the left, to anything that may dishonor God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

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

Christian. Why? art thou weary of this discourse?

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

Christian. We have not now above two miles further to go thereon. But let us return to our matter.

Now the ignorant know not that such convictions as tend to put them in fear are for their good, and therefore they seek to stifle them.

Hope. How do they seek to stifle them?

Christian. First, They think that those fears are wrought by the devil, (though indeed they are wrought of God;) and, thinking so, they resist them as things that directly tend to their overthrow. Second, They also think that these fears tend to the spoiling of their faith, when, alas, for them, poor men that they are, they have none at all! and therefore they harden their hearts against them. Third, They presume they ought not to fear; and, therefore, in despite of them, wax presumptuously confident. Fourth, They see that those fears tend to take away from them their pitiful old selfholiness, and therefore they resist them with all their might.

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

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

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

Christian. Well then, did you not know, about ten years ago, one Temporary in your parts, who was a forward man in religion then?

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

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

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

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

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

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

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

1. Though the consciences of such men are awakened, yet their minds are not changed: therefore, when the power of guilt weareth away, that which provoked them to be religious ceaseth, wherefore they naturally turn to their own course again, even as we see the dog that is sick of what he has eaten, so long as his sickness prevails he vomits and casts up all: not that he doth this of a free mind (if we may say a dog has a mind), but because it troubleth his stomach; but now, when his sickness is over, and so his stomach eased, his desire being not at all alienate from his vomit, he turns him about and licks up all, and so it is true which is written, "The dog is turned to his own vomit again." ^{<6122>}2 Peter 2:22. Thus, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell, as their sense of hell and the fears of damnation chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass, that when their

guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them: I speak now of the fears that they have of men, “for the fear of man bringeth a snare.” ~~1925~~ Proverbs 29:25. So then, though they seem to be hot for heaven, so long as the flames of hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts; namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or, at least, of bringing themselves into unavoidable and unnecessary troubles, and so they fall in with the world again.

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

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

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

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

Christian. So I will willingly.

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

2. Then they cast off by degrees private duties, as closet prayer, curbing their lusts, watching, sorrow for sin, and the like.
3. Then they shun the company of lively and warm Christians.
4. After that they grow cold to public duty, as hearing, reading, godly conference, and the like.
5. Then they begin to pick holes, as we say, in the coats of some of the godly; and that devilishly, that they may have a seeming color to throw religion (for the sake of some infirmity they have espied in them) behind their backs.
6. Then they begin to adhere to, and associate themselves with, carnal, loose, and wanton men.
7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.
8. After this they begin to play with little sins openly.
9. And then, being hardened, they show themselves as they are. Thus, being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my dream, that by this time the Pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, whose air was very sweet and pleasant, ²³⁰⁴Isaiah 62:4-12, ²³⁰⁵Song of Solomon 2:10-12, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear on the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day: wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair, neither could they from this place so much as see Doubting Castle. Here they were within sight of the city they were going to, also here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was upon the borders of heaven. In this land also, the contract between the bride and the bridegroom was renewed; yea, here, “as the bridegroom rejoiceth over the bride, so did their God rejoice over them.” Here they had no want of corn and wine; for in this place they met with abundance of what they had

sought for in all their pilgrimage. Here they heard voices from out of the city, loud voices, saying, “Say ye to the daughter of Zion, Behold, thy salvation cometh! Behold, his reward is with him.” Here all the inhabitants of the country called them, “the holy people, the redeemed of the Lord, sought out, etc.

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

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way, to whom the Pilgrims said, “Whose goodly vineyards and gardens are these?” He answered, “They are the King’s, and are planted here for his own delight, and also for the solace of pilgrims.” So the gardener had them into the vineyards, and bid them refresh themselves with the dainties, ^{<6224>}Deuteronomy 23:24; he also showed them there the King’s walks, and the arbors where he delighted to be; and here they tarried and slept.

Now I beheld in my dream that they talked more in their sleep at this time than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, “Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards

‘to go down so sweetly as to cause the lips of them
that are asleep to speak.’” ^{<210>}Song of Solomon 7:9.

So I saw that when they awoke, they addressed themselves to go up to the city; but, as I said, the reflection of the sun upon the city (for the city was pure gold, ^{<6218>}Revelation 21:18,) was so extremely glorious that they could not, as yet, with open face behold it, but through an instrument made for that purpose. ^{<6218>}2 Corinthians 3:18. So I saw, that as I went on, there met

them two men, in raiment that shone like gold; also their faces shone as the light.

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

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

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

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

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

Then said the other, "Be of good cheer, my brother: I feel the bottom, and it is good." Then said Christian, "Ah, my friend, the sorrows of death hath compassed me about; I shall not see the land that flows with milk and honey." And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart fears that he should die in that river, and never obtain

entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed that he was troubled with apparitions of hobgoblins and evil spirits, for ever and anon he would intimate so much by words.

Hopeful, therefore, here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere a while, he would rise up again half dead. Hopeful also would endeavor to comfort him, saying, "Brother, I see the gate, and men standing by to receive us;" but Christian would answer, "It is you, it is you they wait for; you have been Hopeful ever since I knew you." "And so have you," said he to Christian. "Ah, brother," said he, "surely if I was right he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me." Then said Hopeful, "My brother, you have quite forgot the text, where it is said of the wicked,

‘There are no bands in their death, but their strength is firm. They
are not in trouble as other men, neither are they plagued
like other men.’ ~~<19704>~~ Psalm 73:4, 5.

These troubles and distresses that you go through in these waters are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses."



Then I saw in my dream, that Christian was as in a muse a while. To whom also Hopeful added this word, “Be of good cheer; Jesus Christ maketh thee whole.” And with that Christian brake out with a loud voice, “Oh, I see him again; and he tells me, ‘When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee.’”

^{23RD} Isaiah 43:2. Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow. Thus they got over.

Now, upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them; wherefore, being come out of the river, they saluted them, saying, “We are ministering spirits, sent forth to minister for those that shall be heirs of salvation.” Thus they went along towards the gate.

Now you must note that the city stood upon a mighty hill; but the Pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also, they had left their mortal garments behind them in the river, for though they went in with them, they came out without them.

They, therefore, went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds. They therefore went up through the regions of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.

The talk they had with the Shining Ones was about the glory of the place; who told them that the beauty and glory of it was inexpressible. "There," said they, "is 'Mount Sion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect.' ^{<8022>}Hebrews 12:22-24. You are going now," said they, "to the paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof: and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity.

^{<607>}Revelation 2:7; ^{<608>}Revelation 3:4, 5; ^{<625>}Revelation 22:5. There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction, and death, 'for the former things are passed away.' ^{<620>}Revelation 21:4. You are now going to Abraham, to Isaac, and Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now 'resting upon their beds, each one walking in his righteousness.'" The men then asked, "What must we do in the holy place?" To whom it was answered, "You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way. ^{<807>}Galatians 6:7, 8. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; for 'there you shall see him as he is.' ^{<602>}1 John 3:2. There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again that are gone thither before you; and there you shall with joy receive, even every one that follows into the holy place after you. There also shall you be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the throne of judgment; you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be

angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also, when he shall again return to the city, you shall go too, with sound of trumpet, and be ever with him.” ~~2044~~1 Thessalonians 4:14-17; Jude 14, 15; ~~2009~~ Daniel 7:9, 10; ~~4002~~1 Corinthians 6:2, 3.

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said, by the other two Shining Ones, “These are the men that have loved our Lord when they were in the world, and that have left all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy.” Then the heavenly host gave a great shout, saying, “Blessed are they which are called unto the marriage supper of the Lamb.”

~~6009~~ Revelation 19:9. There came out also at this time to meet them, several of the King’s trumpeters, clothed in white and shining raiment, who, with melodious noises, and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting, and sound of trumpet.

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

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

“Blessed Are They That Do His Commandments, That They May Have Right To The Tree Of Life, And May Enter In Through The Gates Into The City”.

Then I saw in my dream, that the Shining Men bid them call at the gate: the which, when they did, some looked from above over the gate, to wit, Enoch, Moses, and Elijah, etc., to whom it was said, “These pilgrims are come from the City of Destruction, for the love that they bear to the King of this place;” and then the Pilgrims gave in unto them each man his certificate, which they had received in the beginning; those, therefore, were carried in to the King, who, when he had read them, said, “Where are the men?” To whom it was answered, “They are standing without the gate.” The King then commanded to open the gate, “That the righteous nation,” said he, “that keepeth the truth, may enter in.” ~~2312~~ Isaiah 26:2.

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

“Enter Ye Into The Joy Of Your Lord.”

I also heard the men themselves, that they sang with a loud voice, saying,

“Blessing, And Honor, And Glory, And Power, Be Unto Him That Sitteth Upon The Throne, And Unto The Lamb For Ever And Ever.”

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

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

Now while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river side; but he soon got over, and that without half that difficulty which the other two men met with. For it happened that there was then in that place, one Vain-hope, a ferryman, that with his boat helped him over; so he, as the other I saw, did ascend the hill, to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, “Whence came you, and what would you have?” He answered, “I have eat and drank in the presence of the King, and he has taught in our streets.” Then they asked him for his certificate, that they might go in and show it to the King; so he fumbled in his bosom for one, and found none. Then said they, “Have you none?” but the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two Shining Ones that conducted Christian and Hopeful to the City, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of Destruction. So I awoke, and behold it was a dream.

CONCLUSION.

Now, reader, I have told my dream to thee,
 See if thou canst interpret it to me,
 Or to thyself, or neighbor; but take heed
 Of misinterpreting; for that, instead
 Of doing good, will but thyself abuse:
 By misinterpreting, evil ensues.
 Take heed, also, that thou be not extreme,
 In playing with the outside of my dream:
 Nor let my figure or similitude
 Put thee into a laughter or a feud.
 Leave this for boys and fools; but as for thee,
 Do thou the substance of my matter see.
 Put by the curtains, look within my veil,
 Turn up my metaphors, and do not fail,
 There, if thou seekest them, such things to find,
 As will be helpful to an honest mind.
 What of my dross thou findest there, be bold
 To throw away, but yet preserve the gold;
 What if my gold be wrapped up in ore?
 None throws away the apple for the core.
 But if thou shalt cast all away as vain,
 I know not but 'twill make me dream again.



THE

PILGRIM'S PROGRESS

**FROM THIS WORLD TO THAT WHICH
IS TO COME;**

**DELIVERED
UNDER THE SIMILITUDE OF A DREAM.**

PART 2,

**WHEREIN IS SET FORTH THE MANNER OF
THE SETTING OUT
OF CHRISTIAN'S WIFE AND CHILDREN,
THEIR DANGEROUS JOURNEY,
AND SAFE ARRIVAL AT THE DESIRED COUNTRY.**

I have used Similitues. ~~<20>~~ Hosea 12:10.

THE
AUTHOR'S WAY
OF
SENDING FORTH HIS SECOND PART
OF
THE PILGRIM.

GO now, my little Book, to every place
 Where my first Pilgrim has but shown his face:
 Call at their door; if any say, "Who's there?"
 Then answer thou, "Christiana is here."
 If they bid thee come in, then enter thou,
 With all thy boys; and then, as thou knowest how
 Tell who they are, also from whence they came;
 Perhaps they'll know them by their looks, or name:
 But if they should not, ask them yet again,
 If formerly they did not entertain
 One Christian, a Pilgrim. If they say
 They did, and were delighted in his way,
 Then let them know that these related were
 Unto him; yea his wife and children are.
 Tell them that they have left their house and home;
 Are turned Pilgrims; seek a world to come:
 That they have me with hardships in the way;
 That they do meet with troubles night and day;
 That they have trod on serpents; fought with devils;
 Have also overcome a many evils:
 Yea, tell them also of the next who have,
 Of love to pilgrimage, been stout and brave.

Defenders of that way; and how they still
 Refuse this world to do their Father's will.
 Go tell them also of those dainty things
 Let them acquainted be, too, how they are
 Beloved of their King, under his care;
 What goodly mansions he for them provides;
 Though they meet with rough winds and swelling tides
 How brave a calm they will enjoy at last,
 Who to their Lord and by his ways hold fast.
 Perhaps with heart and hand they will embrace
 Thee, as they did my firstling; and will grace
 Thee and thy fellows with such cheer and fare,
 As show well they of pilgrims lovers are.

OBJECTION 1.

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

ANSWER.

'Tis true, some have, of late, to counterfeit
 My Pilgrim, to their own my title set;
 Yea, others half my name, and title too,
 Have stitched to their books, to make them do.
 But yet they, by their features, do declare
 Themselves not mine to be, whose e'er they are.
 If such thou meetest with, then thine only way,
 Before them all, is, to say out thy say
 In thine own native language, which no man
 Now useth, not with ease dissemble can.
 If, after all, they still of you shall doubt,
 Thinking that you, like gypsies, go about
 In naughty wise the country to defile,
 Or that you seek good people to beguile
 With things unwarrantable, send for me,
 And I will testify you pilgrims be;

Yea, I will testify that only you
My pilgrims are, and that alone will do.

OBJECTION 2.

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

ANSWER.

Fright not thyself, my Book, for such bugbears
Are nothing else but ground for groundless fears.
My Pilgrim's book has traveled sea and land,
Yet could I never come to understand
That it was slighted or turned out of door
By any kingdom, were they rich or poor.
In France and Flanders, where men kill each other,
My Pilgrim is esteemed a friend, a brother.
In Holland, too, 'tis said, as I am told,
My Pilgrim is, with some, worth more than gold.
Highlanders and wild Irish can agree
My Pilgrim should familiar with them be.
'Tis in New England under such advance,
Receives there so much loving countenance,
As to be trimmed, new clothed, and decked with gems,
That it might show its features, and its limbs.
Yet more, so comely doth my Pilgrim walk,
That of him thousands daily sing and talk.
If you draw nearer to home, it will appear
My Pilgrim knows no ground of shame or fear:
City and country will him entertain
With, Welcome, Pilgrim; yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shows his head in any company.
Brave gallants do my Pilgrim hug and love,
Esteem it much, yea, value it above
Things of a greater bulk; yea, with delight
Say, my lark's leg is better than a kite.

Young ladies, and young gentlewomen too,
 Do not small kindness to my Pilgrim show:
 Their cabinets, their bosoms, and their hearts,
 My Pilgrim has; 'cause he to them imparts
 His pretty riddles in such wholesome strains,
 As yield them profit double to their pains
 Of reading; yea, I think I may be bold
 To say, some prize him far above their gold.
 The very children that do walk the street,
 If they do but my holy Pilgrim meet,
 Salute him will; will wish him well, and say,
 He is the only stripling of the day.
 They that have never seen him, yet admire
 What they have heard of him, and much desire
 To have his company, and hear him tell
 Those pilgrim stories which he knows so well.
 Yea, some that did not love him at the first,
 But called him fool and noddy, say they must,
 Now they have seen and heard him, him commend,
 And to those whom they love they do him send.
 Wherefore, my Second Part, thou need'st not be
 Afraid to show thy head: none can hurt thee,
 That wish but well to him that went before;
 'Cause thou comest after with a second store
 Of things as good, as rich, as profitable,
 For young, for old, for staggering, and for stable

OBJECTION 3.

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

ANSWER.

One may, I think, say, Both his laughs and cries
 May well be guessed at by his watery eyes.
 Some things are of that nature as to make
 One's fancy chuckle, while his heart doth ache:

When Jacob saw his Rachel with the sheep,
 He did at the dame time both kiss and weep.
 Whereas some say, A cloud is in his head;
 That doth but show his wisdom's covered
 With his own mantle — and to stir the mind
 To search well after what it fain would find,
 Things that seem to be hid in words obscure
 Do but the godly mind the more allure
 To study what those sayings should contain,
 That speak to us in such a cloudy strain.
 I also know a dark similitude
 Will on the curious fancy more intrude,
 And will stick faster in the heart and head,
 Than things from similes not borrowed.
 Wherefore, my Book, let no discouragement
 Hinder thy travels. Behold, thou art sent
 To friends, not foes; to friends that will give place
 To thee, thy pilgrims, and thy words embrace.
 Besides, what my first Pilgrim left concealed,
 Thou, my brave second Pilgrim, hast revealed;
 What Christian left locked up, and went his way,
 Sweet Christiana opens with her key.

OBJECTION 4.

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

ANSWER.

My Christiana, if with such thou meet,
 By all means, in all loving wise them greet;
 Render them not reviling for revile,
 But, if they frown, I prithee on them smile:
 Perhaps 'tis nature, or some ill report,
 Has made them thus despise, or thus retort.
 Some love no fish, some love no cheese, and some
 Love not their friends, nor their own house or home;

Some start at pig, slight chicken, love not fowl
 More than they love a cuckoo or an owl.
 Leave such, my Christiana, to their choice,
 And seek those who to find thee will rejoice;
 By no means strive, but, in most humble wise,
 Present thee to them in thy Pilgrim's guise.
 Go then, my little Book, and show to all
 That entertain and bid thee welcome shall,
 What thou shalt keep close shut up from the rest;
 And wish what thou shalt show them may be blessed
 To them for good, and make them choose to be
 Pilgrims, by better far than thee or me.
 Go then, I say, tell all men who thou art:
 Say, "I am Christiana; and my part
 Is now, with my four sons, to tell you what
 It is for men to take a pilgrim's lot."
 Go, also, tell them who and what they be
 That now do go on pilgrimage with thee:
 Say, "Here's my neighbor Mercy; she is one
 That has long time with me a pilgrim gone:
 Come, see her in her virgin face, and learn
 'Twixt idle ones and pilgrims to discern.
 Yea, let young damsels learn of her to prize
 The world which is to come, in any wise.
 When little tripping maidens follow God,
 And leave old doting sinners to his rod,
 'Tis like those days wherein the young ones cried
 Hosanna! when the old ones did deride."
 Next tell them of old Honest, whom you found
 With his white hairs treading the pilgrim's ground;
 Yea, tell them how plain-hearted this man was;
 How after his good Lord he bore the cross.
 Perhaps with some grey head, this may prevail
 With Christ to fall in love, and sin bewail.
 Tell them also, how Master Fearing went
 On pilgrimage, and how the time he spent
 In solitariness, with fears and cries;
 And how, at last, he won the joyful prize.
 He was a good man, though much down in spirit:

He is a good man, and doth life inherit.
 Tell them of Master Feeblemind also,
 Who not before, but still behind would go.
 Show them also, how he had like been slain,
 And how one Greatheart did his life regain.
 This man was true of heart; though weak in grace,
 One might true godliness read in his face.
 Then tell them of Master Ready-to-halt,
 A man with crutches, but much without fault.
 Tell them how Master Feeblemind and he
 Did love, and in opinion much agree.
 And let all know, though weakness was their chance,
 Yet sometimes one could sing, the other dance.
 Forget not Master Valiant-for-the-truth,
 That man of courage, though a very youth:
 Tell every one his spirit was so stout,
 No man could ever make him face about;
 And how Greatheart and he could not forbear,
 But pull down Doubting Castle, slay Despair.
 Overlook not Master Despondency,
 Nor Much-afraid his daughter, though they lie
 Under such mantles, as may make them look,
 With some, as if their God had them forsook.
 They softly went, but sure; and, at the end,
 Found that the Lord of pilgrims was their friend.
 When thou hast told the world of all these things,
 Then turn about, my Book, and touch these strings;
 Which, if but touched, will such music make,
 They'll make a cripple dance, a giant quake.
 Those riddles that lie couched within thy breast,
 Freely propound, expound; and for the rest
 Of thy mysterious lines, let them remain
 For those whose nimble fancies shall them gain.
 Now may this little book a blessing be
 To those who love this little book and me;
 And may its buyer have no cause to say,
 His money is but lost or thrown away.
 Yea, may this second Pilgrim yield that fruit
 As may with each good pilgrim's fancy suit;

And may it some persuade, that go astray,
To turn their feet and heart to the right way,
Is the hearty prayer of
The author,

JOHN BUNYAN.



IN THE SIMILITUDE OF A DREAM.

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PART 2.

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

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

And as I was in my dream, behold, an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So, as we walked, and as travelers

usually do, I was as if we fell into a discourse; and our talk happened to be about Christian and his travels; for thus I began with the old man:

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

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

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

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

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

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

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

Sagacity. Talk? the people talk strangely about him: some say that he now walks in white, ~~as~~ Revelation 3:4, that he has a chain of gold about his neck, that he has a crown of gold, beset with pearls, upon his head; others say that the shining ones, who sometimes showed themselves to him

in his journey, are become his companions, and that he is as familiar with them, in the place where he is, as here one neighbor is with another. Besides, it is confidently affirmed concerning him, that the King of the place where he is has bestowed upon him already a very rich and pleasant dwelling at court, and that he every day eateth and drinketh, and walketh and talketh with him, and receiveth of the smiles and favors of him that is Judge of all there. ^{<387>}Zechariah 3:7; ^{<244>}Luke 14:14, 15. Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbors set so little by him, and had him so much in derision when they perceived, that he would be a pilgrim. ^{<614>}Jude 1:14, 15. For they say, that now he is so in the affections of his Prince, that his Sovereign is so much concerned with the indignities that were cast upon Christian when he became a pilgrim, that he will look upon all as if done unto himself, ^{<206>}Luke 10:16; and no marvel, for it was for the love that he had to his Prince that he ventured as he did.

“I dare say,” quoth I; “I am glad on’t; I am glad for the poor man’s sake, for that now he has rest from his labor, and for that he now reapeth the benefit of his tears with joy; and for that he has got beyond the gunshot of his enemies, and is out of the reach of them that hate him. ^{<643>}Revelation 14:13; ^{<385>}Psalms 126:5, 6. I also am glad for that a rumor of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are left behind? But pray, sir, while it is fresh in my mind, do you hear anything of his wife and children? Poor hearts, I wonder in my mind what they do.”

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

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

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

This Christiana, (for that was her name from the day that she with her children betook themselves to a pilgrim’s life,) after her husband was gone

over the river, and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her husband, and for that the loving bond of that relation was utterly broken between them. “For you know,” said he to me, “nature can do no less but entertain the living with many a heavy cogitation, in the remembrance of the loss of loving relations.” This, therefore, of her husband did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behavior towards her husband was not one cause that she saw him no more, and that in such sort he was taken away from her. And upon this came into her mind, by swarms, all her unkind, unnatural, and ungodly carriage to her dear friend; which also clogged her conscience, and did load her with guilt. She was, moreover, much broken with recalling to remembrance the restless groans, brinish tears, and self-bemoanings of her husband, and how she did harden her heart against all his entreaties and loving persuasions of her and her sons to go with him; yea, there was not anything that Christian either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder; especially that bitter outcry of his, “What shall I do to be saved?” did ring in her ears most dolefully.

Then said she to her children, “Sons, we are all undone. I have sinned away your father, and he is gone: he would have had us with him, but I would not go myself: I also have hindered you of life.” With that the boys fell into tears, and cried out to go after their father. “Oh,” said Christiana, “that had been but our lot to go with him! then had it fared well with us, beyond what it is like to do now. For though I formerly foolishly imagined, concerning the troubles of your father, that they proceed of a foolish fancy that he had, or for that he was overrun with melancholy humors, yet now it will not out of my mind but that they sprang from another cause; to wit, for that the light of life was given him, ~~50123~~ James 1:23-25; ~~50122~~ John 8:12; by the help of which, as I perceive, he has escaped the snares of death.”

~~50142~~ Proverbs 14:27. Then they all wept again, and cried out, “Oh, woe worth the day!”

The next night Christiana had a dream; and behold, she saw as if a broad parchment was opened before her, in which were recorded the sum of her ways; and the crimes as she thought, looked very black upon her. Then she cried out aloud in her sleep,

“Lord, have mercy upon me a sinner!” ~~CHRIS~~ Luke 18:13;

and the little children heard her.

After this she thought she saw two very ill-favored ones standing by her bedside, and saying, “What shall we do with this woman? for she cries out for mercy, waking and sleeping: if she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we must, by one way or other, seek to take her off from the thoughts of what shall be hereafter, else all the world cannot help but she will become a pilgrim.”

Now she awoke in a great sweat, also a trembling was upon her; but after a while she fell to sleeping again. And then she thought she saw Christian, her husband, in a place of bliss among many immortals, with a harp in his hand, standing and playing upon it before One that sat on a throne with a rainbow about his head. She saw also, as if he bowed his head with his face to the paved work that was under his Prince’s feet, saying, “I heartily thank my Lord and King for bringing me into this place.” Then shouted a company of them that stood round about, and harped with their harps; but no man living could tell what they said by Christian and his companions.

Next morning, when she was up, had prayed to God, and talked with her children a while, one knocked hard at the door; to whom she spoke out, saying, “If thou comest in God’s name, come in.” So he said, “Amen;” and opened the door, and saluted her with, “Peace be to this house.” The which when he had done, he said, “Christiana, knowest thou wherefore I am come?” Then she blushed and trembled; also her heart began to wax warm with desires to know from whence he came, and what was his errand to her. So he said unto her, “My name is Secret; I dwell with those that are on high. It is talked of where I dwell as if thou hadst a desire to go thither: also there is a report that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these babes in their ignorance. Christiana, the Merciful One hath sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know, that he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father.

“There is Christian, thy husband that was, with legions more, his companions, ever beholding that face that doth minister life to beholders,

and they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold."



Christiana at this was greatly abashed in herself, and bowed her head to the ground. This visitor proceeded, and said, "Christiana, here is also a letter for thee, which I have brought from thy husband's King." So she took it, and opened it, but it smelt after the manner of the best perfume.

~~2008~~ Song of Solomon 1:3. Also it was written in letters of gold. The contents of the letter were these: that "the King would have her to do as did Christian her husband; for that was the way to come to his city, and to dwell in his presence with joy for ever." At this the good woman was quite overcome; so she cried out to her visitor, "Sir, will you carry me and my children with you, that we also may go and worship the King?"

Then said the visitor, "Christiana, the bitter is before the sweet. Thou must through troubles, as did he that went before thee, enter this celestial city. Wherefore I advise thee to do as did Christian thy husband; go to the wicket-gate yonder, over the plain, for that stands at the head of the way up which thou must go; and I wish thee all good speed. Also I advise that

thou put this letter in thy bosom, that thou read therein to thyself and to thy children until you have got it by heart; for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage, ~~Psalm~~ Psalm 119:54; also this thou must deliver in at the further gate.”

Now I saw in my dream, that this old gentlemen, as he told me the story, did himself seem to be greatly affected therewith. He moreover proceeded, and said, So Christiana called her sons together, and began thus to address herself unto them: “My sons, I have, as you may perceive, been of late under much exercise in my soul about the death of your father: not for that I doubt at all of his happiness, for I am satisfied now that he is well. I have also been much affected with the thoughts of my own state and yours, which I verily believe is by nature miserable. My carriage also to your father in his distress is a great load to my conscience; for I hardened both my own heart and your against him, and refused to go with him on pilgrimage.

“The thoughts of these things would now kill me outright, but for a dream which I had last night, and but for the encouragement which this stranger has given me this morning. Come, my children, let us pack up, and begone to the gate that leads to the celestial country, that we may see your father, and be with him and his companions in peace, according to the laws of that land.”

Then did her children burst out into tears, for joy that the heart of their mother was so inclined. So their visitor bid them farewell; and they began to prepare to set out for their journey.

But while they were thus about to be gone, two of the women that were Christiana’s neighbors came up to her house, and knocked at her door. To whom she said as before, “If you come in God’s name, come in.” At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana. Yet they came in: but behold, they found the good woman preparing to be gone from her house.

So they began, and said, “Neighbor, pray what is your meaning by this?”

Christiana answered, and said to the eldest of them, whose name was Mrs. Timorous, “I am preparing for a journey.”

This Timorous was daughter to him that met Christian upon the hill of Difficulty, and would have had him go back for fear of the lions.

Timorous. For what journey, I pray you?

Christian. Even to go after my good husband. And with that she fell a weeping.

Timorous. I hope not so, good neighbor; pray, for your poor children's sake, do not so unwomanly cast away yourself.

Christian. Nay, my children shall go with me; not one of them is willing to stay behind.

Timorous. I wonder in my very heart what or who has brought you into this mind.

Christian. O neighbor, knew you but as much as I do, I doubt not but that you would go along with me.

Timorous. Prithee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go nobody knows where?

Then **Christiana** replied, "I have been sorely afflicted since my husband's departure from me; but specially since he went over the river. But that which troubleth me most is, my churlish carriage to him when he was under his distress. Besides, I am now as he was then; nothing will serve me but going on pilgrimage. I was dreaming last night that I saw him. O that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he is become a companion of immortals, and has a house now given him to dwell in, to which the best palace on earth, if compared, seems to me but as a dunhill. ~~2~~ 2
Corinthians 5:1-4. The Prince of the place has also sent for me, with promise of entertainment, if I shall come to him; his messenger was here even now, and has brought me a letter, which invites me to come." And with that she plucked out her letter, and read it, and said to them, "What now will you say to this?"

Timorous. Oh the madness that has possessed thee and thy husband, to run yourselves upon such difficulties. You have heard, I am sure, what your husband did meet with, even in a manner at the first step that he took on his way, as our neighbor Obstinate can yet testify, for he went along with him; yea, and Pliable too, until they, like wise men, were afraid to go

any further. We also heard, over and above, how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that he met with in Vanity Fair to be forgotten by thee. For if he, though a man, was so hard put up to it, what canst thou, being but a poor woman, do? Consider also, that these four sweet babes are thy children, thy flesh and thy bones. Wherefore, though thou shouldst be so rash as to cast away thyself, yet, for the sake of the fruit of thy body, keep thou at home.

But *Christiana* said unto her, “Tempt me not, my neighbor: I have now a price put into my hands to get gain, and I should be a fool of the greatest size if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles which I am like to meet with in the way, they are so far from being to me a discouragement, that they show I am in the right. The bitter must come before the sweet, and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God’s name, as I said, I pray you to be gone, and not to disquiet me further.”

Then Timorous reviled her, and said to her fellow, “Come, neighbor Mercy, let us leave her in her own hands, since she scorns our counsel and company.” But Mercy was at a stand, and could not readily comply with her neighbor; and that for a twofold reason. First, her bowels yearned over Christiana. So she said within herself, “If my neighbor will needs be gone, I will go a little way with her, and help her.” Second, her bowels yearned over her own soul; for what Christiana had said had taken some hold upon her mind. Wherefore she said within herself again, “I will yet have more talk with this Christiana; and, if I find truth and life in what she shall say, I myself with my heart shall also go with her.” Wherefore Mercy began thus to reply to her neighbor Timorous:

Mercy. Neighbor, I did indeed come with you to see Christiana this morning; and since she is, as you see, taking her last farewell of the country, I think to walk this sunshiny morning a little with her, to help her on her way.

But she told her not of her second reason, but kept it to herself.

Timorous. Well, I see you have a mind to go a fooling too; but take heed in time, and be wise: while we are out of danger, we are out; but when we are in, we are in.

So Mrs. Timorous returned to her house, and Christiana betook herself to her journey. But when Timorous was got home to her house, she sends for

some of her neighbors, to wit, Mrs. Bat's-eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing. So when they were come to her house, she falls to telling of the story of Christiana, and of her intended journey. And thus she began her tale:

Timorous. Neighbors, having had little to do this morning, I went to give Christiana a visit; and when I came at the door I knocked, as you know it is our custom; and she answered, "If you come in God's name, come in." So in I went, thinking all was well; but when I came in, I found her preparing herself to depart the town, she, and also her children. So I asked her what was her meaning by that. And she told me, in short, that she was now of a mind to go on pilgrimage, as did her husband. She told me also of a dream that she had, and how the King of the country where her husband was, had sent an inviting letter to come thither.

Then said Mrs. Know-nothing, "And what, do you think she will go?"

Timorous. Aye, go she will, whatever comes on't; and methinks I know it by this; for that which was my great argument to persuade her to stay at home, to wit, the troubles she was like to meet with on the way, is one great argument with her to put her forward on her journey. For she told me in so many words, "The bitter goes before the sweet; yea, and forasmuch as it doth, it makes the sweet the sweeter."

"Oh, this blind and foolish woman!" said Mrs. Bat's-eyes; "and will she not take warning by her husband's afflictions? For my part, I see, if he were here again, he would rest himself content in a whole skin, and never run so many hazards for nothing."

Mrs. Inconsiderate also replied, saying, "Away with such fantastical fools from the town: a good riddance, for my part, I say, of her; should she stay where she dwells, and retain this her mind, who could live quietly by her? for she will either be dumpish or unneighborly, or talk of such matters as no wise body can abide. Wherefore, for my part, I shall never be sorry for her departure; let her go, and let better come in her room: it was never a good world since these whimsical fools dwelt in it."

Then Mrs. Light-mind added as followeth: "Come, put this kind of talk away. I was yesterday at Madam Wanton's, where we were as merry as the maids. For who do you think should be there but I and Mrs. Love-the-flesh, and three or four more, with Mrs. Lechery, Mrs. Filth, and some

others: so there we had music and dancing, and what else was meet to fill up the pleasure. And I dare say, my lady herself is an admirable well bred gentlewoman, and Mr. Lechery is as pretty a fellow.”

CHRISTIANA PERSUADES MERCY.

THE FIRST STAGE.

BY this time Christiana was got on her way, and Mercy went along with her; so as they went, her children being there also, Christiana began to discourse. “And, Mercy,” said Christiana, “I take this as an unexpected favor, that thou shouldest set forth out of doors with me to accompany me a little in the way.”

Then said young Mercy, (for she was but young,) “If I thought it would be to purpose to go with you, I would never go near the town any more.”

“Well, Mercy,” said *Christiana*, “cast in thy lot with me: I well know what will be the end of our pilgrimage: my husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon my invitation. The King, who hath sent for me and my children, is one that delighteth in mercy. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common between thee and me; only go along with me.”

Mercy. But how shall I be ascertained that I also should be entertained? Had I this hope but from one that can tell, I would make no stick at all, but would go, being helped by Him that can help, though the way was never so tedious.

Christian. Well, loving Mercy, I will tell thee what thou shalt do: go with me to the wicket-gate, and there I will further inquire for thee; and if there thou shalt not meet with encouragement, I will be content that thou return to thy place; I will also pay thee for thy kindness which thou showest to me and my children, in the accompanying of us in our way as thou dost.

Mercy. Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall even as the King of heaven shall have his heart upon me.

Christiana then was glad at heart, not only that she had a companion, but also for that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, “Wherefore weepeth my sister so?”

“Alas,” said *Mercy*, “who can but lament, that shall but rightly consider what a state and condition my poor relations are in, that yet remain in our sinful town? And that which makes my grief the more heavy is, because they have no instructor, nor any to tell them what is to come.”

Christian. Pity becomes pilgrims; and thou dost weep for thy friends, as my good Christian did for me when he left me: he mourned for that I would not heed nor regard him; but his Lord and ours did gather up his tears, and put them into his bottle; and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, that these tears of thine will not be lost; for the truth hath said, that “they that sow in tears shall reap in joy.” And “he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” ~~<BCB>~~ Psalm 126:5, 6.

Then said *Mercy*,

*“Let the Most Blessed be my guide,
If’t be his blessed will,
Unto his gate, into his fold,
Up to his holy hill.
“And let him never suffer me
To swerve, or turn aside
From his free grace and holy ways,
Whate’er shall me betide.
“And let him gather them of mine
That I have left behind;
Lord, make them pray they may be thine
With all their heart and mind.”*

Now my old friend proceeded, and said, But when Christiana came to the Slough of Despond, she began to be at a stand; “for,” said she, “this is the place in which my dear husband had like to have been smothered with mud.” She perceived also, that notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly. So I asked if that was true. “Yes,” said the old gentlemen, “too true; for many there be that pretend to be the King’s laborers, and that say they are

for mending the King's highways, who bring dirt and dung instead of stones, and so mar instead of mending." Here Christiana therefore, with her boys, did made a stand. "But," said Mercy, "come, let us venture; only let us be wary." Then they looked well to their steps, and made a shift to get staggering over.

Yet Christiana had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard words that said unto them, "Blessed is she that believeth; for there shall be a performance of those things which were told her from the Lord." ~~<Q145>~~ Luke 1:45.

Then they went on again; and said *Mercy* to Christiana, "Had I as good ground to hope for a loving reception at the wicket-gate as you, I think no Slough of Despond would discourage me."

"Well," said the other, "you know your sore, and I know mine; and, good friend, we shall all have enough evil before we come to our journey's end. For can it be imagined that happiness as we are, but that we shall meet with what fears and snares, with what troubles and afflictions they can possibly assault us with that hate us?"

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana and Mercy, and the boys, go all of them up to the gate: to which, when they were come, they betook themselves to a short debate about how they must manage their calling at the gate, and what should be said unto him that did open to them; so it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So Christiana began to knock, and as her poor husband did, she knocked and knocked again. But instead of any that answered, they all thought that they heard as if a dog came barking upon them; a dog, and a great one too; and this made the women and children afraid. Nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now, therefore, they were greatly tumbled up and down in their minds, and knew not what to do: knock they durst not, for fear of the dog; go back they durst not, for fear the keeper of that gate should espy them as they so went, and should be offended with them; at last they thought of knocking again, and knocked more vehemently than they did at first. Then said the keeper of the gate, "Who is there?" So the dog left off to bark, and he opened unto them.

Then Christiana made low obeisance, and said, "Let not our Lord be offended with his handmaidens, for that we have knocked at his princely gate." Then said the keeper, "Whence come ye? And what is it that you would have?"

Christiana answered, "We are come from whence Christian did come, and upon the same errand as he; to wit, to be, if it shall please you, graciously admitted by this gate into the way that leads unto the celestial city. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above."

With that the keeper of the gate did marvel, saying, "What, is she now become a pilgrim that but a while ago abhorred that life?" Then she bowed her head, and said, "Yea; and so are these my sweet babes also."

Then he took her by the hand and led her in, and said also, "Suffer little children to come unto me;" and with that he shut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting, and the sound of trumpet, for joy. So he obeyed, and sounded, and filled the air with his melodious notes.

Now all this while poor Mercy did stand without, trembling and crying, for fear that she was rejected. But when Christiana had got admittance for herself and her boys, then she began to make intercession for Mercy.

And *Christiana* said, "My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself: one that is much dejected in her mind, for that she comes, as she thinks, without sending for; whereas I was sent for by my husband's King to come."

Now Mercy began to be very impatient, and each minute was as long to her as an hour; wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud that she made Christiana to start. Then said the keeper of the gate, "Who is there?" And *Christiana* said, "It is my friend."

So he opened the gate, and looked out, but Mercy was fallen down without in a swoon; for she fainted, and was afraid that no gate should be opened to her.

Then he took her by the hand, and said, "Damsel, I bid thee arise."

“Oh, sir,” said she, “I am faint; there is scarce life left in me.” But he answered, that one once said, “When my soul fainted within me I remembered the Lord; and my prayer came unto thee, into thy holy temple.” ~~<III>~~ Jonah 2:7. Fear not, but stand upon thy feet, and tell me therefore thou art come.”

Mercy. I am come for that unto which I was never invited, as my friend Christiana was. Hers was from the King, and mine was but from her. Wherefore I fear I presume.

Keep. Did she desire thee to come with her to this place?

Mercy. Yes; and as my Lord sees, I am come. And if there is any grace and forgiveness of sins to spare, I beseech that thy poor handmaid may be a partaker thereof.

Then he took her again by the hand, and led her gently in, and said, “I pray for all them that believe on me, by what means soever they come unto me.” Then said he to those that stood by, “Fetch something and give it to Mercy to smell on, thereby to stay her faintings;” so they fetched her a bundle of myrrh, and a while after she was revived.

And now were Christiana and her boys, and Mercy, received of the Lord at the head of the way, and spoken kindly unto by him. Then said they yet further unto him, “We are sorry for our sins, and beg of our Lord his pardon and further information what we must do.”

“I grant pardon,” said he, “by word and deed; by word in the promise of forgiveness, by deed in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed.” ~~<III>~~ Song of Solomon 1:2; ~~<III>~~ John 20:20.

Now I saw in my dream, that he spoke many good words unto them, whereby they were greatly gladdened. He also had them up to the top of the gate, and showed them by what deed they were saved; and told them withal, that that sight they would have again as they went along in the way, to their comfort.

So he left them a while in a summer parlor below, there they entered into talk by themselves; and thus Christiana began. “O how glad am I that we are got in hither.”

Mercy. So you well may; but I, of all, have cause to leap for joy.

Christian. I thought one time, as I stood at the gate, because I had knocked and none did answer, that all our labor had been lost, especially when that ugly cur made such a heavy barking against us.

Mercy. But my worst fear was after I saw that you was taken into his favor, and that I was left behind. Now, thought I, it is fulfilled which is written, “Two women shall be grinding at the mill; the one shall be taken, and the other left.” ~~¶144~~ Matthew 24:41. I had much ado to forbear crying out, Undone! And afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I also thought that I must either knock again, or die; so I knocked, but I cannot tell how, for my spirit now struggled between life and death.

Christian. Can you not tell how you knocked? I am sure your knocks were so earnest that the very sound of them made me start; I thought I never heard such knocking in all my life; I thought you would come in by a violent hand, or take the kingdom by storm. ~~¶112~~ Matthew 11:12.

Mercy. Alas, to be in my case, who that so was could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint hearted as I, would not have knocked with all their might? But pray, what said my Lord to my rudeness? Was he not angry with me?

Christian. When he heard your lumbering noise, he gave a wonderful innocent smile; I believe what you did pleased him well, for he showed no sign to the contrary. But I marvel in my heart why he keeps such a dog: had I known that before, I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in, and I am glad with all my heart.

Mercy. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard; I hope he will not take it amiss.

“Do so,” said the children, “and persuade him to hang him; for we are afraid he will bite us when we go hence.”

So at last he came down to them again, and Mercy fell to the ground on her face before him, and worshipped, and said, “Let my Lord accept the sacrifice of praise which I now offer unto him with the calves of my lips.”

So he said unto her, "Peace be to thee; stand up." But she continued upon her face, and said, "Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments. ^{<311>}Jeremiah 12:1. Wherefore dost thou keep so cruel a dog in thy yard, at the sight of which such women and children as we are ready to fly from thy gate for fear?"

He answered and said, "That dog has another owner; he also is kept close in another man's ground, only my pilgrims hear his barking; he belongs to the castle which you see there at a distance, but can come up to the walls of this place. He has frightened many an honest pilgrim from worse to better, by the great voice of his roaring. Indeed, he that owneth him doth not keep him out of any goodwill to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give my pilgrims timely help, so that they are not delivered to his power, to do with them what his doggish nature would prompt him to. But what, my purchased one, I trow hadst thou known never so much beforehand, thou wouldest not have been afraid of a dog. The beggars that go from door to door will, rather than lose a supposed alms, run the hazard of the bawling, barking, and biting too of a dog; and shall a dog, a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from boys are apt to do, being pleased with the trees, and with the fruit that hung thereon, did pluck them, and began to eat. Their mother did also chide them for so doing, but still the boys went on.

"Well," said she, "my sons, you transgress, for that fruit is none of ours;" but she did not know that it belonged to the enemy: I'll warrant you, if she had she would have been ready to die for fear. But that passed, and they went on their way. Now, by that they were gone about two bow shots from the place that led them into the way, they espied two very ill-favored ones coming down apace to meet them. With that, Christiana and Mercy her friend covered themselves with their veils, and so kept on their journey: the children also went on before; so that at last they met together. Then they that came down to meet them, came just up to the women, as if they would embrace them; but Christiana said, "Stand back, or go peaceably as you should." Yet these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them: at that Christiana waxing very wroth, spurned at them with her feet. Mercy also, as well as she could, did what she could to shift them. Christiana again said to them, "Stand back,

and be gone, for we have no money to lose, being pilgrims, as you see, and such too as live upon the charity of our friends.”

Then said one of the two men, “We make no assault upon you for money, but are come out to tell you, that if you will but grant one small request which we shall ask, we will make women of you for ever.”

Now Christiana, imagining what they should mean, made answer again, “We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, and cannot stay; our business is a business of life and death.” So again she and her companion made a fresh essay to go past them; but they letted them in their way.

And they said, “We intend no hurt to your lives; it is another thing we would have.”

“Aye,” quoth *Christiana*, “you would have us body and soul, for I know it is for that you are come; but we will die rather upon the spot, than to suffer ourselves to be brought into such snares as shall hazard our well being here after.” And with that they both shrieked out, and cried, “Murder, murder!” and so put themselves under those laws that are provided for the protection of women. ^(K225)Deuteronomy 22:25-27. But the men still made their approach upon them, with design to prevail against them. They therefore cried out again.

Now they being, as I said, not far from the gate in at which they came, their voice was heard from whence they were, thither: wherefore some of the house came out, and knowing that it was Christiana’s tongue, they made haste to her relief, that they were got within sight of them, the women were in a very great scuffle; the children also stood crying by. Then did he that came in for their relief call out to the ruffians, saying, “What is that thing you do? Would you make my Lord’s people to transgress?” He also attempted to take them, but they did make their escape over the wall into the garden of the man to whom the great dog belonged; so the dog became their protector. This Reliever then came up to the women, and asked them how they did. So they answered, “We thank thy Prince, pretty well, only we have been somewhat affrighted: we thank thee also for that thou camest in to our help, otherwise we had been overcome.”

So, after a few more words, this Reliever said as followeth: “I marveled much, when you were entertained at the gate above, seeing ye knew that ye

were but weak women, that you petitioned not the Lord for a conductor; then might you have avoided these troubles and dangers; for he would have granted you one.”

“Alas,” said *Christiana*, “we were so taken with our present blessing, that dangers to come were forgotten by us. Besides, who could have thought, that so near the King’s palace there could have lurked such naughty ones? Indeed, it had been well for us had we asked our Lord for one; but since our Lord knew it would be for our profit, I wonder he sent not one along with us.”

Reliever. It is not always necessary to grant things not asked for, lest by so doing they become of little esteem; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due, and so consequently will be thereafter used. Had my Lord granted you a conductor, you would not either so have bewailed that oversight of yours, in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.

Christian. Shall we go back again to my Lord, and confess our folly, and ask one?

Reliever. Your confession of your folly I will present him with. To go back again you need not, for in all places where you shall come you will find no want at all; for in every one of my Lord’s lodgings, which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, He will be inquired of by them, to do it for them. ~~Christ~~ Ezekiel 36:37. And ‘tis a poor thing that is not worth asking for.

When he had thus said, he went back to his place, and the pilgrims went on their way.

Then said *Mercy*, “What a sudden blank is here! I made account that we had been past all danger, and that we should never see sorrow more.”

“Thine innocence, my sister,” said *Christiana* to Mercy, “may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the doors, and yet did not provide for it when provision might have been had. I am much to be blamed.”

Then said Mercy, “How knew you this before you came from home? Pray open to me this riddle.”

Christian. Why, I tell you. Before I set foot out of doors, one night as I lay in my bed I had a dream about this; for methought I saw two men, as like these as ever any in the world could look, stand at my bed’s foot, plotting how they might prevent my salvation. I will tell you their very words. They said, (it was when I was in my troubles,) “What shall we do with this woman? for she cries out, waking and sleeping, for forgiveness; if she be suffered to go on as she begins, we shall lose her as we have lost her husband.” This you know might have made me take heed, and have provided when provision might have been had.

“Well,” said **Mercy**, “as by this neglect we have an occasion ministered unto us to behold our own imperfections, so our Lord has taken occasion thereby to make manifest the riches of his grace; for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.”

Thus now, when they had talked away a little more time, they drew near to a house which stood in the way, which house was built for the relief of pilgrims, as you will find more fully related in the first part of these records of the Pilgrim’s Progress. So they drew on towards the house, (the house of the Interpreter;) and when they came to the door, they heard a great talk in the house. Then they gave ear, and heard, as they thought, Christiana mentioned by name; for you must know that there went along, even before her, a talk of her and her children’s going on pilgrimage. And this was the more pleasing to them, because they had heard that she was Christian’s wife, that woman who was some time ago so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her who they little thought stood at the door. At last Christiana knocked, as she had done at the gate before. Now, when she had knocked, there came to the door a young damsel, and opened the door, and looked, and behold, two women were there.

Then said the damsel to them, “With whom would you speak in this place?”

Christiana answered, “We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such: wherefore we pray that we may be partakers of that for which we at this

time are come; for the day, as thou seest, is very far spent, and we are loath tonight to go any further,”

Dam. Pray, what may I call your name, that I may tell it to my Lord within?

Christian. My name is Christiana; I was the wife of that pilgrim that some years ago did ravel this way, and these be his four children. This maiden also is my companion, and is going on pilgrimage too.

Then Innocent ran in, (for that was her name,) and said to those within, “Can you think who is at the door? There is Christiana and her children, and her companion, all waiting for entertainment here.” Then they leaped for joy, and went and told their Master. So he cam to the door, and looking upon her, he said, “Art thou that Christiana whom Christian the good man left behind him when he betook himself to a pilgrim’s life?”

Christian. I am that woman that was so hard hearted as to slight my husband’s trouble, and that left him to go on his journey alone, and these are his four children. But now I also am come, for I am convinced that noway is right but this.

Interpreter. Then is fulfilled that which is written of the man that said to his son, “Go work today in my vineyard; and he said to his father, I will not; but afterwards repented, and went.” ⁴²³Matthew 21:29.

Then said **Christiana**, “So be it: Amen. God make it a true saying upon me, and grant that I may be found at the last of him in peace, without spot, and blameless.”

Interpreter. But why standest thou thus at the door? Come in, thou daughter of Abraham; we were talking of thee but now, for tidings have come to us before how thou art become a pilgrim. Come, children, come in; come, maiden, come in.

So he had them all into the house.

So when they were within, they were bidden to sit down and rest them; the which when they had done, those that attended upon the pilgrims in the house came into the room to see them. And one smiled, and another smiled, and they all smiled for joy that Christiana was become a pilgrim. They also looked upon the boys; they stroked them over their faces with

the hand, in token of their kind reception of them: they also carried it lovingly to Mercy, and bid them all welcome into their Master's house.

After a while, because supper was not ready, the Interpreter took them into his Significant rooms, and showed them what Christian, Christiana's husband, had seen some time before. Here, therefore, they saw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the biggest of them all, together with the rest of those things that were then so profitable to Christian.

This done, and after those things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck rake in his hand. There stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

Then said *Christiana*, "I persuade myself that I know somewhat the meaning of this; for this is the figure of a man of this world, as it not, good sir?"

"Thou hast said right," said the Interpreter; "and his muck rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to do what He says that calls to him from above with the celestial crown in his hand, it is to show that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God."

Then said *Christiana*,

"O deliver me from this muck rake." ~~2018~~ Proverbs 30:8.

"That prayer," said the Interpreter, "has lain by till it is almost rusty: 'Give me not riches,' is scarce the prayer of one in ten thousand. Straws and sticks and dust, with most, are the great things now looked after."


With that Christiana and Mercy wept, and said, "It is, alas too true."

When the Interpreter had showed them this, he had them into the very best room in the house; a very brave room it was. So he bid them look round about, and see if they could find anything profitable there. Then they looked round and round; for there was nothing to be seen but a very great spider on the wall, and that they overlooked.

Then said Mercy, “Sir, I see nothing;” but Christiana held her peace.

“But,” said the Interpreter, “look again.” She therefore looked again, and said, “Here is not anything but an ugly spider, who hangs by her hands upon the wall.” The said he, “Is there but one spider in all this spacious room?” Then the water stood in Christiana’s eyes, for she was a woman quick of apprehension; and she said, “Yea, Lord, there are more here than one; yea, and spiders whose venom is far more destructive than that which is in her.” The Interpreter then looked pleasantly on her, and said, “Thou hast said the truth.” This made Mercy to blush, and the boys to cover their faces; for they all began now to understand the riddle.

Then said the Interpreter again,


“‘The spider taketh hold with her hands,’ as you see,
‘and is in kings’ palaces.’  Proverbs 20:38.”

And wherefore is this recorded, but to show you that, how full of the venom of sin soever you be, yet you may, but the hand of Faith, lay hold of and dwell in the best room that belongs to the King’s house above?”

“I thought,” said *Christiana*, “of something of this; but I could not imagine it at all. I thought that we were like spiders, and that we looked like ugly creatures, in what fine rooms soever we were: but that by this spider, that venomous and ill favored creature, we were to learn how to act faith, that came not into my thoughts; and yet she hath taken hold with her hands, and as I see, dwelleth in the best room in the house. God has made nothing in vain.”

Then they seemed all to be glad; but the water stood in their eyes; yet they looked one upon another, and also bowed before the Interpreter.

He had them into another room where were a hen and chickens, and bid them observe a while. So one of the chickens went to the trough to drink, and every time she drank she lifted up her head and her eyes towards heaven. “See,” said he, “what this little chick doth, and learn of her to

acknowledge whence your mercies come, by receiving them with looking up. Yet again,” said he, “observe and look:” so they gave heed, and perceived that the hen did walk in a fourfold method towards her chickens: first, she had a common call, and that she hath all the day long; second, she had a special call, and that she had but sometimes; third, she had a brooding note,  Matthew 23:37; and, fourth, she had an outcry.

“Now,” said he, “compare this hen to your King, and these chickens to his obedient ones; for, answerable to her, he himself hath his methods which he walketh in towards his people. By his common call, he gives nothing; by his special call, he always has something to give; he has also a brooding voice, for them that are under his wing; and he has an outer, to give the alarm when he seeth the enemy come. I choose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you.”

“And, sir,” said *Christiana*, “pray let us see some more.” So he had them into the slaughter house, where was a butcher killing a sheep; and behold, the sheep was quiet, and took her death patiently. Then said the Interpreter, “You must learn of this sheep to suffer, and to put up with wrongs without murmurings and complaints. Behold how quietly she takes her death, and, without objecting, she suffereth he skin to be pulled over her ears. Your King doth call you his sheep.”

After this he led them into his garden, where was great variety of flowers; and he said, “Do you see all these?” So *Christiana* said, “Yes.” Then said he again, “Behold, the flowers are diverse in stature, in quality and color and smell and virtue, and some are better than others; also, where the gardener hath set them, there they stand, and quarrel not one with another.”

Again, he had them into his field, which he had sown with wheat and corn; but when they beheld, the tops of all were cut off, and only the straw remained. He said again, “This ground was dunged and ploughed and sowed, but what shall we do with the crop?” Then said *Christiana*, “Burn some, and make muck of the rest.” Then said the Interpreter again, “Fruit, you see, is that thing you look for; and for want of that you condemn it to the fire, and to be trodden under foot of men: beware that in this you condemn not yourselves.”

Then, as they were coming in from abroad, they espied a little robin with a great spider in his mouth. So the Interpreter said, "Look here." So they looked, and Mercy wondered; but Christiana said, "What a disparagement is it to such a pretty little bird as the robin redbreast; he being also a bird above many, that loveth to maintain a kind of sociableness with men! I like him worse that I did."

The Interpreter then replied, "This robin is an emblem very apt to set forth some professors by; for to sight they are, as this robin, pretty of note, color, and carriage. They seem also to have a very great love for professors that are sincere; and above all others, to desire to associate with them, and to be in their company, as if they could live upon the good man's crumbs. They pretend also, that therefore it is that they frequent the house of the godly, and the appointments of the Lord; but when they are by themselves, as the robin, they can catch and gobble up spiders — they can change their diet, drink iniquity, and swallow down sin like water."

So, when they were come again into the house, because supper as yet was not ready, Christiana again desired that the Interpreter would either show or tell some other things that are profitable.

Then the Interpreter began, and said, "The fatter the sow is, the more she desires the mire; the fatter the ox is, the more game somely he goes to the slaughter; and the more healthy the lustful man is, the more prone he is unto evil. There is a desire in women to go neat and fine; and it is a comely thing to be adorned with that which in God's sight is of great price. 'Tis easier watching a night or two, than to sit up a whole year together; so 'tis easier for one to begin to profess well, than to hold out as he should to the end. Every shipmaster, when in a storm, will willingly cast that overboard which is of the smallest value in the vessel; but who will throw the best out first? None but he that feareth not God. One leak will sink a ship, and one sin will destroy a sinner. He that forgets his friend is ungrateful unto him; but he that forgets his Savior is unmerciful to himself. He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley. If a man would live well, let him fetch his last day to him, and make it always his company keeper.

Whispering, and change of thoughts, prove that sin is in the world. If the world, which God sets light by, is counted a thing of that worth with men, what is heaven, that God commendeth? If the life that is attended with so many troubles, is so loath to be let go by us, what is the life above?

Everybody will cry up the goodness of men; but who is there that is, as he should be, affected with the goodness of God? We seldom sit down to meat, but we eat, and leave; so there is in Jesus Christ more merit and righteousness than the whole world has need of."

When the Interpreter had done, he takes them out into his garden again, and had them to a tree whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, "What means this?" "This tree," said he, "whose outside is fair, and whose inside is rotten, is that to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but indeed will do nothing for him; whose leaves are fair, but their heart good for nothing but to be tinder for the devil's tinder-box."

Now supper was ready, the table spread, and all things set on the board; so they sat down, and did eat, when one had given thanks. And the Interpreter did usually entertain those that lodged with him with music at meals; so the minstrels played. There was also one that did sing, and a very fine voice he had. His song was this:

*"The Lord is only my support,
And he that doth me feed;
How can I then want anything
Whereof I stand in need?"*

When the song and music ended, the Interpreter asked Christiana what it was that at first did move her thus to betake herself to a pilgrim's life. Christiana answered, "First, the loss of my husband came into my mind, at which I was heartily grieved; but all that was but natural affection. Then after that came the troubles and pilgrimage of my husband into my mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond, but that opportunely I had a dream of the well being of my husband, and a letter sent me by the King of that country where my husband dwells, to come to him. The dream and the letter together so wrought upon my mind that they forced me to this way."

Interpreter. But met you with no opposition before you set out of doors?

Christian. Yes, a neighbor of mine, on Mrs. Timorous: she was akin to him that would have persuaded my husband to go back, for fear of the

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

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

Then Mercy blushed and trembled, and for a while continued silent.

Then said the Interpreter, “Be not afraid; only believe, and speak thy mind.”

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

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

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

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

Interpreter. Thy setting out is good, for thou hast given credit to the truth; thou art a Ruth, who did, for the love she bore to Naomi and to the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that she knew not heretofore.

“The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.”

~~ⓀⓂⓁⓂ~~ Ruth 2:11, 12.

Now supper was ended, and preparation was made for bed; the women were laid singly alone, and the boys by themselves. Now, when Mercy was in bed, she could not sleep for joy, for that now her doubts of missing at last were removed further from her than ever they were before. So she lay blessing and praising God, who had such favor for her.

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

When they were returned out of the garden from the bath, the Interpreter took them and looked upon them, and said unto them, “Fair as the moon.” Then he called for the seal wherewith they used to be sealed that were washed in his bath. So the seal was brought, and he set his mark upon

them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover which the children of Israel did eat, ~~Exodus~~ Exodus 13:8-10, when they came out of the land of Egypt; and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenances, more like those of angels.

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

GREAT-HEART.

THE THIRD STAGE.

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

*This place hath been our second stage:
Here we have heard and seen
Those good things, that from age to age
To others hid have been.
The dunghill raker, spider, hen,
The chicken, too, to me
Have taught a lesson: let me then
Conformed to it be.
The butcher, garden, and the field,
The robin and his bait,
Also the rotten tree, doth yield
Me argument of weight,
To move me for to watch and pray,
To strive to be sincere;
To take my cross up day by day,
And serve the Lord with fear.*

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


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

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

Great Heart. He has more righteousness than you have need of, or than he needeth himself.

Christian. Pray make that appear.

Great Heart. With all my heart: but first I must premise, that He of whom we are now about to speak, is one that has not his fellow. He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature; so that one may as easily cause the nature to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses, therefore, we are not made partakers, so as that they, or any of them, should be put upon us, that we might be made just, and live thereby. Besides these, there is a righteousness which this person has, as these two natures are joined in one. And this is not the righteousness of the Godhead as distinguished from the manhood, nor the righteousness of the manhood as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office, which he was intrusted with. If he parts with his first righteousness, he parts with his Godhead; if he parts with his second righteousness, he parts with the purity of his manhood; if he parts with his third, he parts with that perfection which capacitates him for the office of mediation. He has therefore another righteousness, which standeth in performance, or obedience to a revealed will; and that is what he puts upon sinners, and that by which their sins are covered. Wherefore he saith,

“As by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”  Romans 5:19.

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

Great Heart. Yes; for though they are essential to his natures and office, and cannot be communicated unto another, yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead giveth virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it was ordained.

So then here is a righteousness that Christ, as God, has no need of; for he is God without it. Here is a righteousness that Christ, as man, has no need of to make him so; for he is perfect man without it. Again, here is a righteousness that Christ, as God-man, has no need of; for he is perfectly so without it. Here then is a righteousness that Christ, as God, and as God-man, has no need of with reference to himself, and therefore he can spare it; a justifying righteousness that he for himself wanteth not, and therefore giveth it away. Hence it is called the gift of righteousness. This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it to do justly, but to use charity. ^{<B17>}Romans 5:17. Wherefore he must, or ought by the law, if he hath two coats, to give one to him that hath none. Now, our Lord indeed hath two coats, one for himself, and one to spare; wherefore he freely bestows one upon those that have none. And thus, Christiana and Mercy, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor beggar he meets.

But again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just curse of a righteous law; now from this curse we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness, ^{<B34>}Romans 8:34; for the sake of which, God passeth by you, and will not hurt you when he comes to judge the world. ^{<B13>}Galatians 3:13.

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

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

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

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

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

Great Heart. You speak now in the warmth of your affections; will it, think you, be always thus with you? Besides, this is not communicated to everyone, nor to everyone that did see you Jesus bleed. There were that stood by, and that saw the blood run from his heart to the ground, and yet were so far off this, that instead of lamenting they laughed at him, and instead of becoming his disciples did harden their hearts against him. So

that all that you have, my daughters, you have by peculiar impression made by a divine contemplating upon what I have spoken to you. Remember, that 'twas told you, that the hen, by her common call, gives no meat to her chickens. This you have therefore by a special grace.

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

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

Great Heart. These three were men of bad qualities; they had no mind to be pilgrims themselves, and whomsoever they could they hindered. They were sloth and folly themselves, and whomsoever they could persuade they made so too, and withal taught them to presume that they should do well at last. They were asleep when Christian went by; and now you go by, they are hanged.

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

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

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


Great Heart. So it is, as you may well perceive, if you will go a little to the wall.

MERCY. No, no; let them hang, and their manes rot, and their crimes live forever against them. I think it a high favor that they were hanged before we came hither: who knows else what they might have done to such poor women as we are?

Then she turned it into a song, saying,

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

Thus they went on till they came to the foot of the hill Difficulty, where again the good Mr. Great-heart took an occasion to tell them what happened there when Christian himself went by. So he had them first to the spring.

“Lo,” saith he, “this is the spring that Christian drank of before he went up this hill: and then it was clear and good; but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst.”  Ezekiel 34:18, 19.

Thereat Mercy said, “And why so envious, trow?” “But,” said their guide, “it will do, if taken up and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water come out by itself more clear.” Thus therefore Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.

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

Christian. “The way of transgressors is hard.” ~~2135~~ Proverbs 13:15. It is a wonder that they can get into these ways without danger of breaking their necks.

Great Heart. They will venture; yea, if at any time any of the King’s servants do happen to see them, and do call upon them, and tell them that they are in the wrong way, and do bid them beware of the danger, then they railingly return them answer, and say,

“As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth out of our own mouth.”
~~2446~~ Jeremiah 44:16, 17.

Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts and ditch and chain, but also by being hedged up; yet they will choose to go there.

Christian. They are idle; they love not to take pains; up-hill way is unpleasant to them. So it is fulfilled unto them as it is written, “The way of the slothful man is as a hedge of thorns.” ~~2159~~ Proverbs 15:19. Yea, they will rather choose to walk upon a snare than to go up this hill, and the rest of this way to the city.

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

When they were come to the arbor, they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, “How sweet is rest to them that labor, ~~2118~~ Matthew 11:28; and how good is the Prince of pilgrims to provide such resting places for them! Of this arbor I have heard much; but I never saw it before. But here let us beware of sleeping; for, as I have heard, it cost poor Christian dear.”

Then said Mr. Great-heart to the little ones, “Come, my pretty boys, how do you do? What think you now of going on pilgrimage?” “Sir,” said the

least, “I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, that the way to heaven is as a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.”

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

“Come,” said *Christiana*, “will you eat a bit to sweeten your mouths, while you sit here to rest your legs? for I have here a piece of pomegranate which Mr. Interpreter put into my hand just when I came out of his door; he gave me also a piece of a honeycomb, and a little bottle of spirits.” “I thought he gave you something,” said Mercy, “because he called you aside.” “Yes, so he did,” said the other; “but,” said Christiana, “it shall be still as I said it should, when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion.” Then she gave to them, and they did eat, both Mercy and the boys. And said Christiana to Mr. Great-heart, “Sir, will you do as we?” But he answered, “You are going on pilgrimage, and presently I shall return; much good may what you have do you: at home I eat the same every day.”

PILGRIM'S PROGRESS.

THE FOURTH STAGE.

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

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

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

The words underneath the verses were, "This stage was built to punish those upon, who, through timorousness or mistrust, shall be afraid to go further on pilgrimage. Also, on this stage both Mistrust and Timorous were burned through the tongue with a hot iron, for endeavoring to hinder Christian on his journey."

Then said Mercy, "This is much like to the saying of the Beloved:

'What shall be given unto thee, or what shall be done unto thee,

thou false tongue? Sharp arrows of the mighty,
with coals of juniper.” ~~ROM~~ Psalm 120:3, 4.

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

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

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

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

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

Then said *Christiana*,

“Though the highways have been unoccupied heretofore, and though the travelers have been made in times past to walk through by-paths, it must not be so now I am risen, now I am risen a mother in Israel.” ~~ROM~~ Judges 5:6, 7.

Then Grim swore by the lions that it should; and therefore bid them turn aside, for they should not have passage there.

But Great-heart their guide made first his approach unto Grim, and laid so heavily on him with his sword that he forced him to retreat.

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

Great Heart. It is the King’s highway that are in, and in this way it is that thou hast placed the lions; but these women, and these children, though weak, shall hold on their way in spite of thy lions.

And with that he gave him again a down right blow, and brought him upon his knees. With this blow also he broke his helmet, and with the next he cut off an arm. Then did the giant roar so hideously that his voice frightened the women, and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing. Wherefore, when old Grim, that intended to back them, was dead, Mr. Great-heart said to the pilgrims, “Come now, and follow me, and no hurt shall happen to you from the lions.” They therefore went on, but the women trembled as they passed by them; the boys also looked as if they would die; but they all got by without further hurt.

Now, when they were within sight of the porter’s lodge, they soon came up unto it; but they made the more haste after this to go thither, because it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked, and the porter cried, “Who is there?” But as soon as the guide had said, “It is I,” he knew his voice, and came down, for the guide had oft before that come thither as a conductor of pilgrims. When he was come down, he opened the gate; and seeing the guide standing just before it, (for he saw not the women, for they were behind him,) he said unto him, “How now, Mr. Great-heart, what is your business here so late at night?” “I have brought,” said he, “some pilgrims hither, where, by my Lord’s commandment, they must lodge: I had been here some time ago, had I not been opposed by the giant that did use to back the lions. But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety.”

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

Great Heart. No, I will return to my Lord tonight.

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

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

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

Great Heart. I am at my Lord’s commandment; if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request. However, at present I must withdraw; and so, good Christiana, Mercy, and my brave children, adieu.

Then the porter, Mr. Watchful, asked Christiana of her country, and of her kindred. And she said, “I came from the city of Destruction. I am a widow woman, and my husband is dead; his name was Christian the pilgrim.” “How,” said the porter, “was he your husband?” “Yes,” said she, “and these are his children; and this,” pointing to Mercy, “is one of my townswomen.” Then the porter rang his bell, as at such times he was wont, and there came to the door one of the damsels, whose name was Humble-mind; and to her the porter said, “Go tell it within, that Christiana, the wife of Christian, and her children, are come hither on pilgrimage.” went in therefore, and told it. Oh, what noise for gladness was there within when the damsel did but drop that out of her mouth!

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

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

meat;” for they had prepared for them a lamb, with the accustomed sauce belonging thereto, ^{<[D21]>}Exodus 12:21; ^{<[D12]>}John 1:29; for the porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest.

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

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

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

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

Mercy. Hark; don’t you hear a noise?

Christian. Yes; it is, as I believe, a noise of music, for joy that we are here.

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

Thus they talked a while, and then betook themselves to sleep.

So in the morning when they were awake, Christiana said to Mercy, “What was the matter, that you did laugh in your sleep tonight? I suppose you were in a dream.”

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

Christian. Yes, you laughed heartily; but prithee, Mercy, tell me thy dream.



Mercy. I was dreaming that I sat all alone in a solitary place, and was bemoaning of the hardness of my heart. Now I had not set there long but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this, some of them laughed at me, some called me fool, and some began to thrust me about. With that, methought I looked up and saw one coming with wings towards me. So he came directly to me, and said, “Mercy, what aileth thee?” Now when he had heard me make my complaint, he said, “Peace be to thee;” he also wiped my eyes with his handkerchief, and clad me in silver and gold. ²³⁶⁸ Ezekiel 16:8-11. He put a chain about my neck, and earrings in my ears, and a beautiful crown upon my head. Then he took me by the hand, and said, “Mercy, come after me.” So he went up, and I followed till we came at a golden gate. Then he knocked; and when they within had opened, the man went in, and I followed him up to a throne, upon which one sat; and he said to me, “Welcome, daughter.” The place looked bright and twinkling like the stars, or rather like the sun, and I thought that I saw your husband there; so I awoke from my dream. But did I laugh?

Christian. Laugh? aye, and well you might, to see yourself so well. For you must give me leave to tell you, that it was a good dream; and that, as you have begun to find the first part true, so you shall find the second at last.

“God speaks once, yea, twice, yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed.” ~~<834>~~ Job 33:14, 15.

We need not, when abed, to lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oftentimes wakes when we sleep, and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.

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

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

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

Christian. We shall see what they will do.

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

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

Then said *Prudence* and Piety, “If you will be persuaded to stay here a while, you shall have what the house will afford.”

“Aye, and that with a very good will,” said *Charity*. So they consented, and stayed there about a month or above, and became very profitable one to another. And because Prudence would see how Christiana had brought up her children, she asked leave of her to catechize them. So she gave her free consent. Then she began with the youngest, whose name was James.

Prudence. Come, James, canst thou tell me who made thee?

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

Prudence. Good boy, And canst thou tell who saved thee?

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

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

James. By his grace.

Prudence. How doth God the Son save thee?

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

Prudence. And how doth God the Holy Ghost save thee?

James. By his illumination, by his renovation, and by his preservation.

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

Then **Prudence** said, “Come Joseph,” for his name was Joseph, “will you let me catechize you?”

Joseph. With all my heart.

Prudence. What is man?

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

Prudence. What is supposed by this word, saved?

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

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

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

Prudence. What is God’s design in saving poor men?

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

Prudence. Who are they that will be saved?

Joseph. They that accept of his salvation.

Prudence. Good boy, Joseph; thy mother hath taught thee well, and thou hast hearkened unto what she has said unto thee.

Then said **Prudence** to Samuel, who was the eldest but one, “Come, Samuel, are you willing that I should catechize you?”

Samuel. Yes, forsooth, if you please.

. What is heaven?

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

Prudence. What is hell?

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

Prudence. Why wouldest thou go to heaven?

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

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

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

Matthew. With a very good will.

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

Matthew. No, for God is eternal; nor is there anything, excepting himself, that had a being until the beginning of the first day. For in six days the Lord made heaven and earth, the sea, and all that in them is.

Prudence. What do you think of the Bible?

Matthew. It is the holy word of God.

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

Matthew. Yes, a great deal.

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

Matthew. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.

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

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

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

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

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

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

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

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

So the next time he comes he finds her at her old work, making things for the poor. Then said he, “What, always at it?” “Yes,” said she, “either for myself or for others.” “And what canst thou earn a day?” said he. “I do these things,” said she, “that I may be rich in good works, laying up in store for myself a good foundation against the time to come, that I may lay hold on eternal life.” ~~SAID~~ 1 Timothy 6:17-19. “Why, prithee, what doest thou with them?” said he. “Clothe the naked,” said she. With that his countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said that Mercy was a pretty lass, but troubled with ill conditions.

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

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

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

“Well,” said *Mercy*, “if nobody will have me, I will die unmarried or my conditions shall be to me as a husband, for I cannot change my nature; and to have one who lies cross to me in this, that I purpose never to admit of as

long as I live. I had a sister named Bountiful that was married to one of these churls, but he and she could never agree; but because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.”

Prudence. And yet he was a professor, I warrant you.

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

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

Then said Samuel, “Mother, what was that which my brother did gather up and eat as soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did pluck and eat.”

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

Skill. I knew he had eaten something that was not wholesome food; and that food, to wit, that fruit of Beelzebub’s orchard. I do marvel that none did warn you of it; many have died thereof.

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

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

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

Skill. Nay, I hope I shall be reasonable.

So he made him a purge, but it was too weak; it was said it was made of the blood of a goat, the ashes of a heifer, and some of the juice of hyssop. ~~<893>~~ Hebrews 9:13, 19; ~~<800>~~ Hebrews 10:1-4. When Mr. Skill had seen that that purge was too weak, he made one to the purpose. It was made *ex carne et sanguine Christi*, ¹⁶ ~~<816>~~ John 6:54-57; ~~<894>~~ Hebrews 9:14; (you know physicians give strange medicines to their patients:) and it was made into pills, with a promise or two, and a proportionate quantity of salt. ~~<899>~~ Mark 9:49. Now, he was to take them three at a time, fasting, in half a quarter of a pint of the tears of repentance. ~~<820>~~ Zechariah 12:10.

When this potion was prepared, and brought to the boy, he was loath to take it, though torn with the gripes as if he should be pulled in pieces. "Come, come," said the physician, "you must take it." "It goes against my stomach," said the boy. "I must have you take it," said his mother. "I shall vomit it up again," said the boy. "Pray, sir," said Christiana to Mr. Skill, "how does it taste?" "It has no ill taste," said the doctor; and with that she touched one of the pills with the tip of her tongue. "Oh, Matthew," said she, "this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it." So, with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge; it caused him to sleep, and to rest quietly; it put him into a fine heat and breathing sweat, and did quite rid him of his gripes. So in a little time he got up and walked about with a staff, and would go from room to room and talk with Prudence, Piety, and Charity, of his distemper, and how he was healed.

So when the boy was healed, Christiana asked Mr. Skill, saying, "Sir, what will content you for your pains and care to and of my child?" And he said, "You must pay the Master of the College of Physicians, ~~<831>~~ Hebrews 13:11-15, according to rules made in that case and provided."

"But, sir," said **Christiana**, "what is this pill good for else?"

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

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

Skill. These pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, it will make him live forever. ~~John~~ John 6:51. But good Christiana, thou must give these pills no other way but as I have prescribed; for if you do, they will do no good.

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

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

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

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

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

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

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

Prudence. By the going up of the fire, we are taught to ascend to heaven by fervent and hot desires. And by the sun sending his heat, beams, and sweet influences downwards, we are taught that the Savior or the world, though high, reaches down with his grace and love to us below.

Matthew. Whence have the clouds their water?

Prudence. Out of the sea.

Matthew. What may we learn from that?

Prudence. That ministers should fetch their doctrine from God.

Matthew. Why do they empty themselves upon the earth?

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

Matthew. Why is the rainbow caused by the sun?

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

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

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

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

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

Matthew. Who doth the fire fasten upon the candle wick?

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

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

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

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

Prudence. To nourish her young ones with her blood, and thereby to show that Christ the blessed so loved his young, (his people,) as to save them from death by his blood.

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

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

Now about this time their month was out; wherefore they signified to those of the house, that it was convenient for them to up and be going. Then said Joseph to his mother, "It is proper that you forget not to send to the house of Mr. Interpreter, to pray him to grant that Mr. Great-heart should be sent unto us, that he may be our conductor for the rest of the way." "Good boy," said she; "I had almost forgot." So she drew up a petition, and prayed Mr. Watchful the porter to send it by some fit man to her good friend Mr. Interpreter; who, when it was come, and he had seen the contents of the petition, said to the messenger, "Go, tell them that I will send him."

When the family where Christiana was saw that they had a purpose to go forward, they called the whole house together, to give thanks to their King for sending of them such profitable guests as these. Which done, they said unto Christiana, "And shall we not show thee something, as our custom is to do to pilgrims, on which thou mayest meditate when thou art upon the way?" So they took Christiana, her children, and Mercy, into the closet, and showed them one of the apples that Eve ate of, and that she also did give to her husband, and that for the eating of which they were both turned out of paradise, and asked her what she thought that was. Then Christiana said, "It is food or poison, I know not which." So they opened the matter to her, and she held up her hands and wondered. ^{<00R6>}Genesis 3:6;
^{<01724>}Romans 7:24.

Then they had her to a place, and showed her Jacob's ladder. ^{<0082>}Genesis 28:12. Now at that time there were some angels ascending upon it. So Christiana looked and looked to see the angels go up: so did the rest of the company. Then they were going into another place, to show them something else; but James said to his mother, "Pray, bid them stay here a little longer, for this is a curious sight." So they turned again, and stood feeding their eyes with this so pleasant a prospect.

After this, they had them into a place where did hang up a golden anchor. So they bid Christiana take it down; for said they,

"You shall have it with you, for it is of absolute necessity that you
should, that you may lay hold of that within the veil,
^{<0069>}Hebrews 6:19,

and stand steadfast in case you should meet with turbulent weather,” ~~<218>~~ Joel 3:16;

so they were glad thereof.

Then they took them, and had them to the mount upon which Abraham our father offered up Isaac his son, and showed them the altar, the wood, the fire, and the knife, for they remain to be seen to this very day. ~~<1020>~~ Genesis 22:9. When they had seen it, they held up their hands, and blessed themselves, and said, “Oh, what a man for love to his Master, and for denial to himself, was Abraham!”

After they had showed them all these things, Prudence took them into a dining room, where stood a pair of excellent virginals; ¹⁷ so she played upon them, and turned what she had showed them into this excellent song, saying,

*“Eve’s apple we have showed you;
Of that be you aware:
You have seen Jacob’s ladder too,
Upon which angels are.
An anchor you received have;
But let not these suffice,
Until with Abraham you give
Your best a sacrifice.”*

Now, about this time one knocked at the door; so the porter opened, and behold, Mr. Great-heart was there. But when he was come in, what joy was there! for it came not afresh again into their mind, how but a while ago he had slain old Grim Bloody-man the giant, and had delivered them from the lions.

Then said Mr. Great-heart to Christiana and to Mercy, “My Lord has sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates; he has also sent the boys some figs and raisins; to refresh you in your way.”

Then they addressed themselves to their journey, and Prudence and Piety went along with them. When they came to the gate, Christiana asked the porter if any of late went by. He said, “No; only one, some time since, who also told me, that of late there had been a great robbery committed on the King’s highway as you go. But,” said he, “the thieves are taken, and will shortly be tried for their lives.” Then Christiana and Mercy were afraid; but Matthew said, “Mother, fear nothing, as long as Mr. Great-heart is to go with us, and to be our conductor.”

Then said Christiana to the porter, “Sir, I am much obliged to you for all the kindness that you have showed to me since I came hither; and also for that you have been so loving and kind to my children. I know not how to gratify your kindness; wherefore, pray, as a token of my respect to you, accept of this small mite.” So she put a gold angel ^{f8} in his hand; and he made her a low obeisance, and said, “Let thy garments be always white; and let thy head want no ointment.” ^{<2098}Ecclesiastes 9:8. “Let Mercy live and not diem and let not her works be few.” ^{<6316}Deuteronomy 33:6. And to the boys he said, “Do you fly youthful lusts, and follow after godliness with them that are grave and wise, ^{<8122}2 Timothy 2:22; so shall you put gladness into your mother’s heart, and obtain praise of all that are sober-minded.” So they thanked the porter, and departed.

PILGRIM'S PROGRESS.

THE FIFTH STAGE.


NOW I saw in my dream, that they went forward until they were come to the brow of the hill; where Piety, bethinking herself, cried out, "Alas, I have forgot what I intended to bestow upon Christiana and her companions: I will go back and fetch it." So she ran and fetched it. While she was gone, Christiana thought she heard, in a grove a little way off on the right hand, a most curious melodious note, with words much like these:

*"Through all my life thy favor is
So frankly showed to me,
That in thy house for evermore
My dwelling place shall be."*

And listening still, she thought she heard another answer it, saying,

*"For why? The Lord our God is good;
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure."*

So Christiana asked Prudence who it was that made those curious notes.

 Song of Solomon 2:11, 12. "They are," answered she, "our country birds: they sing these notes but seldom, except it be at the spring, when the flowers appear, and the sun shines warm, and then you may hear them all day long. I often," said she, "go out to hear them; we also oftentimes keep them tame in our house. They are very fine company for us when we are melancholy; also, they make the woods and groves and solitary places, places desirable to be in."

By this time Piety was come again. So she said to Christiana, "Look here; I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance for thy edification and comfort."

Now they began to go down the hill into the valley of Humiliation. It was a steep hill, and the way was slippery; but they were very careful; so they got down pretty well. When they were down in the valley, Piety said to Christiana, "This is the place where Christian, your husband, met with the foul fiend Apollyon, and where they had that dreadful fight that they had: I know you cannot but have heard thereof. But be of good courage; as long as you have here Mr. Great-heart to be your guide and conductor, we hope you will fare the better." So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Then said Mr. Great-heart, "We need not be so afraid of this valley, for here is nothing to hurt us, unless we procure it to ourselves. It is true Christian did here meet with Apollyon, with whom he also had a sore combat: but that fray was the fruit of those slips which he got in his going down the hill; for they that get slips there, must look for combats here. And hence it is, that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such a one in such a place, are of opinion that that place is haunted with some foul fiend or evil spirit; when, alas, it is for the fruit of their own doing that such things do befall them there. This valley of Humiliation is of itself as fruitful a place as any the crow flies over: and I am persuaded, if we could hit upon it, we might find somewhere hereabouts something that might give us an account why Christian was so hardly beset in this place."

Then said James to his mother, "Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is." So they went, and found there written, "Let Christian's slips before he came hither, and the battles that he met with in this place, be a warning to those that come after." "Lo," said her guide, "did not I tell you that there was something hereabouts that would give intimation of the reason why Christian was so hard beset in this place?" Then turning himself to Christiana, he said, "No disparagement to Christian more than to any others whose hap and lot it was. For it is easier going up than down this hill, and that can be said but of few hills in all these parts of the world. But we will leave the good man; he is at rest: he also had a brave victory over his enemy. Let Him grant, that dwelleth above, that we fare no worse, when we come to be tried, than he.

"But we will come again to this valley of Humiliation. It is the best and most fruitful piece of ground in all these parts. It is fat ground, and as you

see, consisteth much in meadows; and if a man was to come here in the summer time, as we do now, if he knew not anything before thereof, and if he also delighted himself in the sight of his eyes, he might see that which would be delightful to him. Behold how green this valley is; also how beautiful with lilies. ~~2011~~ Song of Solomon 2:1. I have known many laboring men that have got good estates in this valley of Humiliation; for God resisteth the proud, but giveth grace to the humble. ~~5006~~ James 4:6; ~~6185~~ 1 Peter 5:5. Indeed, it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished that the next way to their Father's house were here, that they might be troubled no more with either hills or mountains to go over; but the way is the way, and there is an end."

Now, as they were going along and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a fresh and well favored countenance; and as he sat by himself, he sung. "Hark," said Mr. Great-heart, "to what the shepherd's boy saith," So they hearkened, and he said,

*"He that is down, needs fear no fall;
 He that is low, no pride:
 He that is humble, ever shall
 Have God to be his guide.
 "I am content with what I have,
 Little be it or much;
 And, Lord, contentment still I crave,
 Because thou savest such.
 "Fullness to such a burden is,
 That go on pilgrimage;
 Here little, and hereafter bliss,
 Is best from age to age."*

Then said the guide, "Do you hear him? I will dare to say this boy lives a merrier life, and wears more of that herb called heart's-ease in his bosom, than he that is clad in silk and velvet. But we will proceed in our discourse.

"In this valley our Lord formerly had his country house: he loved much to be here. He loved also to walk these meadows, for he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurryings of this life: all states are full of noise and confusion; only the valley of Humiliation is that empty and solitary place. Here a man shall not be so let and hindered in his contemplation, as in other places he is apt to be. This is a valley that nobody walks in but those that love a pilgrim's life.

And though Christian had the hard hap to meet here with Apollyon, and to enter with him in a brisk encounter, yet I must tell you that in former times men have met with angels here, ^{<28124>}Hosea 12:4, 5, have found pearls here, ^{<4036>}Matthew 13:46, and have in this place found the words of life, ^{<4085>}Proverbs 8:35.

“Did I say our Lord had here in former days his country house, and that he loved here to walk? I will add, that in this place, and to the people that love and trace these grounds, he has left a yearly revenue, to be faithfully paid them at certain seasons, for their maintenance by the way, and for their further encouragement to go on in their pilgrimage.”

Now, as they went on, Samuel said to Mr. Great-heart, “Sir, I perceive that in this valley my father and Apollyon had their battle; but whereabouts was the fight? for I perceive this valley is large.”

Great Heart. Your father had the battle with Apollyon at a place yonder before us, in a narrow passage, just beyond Forgetful green. And indeed that place is the most dangerous place in all these parts. For if at any time pilgrims meet with any brunt, it is when they forget what favors they have received, and how unworthy they are of them. This is the place also where others have been hard put to it. But more of the place when we are come to it; for I persuade myself that to this day there remains either some sign of the battle, or some monument to testify that such a battle there was fought.

Then said Mercy, “I think I am as well in this valley as I have been anywhere else in all our journey; the place, methinks, suits with my spirit. I love to be in such places, where there is no rattling with coaches, nor rumbling with wheels. Methinks, here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him. Here one may think, and break at heart, and melt in one’s spirit, until one’s eyes become as the fish pools in Heshbon. ^{<21704>}Song of Solomon 7:4. They that go rightly through this valley of Baca, make it a well; the rain that God sends down from heaven upon them that are here, also filleth the pools. This valley is that from whence also the King will give to his their vineyards; and they that go through it shall sing, as Christian did, for all he met with Apollyon.” ^{<49815>}Psalm 84:5-7; ^{<31215>}Hosea 2:15.

Great Heart. ‘Tis true; I have gone through this valley many a time, and never was better than when here. I have also been a conductor to several pilgrims, and they have confessed the same. “To this man will I look,” saith the King, “even to him that is poor and of a contrite spirit, and trembleth at my word.” ~~And~~ Isaiah 66:2.

Now they were come to the place where the aforementioned battle was fought. Then said the guide to Christiana, her children, and Mercy, “This is the place; on this ground Christian stood, and up there came Apollyon against him. And, look, did I not tell you? here is some of your husband’s blood upon these stones to this day. Behold, also, how here and there are yet to be seen upon the place some of the shivers of Apollyon’s broken darts. See, also, how they did beat the ground with their feet as they fought, to make good their places against each other; how also with their by-blows they did split the very stones in pieces. Verily, Christian did here play the man, and showed himself as stout as Hercules could, had he been here, even he himself. When Apollyon was beat, he made his retreat to the next valley, that is called the valley of the Shadow of Death, unto which we shall come anon. Lo, yonder also stands a monument, on which is engraven this battle, and Christian’s victory, to his fame throughout all ages.” So, because it stood just on the wayside before them, they stepped to it and read the writing, which word for word was this:

*“Hard by here was a battle fought,
Most strange, and yet most true;
Christian and Apollyon sought
Each other to subdue.
The man so bravely played the man,
He made the fiend to fly;
Of which a monument I stand,
The same to testify.”*

When they had passed by this place, they came upon the borders of the Shadow of Death. This valley was longer than the other; a place also most strangely haunted with evil things, as many are able to testify: but these women and children went the better through it, because they had daylight, and because Mr. Great-heart was their conductor.

When they were entered upon this valley, they thought they heard a groaning, as of dying men, a very great groaning. They thought also that they did hear words of lamentation, spoken as of some in extreme torment.

These things made the boys to quake; the women also looked pale and wan; but their guide bid them be of good comfort.

So they went on a little further, and they thought that they felt the ground begin to shake under them, as if some hollow place was there; they heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, "Are we not yet at the end of this doleful place?" But the guide also bid them be of good courage, and look well to their feet; "lest haply," said he, "you be taken in some snare."

Now James began to be sick; but I think the cause thereof was fear: so his mother gave him some of that glass of spirits that had been given her at the Interpreter's house, and three of the pills that Mr. Skill had prepared, and the boy began to revive. Thus they went on till they came to about the middle of the valley; and then Christiana said, "Methinks I see something yonder upon the road before us, a thing of a shape such as I have not seen." Then said Joseph, "Mother, what is it?" "An ugly thing, child; an ugly thing," said she. "But, mother, what is it like?" said he. "'Tis like I cannot tell what," said she; "and now it is but a little way off." Then said she, "It is nigh."

"Well," said Mr. Great-heart, "let them that are most afraid keep close to me." So the fiend came on, and the conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said some time ago: "Resist the devil, and he will flee from you." ~~<9017>~~James 4:7.

They went therefore on, as being a little refreshed. But they had not gone far, before Mercy, looking behind her, saw, as she thought, something most like a lion, and it came at a great padding pace after; and it had a hollow voice of roaring; and at every roar it gave, it made the valley echo, and all their hearts to ache, save the heart of him that was their guide. So it came up, and Mr. Great-heart went behind, and put the pilgrims all before him. The lion also came on apace, and Mr. Great-heart addressed himself to give him battle. ~~<9188>~~1 Peter 5:8, 9. But when he saw that it was determined that resistance should be made, he also drew back, and came no further.

Then they went on again, and their conductor went before them, till they came to a place where was cast up a pit the whole breadth of the way; and before they could be prepared to go over that, a great mist and a darkness

fell upon them, so that they could not see. Then said the pilgrims, “Alas, what now shall we do?” But their guide made answer, “Fear not; stand still, and see what an end will be put to this also;” so they stayed there, because their path was marred. They then also thought that they did hear more apparently the noise and rushing of the enemies; the fire also and smoke of the pit were much easier to be discerned. Then said Christiana to Mercy, “Now I see what my poor husband went through. I have heard much of this place, but I never was here before now. Poor man! he went here all alone in the night; he had night almost quite through the way: also these fiends were busy about him, as if they would have torn him in pieces. Many have spoken of it; but none can tell what the valley of the Shadow of Death should mean until they come in themselves. The heart knoweth its own bitterness; and a stranger intermeddleth not with its joy. ~~231410~~ Proverbs 14:10. To be here is a fearful thing.”

Great Heart. This is like doing business in great waters, or like going down into the deep. This is like being in the heart of the sea, and like going down to the bottoms of the mountains. Now it seems as if the earth, with its bars, were about us for ever. But let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God.

~~23100~~ Isaiah 50:10. For my part, as I have told you already, I have gone often through this valley, and have been much harder put to it than now I am; and yet you see I am alive. I would not boast, for that I am not my own savior; but I trust we shall have a good deliverance. Come, let us pray for light to Him that can lighten our darkness, and that can rebuke not only these, but all the Satans in hell.

So they cried and prayed, and God sent light and deliverance, for there was now no let in their way; no, not there was but now they were stopped with a pit. Yet they were not got through the valley. So they went on still, and met with great stinks and loathsome smells, to the great stinks and them. Then said Mercy to Christiana, “It is not so pleasant being here as at the gate, or at the Interpreter’s, or at the house where we lay last.”

“Oh, but,” said one of the boys, “it is not so bad to go through here, as it is to abide here always; and for aught I know, one reason why we must go this way to the house prepared for us is, that our home might be made the sweeter to us.”

“Well said, Samuel,” quoth the guide; “thou hast now spoke like a man.”

“Why, if ever I get out here again,” said the boy, “I think I shall prize light

and good way better than I ever did in all my life.” Then said the guide, “We shall be out by and by.”

So on they went, and Joseph said, “Cannot we see to the end of this valley as yet?” Then said the guide, “Look to your feet, for we shall presently be among the snares:” so they looked to their feet, and went on; but they were troubled much with the snares. Now, when they were come among the snares, they espied a man cast into the ditch on the left hand, with his flesh all rent and torn. Then said the guide, “That is one Heedless, that was going this way; he has lain there a great while. There was one Take-heed with him when he was taken and slain, but he escaped their hands. You cannot imagine how many are killed hereabouts, and yet men are so foolishly venturous as to set out lightly on pilgrimage, and to come without a guide. Poor Christian! it was a wonder that he here escaped; but he was beloved of his God; also he had a good heart of his own, or else he could never have done it.”

Now they drew toward the end of this way; and just there where Christian had seen the cave when he went by, out thence came forth Maul, a giant. This Maul did use to spoil young pilgrims with sophistry; and he called Great-heart by his name, and said unto him, “How many times have you been forbidden to do these things?” Then said Mr. Great-heart, “What things?” “What things?” quoth the giant; “you know what things: but I will put an end to your trade.”

“But pray,” said Mr. Great-heart, “before we fall to it, let us understand wherefore we must fight.” Now the women and children stood trembling, and knew not what to do. Quoth the giant, “You rob the country, and rob it with the worst of thefts.” “These are but generals,” said Mr. Great-heart; “come to particulars, man.”

Then said the giant, “Thou practicest the craft of a kidnapper; thou gatherest up women and children, and carriest them into a strange country, to the weakening of my master’s kingdom.” But now Great-heart replied, “I am a servant of the God of heaven; my business is to persuade sinners to repentance. I am commanded to do my endeavors to turn men, women, and children from darkness to light, from the power of Satan unto God; and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.”

Then the giant came up, and Mr. Great-heart went to meet him; and as he went he drew his sword, but the giant had a club. So without more ado they fell to it, and at the first blow the giant struck Mr. Great-heart down upon one of his knees. With that the women and children cried out. So Mr. Great-heart recovering himself, laid about him in full lusty manner, and gave the giant a wound in his arm. Thus he fought for the space of an hour, to that height of heat, that the breath came out of the giant's nostrils as the heat doth out of a boiling caldron.

Then they sat down to rest them; but Mr. Great-heart betook himself to prayer. Also the women and children did nothing but sigh and cry all the time that the battle did last.

When they had rested them, and taken breath, they both fell to it again; and Mr. Great-heart, with a blow, fetched the giant down to the ground. "Nay, hold, let me recover," quoth he: so Mr. Great-heart fairly let him get up. So to it they went again, and the giant missed but little of all to breaking Mr. Great-heart's scull with his club.

Mr. Great-heart seeing that, runs to him in the full heat of his spirit, and pierceth him under the fifth rib. With that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart seconded his blow, and smite the head of the giant from his shoulders. Then the women and children rejoiced, and Mr. Great-heart also praised God for the deliverance he had wrought.

When this was done, they among them erected a pillar, and fastened the giant's head thereon, and wrote under it in letters that passengers might read,

*"He that did wear this head was one
That pilgrims did misuse;
He stopped their way, he spared none,
But did them all abuse;
Until that I Great-heart arose,
The pilgrims' guide to be;
Until that I did him oppose
That was their enemy."*

PILGRIM'S PROGRESS.

THE SIXTH STAGE.

NOW I saw that they went on to the ascent that was a little way off, cast up to be a prospect for pilgrims. That was the place from whence Christian had the first sight of Faithful his brother. Wherefore, here they sat down and rested. They also here did eat and drink, and make merry, for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat, Christiana asked the guide if he had caught no hurt in the battle. Then said Mr. Great-heart, "No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you, and shall be a means, by grace, to increase my reward at last."

Christian. But were you not afraid, good sir, when you saw him come with his club?

"It is my duty," said Mr. Great-heart, "to mistrust my own ability, that I may have reliance on Him who is stronger than all."

Christian. But what did you think when he fetched you down to the ground at the first blow?

"Why, I thought," quoth Mr. Great-heart, "that so my Master himself was served, and yet he it was that conquered at last." ~~2~~ 2 Corinthians 4:10, 11; ~~8~~ Romans 8:37.

Matthew. When you all have thought what you please, I think God has been wonderfully good unto us, both in bringing us out of this valley, and in delivering us out of the hand of this enemy. For my part, I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given as such testimony of his love.

Then they got up, and went forward.

Now a little before them stood an oak; and under it, when they came to it, they found an old pilgrim fast asleep. They knew that he was a pilgrim by his clothes, and his staff, and his girdle.

So the guide, Mr. Great-heart, awake him, and the old gentleman, as he lifted up his eyes, cried out, "What's the matter? Who are you; and what is your business here?"

Great Heart. Come, man, be not so hot; here are none but friends.

Yet the old man gets up, and stands upon his guard, and will know of them what they are. Then said the guide, "My name is Great-heart; I am the guide of these pilgrims that are going to the celestial country."

Then said Mr. Honest, "I cry you mercy; I feared that you had been of the company of those that some time ago did rob Little-faith of his money; but, now I look better about me, I perceive you are honester people."

Great Heart. Why, what would or could you have done to have helped yourself, if indeed we had been of that company?

Honest. Done? why, I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a Christian can never be overcome, unless he shall yield of himself.

"Well said, Father Honest," quoth the guide; "for by this I know thou art a cock of the right kind, for thou hast said the truth."

Honest. And by this also I know that thou knowest what true pilgrimage is; for all others do think that we are the soonest overcome of any.

Great Heart. Well, now we are so happily met, pray let me crave your name, and the name of the place you came from.

Honest. My name I cannot tell you, but I came from the town of Stupidity; it lieth about four degrees beyond the city of Destruction.

Great Heart. Oh, are you that countryman? Then I deem I have half a guess of you; your name is Old Honesty, is it not?

So the old gentleman blushed, and said, "Not honesty in the abstract, but Honest is my name; and I wish that my nature may agree to what I am

called. But, sir,” said the old gentleman, “how could you guess that I am such a man, since I came from such a place?”

Great Heart. I had heard of you before, by my Master; for he knows all things that are done on the earth. But I have often wondered that any should come from your place; for your town is worse than is the city of Destruction itself.

Honest. Yes, we lie more off from the sun, and so are more cold and senseless. But were a man in a mountain of ice, yet if the Sun of righteousness will arise upon him, his frozen heart shall feel a thaw; and thus it has been with me.

Great Heart. I believe it, Father Honest, I believe it; for I know the thing is true.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity, and asked them their names, and how they had fared since they set out on their pilgrimage.

Then said **Christiana**, “My name I suppose you have heard of; good Christian was my husband, and these four are his children.” But can you think how the old gentleman was taken, when she told him who she was? He skipped, he smiled, he blessed them with a thousand good wishes, saying,

“I have heard much of your husband, and of his travels and wars which he underwent in his days. Be it spoken to your comfort, the name of your husband rings all over these parts of the world; his faith, his courage, his enduring, and his sincerity under all, have made his name famous.” Then he turned him to the boys, and asked them of their names, which they told him. Then said he unto them, “Matthew, be thou like Matthew the publican, not in vice, but in virtue.” ^{<400B>}Matthew 10:3. “Samuel,” said he, “be thou like Samuel the prophet, a man of faith and prayer.” ^{<499B>}Psalm 99:6. “Joseph,” said he, “be thou like Joseph in Potiphar’s house, chaste, and one that flees from temptation.” ^{<013B>}Genesis 39. And James, be thou like James the just, and like James the brother of our Lord.” ^{<401B>}Acts 1:13. Then they told him of Mercy, and how she had left her town and her kindred to come along with Christiana and with her sons. At that the old honest man said, “Mercy is thy name; by mercy shalt thou be sustained and carried through all those difficulties that shall assault thee in thy way, till

thou shalt come thither where thou shalt look the Fountain of mercy in the face with comfort.” All this while the guide Mr. Great-heart was very well pleased, and smiled upon his companions.

Now, as they walked along together, the guide asked the old gentleman if he did not know one Mr. Fearing, that came on pilgrimage out of his parts.

“Yes, very well,” said Honest. “He was a man that had the root of the matter in him; but he was one of the most troublesome pilgrims that ever I met with in all my days.”

Great Heart. I perceive you knew him, for you have given a very right character of him.

Honest. Knew him? I was a great companion of his; I was with him most an end; when he first began to think upon what would come upon us hereafter, I was with him.

Great Heart. I was his guide from my Master’s house to the gates of the celestial city.

Honest. Then you knew him to be a troublesome one.

Great Heart. I did so; but I could very well bear it; for men of my calling are oftentimes intrusted with the conduct of such as he was.

Honest. Well, then, pray let us hear a little of him, and how he managed himself under your conduct.

Great Heart. Why, he was always afraid that he should come short of whither he had a desire to go. Every thing frightened him that he heard any body speak of, if it had but the least appearance of opposition in it. I heard that he lay roaring at the Slough of Despond for above a month together; nor durst he, for all he saw several go over before him, venture, though they many of them offered to lend him their hand. He would not go back again, neither. The celestial city — he said he should die if he came not to it; and yet he was dejected at every difficulty, and stumble at every straw that any body cast in his way. Well, after he had lain at the Slough of Despond a great while, as I have told you, one sunshiny morning, I don’t know how, he ventured, and so got over; but when he was over, he would scarce believe it. He had, I think, a Slough of Despond in his mind, a slough that he carried everywhere with him, or else he could never have

been as he was. So he came up to the gate, you know what I mean, that stands at the head of this way, and there also he stood a good while before he would venture to knock. When the gate was opened, he would give back, and give place to others, and say that he was not worthy. For, for all he got before some to the gate, yet many of them went in before him. There the poor man would stand shaking and shrinking, I dare say it would have pitied one's heart to have seen him. Nor would he go back again. At last he took the hammer that hanged on the gate, in his hand, and gave a small rap or two; then one opened to him, but he shrunk back as before. He that opened stepped out after him, and said, "Thou trembling one, what wantest thou?" With that he fell down to the ground. He that spoke to him, "Peace be to thee; up, for I have set open the door to thee; come in, for thou art blessed." With that he got up, and went in trembling; and when he was in, he was ashamed to show his face. Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his way, and also told the way he should take. So he went on till he came to our house; but as he behaved himself at the gate, so he did at my Master the Interpreter's door. He lay there about in the cold a good while, before he would adventure to call; yet he would not go back: and the nights were long and cold then. Nay, he had a note of necessity in his bosom to my Master to receive him, and grant him a stout and valiant conductor, because he was himself so chicken hearted a man; and yet for all that he was afraid to call the door. So he lay up and down thereabouts, till, poor man, he was almost starved; yea, so great was his dejection, that though he saw several others for knocking get in, yet he was afraid to venture. At last, I think I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and asked what he was: but, poor man, the water stood in his eyes; so I perceived what he wanted. I went therefore in, and told it in the house, and we showed the thing to our Lord; so he sent me out again, to entreat him to come in; but I dare say, I had hard work to do it. At last he came in; and I will say that for my Lord, he carried it wonderfully lovingly to him. There were but a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note; and my Lord looked thereon, and said his desire should be granted. So when he had been there a good while, he seemed to get some heart, and to be a little more comfortable. For my Master, you must know, is one of very tender bowels, especially to them that are afraid; wherefore he carried it so towards him as might tend most to his encouragement. Well, when he had had a sight of the things of the place,

and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said that he doubted that that would be his end also. Only he seemed glad when he saw the cross and the sepulchre. There I confess he desired to stay a little to look; and he seemed for a while after to be a little cheery. When he came to the hill Difficulty, he made no stick at that, nor did he much fear the lions; for you must know that his troubles were not about such things as these: his fear was about his acceptance at last.

I got him in at the house Beautiful, I think before he was willing. Also, when he was in, I brought him acquainted with the damsels of the place; but he was ashamed to make himself much in company. He desired much to be alone; yet he always loved good talk, and often would get behind the screen to hear it. He also loved much to see ancient things, and to be pondering them in his mind. He told me afterwards, that he came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold as to ask.

When we went also from the house Beautiful, down the hill, into the valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy between in all his pilgrimage than he was in that valley.

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley. ~~AND~~ Lamentations 3:27-29. He would now be up every morning by break of day, tracing and walking to and fro in the valley.

But when he was come to the entrance of the valley of the Shadow of Death, I thought I should have lost my man: not for that he had any inclination to go back; that he always abhorred; but he was ready to die for fear. "Oh, the hobgoblins will have me! the hobgoblins will have me!" cried he; and I could not beat him out of it. He made such a noise, and such an outcry here, that had they but heard him, it was enough to encourage them to come and fall upon us.

But this I took very great notice of, that this valley was as quiet when we went through it, as ever I knew it before or since. I suppose those enemies

here had now a special check from our Lord, and a command not to meddle until Mr. Fearing had passed over it.

It would be too tedious to tell you of all; we will therefore only mention a passage or two more. When he was come to Vanity Fair, I thought he would have fought with all the men in the fair. I feared there we should have been both knocked on the head, so hot was he against their fooleries. Upon the Enchanted ground he was very wakeful. But when he was come at the river where was no bridge, there again he was no bridge, there again he was in a heavy case. “Now, now,” he said, “he should be drowned for ever,” and so never see that face with comfort that he had come so many miles to behold.

And here also I took notice of what was very remarkable: the water of that river was lower at this time than ever I saw it in all my life; so he went over at last, not much above wetshod. When he was going up to the gate, I began to take leave of him, and to wish him a good reception above. So he said, “I shall, I shall.” Then parted we asunder, and I saw him no more.

Honest. Then it seem he was well at last?

Great Heart. Yes, yes, I never had doubt about him. He was a man of a choice spirit, only he was always kept very low, and that made his life so burdensome to himself, and so troublesome to others. Psalms 88. He was, above many, tender of sin; he was so afraid of doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend. ⁴⁵⁴²Romans 14:21; ⁴¹¹³1 Corinthians 8:13.

Honest. But what should be the reason that such a good man should be all his days so much in the dark?

Great Heart. There are two sorts of reasons for it: one is, the wise God will have it so; some must pipe, and some must weep. ⁴¹¹⁶Matthew 11:16. Now Mr. Fearing was one that played upon the bass. He and his fellows sound the sackbut, whose notes are more doleful than the notes of other music are; though indeed some say the bass is the ground of music. And for my part, I care not at all for that profession which begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune. God also plays upon this string first, when he sets the soul in tune for himself. Only there was the

imperfection of Mr. Fearing; he could play upon no other music but this, till towards his latter end.

(I make bold to talk thus metaphorically for the ripening of the wits of young readers, and because, in the book of the Revelation the saved are compared to a company of musicians, that play upon their trumpets and harps, and sing their songs before the throne. ~~668~~ Revelation 5:8; ~~642~~ Revelation 14:2, 3.)

Honest. He was a very zealous man, as one may see by the relation which you have given of him. Difficulties, lions, or Vanity fair, he feared not at all; it was only sin, death, and hell, that were to him a terror, because he had some doubts about his interest in that celestial country.

Great Heart. You say right; those were the things that were his troublers; and they, as you have well observed, arose from the weakness of spirit as to the practical part of a pilgrim's life. I dare believe that, as the proverb is, he could have bit a firebrand, had it stood in his way; but the things with which he was oppressed no man ever yet could shake off with ease.

Then said **Christiana**, "This relation of Mr. Fearing has done me good; I thought nobody had been like me. But I see there was some semblance between this good man and me; only we differed in two things: his troubles were so great that they broke out; but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the houses provided for entertainment; but my trouble was always such as made me knock the louder."

Mercy. If I might also speak my heart, I must say that something of him has also dwelt in me. For I have ever been more afraid of the lake, and the loss of a place in paradise, than I have been of the loss of other things. Oh, thought I, may I have the happiness to have a habitation there! 'Tis enough, though I part with all the world to win it.

Then said Matthew, "Fear was one thing that made me think that I was far from having that within me which accompanies salvation. But if it was so with such a good man as he, why may it not also go well with me?"

“No fears, no grace,” said James. “Though there is not always grace where there is the fear of hell, yet, to be sure, there is no grace where there is no fear of God.”

Great Heart. Well said, James; thou hast hit the mark. For the fear of God is the beginning of wisdom; and to be sure, they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent after him this farewell:

*“Well, Master Fearing, thou didst fear
Thy God, and wast afraid
Of doing anything, while here,
That would have thee betrayed.
And didst thou fear the lake and pit?
Would others do so too!
For, as for them that want thy wit,
They do themselves undo.”*

Now I saw that they still went on in their talk. For after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his name was Mr. Self-will. “He pretended himself to be a pilgrim,” said Mr. Honest; “but I persuade myself he never came in at the gate that stands at the head of the way.”

Great Heart. Had you ever any talk with him about it?

Honest. Yes, more than once or twice; but he would always be like himself, self-willed. He neither cared for man, nor argument, nor yet example; what his mind prompted him to, that he would do, and nothing else could he be got to do.

Great Heart. Pray, what principles did he hold? for I suppose you can tell.

Honest. He held that a man might follow the vices as well as the virtues of pilgrims; and that if he did both, he should be certainly saved.

Great Heart. How? if he had said, it is possible for the best to be guilty of the vices, as well as to partake of the virtues of pilgrims, he could not much have been blamed; for indeed we are exempted from no vice absolutely, but on condition that we watch and strive. But this, I perceive,

is not the thing; but if I understand you right, your meaning is, that he was of opinion that it was allowable so to be.

Honest. Aye, aye, so I mean, and so he believed and practiced.

Great Heart. But what grounds had he for his so saying?

Honest. Why, he said he had the Scripture for his warrant.

Great Heart. Prithee, Mr. Honest, present us with a few particulars.

Honest. So I will. He said, to have to do with other men's wives had been practiced by David, God's beloved, and therefore he could do it. He said, to have more women than one was a thing that Solomon practiced, and therefore he could do it. He said that Sarah and the godly midwives of Egypt lied, and so did saved Rahab, and therefore he could do it. He said that the disciples went, at the bidding of their Master, and took away the owner's ass, and therefore he could do so too. He said that Jacob got the inheritance of his father in a way of guile and dissimulation, and therefore he could do so too.

Great Heart. High base, indeed! And are you sure he was of this opinion?

Honest. I have heard him plead for it, bring Scripture for it, bring arguments for it, etc.

Great Heart. An opinion that is not fit to be with any allowance in the world.

Honest. You must understand me rightly: he did not say that any man do this; but that they who had the virtues of those that did such things, might also do the same.

Great Heart. But what more false than such a conclusion? For this is as much as to say that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind; or that if, because a child, by the blast of the wind, or for that it stumbled at a stone, fell down and defiled itself in the mire, therefore he might willfully lie down and wallow like a boar therein. Who could have thought that anyone could so far have been blinded by the power of lust? But what is written must be true: they

“stumble at the word, being disobedient; whereunto also they were appointed.” ~~1~~ 1 Peter 2:8.

His supposing that such may have the godly men's virtues, who addict themselves to their vices, is also a delusion as strong as the other. To eat up the sin of God's people, ~~2018~~ Hosea 4:8, as a dog licks up filth, is no sign of one that is possessed with their virtues. Nor can I believe that one who is of this opinion, can at present have faith or love in him. But I know you have may some strong objections against him; prithee what can he say for himself?

Honest. Why, he says, to do this by way of opinion, seems abundantly more honest than to do it, and yet hold contrary to it in opinion.

Great Heart. A very wicked answer. For though to let loose the bridle to lusts, while our opinions are against such things, is bad; yet, to sin and plead a toleration so to do, is worse: the one stumbles beholders accidentally, the other leads them into the snare.

Honest. There are many of this man's mind, that have not this man's mouth; and that makes going on pilgrimage of so little esteem as it is.

Great Heart. You have said the truth, and it is to be lamented; but he that feareth the King of paradise shall come out of them all.

Christian. There are strange opinions in the world. I know one that said it was time enough to repent when we come to die.

Great Heart. Such are not otherwise; that man would have been loath, might he have had a week to run twenty miles in his life, to defer his journey to the last hour of that week.

Honest. You say right; and yet the generality of them who count themselves pilgrims, do indeed do thus. I am, as you see, an old man, and have been a traveler in this road many a day; and I have taken notice of many things. I have seen some that have set out as if they would drive all the world before them, who yet have, in a few days, died as they in the wilderness, and so never got sight of the promised land. I have seen some that have promised nothing at first setting out to be pilgrims, and who one would have yet proved very good pilgrims. I have seen some who have run hastily forward, that again have, after a little time, run just as fast back again. I have seen some who have spoken very well of a pilgrim's life at

first, that after a while have spoken as much against it. I have heard some, when they first set out for paradise, say positively there is such a place, who, when they have been almost there, have come back again, and said there is none. I have heard some vaunt what they would do in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.

Now, as they were thus on their way, there came one running to meet them, and said, "Gentlemen, and you of the weaker sort, if you love life, shift for yourselves, for the robbers are before you."

Then said Mr. Great-heart, "They be the three that set upon Little-faith hereto fore. Well," said he, "we are ready for them;" so they went on their way. Now they looked at every turning when they should have met with the villains; but whether they heard of Mr. Great-heart, or whether they had some other game, they came not up to the pilgrims.

Christiana then wished for an inn to refresh herself and her children, because they were weary. Then said Mr. Honest, "There is one a little before us, where a very honorable disciple, one Gaius, dwells." ^{<51623>}Romans 16:23. So they all concluded to turn in thither; and the rather, because the old gentleman gave him so good a report. When they came to the door they went in, not knocking for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them. So they asked if they might lie there that night.

"Yes, gentlemen," said *Gaius*, "if you be true men; for my house is for none but pilgrims." Then were Christiana, Mercy, and the boys the more glad, for that the innkeeper was a lover of pilgrims. So they called for rooms, and he showed them one for Christiana and her children and Mercy, and another for Mer. Great-heart and the old gentleman.

Then said Mr. *Great-heart*, "Good Gaius, what hast thou for supper? for these pilgrims have come far today, and are weary."

"It is late," said *Gaius*, "so we cannot conveniently go out to seek food; but such as we have you shall be welcome to, if that will content."

Great Heart. We will be content with what thou hast in the house; for as much as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spoke to the cook, whose name was Taste-that-which-is-good, to get ready supper for so many pilgrims.

This done, he comes up again, saying, “Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you in; and while supper is making ready, if you please, let us entertain one another with some good discourse;” so they all said, “Content.”

Then said *Gaius*, “Whose wife is this aged matron? and whose daughter is this young damsel?

Great Heart. This woman is the wife of one Christian, a pilgrim of former times; and these are his four children. The maid is one of her acquaintance, one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his steps; yea, if they do but see any place where the old pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.

Then said *Gaius*, “Is this Christian’s wife, and are these Christian’s children? I knew your husband’s father, yea, also his father’s father. Many have been good of this they were married; but more of that hereafter.

Gaius also proceeded, and said, “I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, ^{<000>}Genesis 3, so did life and health; God sent forth his Son, made of a woman. ^{<000>}Galatians 4:4. Yea, to show how much they that came after did abhor the act of the mother, this sex in the Old Testament coveted children, is happily this or that woman might be the mother of the Savior of the world. I will say again, that when the Savior was come, women rejoiced in him, before either man or angel. ^{<010>}Luke 1:42-46. I read not that ever any man did give unto Christ so much as one groat; but the women followed him, and ministered to him of their substance. ^{<010>}Luke 8:2, 3. “Twas a woman that washed his feet with tears, ^{<015>}Luke 7:37-50, and a woman that anointed his body to the burial, ^{<010>}John 11:2; ^{<010>}John 12:3. They were women who wept when he was going to the cross, ^{<020>}Luke 23:27, and women that followed him from the cross, ^{<025>}Matthew 27:55, 56, ^{<025>}Luke 23:55, and that sat over against his sepulchre when he was buried, ^{<025>}Matthew 27:61. They were women that were first with him at his resurrection morn, ^{<020>}Luke 24:1, and women that brought tidings first to his disciples that he was risen from the dead.

<0202> Luke 24:22, 23. Women therefore are highly favored, and show by these things that they are sharers with us in the grace of life.”

Now the cook sent up to signify that supper was almost ready, and sent one to lay the cloth, and the trenchers, and to set the salt and bread in order.

Then said *Matthew*, “The sight of this cloth, and of this forerunner of the supper, begetteth in me a greater appetite to my food than I had before.”

Gaius. So let all ministering doctrines to thee in this life beget in thee a greater desire to sit at the supper of the great King in his kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and the setting of salt upon the board, when compared with the feast which our Lord will make for us when we come to his house.

So supper came up. And first a heave-shoulder and a wave-breast were set on the table before them, to show that they must begin their meal with prayer and praise to God. The heave-shoulder David lifted up his heart to God with; and with the wave-breast, where his heart lay, he used to lean upon his harp when he played. <0070> Leviticus 7:32-34; <0004> Leviticus 10:14, 15; <0201> Psalm 25:1; <0035> Hebrews 13:15. These two dished were very fresh and good, and they all ate heartily thereof.

The next they brought up was a bottle of wine, as red as blood.

<0014> Deuteronomy 32:14; <0003> Judges 9:13; <0015> John 15:5. So Gaius said to them, “Drink freely; this is the true juice of the vine, that makes glad the heart of God and man.” So they drank and were merry.

The next was a dish of mild will crumbed; Gaius said,

“Let the boys have that, that they may grow thereby.”

<0001> 1 Peter 2:1, 2.

Then they brought up in course a dish of butter and honey. Then said Gaius, “Eat freely of this, for this is good to cheer up and strengthen your judgments and understandings. This was our Lord’s dish when he was a child:

‘Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.’” <0015> Isaiah 7:15.

Then they brought them up a dish of apples, and they were very good tasted fruit. Then said Matthew, “May we eat apples, since it was such by and with which the serpent beguiled our first mother?”

Then said **Gaius**,

*“Apples were they with which we were beguiled;
Yet sin, not apples, hath our souls defiled:
Apples forbid, if ate, corrupt the blood;
To eat such, when commanded, does us good:
Drink of his flagons then, thou church, his dove,
And eat his apples, who art sick of love.”*

Then said **Matthew**, “I made the scruple, because I awhile since was sick with the eating of fruit.”

Gaius. Forbidden fruit will make you sick; but not what our Lord has tolerated.

While they were thus talking, they were presented with another dish, and it was a dish of nuts. ~~211~~ Song of Solomon 6:11. Then said some at the table, “Nuts spoil tender teeth, especially the teeth of children;” which when Gaius heard, he said,

*“Hard texts are nuts, (I will not call them cheaters,)
Whose shells do keep their kernels from the eaters:
Open the shells, and you shall have the meat;
They here are brought for you to crack and eat.”*

Then were they very merry, and sat at the table a long time, talking of many things. Then said the old gentleman, “My good landlord, while we are cracking you nuts, if you please, do you open this riddle:

“A man there was, though some did count him mad, The more he cast away, the more he had.”

Then they all gave good heed, wondering what good Gaius would say; so he sat still a while, and then thus replied:

“He who bestows his goods upon the poor, Shall have as much again, and ten times more.”

Then said **Joseph**, “I dare say, sir, I did not think you could have found it out.”

“Oh,” said **Gaius**, “I have been trained up in this way a great while; nothing teaches like experience. I have learned of my Lord to be kind, and have found by experience that I have gained thereby. There is that withholdeth more than is meet, but it tendeth to poverty. There is that maketh himself poor, yet hath great riches.” ~~20124~~ Proverbs 11:24;
~~20125~~ Proverbs 13:7.

Then **Samuel** whispered to Christiana his mother, and said, “Mother, this is a very good man’s house; let us stay here a good while, and let my brother Matthew be married here to Mercy, before we go any further.” The which Gaius the host overhearing, said, “With a very good will, my child.”

So they stayed there more than a month, and Mercy was given to Matthew to wife. While they stayed here, Mercy, as her custom was, would be making coats and garments to give to the poor, by which she brought a very good report upon the pilgrims.

But to return again to our story. After supper the lads desired a bed, for they were weary with travelling. Then Gaius called to show them their chamber; but said Mercy, “I will have them to bed.” So she had them to bed, and they slept well: but the rest sat up all night; for Gaius and they were such suitable company, that they could not tell how to part. After much talk of their Lord, themselves, and their journey, old Mr. Honest, he that put forth the riddle to Gaius, began to nod. Then said Great-heart, “What, sir, you begin to be drowsy? come, rub up now, here is a riddle for you.” Then said Mr. Honest, “Let us hear it.” Then replied Mr. Great-heart,

*“He that would kill, must first be overcome:
 Who live abroad would, first must die at home.”*

“Ha,” said Mr. **Honest**, “it is as hard one; hard to expound, and harder to practice. But come, landlord,” said he, “I will, if you please, leave my part to you; do you expound it, and I will hear what you say.”

“No,” said **Gaius**, “it was put to you, and it is expected you should answer it.” Then said the old gentlemen,

*“He first by grace must conquered be,
 That sin would mortify;
 Who that he lives would convince me,
 Unto himself must die.”*

“It is right,” said *Gaius*; “good doctrine and experience teach this. For, first, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin. Besides, if sin is Satan’s cords by which the soul lies bound, how should it make resistance before it is loosed from that infirmity? Secondly, nor will any one that knows either reason or grace, believe that such a man can be a living monument of grace that is a slave to his own corruptions. And now it comes into my mind, I will tell you a story worth the hearing. There were two men that went on pilgrimage; the one began when he was young, the other when he was old. The young man had strong corruptions to grapple with; the old man’s were weak with the decays of nature. The young man trod his steps as even as did the old one, and was every way as light as he. Who now, or which of them, had their graces shining clearest, since both seemed to be alike?”

Honest. The young man’s doubtless. For that which makes head against the greatest opposition, gives best demonstration that it is strongest; especially when it also holdeth pace with that which meets not with half so much, as to be sure old age does not. Besides, I have observed that old men have blessed themselves with this mistake: namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men that are gracious are best able to give advice to them that are young, because they yet, for an old and a young man to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man’s corruptions are naturally the weakest.

Thus they sat talking till break of day.

Now, when the family were up, Christiana bid her son James that he should read a chapter; so he read the fifty third of Isaiah. When he had done, Mr. Honest asked why it was that the Savior was to come “out of a dry ground;” and also, that “he had no form nor comeliness in him.”

Then said Mr. *Great Heart*, “To the first I answer, because the church of the Jews, of which Christ came, had then lost almost all the sap and spirit of religion. To the second I say, the words are spoken in the person of unbelievers, who, because they want the eye that can see into our Prince’s heart, therefore they judge of him by the meanness of his outside; just like those who, not knowing that precious stones are covered over with a

homely crust, when they have found one, because they know not what they have found, cast it away again, as men do a common stone.”

“Well,” said *Gaius*, “now you are here, and since, as I know, Mr. Great-heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About a mile from hence there is one Slay-good, a giant, that doth much annoy the King’s highway in these parts; and I know whereabout his haunt is. He is master of a number of thieves; ‘twould be well if we could clear these parts of him.”

So they consented and went: Mr. Great-heart with his sword, helmet, and shield; and the rest with spears and staves.

When they came to the place where he was, they found him with one Feeble-mind in his hand, whom his servants had brought unto him, having taken him in the way. Now the giant was rifling him, with a purpose after that to pick his bones; for he was of the nature of flesh-eaters.

Well, so soon as he saw Mr. Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

Great Heart. We want thee; for we are come to revenge the quarrels of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King’s highway: wherefore come out of thy cave.

So he armed himself and came out, and to battle they went, and fought for above an hour, and then stood still to take wind.

Then said the giant, “Why are you here on my ground?”

Great Heart. To revenge the blood of pilgrims, as I told thee before.

So they went to it again, and the giant made Mr. Great-heart give back; but he came up again, and in the greatness of his mind he let fly with such stoutness at the giant’s head and sides, that he made him let his weapon fall out of his hand. So he smote him, and slew him, and cut off his head, and brought it away to the inn. He also took Feeble-mind the pilgrim, and brought him with him to his lodgings. When they were come home, they showed his head to the family, and set it up, as they had done others before, for a terror to those that should attempt to do as he hereafter.

Then they asked Mr. Feeble-mind how he fell into his hands.

Then said the poor man, “I am a sickly man, as you see; and because death did usually once a day knock at my door, I thought I should never be well at home; so I betook myself to a pilgrim’s life, and have traveled hither from the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind; but would, if I could, though I can but crawl, spend my life in the pilgrim’s way. When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks, nor against my feeble mind, but gave me such things as were necessary for my journey, and bid me hope to the end. When I came to the house of the Interpreter, I received much kindness there; and because the hill of Difficulty was judged too hard for me, I was carried up that by one of his servants. Indeed, I have found much relief from pilgrims, though none were willing to go so softly as I am forced to do; yet still, as they came on they bid me be of good cheer, and said that it was the will of their Lord that comfort should be given to the feeble-minded, ~~1~~ 1 Thessalonians 5:14; and so went on their own pace. When I was come to Assault-lane, then this giant met with me, and bid me prepare for an encounter. But, alas, feeble one that I was, I had more need of a cordial; so he came up and took me. I conceited he would not kill me. Also when he had got me into his den, since I went not with him willingly, I believed I should come out alive again; for I have heard, that not any pilgrim that is taken captive by violent hands, if he keeps heart whole towards his Master, is, by the laws of providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am; but I have, as you see, escaped with life, for the which I thank my King as the author, and you as the means. Other brunts I also look for; but this I have resolved on, to wit, to run when I can, to go when I cannot go. As to the main, I thank Him that loved me, I am fixed; my way is before me, my mind is beyond the river that had no bridge, though I am, as you see, but of a feeble mind.”

Then said old Mr. *Honest*, “Have not you, some time ago, been acquainted with one Mr. Fearing, a pilgrim?”

Feeble. Acquainted with him? yes; he came from the town of Stupidity, which lieth four degrees to the northward of the city of Destruction, and as many off of where I was born: yet we were well acquainted, for indeed he was my uncle, my father’s brother. He and I have been much of a temper; he was a little shorter than I, but yet we were much of a complexion.

Honest. I perceive you knew him, and I am apt to believe also that you were related one to another; for you have his whitely look, a cast like his with your eye, and your speech is much alike.

Feeble. Most have said so, that have known us both; and besides, what I have read in him I have for the most part found in myself.

“Come, sir,” said good **Gaius**, “be of good cheer; you are welcome to me, and to my house. What thou hast a mind to, call for freely; and what thou wouldest have my servants do for thee, they will do it with a ready mind.”

Then said Mr. **Feeble-mind**, “This is an unexpected favor, and as the sun shining out of a very dark cloud. Did giant Slay-good intend me this favor when he stopped me, and resolved to let me go no further? Did he intend, that after he had rifled my pockets I should go to Gaius my host? Yet so it is.”

Now, just as Mr. Feeble-mind and Gaius were thus in talk, there came one running, and called at the door, and said, that about a mile and a half off there was one Mr. Not-right, a pilgrim, struck dead upon the place where he was, with a thunderbolt.

“Alas,” said Mr. **Feeble-mind**, “is he slain? He overtook me some days before I came so far as hither, and would be my company keeper. He was also with me when Slay-good the giant took me, but he was nimble of his heels, and escaped; but it seems he escaped to die, and I was taken to live.”

*“What one would think doth seek to slay outright,
Ofttimes delivers from the saddest plight.
That very providence whose face is death,
Doth oftentimes to the lowly life bequeath.
I taken was, he did escape and flee;
Hands crossed gave death to him and life to me.”*

Now, about this time Matthew and Mercy were married; also Gaius gave his daughter Phebe to James, Matthew’s brother, to wife; after which time they yet stayed about ten days at Gaius’ house, spending their time and the seasons like as pilgrims use to do.

When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone; wherefore Mr. Great-heart called for a reckoning. But Gaius told him, that at his house it was not custom for pilgrims to pay for their entertainment.

He boarded them by the year, but looked for his pay from the good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him. ~~(208)~~ Luke 10:34, 35. Then said Mr. Great-heart to him,

“Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers, who have borne witness of thy charity before the church; whom if thou yet bring forward on their journey after a godly sort, thou shalt do well.” ~~(606)~~ 3 John 1:5, 6.

Then Gaius took his leave of them all, and his children, and particularly of Mr. Feeble-mind. He also gave him something to drink by the way.

Now Mr. Feeble-mind, when they were going out of the door, made as if he intended to linger. The which when Mr. Great-heart espied, he said, “Come, Mr. Feeble-mind, pray do you go along with us; I will be your conductor, and you shall fare as the rest.”

Feeble-mind. Alas, I want a suitable companion. You are all lusty and strong, but I, as you see, am weak; I choose, therefore, rather to come behind, lest, by reason of my many infirmities, I should be a burden both to myself and to you. I am as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing; I shall like no gay attire; I shall like no unprofitable questions. Nay, I am so weak a man as to be offended with that which others have a liberty to do, I do not yet know all the truth; I am a very ignorant Christian man. Sometimes, if I hear some rejoice in the Lord, it troubles me because I cannot do so too. It is with me as it is with a weak man among the strong, or as with a sick man among the healthy, or as a lamp despised; so that I know not what to do. “He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.” ~~(826)~~ Job 12:5.

“But, brother,” said Mr. *Great-heart*, “I have it in commission to comfort the feeble minded, and to support the weak. You must needs go along with us; we will wait for you; we will lend you our help; we will deny ourselves of some things, both opinionative and practical, for your sake; we will not enter into doubtful disputations before you; we will be made all things to you, rather than you shall be left behind.” ~~(354)~~ 1 Thessalonians 5:14; ~~(540)~~ Romans 14; ~~(689)~~ 1 Corinthians 8:9-13; ~~(602)~~ 1 Corinthians 9:22.

Now, all this while they were at Gaius' door; and behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt came by, with his crutches in his hand, and he also was going on pilgrimage.

Then said Mr. *Feeble-mind* to him, "Man, how camest thou hither? I was but now complaining that I had not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt; "and, good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches."

"Nay," said Mr. *Feeble-mind*, "though I thank thee for thy goodwill, I am not inclined to halt before I am lame. Howbeit, I think when occasion is, it may help me against a dog."

Ready. If either myself or my crutches can do thee a pleasure, we are both at thy common, good Mr. Feeble-mind.

Thus, therefore, they went on. Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble-mind came behind, and Mr. Ready-to halt with his crutches. Then said Mr. Honest,

"Pray, sir, now we are upon the road, tell us some profitable things of some that have gone on pilgrimage before us."

Great Heart. With a goodwill. I suppose you have heard how Christian of old did meet with Apollyon in the valley of Humiliation, and also what hard work he had to go through the valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it by Madam Wanton, with Adam the First, with one Discontent, and Shame; four as deceitful villains as a man can meet with upon the road.

Honest. Yes, I have heard of all this; but indeed, good Faithful was hardest put to it with Shame; he was an unwearied one.

Great Heart. Aye; for, as the pilgrim well said, he of all men had the wrong name.

Honest. But pray, sir, where was it that Christian and Faithful met Talkative? That same was also a notable one.

Great Heart. He was a confident fool; yet many follow his ways.

Honest. He had like to have beguiled Faithful.

Great Heart. Aye, but Christian put him into a way quickly to find him out.

Thus they went on till they came to the place where Evangelist met with Christian and Faithful, and prophesied to them what should befall them at Vanity fair. Then said their guide, "Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them of what troubles they should meet with at Vanity fair."

Honest. Say you so? I dare say it was a hard chapter that then he did read unto them.

Great Heart. It was so, but he gave them encouragement withal. But what do we talk of them? They were a couple of lion like men; they had set their faces like a flint. Do not you remember how undaunted they were when they stood before the judge?

Honest. Well: Faithful bravely suffered.

Great Heart. So he did, and as brave things came on't; for Hopeful, and some others, as the story relates it, were converted by his death.

Honest. Well, but pray go on; for you are well acquainted with things.

Great Heart. Above all that Christian met with after he had passed through Vanity fair, one By-ends was the arch one.

Honest. By-ends? what was he?

Great Heart. A very arch fellow, a downright hypocrite; one that would be religious whichever way the world went, but so cunning that he would be sure never to lose or suffer for it. He had his mode of religion for every fresh occasion, and his wife was as good at it as he. He would turn from opinion to opinion; yea, and plead for so doing too. But, so far as I could learn, he came to an ill end with his by-ends; nor did I ever hear that any of his children were ever of any esteem with any that truly feared God.

Now by this time they were come within sight of the town of Vanity, where Vanity fair is kept. So, when they saw that they were so near the town, they consulted with one another how they should pass through the town; and some said one thing, and some another. At last Mr. Great-heart said, "I have, as you may understand, often been a conductor of pilgrims

through this town. Now, I am acquainted with one Mr. Manson, ^{<4216>}Acts 21:16, a Cyprusian by nation, an old disciple, at whose house we may lodge. If you think good, we will turn in there.”

“Content,” said old *Honest*; “Content,” said Christiana; “Content,” said Mr. Feeble-mind; and so they said all. Now you must think it was eventide by that they got to the outside of the town; but Mr. Great-heart knew the way to the old man’s house. So thither they came; and he called at the door, and the old man within knew his tongue as soon as ever he heard it; so he opened the door, and they all came in. Then said Manson their host, “How far have ye come today?” So they said, “From the house of Gaius our friend.” “I promise you,” said he, “you have gone a good stitch. You may well be weary; sit down.” So they sat down.

Then said their guide, “Come, what cheer, good sirs? I dare say you are welcome to my friend.”

“I also,” said Mr. *Manson*, “do bid you welcome; and whatever you want, do but say, and we will do what we can to get it for you.”

Honest. Our great want, a while since, was harbor and good company, and now I hope we have both.

Manson. For harbor, you see what it is; but for good company, that will appear in the trial.

“Well,” said Mr. *Great-heart*, “will you have the pilgrims up into their lodging?”

“I will,” said Mr. *Manson*. So he had them to their respective places; and also showed them a very fair dining room where they might be, and sup together until the time should come to go to rest.

Now, when they were seated in their places, and were a little cheery after their journey, Mr. Honest asked his landlord if there was any store of good people in the town.

Manson. We have a few when compared with them on the other side.

Honest. But how shall we do to see some of them? for the sight of good men to them that are going on pilgrimage, is like the appearing of the moon and stars to them that are sailing upon the seas.

Then Mr. Manson stamped with his foot, and his daughter Grace came up. So he said unto her, "Grace, go you, tell my friends, Mr. Contrite, Mr. Holy-man, Mr. Love- saints, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house who have a mind this evening to see them." So Grace went to call them, and they came; and after salutation made, they sat down together at the table.

Then said Mr. Manson their landlord, "My neighbors, I have, as you see, a company of strangers come to my house: they are pilgrims; they come from afar, and are going to Mount Zion. But who," quoth he, "do you think this is?" pointing his finger to Christiana. "It is Christiana, the wife of Christian, the famous pilgrim, who, with Faithful his brother, was so shamefully handled in our town." At that they stood amazed, saying, "We little thought to see Christiana when Grace came to call us; wherefore this is a very comfortable surprise." They then asked her of her welfare, and if these young men were her husband's sons. And when she had told them they were, they said, "The King whom you love and serve make you as your father, and bring you where he is in peace."

Then Mr. *Honest*, when they were all sat down, asked Mr. Contrite and the rest in what posture their town was at present.

Contrite. You may be sure we are full of hurry in fair time. 'Tis hard keeping our hearts and spirits in good order when we are in a cumbered condition. He that lives in such a place as this is, and has to do with such as we have, has need of an item to caution him to take heed every moment of the day.

Honest. But how are your neighbors now for quietness?

Contrite. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town; but of late, I say, they have been far more moderate. I think the blood of Faithful lieth as a load upon them till now; for since they burned him, they have been ashamed to burn any more. In those days we were afraid to walk the streets; but now we can show our heads. Then the name of a professor was odious; now, especially in some parts of our town, (for you know our town is large,) religion is counted honorable.

Then said Mr. *Contrite* to them, "Pray, how fareth it with you in your pilgrimage? how stands the country affected towards you?"

Honest. It happens to us as it happeneth to wayfaring men: sometimes our way is clean, sometimes foul; sometimes up hell, sometimes down hill; we are seldom at a certainty. The wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already, and what are yet behind we know not; but for the most part, we find it true that has been talked of old, “A good man must suffer trouble.”

Contrite. You talk of rubs; what rubs have you met withal?

Honest. Nay, asked Mr. Great-heart, our guide; for he can give the best account of that.

Great Heart. We have been beset three or four times already. First, Christiana and her children were beset by two ruffians, who they feared would take away their lives. We were beset by giant Bloody-man, giant Maul, and giant Slay-good. Indeed, we did rather beset the last than were beset by him. And thus it was: after we had been some time at the house of Gaius my host, and of the whole church, we were minded upon a time to take our weapons with us, and go see if we could light upon any of those that are enemies to pilgrims; for we heard that there was a notable one thereabouts. Now Gaius knew his haunt better than I, because he dwelt thereabout. So we looked and looked, till at last we were glad, and plucked up our spirits. So we approached up to his den; and lo, when we came there, he had dragged, by mere force, into he net, this poor man, Mr. Feeble-mind, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had another prey, he left the poor man in his hole, and came out. So we fell to it full sore, and he lustily laid about him; but, in conclusion, he was brought down to the ground, and his head cut off, and set up by the wayside for a terror to such as should after practice such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Then said Mr. *Feeble-mind*, “I found this true, to my cost and comfort: to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-heart and his friends, with their weapons, approach so near for my deliverance.”

Then said Mr. *Holy-man*, “There are two things that they have need to possess who go on pilgrimage — courage, and an unspotted life. If they

have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink.”

Then said Mr. *Love-saints*, “I hope this caution is not needful among you; but truly there are many that go upon the road, who rather declare themselves strangers to pilgrimage, than strangers and pilgrims on the earth.”

Then said Mr. *Dare-not-lie*, “‘Tis true. They have neither the pilgrim’s weed, nor the pilgrim’s courage; they go not uprightly, but all awry with their feet; one shoe goeth inward, another outward; and their are out behind: here a rag, and there a rent, to the disparagement of their Lord.”

“These things,” said Mr. *Penitent*, “they ought to be troubled for; nor are the pilgrims like to have that grace put upon them and their pilgrim’s progress as they desire, until the way is cleared of such spots and blemishes.” Thus they went, and refreshed their weary bodies: so they went to rest.

Now they staid in the fair a great while, at the house of this Mr. Manson, who in process of time gave his daughter Grace unto Samuel, Christiana’s son, to wife, and his daughter Martha to Joseph.

The time, as I said, that they stayed here, was long, for it was not now as in former times. Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what service they could. Mercy, as she was wont, labored much for the poor: wherefore their bellies and backs blessed her, and she was there an ornament to her progression. And, to say the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their places. They were also all of them very fruitful; so that Christian’s name, as was said before, was like to live in the world.

While they lay here, there came a monster out of the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps. Now, no man in the town durst so much as face this monster; but all fled when they heard the noise of his coming.

The monster was like unto no one beast on the earth. Its body was like a dragon, and it had seven heads and ten horns. It made great havoc of children, and yet it was governed by a woman. ^{667B} Revelation 17:3. This monster propounded conditions to men; and such men as loved their lives more than their souls, accepted of those conditions. So they came under.

Now Mr. Great-heart, together with those who came to visit the pilgrims at Mr. Manson's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holy-man, Mr. Dare-not-lie, and Mr. Penitent, with their weapons, go forth to meet him. Now the monster at first was very rampant, and looked upon these enemies with great disdain; but they so belabored him, being sturdy men at arms, that they made him make a retreat. So they came home to Mr. Manson's house again.

The monster, you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town. At these seasons did these valiant worthies watch him; insomuch that in process of time he became not only wounded, but lame. Also he has not made that havoc of the townsmen's children as formerly he had done; and it is verily believed by some that this beast will die of his wounds.

This, therefore, made Mr. Great-heart and his fellows of great fame in this town; so that many of the people that wanted their taste of things, yet had a reverent esteem and respect for them. Upon this account, therefore, it was that these pilgrims got not much hurt here. True, there were some of the baser sort, that could see no more than a mole, nor understand any more than a beast; these had no reverence for these men, and took no notice of their valor and adventures.

THE PILGRIMS GO FORWARD.

THE SEVENTH STAGE.

WELL, the time grew on that the pilgrims must go on their way; wherefore they prepared for their journey. They sent for their friends; they conferred with them; they had some time set apart therein to commit each other to the protection of their Prince. There were again that brought them of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary.

~~480~~ Acts 28:10. Then they set forward on their way; and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and parted.

They therefore that were of the pilgrims' company went on, and Mr. Great-heart went before them. Now, the women and children being weakly, they were forced to go as they could bear; by which means Mr. Ready-to-halt and Mr. Feeble-mind had more to sympathize with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where Faithful was put to death. Therefore they made a stand, and thanked Him that had enabled him to bear his cross so well; and the rather, because they now found that they had a benefit by such a manly suffering as his was.

They went on therefore after this a good way further, talking of Christian and Faithful, and how Hopeful joined himself to Christian after that Faithful was dead.

Now they were come up with the hill Lucre, where the silver mine was which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished; wherefore they considered that. But when they were come to the old monument that stood over against the hill Lucre, to wit, to the pillar of salt, that stood also within view of Sodom and its stinking lake, they marveled, as did Christian before, that men of such knowledge and ripeness of wit as they were, should be so blinded as to turn aside here. Only they considered, again, that nature is not affected

with the harms that others have met with, especially if that thing upon which they look has an attracting virtue upon the foolish eye.

I saw now that they went on till they came to the river that was on this side of the Delectable mountains; to the river where the fine trees grow on both sides, and whose leaves, if taken inwardly, are good against surfeits; where the meadows are green all the year long, and where they might lie down safely. ^{<221>}Psalm 23:2.

By this riverside, in the meadows, there were cotes and folds for sheep, a house built for the nourishing and bringing up of those lambs, the babes of those women that go on pilgrimage. Also there was here one that was intrusted with them, who could have compassion; and that could gather these lambs with his arm, and carry them in his bosom, and gently lead those that were with young. ^{<231>}Hebrews 5:2; ^{<241>}Isaiah 40:11. Now, to the care of this man Christiana admonished her four daughters to commit their little ones, that by these waters they might be housed, harbored, succored, and nourished, and that none of them might be lacking in time to come. This man, if any of them go astray, or be lost, will bring them again; he will also bind up that which was broken, and will strengthen them that are sick. ^{<251>}Jeremiah 23:4; ^{<261>}Ezekiel 34:11-16. Here they will never want meat, drink, and clothing; here they will be kept from thieves and robbers; for this man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths, and that you know is a favor of no small account. Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit: fruit, not like that which Matthew ate of, that fell over the wall out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth it where it is. So they were content to commit their little ones to him; and that which was also an encouragement to them so to do, was, for that all this was to be at the charge of the King, and so was as a hospital to young children and orphans.

Now they went on. And when they were come to By-path meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by giant Despair, and put into Doubting castle, they sat down, and consulted what was best to be done: to wit, now they were so strong, and had got such a man as Mr. Great-heart for their conductor, whether they had not best to make an attempt upon the giant, demolish his castly, and if

there were any pilgrims in it, to set them at liberty before, they went any further. So one said one thing, and another said the contrary. One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good; but Mr. Great-heart said, "Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of faith; and I pray, with whom should I fight this good fight, if not with giant Despair? I will therefore attempt the taking away of his life, and the demolishing of Doubting castle." Then said he, "Who will go with me?" Then said old Honest, "I will." "And so will we too," said Christiana's four sons, Matthew, Samuel, Joseph, and James; for they were young men and strong. ²⁰¹³1 John 2:13, 14. So they left the women in the road, and with them Mr. Feeble-mind, and Mr. Ready-to-halt with his crutches, to be their guard until they came back; for in that place the giant Despair dwelt so near, they keeping in the road, a little child might lead them. ²⁰⁰⁶Isaiah 11:6.

So Mr. Great-heart, old Honest, and the four young men, went to go up to Doubting castle, to look for giant Despair. When they came at the castle gate, they knocked for entrance with an unusual noise. At that the old giant comes to the gate, and Diffidence his wife follows. Then said he, "Who and what is he that is so hardy as after this manner to molest the giant Despair?" Mr. Great-heart replied, "It is I, Great-heart, one of the King of the celestial country's conductors of pilgrims to their place; and I demand of thee that thou open thy gates for my entrance; prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting castle."

Now giant Despair, because he was a giant, thought no man could overcome him; and again thought he, "Since heretofore I have made a conquest of angels, shall Great-heart make me afraid?" So he harnessed himself, and went out. He had a cap of steel upon his head, a breastplate of fire girded to him, and he came out in iron shoes, with a great club in his hand. Then these six men made up to him, and beset him behind and before; also, when Diffidence the giantess came up to help him, old Mr. Honest cut her down at one blow. Then they fought for their lives, and giant Despair was brought down to the ground, but was very loath to die. He struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death, for he left him not till he had severed his head from his shoulders.

Then they fell to demolishing Doubting castle, and that, you know, might with ease be done, since giant Despair was dead. They were seven days in destroying of that; and in it of pilgrims they found one Mr. Despondency, almost starved to death, and one Much-afraid, his daughter; these two they saved alive. But it would have made you wonder to have seen the dead bodies that lay here and there in the castle yard, and how full of dead men's bones the dungeon was.

When Mr. Great-heart and his companions had performed this exploit, they took Mr. Despondency and his daughter Much-afraid into their protection; for they were honest people, though they were prisoners in Doubting castle to that tyrant giant Despair. They therefore, I say, took with them the head of the giant, (for his body they had buried under a heap of stones,) and down to the road and to their companions they came, and showed them what they had done. Now, when Feeble-mind and Ready-to-halt saw that it was the head of giant Despair indeed, they were very jocund and merry. Now Christiana, in need was, could play upon the viol, and her daughter Mercy upon the lute; so, since they were so merry disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter Much-afraid by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand, but I promise you he footed it well; also the girl was to be commended, for she answered the music handsomely.

As for Mr. Despondency, the music was not so much to him; he was for feeding, rather than dancing, for that he was almost starved. So Christiana gave him some of her bottle of spirits for present relief, and then prepared him something to eat; and in a little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr. Great-heart took the head of giant Despair, and set it upon a pole by the highwyside, right over against the pillar that Christian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

Then he writ under it upon a marble stone these verses following:

*“This is the head of him whose name only
 In former times did pilgrims terrify.
 His castle’s down, and Diffidence his wife
 Brave Mr. Great-heart has bereft of life.
 Despondency, his daughter Much-afraid,
 Great-heart for them also the man has played.
 Who hereof doubts, if he’ll but cast his eye
 Up hither, may his scruples satisfy.
 This head also, when doubting cripples dance,
 Doth show from fears they have deliverance.”*

When these men had thus bravely showed themselves against Doubting castle, and had slain giant Despair, they went forward, and went on till they came to the Delectable mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the shepherds there, who welcomed them, as they had done Christian before, unto the Delectable mountains.

Now the shepherds seeing so great a train follow Mr. Great-heart, (for with him they were well acquainted,) they said unto him, “Good sir, you have got a goodly company here; pray, where did you find all these?”

Then Mr. *Great-heart* replied,

*“First, here is Christiana and her train,
 Her sons, and her sons’ wives, who, like the wain,
 Keep by the pole, and do by compass steer
 From sin to grace, else they had not been here.
 Next here’s old Honest come on pilgrimage,
 Ready-to-halt too, who, I dare engage,
 True-hearted is, and so is Feeble-mind,
 Who willing was not to be left behind.
 Despondency, good man, is coming after,
 And so also is Much-afraid, his daughter.
 May we have entertainment here, or must
 We further go? Let’s know whereon to trust.”*

Then said the shepherds, “This is a comfortable company. You are welcome to us; for we have for the feeble, as well as for the strong. Our Prince has an eye to what is done to the least of these; therefore infirmity must not be a block to our entertainment.” ^{<15>}Matthew 25:40. So they had them to the palace door, and then said unto them, “Come in, Mr. Feeble-mind; come in, Mr. Ready-to-halt; come in, Mr. Despondency, and Mrs.

Much-afraid his daughter. These, Mr. Great-heart," said the shepherds to the guide, "we call in by name, for that they are most subject to draw back; but as for you and the rest that are strong, we leave you to your wonted liberty." Then said Mr. Great-heart, "This day I see that grace doth shine in your faces, and that you are my Lord's shepherds indeed; for that you have not pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers, as you should." ~~3301~~ Ezekiel 34:21.

So the feeble and weak went in, and Mr. Great-heart and the rest did follow. When they were also set down, the shepherds said to those of the weaker sort, "What is it that you would have? for," said they, "all things must be managed here to the supporting of the weak, as well as to the warning of the unruly." So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place.

When morning was come, because the mountains were high, and the day clear, and because it was the custom of the shepherds to show the pilgrims before their departure some rarities, therefore, after they were ready, and had refreshed themselves, the shepherds took them out into the fields, and showed them first what they had shown to Christian before.

Then they had them to some new places. The first was mount Marvel, where they looked, and beheld a man at a distance that tumbled the hills about with words. Then they asked the shepherds what that should mean. So they told them, that that man was the son of one Mr. Great-grace, of whom you read in the first part of the records of the Pilgrim's Progress; and he is set there to teach pilgrims how to believe down, or to tumble out of their ways, what difficulties they should meet with, by faith. ~~41123~~ Mark 11:23, 24. Then said Mr. Great-heart, "I know him; he is a man above many."

Then they had them to another place, called mount Innocence. And there they saw a man clothed all in white; and two men, Prejudice and Ill-will, continually casting dirt upon him. Now behold, the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clean as if no dirt had been cast thereat. Then said the pilgrims, "What means this?" The shepherds answered, "This man is named Godly-man, and this garment is to show the innocency of his life. Now, those that

throw dirt at him, are such as hate his well doing; but, as you see the dirt will not stick upon his clothes, so it shall be with him that liveth innocently in the world. Whoever they be that would make such men dirty, they labor all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noonday."

Then they took them, and had them to mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, "What should this be?" "This is," said the shepherds, "to show you, that he who has a heart to give of his labor to the poor, shall never want wherewithal. He that watereth shall be watered himself. And the cake that the widow gave to the prophet did not cause that she had the less in her barrel."

They had them also to the place where they saw one Fool and one Want-wit washing an Ethiopian, with intention to make him white; but the more they washed him, the blacker he was. Then they asked the shepherds what that should mean. So they told them, saying, "Thus it is with the vile person: all means used to get such a one a good name, shall in conclusion tend but to make him more abominable. Thus it was with the Pharisees; and so it shall be with all hypocrites."

Then said Mercy, the wife of Matthew, to Christiana her mother, "Mother, I would, if it might be, see the hole in the hill, or that commonly called the By-way to hell." So her mother broke her mind to the shepherds. Then they went to the door; it was on the side of a hill; and they opened it, and bid Mercy hearken a while. So she hearkened, and heard one saying, "Cursed be my father for holding of my feet back from the way of peace and life." Another said, "Oh that I had been torn in pieces before I had, to save my life, lost my soul!" And another said, "If I were to live again, how would I deny myself, rather than come to this place!" Then there was as if the very earth groaned and quaked under the feet of this young woman for fear; so she looked white, and came trembling away, saying, "Blessed be he and she that is delivered from this place."

Now, when the shepherds had shown them all these things, then they had them back to the palace, and entertained them with what the house would afford. But Mercy, being a young and married woman, longed for something that she saw there, but was ashamed to ask. Her mother-in-law

then asked her what she ailed, for she looked as one not well. Then said Mercy, "There is a looking-glass hangs up in the dining room, off which I cannot take my mind; if, therefore, I have it not, I think I shall miscarry." Then said her mother, "I will mention thy wants to the shepherds, and they will not deny it thee." But she said, "I am ashamed that these men should know that I longed." "Nay, my daughter," said she, "it is no shame, but a virtue, to long for such a thing as that." So Mercy said, "Then, mother, if you please, ask the shepherds if they are willing to sell it."

Now the glass was one of a thousand. It would present a man, one way, with his own features exactly; and turn it but another way, and it would show one the very face and similitude of the Prince of pilgrims himself. Yes, I have talked with them that can tell, and they have said that they have seen the very crown of thorns upon his head by looking in that glass; they have therein also seen the holes in his hands, his feet, and his side. Yea, such an excellency is there in this glass, that it will show him to one where they have a mind to see him, whether living or dead; whether in earth, or in heaven; whether in a state of humiliation, or in his exaltation; whether coming to suffer, or coming to reign. ~~<5012>~~James 1:23; ~~<6512>~~1 Corinthians 13:12; ~~<4718>~~2 Corinthians 3:18.

Christiana therefore went to the shepherds apart, (now the names of the shepherds were Knowledge, Experience, Watchful, and Sincere,) and said unto them, "There is one of my daughters, a breeding woman, that I think doth long for something that she hath seen in this house; and she thinks that she shall miscarry if she should by you be denied."

Then said *Experience*, "Call her, call her, she shall assuredly have what we can help her to." So they called her, and said to her, "Mercy, what is that thing thou wouldest have?" Then she blushed, and said, "The great glass that hangs up in the dining room." So Sincere ran and fetched it, and with a joyful consent it was given her. Then she bowed her head, and gave thanks, and said "By this I know that I have obtained favor in your eyes."

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they had joined with Mr. Great-heart in the slaying of giant Despair, and the demolishing of Doubting castle.

About Christiana's neck the shepherds put a bracelet, and so did they about the necks of her four daughters; also they put earrings in their ears, and jewels on their foreheads.

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions which before were given to Christian and his companion. The reason was, for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonably, to wit, even when the danger was nigh the approaching. What cautions Christian and his companion had received of the shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore here was the advantage that this company had over the other.

From thence they went on singing, and they said,

*“Behold how fitly are the stages set
For their relief that pilgrims are become,
And how they us receive without one let,
That make the other life our mark and home.
What novelties they have to us they give,
That we, though pilgrims, joyful lives may live;
They do upon us, too, such things bestow,
That show we pilgrims are, where'er we go.”*

PILGRIM'S PROGRESS.

THE EIGHTH STAGE.

WHEN they were gone from the shepherds, they quickly came to the place where Christian met with one Turn-away that dwelt in the town of Apostasy. Wherefore of him Mr. Great-heart their guide did now put them in mind, saying, "This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to say concerning this man, he would hearken to no counsel, but once a falling, persuasion could not stop him. When he came to the place where the cross and sepulchre were, he did meet with one that bid him look there; but he gnashed with his teeth, and stamped, and said he was resolved to go back to his own town. Before he came to the gate, he met with Evangelist, who offered to lay hands on him, to turn him into the way again; but this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand."

Then they went on; and just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all over with blood. Then said Mr. Great-heart, "Who art thou?" The man made answer, saying, "I am one whose name is Valiant-for-truth. I am a pilgrim, and am going to the celestial city. Now, as I was in my way, there were three men that did beset me, and propounded unto me these three things: First, whether I would become one of them; second, or go back from whence I came; third, or die upon the place. ~~And~~ Proverbs 1:11-14. To the first I answered, I had been a true man for a long season, and therefore it could not be expected that I should now cast in my lot with thieves. Then they demand what I would say to the second. So I told them, the place from whence I came, had I not found incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third. And I told them my life cost far more dear than that I should lightly give it away. Besides, you have nothing to do thus to put things to my choice; wherefore at your peril be it, if you meddle. Then these three, to wit, Wild-head, Inconsiderate, and Pragmatic, drew upon me, and I also drew upon

them. So we fell to it, one against three, for the space of above three hours. They have left upon me, as you see, some of the marks of their valor, and have also carried away with them some of mine. They are but just now gone; I suppose they might, as the saying is, hear your horse dash and so they betook themselves to flight.”

Great Heart. But here was great odds, three against one.

“‘Tis true,” replied **Valiant-for-truth**; “but little or more are nothing to him that has the truth on his side.

‘Though a host should encamp against me,’ said one,
~~127B~~ Psalm 27:3, ‘my heart shall not fear; though war should rise
 against me, in this will I be confident,’

etc. Besides,” said he, “I have read in some records, that one man has fought an army; and how many did Samson slay with the jawbone of an ass!”

Then said the guide, “Why did you not cry out, that some might have come in for your succor?”

Valiant. So I did to my King, who I knew could hear me, and afford invisible help, and that was sufficient for me.

Then said Great-heart to Mr. Valiant-for-truth, “Thou hast worthily behaved thyself; let me see thy sword.” So he showed it him.

When he had taken it in his hand, and looked thereon a while, he said, “Ha, it is a right Jerusalem blade.”

Valiant. It is so. Let a man have one of these blades, with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. It’s edge will never blunt. It will cut flesh and bones, and soul and spirit, and all. ~~80H2~~ Hebrews 4:12.

Great Heart. But you fought a great while; I wonder you was not weary.

Valiant. I fought till my sword did cleave to my hand; and then they were joined together as if a sword grew out of my arm; and when the blood ran through my fingers, then I fought with most courage.

Great Heart. Thou hast done well; thou hast resisted unto blood, striving against sin. Thou shalt abide by us, come in and go out with us; for we are thy companions.

Then they took him and washed his wounds, and gave him of what they had, to refresh him; and so they went on together.

Now, as they went on, because Mr. Great-heart was delighted in him, (for he loved one greatly that he found to be a man of his hands,) and because there were in company those that were feeble and weak, therefore he questioned with him about many things; as, first, what countryman he was.

Valiant. I am of Dark-land; for there was I born, and there my father and mother are still.

“Dark-land?” said the **guide**; “doth not that lie on the same coast with the city of Destruction?”

Valiant. Yes, it doth. Now that which caused me to come on pilgrimage was this. We had one Mr. Tell-true come into our parts, and he told it about what Christian had done, that went from the city of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim’s life. It was also confidently reported, how he had killed a serpent that did come out to resist him in his journey; and how he got through to whither he intended. It was also told what welcome he had at all his Lord’s lodgings, especially when he came to the gates of the celestial city; for there, said the man he was received with sound of trumpet by a company of shining ones. He told also how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels that my heart fell into a burning haste to be gone after him; nor could father or mother stay me. So I got from them, and am come thus far on my way.

Great Heart. You came in at the gate, did you not?

Valiant. Yes, yes; for the same man also told us, that all would be nothing if we did not begin to enter this way at the gate.

“Look you,” said the guide to Christiana, “the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.”

Valiant. Why, is this Christian's wife?

Great Heart. Yes, that it is; and these also are his four sons.

Valiant. What, and going on pilgrimage too?

Great Heart. Yes, verily, they are following after.

Valiant. It glads me at the heart. Good man, how joyful will he be when he shall see them that would not go with him, yet to enter after him in at the gates into the celestial city.

Great Heart. Without doubt it will be a comfort to him; for, next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

Valiant. But now you are upon that, pray let me hear your opinion about it. Some make a question whether we shall know one another when we are there.

Great Heart. Do you think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? And if they think they shall know and do this, why not know others, and rejoice in their welfare also? Again, since relations are our second self, though that state will be dissolved there, yet why may it not be rationally concluded that we shall be more glad to see them there than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage?

Great Heart. Yes; were your father and mother willing that you should become a pilgrim?

Valiant. O no; they used all means imaginable to persuade me to stay at home.

Great Heart. Why, what could they say against it?

Valiant. They said it was an idle life; and if I myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.

Great Heart. And what did they say else?

Valiant. Why, they told me that it was a dangerous way; yea, the most dangerous way in the world, said they, is that which the pilgrims go.

Great Heart. Did they show you wherein this way is so dangerous?

Valiant. Yes; and that in many particulars.

Great Heart. Name some of them.

Valiant. They told me of the Slough of Despond, where Christian was well nigh smothered. They told me that there were archers standing ready in Beelzebub-castle to shoot them who should knock at the Wicket gate for entrance. They told me also of the wood and dark mountains; of the hill Difficulty; of the lions; and also of the three giants, Bloody-man, Maul, and Slay-good. They said, moreover, that there was a foul fiend haunted the valley of Humiliation; and that Christian was by him almost bereft of life. Besides, said they, you must go over the valley of the Shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins. They told me also of giant Despair, of Doubting castle, and of the ruin that the pilgrims met with here. Further, they said I must go over the Enchanted ground, which was dangerous; and that after all this I should find a river over which there was no bridge, and that that river did lie between me and the celestial country.

Great Heart. And was this all?

Valiant. No; they also told me that this way was full of deceivers, and of persons that lay in wait there to turn good men out of the path.

Great Heart. But how did they make that out?

Valiant. They told me that Mr. Worldly-wiseman did lie there in wait to deceive. They said also, that there were Formality and Hypocrisy continually on the road. They said also, that By-ends, Talkative, or Demas, would go near to gather me up; that the Flatterer would catch me in his net; or that, with green headed Ignorance, I would presume to go on to the gate, from whence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

Great Heart. I promise you this was enough to discourage you; but did they make an end here?

Valiant. No, stay; they told me also of many that had tried that way of old, and that had gone a great way therein, to see if they could find something of the glory there that so many had so much talked of from time to time, and how they came back again, and befooled themselves for setting a foot out of doors in that path, to the satisfaction of all the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more; who, they said, had some of them gone far to see what they could find, but not one of them had found so much advantage by going as amounted to the weight of a feather.

Great Heart. Said they anything more to discourage you?

Valiant. Yes; they told me of one Mr. Fearing, who was a pilgrim, and how he found his way so solitary that he never had a comfortable hour therein; also, that Mr. Despondency had like to have been starved therein: yea, and also (which I had almost forgot,) that Christian himself, about whom there has been such a noise, after all his adventures for a celestial crown, was certainly drowned in the Black river, and never went a foot further; however, it was smothered up.

Great Heart. And did none of these things discourage you?

Valiant. No; they seemed but as so many nothings to me.

Great Heart. How came that about?

Valiant. Why, I still believed what Mr. Tell-true had said; and that carried me beyond them all.

Great Heart. Then this was your victory, even your faith.

Valiant. It was so. I believed, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.

*“Who would true valor see,
 Let him come hither;
 One here will constant be,
 Come wind, come weather;
 There’s no discouragement
 Shall make him once relent
 His first avowed intent
 To be a pilgrim.*

*“Whoso beset him round
 With dismal stories,
 Do but themselves confound;
 His strength the more is.
 No lion can him fright,
 He’ll with a giant fight,
 But he will have a right
 To be a pilgrim.*

*“Hobgoblin nor foul fiend
 Can daunt his spirit;
 He knows he at the end
 Shall life inherit.
 Then fancies fly away,
 He’ll not fear what men say;
 He’ll labor night and day
 To be a pilgrim.”*

By this time they were got to the Enchanted ground, where the air naturally tended to make one drowsy. And that place was all grown over with briars and thorns, excepting here and there, where was an enchanted arbor, upon which if a man sits, or in which if a man sleeps, it is a question, some say, whether ever he shall rise or wake again in this world. Over this forest, therefore, they went both one and another, and Mr. Great-heart went before, for that he was the guide; and Mr. Valiant-for-truth came behind, being rear guard, for fear lest peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand; for they knew it was a dangerous place. Also they cheered up one another as well as they could. Mr. Feeble-mind Mr. Great-heart commanded should come up after him; and Mr. Despondency was under the eye of Mr. Valiant.

Now they had not gone far, but a great mist and darkness fell upon them all; so that they could scarce, for a great while, the one see the other.

Wherefore they were forced, for some time, to feel one for another by words; for they walked not by sight. But any one must think that here was but sorry going for the best of them all; but how much worse for the women and children, who both of feet and heart were but tender! Yet so it was, that through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way also here was very wearisome, through dirt and slabbiness. Nor was there on all this ground so much as one inn or victualling house wherein to refresh the feeble sort. Here, therefore, was grunting and puffing and sighing, while one tumbleth over a bush, another sticks fast in the dirt, and the children, some of them, lost their shoes in the mire; while one cries out, "I am down;" and another, "Ho, where are you?" and a third, "The bushes have got such fast hold on me, I think I cannot get away from them."

Then they came at an arbor, warm, and promising much refreshing to the pilgrims; for it was finely wrought with benches and settles. It also had in it a soft couch, whereon the weary might lean. This, you must think, all things considered, was tempting; for the pilgrims already began to be foiled with the badness of the way; but there was not one of them that made so much as a motion to stop there. Yea, for aught I could perceive, they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of the dangers when they were at them, that usually, when they were nearest to them they did most pluck up their spirits, and hearten one another to deny the flesh. This arbor was called The Slothful's Friend, and was made on purpose to allure, if it might be, some of the pilgrims there to take up their rest when weary.

I saw them in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now, though when it was light their guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put on a stand. But he had in his pocket a map of all ways leading to or from the celestial city; wherefore he struck a light, (for he never goes without his tinder box also,) and take a view of his book or map, which bids him to be careful in that place to turn to the right hand. And had he not been careful here to look in his map, they had all, in probability, been smothered in the mud; for just a little before them, and that at the end of the cleanest way too, was a pit, none knows

how deep, full of nothing but mud, there made on purpose to destroy the pilgrims in.

Then thought I with myself, Who that goeth on pilgrimage but would have one of these maps about him, that he may look, when he is at a stand, which is the way he must take?

Then they went on in this Enchanted ground till they came to where there was another arbor, and it was built by the highway-side. And in that arbor there lay two men, whose names were Heedless and Too-bold. These two went thus far on pilgrimage; but here, being wearied with their journey, they sat down to rest themselves, and so fell fast asleep. When the pilgrims saw them, they stood still, and shook their heads; for they knew that the sleepers were in a pitiful case. Then they consulted what to do, whether to go on and leave them in their sleep, or to step to them and try to awake them; so they concluded to go to them and awake them, that is, if they could; but with this caution, namely, to take heed that they themselves did not sit down, nor embrace the offered benefit of that arbor.

So they went in, and spoke to the men, and called each by his name, for the guide, it seems, did know them; but there was no voice nor answer. Then the guide did shake them, and do what he could to disturb them. Then said one of them, "I will pay you when I take my money." At which the guide shook his head. "I will fight so long as I can hold my sword in my hand," said the other. At that, one of the children laughed.

Then said *Christiana*, "What is the meaning of this?" The guide said, "They talk in their sleep. If you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of the ship, When I awake, I will seek it yet again." ~~1734~~ Proverbs 23:34, 35. You know, when men talk in their sleep, they say any thing; but their words are not governed either by faith or reason. There is an incoherency in their words now, as there was before between their going on pilgrimage and sitting down here. This, then, is the mischief of it: when heedless ones go on pilgrimage, 't is twenty to one but they are served thus. For this Enchanted ground is one of the last refuges that the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down as when they are weary? And when so like to be weary as when almost at their

journey's end? Therefore it is, I say, that the Enchanted ground is place so nigh to the land Beulah, and so near the end of their race. Wherefore let pilgrims look to themselves, lest it happen to them as it has done to these that, as you see, are fallen asleep, and none can awake them."

The pilgrims desired with the trembling to go forward; only they prayed their guide to strike a light, that they might go the rest of their way by the help of the light of a lantern. So he struck a light, and they went by the help of that through the rest of this way, though the darkness was very great.

~~6019~~ 2 Peter 1:19. But the children began to be sorely weary, and they cried out unto Him that loveth pilgrims to make their way more comfortable. So by that they had gone a little further, a wind arose that drove away the fog, so the air became more clear. Yet they were not off, by much, of the Enchanted ground; only now they could see one another better, and the way wherein they should walk.

Now when they were almost at the end of this ground, they perceived that a little before them was a solemn noise, as of one that was much concerned. So they went on, and looked before them; and behold, they saw, as they thought, a man upon his knees, with hands and eyes lifted up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up, and began to run towards the celestial city. Then Mr. Great-heart called after him, saying, "So-ho, friend, let us have your company, if you go, as I suppose you do, to the celestial city." So the man stopped, and they came up to him. But as soon as Mr. Honest saw him, he said, "I know this man." Then said Mr. Valiant-for-truth, "Prithee, who is it?" "It is one," said he, "that comes from where about I dwelt. His name is Steadfast; he is certainly a right good pilgrim."

So they came up to one another; and presently Standfast said to old honest, "Ho, Father Honest, are you there?" "Aye," said he, "that I am, as sure as you are there." "Right glad am I," said Mr. Standfast, "that I have found you on this road." "And as glad am I," said the other, "that I espied you on your knees." Then Mr. Standfast blushed, and said, "But why, did you see me?" "Yes, that I did," quoth the other, "and with my heart was glad at the sight." "Why, what did you think?" said Standfast. "Think?" said Old Honest; "what could I think? I thought we had an honest man upon the road, and therefore should have his company by and by." "If you thought not amiss," said *Standfast*, "how happy am I! But if I be not as I should,

‘t is I alone must bear it.” “That is true,” said the other; “but your fear doth further confirm me that things are right between the Prince of pilgrims and your soul. For he saith, ‘Blessed is the man that feareth always.’”

~~2084~~ Proverbs 28:14.

Valiant. Well, but, brother, I pray thee tell us what was it that was the cause of thy being upon thy knees even now; was it for that some special mercy laid obligations upon thee, or how?

Standfast. Why, we are, as you see, upon the Enchanted ground; and as I was coming along, I was musing with myself of what a dangerous nature the road in this place was, and how many that had come even thus far on pilgrimage had here been stopped and been destroyed. I thought also of the manner of the death with which this place destroyeth men. Those that die here, die of no violent distemper: the death which such die is not grievous to them. For he that goeth away in a sleep, begins that journey with desire and pleasure. Yea, such acquiesce in the will of that disease.

Then Mr. Honest interrupting him, said, “Did you see the two men asleep in the arbor?”

Standfast. Aye, aye, I saw Heedless and Too-bold there; and for aught I know, there they will lie till they rot. ~~20007~~ Proverbs 10:7. But let me go on with my tale. As I was thus musing, as I said, there was one in very pleasant attire, but old, who presented herself to me, and offered me three things, to wit, her body, her purse, and her bed. Now the truth is, I was both weary and sleepy. I am also as poor as an owlet, and that perhaps the witch knew. Well, I repulsed her once and again, but she put by my repulses, and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made her offers again, and said if I would be ruled by her, she would make me great and happy; “for,” said she, “I am the mistress of the world, and men are made happy by me.” Then I asked her name, and she told me it was Madam Bubble. This set me further from her; but she still followed me with enticements. Then I betook me, as you saw, to my knees, and with my hands lifted up, and cries, I prayed to Him that had said he would help. So, just as you came up, the gentlewoman went her way. Then I continued give thanks for this my great deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my journey.

Honest. Without doubt her designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.

Standfast. Perhaps you have done both.

Honest. Madam Bubble? is she not a tall, comely dame, somewhat of a swarthy complexion?

Standfast. Right, you hit it; she is just such a one.

Honest. Doth she not speak very smoothly, and give you a smile at the end of a sentence?

Standfast. You fall right upon it again, for these are her very actions.

Honest. Doth she not wear a great purse by her side, and is not her hand often in it, fingering her money, as if that was her heart's delight?

Standfast. 'T is just so; had she stood by all this while, you could not more amply have set her forth before me, nor have better described her features.

Honest. Then he that drew her picture was a good limner, and he that wrote of her said true.

Great Heart. This women is a witch, and it is by virtue of her sorceries that this ground is enchanted. Whoever doth lay his head down in her lap, had as good lay it down on that block over which the axe doth hang; and whoever lay their eyes upon her beauty are counted the enemies of God. This is she that maintaineth in their splendor all those that are the enemies of pilgrims. ^{<SODS>}James 4:4. Yea, this is she that hath bought off many a man from a pilgrim's life. She is a great gossip; she is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellences of this life. She is a bold and impudent slut; she will talk with any man. She always laugheth poor pilgrims to scorn, but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house. She loveth banqueting and feasting mainly well; she is always at one full table or another. She has given it out in some places that she is a goddess, and therefore some do worship her. She has her time, and open places of cheating; and she will say and avow it, that none can show a good comparable to hers. She promiseth to dwell with children's children, if they will but love her and

make much of her. She will cast out of her purse gold like dust in some places and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise to some crowns and kingdoms, if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

“Oh,” said *Standfast*, “what a mercy is it that I did resist her; for whither might she have drawn me!”

Great Heart. Whither? nay, none but God knows whither. But in general, to be sure, she would have drawn thee into many foolish and hurtful lusts, which drown men in destruction and perdition. ~~5089~~ 1 Timothy 6:9. ‘T was she that set Absalom against his father, and Jeroboam against his master. ‘T was she that persuaded Judas to sell his Lord; and that prevailed with Demas to forsake the godly pilgrim’s life. None can tell of the mischief that she doth. She makes variance between rulers and subjects, between parents and children, between neighbor and neighbor, between a man and his wife, between a man and himself, between the flesh and the spirit. Wherefore, good Mr. Standfast, be as your name is, and when you have done all, stand.

At this discourse there was among the pilgrims a mixture of joy and trembling; but at length they broke out and sang,

*“What danger is the pilgrim in!
How many are his foes!
How many ways there are to sin
No living mortal knows.
Some in the ditch are spoiled, yea, can
Lie tumbling in the mire:
Some, though they shun the frying-pan,
Do leap into the fire.”*

After this, I beheld until they were come into the land of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves a while to rest. And because this country was common for pilgrims, and because the orchards and vineyards that were here belonged to the King of the celestial country, therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here; for the bells did so ring, and the trumpets continually sound so melodiously, that they could not sleep ever so soundly. Here also all the noise of them

that walked the streets was, "More pilgrims are come to town." And another would answer, saying, "And so many went over to the water, and were let in at the golden gates to-day!" They would cry again, "There is now a legion of shining ones just come to town, by which we know that there are more pilgrims upon the road; for here they come to wait for them, and to comfort them after all their sorrow." Then the pilgrims got up, and walked to and fro. But how were their ears now filled with heavenly noises, and their eyes delighted with celestial visions! In this land they hear nothing, saw nothing, felt nothing, smelt nothing, tasted nothing, that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go, they thought that it tasted a little bitterish to the palate; but it proved sweeter when it was down.

In this place there was record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed, how the river to some had had its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

In this place the children of the town would go into the King's gardens, and gather nosegays for the pilgrims, and bring them to them with much affection. Here also grew camphor, with spikenard and saffron, calamus and cinnamon, with all the trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrim's chambers were perfumed while they stayed here; and with these were their bodies anointed, to prepare them to go over the river, when the time appointed was come.

Now, while they lay here, and waited for the good hour, there was a noise in the town that there was a post come from the celestial city, with matter of great importance to one Christiana, the wife of Christian the pilgrim. So inquiry was made for her, and the house was found out where she was. So the post presented her with a letter. The contents were, "Hail, good woman; I bring thee tidings that the Master calleth for thee, and expecteth that thou shouldst stand in his presence in clothes of immortality within these ten days."

When he had read this letter to her, he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was, an arrow with a point sharpened with love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-heart her guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the post come for him. Then she bid him that he should give advice how all things should be prepared for her journey. So he told her, saying, "Thus and thus it must be, and we that survive will accompany you to the river-side."

Then she called for her children, and gave them her blessing, and told them that she had read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

When she had spoken these words to her guide, and to her children, she called for Mr. Valiant-for-truth, and said unto him, "Sir, you have in all place showed yourself true-hearted; be faithful unto death, and my King will give you a crown of life. ~~(REV)~~ Revelation 2:10. I would also entreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them. For my daughters, my sons' wives, they have been faithful, and a fulfilling of the promise upon them will be their end." But she gave Mr. Standfast a ring.

Then she called for old Mr. Honest, and said of him,

“Behold and Israelite indeed, in whom is found no guile!”

~~(JOH)~~ John 1:47.

Then said he, "I wish you a fair day when you set out for Mount Sion, and shall be glad to see you go over the river dry-shod." But she answered, "Come wet, come dry, I long to be gone; for however the weather is in my journey, I shall have time enough when I come there to sit down and rest, and dry me."

Then came in that good man Mr. Ready-to-halt, to see her. So she said to him, "Thy travel hitherto has been with difficulty; but that will make thy rest the sweeter. Watch, and be ready; for at an hour when ye think not, the messenger may come."

After him came Mr. Despondency and his daughter Much-afraid, to whom she said, "You ought, with thankfulness, for ever to remember your

deliverance from the hands of giant Despair, and our of Doubting castle. The effect of that mercy is, that you are brought with safety hither. Be ye watchful, and cast away fear; be sober, and hope to the end."

Then she said to Mr. Feeble-mind, "Thou wast delivered from the mouth of giant Slay-good, that thou mightest live in the light of the living, and see thy King with comfort. Only I advise thee to repent of thins aptness to fear and doubt of his goodness, before he sends for thee; lest thou shouldst, when he comes, be forced to stand before him for that fault with blushing."

Now the day drew on that Christiana must be gone. So the road was full of people to see her take her journey. But behold, all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth, and entered the river, with a beckon of farewell to those that followed her. The last words that she was heard to say were, "I come, Lord, to be with thee and bless thee!" So her children and friends returned to their place, for those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate with all the ceremonies of joy that her husband Christian had entered with before her. At her departure, the children wept. But Mr. Great-heart and Mr. Valiant played upon their well-tuned cymbal and harp for joy. So all departed to their respective places.



In process of time there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him out, and said, “I am come from Him whom thou hast loved and followed, though upon crutches; and my message is to tell thee, that he expects thee at his table to sup with him in his kingdom, the next day after Easter; wherefore prepare thyself for this journey.” Then he also gave him a token that he was a true messenger, saying,

“I have broken thy golden bowl, and loosed thy silver cord.”

 Ecclesiastes 12:6.

After this, Mr. Ready-to-halt called fore his fellow-pilgrims, and told them, saying, “I am sent for; and God shall surely visit you also.” So he desired Mr. Valiant to make his will. And because he had nothing to bequeath to them that should survive him but his crutches, and his good wishes, therefore thus he said, “These crutches I bequeath to my son that shall tread in my steps, with a hundred warm wishes that he may prove better than I have been.” Then he thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came to the brink of the river, he said, “Now I shall have no more need of the crutches,


since yonder are chariots and horses for me to ride on.” The last words he was heard to say were, “Welcome life!” So he went his way.

After this Mr. Feeble-mind had tidings brought to him that the post sounded his horn at his chamber-door. Then he came in, and told him, saying, “I am come to tell thee that thy master hath need of thee, and that in a very little time thou must behold his face in brightness. And take this as a token of the truth of my message:

“Those that look out at the windows shall be darkened.”

 Ecclesiastes 12:3.

Then Mr. Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, “Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble mind, that I will leave behind me, for that I shall have no need of in the place whither I go, nor is it worth bestowing upon the poorest pilgrims; wherefore, when I am gone, I desire that you, Mr. Valiant, would bury it in a dunghill.” This done, and the day being come on which he was to depart, he entered the river as the rest. His last words were, “Hold out, faith and patience!” so he went over to the other side.

When day had many of them passed away, Mr. Despondence was sent for; for a post was come, and brought this message to him: “Trembling man, these are to summon thee to be ready with the King by the next Lord’s day, to shout for joy for thy deliverance from all thy doubtings. And,” said the messenger, “that my message is true, take this for a proof;” so he gave him a grasshopper to be a burden unto him.  Ecclesiastes 12:5.

Now Mr. Despondency’s daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her father. Then Mr. Despondence said to his friends, “Myself and my daughter, you know what we have been, and how troublesomely we have behaved ourselves in every company. My will and my daughter’s is, that our desponds and slavish fears be by no man ever received, from the day of our departure, for ever; for I know that after my death they will offer themselves to others. For, to be plain with you, they are ghosts which we entertained when we first began to be pilgrims, and could never shake them off after; and they will walk about, and seek entertainment of the pilgrims; but for our sakes, shut the doors upon them.” When the time was come for them to depart,

they went up to the brink of the river. The last words of Mr. Despondency were, "Farewell, night; welcome, day!" His daughter went through the river singing, but none could understand what she said.

Then it came to pass a while after, that there was a post in the town that inquired for Mr. Honest. So he came to the house where he was, and delivered to his hand these lines: "Thou art commanded to be ready against the day sevensnight, to present thyself before thy Lord at his Father's house. And for a token that my message is true,

‘All the daughters of music shall be brought low.’”

-21134- Ecclesiastes 12:4.

Then Mr. Honest called for his friends, and said unto them, "I die, but shall make no will. As for my honesty, it shall go with me; let him that comes after be told of this." When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed its banks in some places; but Mr. Honest, in his lifetime, had spoken to one Good-conscience to meet him there, the which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, "Grace reigns!" So he left the world.

After this it was noised abroad that Mr. Valiant-for-truth was taken with a summons by the same post as the other, and had this for a token that the summons was true, that his

“pitcher was broken at the fountain.” -21136- Ecclesiastes 12:6.

When he understood it, he called for his friends, and told them of it. Then said he, "I am going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who will now be my rewarder." When the day that he must go hence was come, many accompanied him to the river-side, into which as he went, he said, "Death, where is thy sting?" And as he went down deeper, he said, "Grave, where is thy victory?" -4615- 1 Corinthians 15:15. So he passed over, and all the trumpets sounded for him on the other side.

Then there came forth a summons for Mr. Standfast. This Mr. Standfast was he whom the rest of the pilgrims found upon his knees in the

Enchanted ground. And the post brought it him open in his hands; the contents thereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr. Standfast was put into a muse. “Nay,” said the messenger, “you need not doubt of the truth of my message; for here is a token of the truth thereof, ‘The wheel is broken at the cistern’” ^{<1116>} Ecclesiastes 12:6. The he called to him Mr. Great-heart, who was their guide said unto him, “Sir, although it was not my hap to be much in your good company during the days of my pilgrimage, yet, since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five small children; let me entreat you, at your return, (for I know that you go and return to your Master’s house, in hopes that you may yet be a conductor to more of the holy pilgrims,) that you send to my family, and let them be acquainted with all that hath and shall happen unto me. Tell them moreover of my happy arrival at this place, and of the present and late blessed condition I am in. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she is gone. I have little or nothing to send to my family, unless it be prayers and tears for them; of which it will suffice that you acquaint them, if peradventure they may prevail.” When Mr. Standfast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Standfast, when he was about half-way in, stood a while, and talked with his companions that had waited upon him thither. And he said, “This river has been a terror to many; yea, the thoughts of it also have often frightened me; but now methinks I stand easy; my foot is fixed upon that on which the feet of the priests that bore the ark of the covenant stood while Israel went over Jordan. ^{<1117>} Joshua 3:17. The waters indeed are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the convoy that waits for me on the other side, do lie as a glowing coal at my heart. I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head which was crowned with thorns, and that face which was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with Him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too. His name has been to me as a civet box; yea, sweeter than all perfumes. His voice to me has been most sweet, and his

countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He hath held me, and hath kept me from mine iniquities; yea, my steps hath he strengthened in his way.”

Now, while he was thus in discourse, his countenance changed; his strong man bowed under him: and after he had said, “Take me, for I come unto thee,” he ceased to be seen of them.

But glorious it was to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players upon stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.

As for Christiana’s children, the four boys that Christiana brought, with their wives and children, I did not stay where I was till they were gone over. Also, since I came away, I heard one say that they were yet alive, and so would be for the increase of the church in that place where they were, for a time.

Should it be my lot to go that way again, I may give those that desire it an account of what I here am silent about; meantime I bid my reader

FAREWELL.

SOLOMON'S TEMPLE SPIRITUALIZED;

OR,

GOSPEL LIGHT BROUGHT OUT OF THE TEMPLE
AT JERUSALEM, TO LET US MORE FULLY
INTO THE GLORY OF

NEW TESTAMENT TRUTHS.

Thou son of man, show the house to the house of Israel — show the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof. — ~~2690~~ Ezekiel 43:10, 11.

TO THE CHRISTIAN READER.

COURTEOUS CHRISTIAN READER:

I HAVE, as thou by this little book mayest see, adventured, at this time, to do my endeavor to show thee something of the gospel-glory of Solomon's Temple: that is, of what it, with its utensils, was a type of; and, as such, how instructing it was to our fathers, and also is to us their children. The which, that I might do the more distinctly, I have handled particulars one by one, to the number of threescore and ten; namely, all of them I could call to mind: because, as I believe, there was not one of them but had its signification, and so something profitable for us to know.

For, though we are not now to worship God in these methods, or by such ordinances as once the old church did, yet to know their methods, and to

understand the nature and signification of their ordinances, when compared with the Gospel, may, even now, when themselves, as to what they once enjoined on others, are dead, minister light unto us. And hence the New Testament ministers, as the apostles, made much use of Old Testament language and ceremonial institutions as to their signification, to help the faith of the godly in their preaching of the Gospel of Christ.

I may say that God did in a manner tie up the church of the Jews to types, figures, and similitudes; I mean, to be butted and bounded by them in all external parts of worship. Yea, not only the Levitical law and temple, but as it seems to me the whole land of Canaan, the place of their lot to dwell in, was to them a ceremonial or a figure. Their land was a type of heaven, their passage over Jordan into it a similitude of our going to heaven by death. The fruit of their land was said to be uncircumcised, as being at their first entrance thither unclean; in which their land was also a figure of another thing, even as heaven was a type of grace and glory.

Again, the very land itself was said to keep sabbath, and so to rest a holy rest even then when she lay desolate, and not possessed of those to whom she was given for them to dwell in.

Yea, many of the features of the then Church of God were set forth, as in figures and shadows, so by places and things, in that land.

1. In general, she is said to be beautiful as Tirzah, (~~2104~~ Song of Solomon 6:4,) and to be comely as Jerusalem.

2. In particular, her neck is compared to the tower of David, builded for an armory, (~~2104~~ Song of Solomon 4:4;) her eyes to the fishpools of Heshben, by the gate of Bethrabbim, (~~2104~~ Song of Solomon 7:4;) her nose is compared to the tower of Lebanon, which looketh toward Damascus, (~~2104~~ Song of Solomon 4:1;) yea, the hair of her head is compared to a flock of goats which come up from Mount Gilead, and the smell of her garments to the smell of Lebanon. ~~2104~~ Song of Solomon 4:11.

Nor was this land altogether void of shadows even of her Lord and Savior. Hence he says of himself,

“I am the rose of Sharon and the lily of the valleys.”

~~2104~~ Song of Solomon 2:1.

Also she, his beloved, saith of him, “His countenance is as Lebanon, excellent as the cedars.” What shall I say? The two cities, Sion and Jerusalem, were such as sometimes set forth the two churches, (~~see~~ Galatians 4) the true and the false, and their seed, Isaac and Ishmael.

I might also here show you that even the gifts and graces of the true Church were set forth by the spices, nuts, grapes, and pomegranates that the land of Canaan brought forth; yea, that hell itself was set forth by the valley of the sons of Hinnom and Tophet, places in this country. Indeed, the whole, in a manner, was a typical and figurative thing.

But I have, in the ensuing discourse, confined myself to the temple, that immediate place of God’s worship, of whose utensils in particular, as I have said, I have spoken, (though to each with what brevity I could,) for that none of them are without a spiritual, and so a profitable, signification to us.

And here we may behold much of the richness of the wisdom and grace of God; namely, that he, even in the very place of worship of old, should ordain visible forms and representations for the worshippers to learn to worship him by; yea, the temple itself was, as to this, to them a good instruction.

But in my thus saying I give no encouragement to any now to fetch out of their own fancies figures of similitudes to worship God by. What God provided to be an help to the weakness of his people of old was one thing, and what they invented without his commandment was another. For though they had his blessing when they worshipped him with such types, shadows, and figures which he had enjoined them for that purpose, yet he sorely punished and plagued them when they would add to these inventions of their own. Yea, he, in the very act of instituting their way of worshipping him, forbade their giving (in any thing) way to their own humors or fancies, and bound them strictly to the orders of heaven.

“Look,” said God to Moses, their first great legislator, “that thou make all things according to the pattern showed thee in the mount.”

Nor doth our apostle but take the same measures when he saith, “If any man thinketh himself a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.”

When Solomon also was to build this temple for the worship of God, though he was wiser than all men, yet God neither trusted to his wisdom, nor memory, nor to any immediate dictates from heaven to him, as to how he would have him build it. No; he was to receive the whole platform thereof in writing by the inspiration of God. Nor would God give this platform of the temple and of the utensils immediately to this wise man, lest perhaps by others his wisdom should be idolized, or that some should object that the whole fashion thereof proceeded of his fancy, only he made pretensions of divine revelation as a cover for his doings.

Therefore, I say, not to him, but to his father David, was the whole pattern of it, given from heaven, and so by David to Solomon his son in writing. "Then David," says the text, "gave to Solomon his son, the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat. And the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, and of the treasuries of the house of God, and of the treasuries of the dedicated things, also for the courses of the priests and Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord."

Yea, moreover, he had from heaven, or by divine revelation, what the candlesticks must be made of, and also how much was to go to each; the same order and commandment he also gave for the making of the tables, flesh-hooks, cups, basons, altar of incense, with the pattern for the chariot of the cherubims, etc. "All this," said David, "the Lord made me understand by writing his hand upon me, even all the work of this pattern." So, I say, he gave David the pattern of the temple; so David gave Solomon the pattern of the temple; and according to that pattern did Solomon build the temple, and not otherwise.

True, all these were but figures, patterns, and shadows of things in the heavens, and not the very image of the things: but, as was said before, if God was so circumspect and exact in these as not to leave any thing to the dictates of the godly and wisest of men, what I can we suppose he will now admit of the wisdom and contrivance of men in those things that are, in comparison to them, the heavenly things themselves?

It is also to be concluded that since those shadows of things in the heavens are already committed by God to sacred story, and since that sacred story

is said to be able to make the man of God perfect in all things, (~~2~~ Timothy 3:15, 16, 17,) it is duty in us to leave off to lean to common understandings, and to inquire and search out by that very holy writ, and naught else, by what and how we should worship God. David was for inquiring in his temple. ~~1274~~ Psalm 27:4.

And although the old church way of worship is laid aside as to us in New Testament times, yet since those very ordinances were figures of things and methods of worship, now we may — yea, we ought to — search out the spiritual meaning of them, because they serve to confirm and illustrate matters to our understanding. Yea, they show us the more exactly how the New and Old Testament, as to the spiritualness of the worship, were one and the same; only the old was clouded with shadows, but ours is with more open face.

Features to the life, as we say, set out by a picture, do excellently show the skill of the artist. The Old Testament had but the shadow, nor have we but the very image; both, then, are but emblems of what is yet behind. We may find our Gospel clouded in their ceremonies, and our spiritual worship set out somewhat by their carnal ordinances.

Now because, as I said, there lies, as wrapt up in a mantle, much of the glory of our gospel-matters in this temple which Solomon built, therefore I have made, as well as I could, by comparing spiritual things with spiritual, this book upon this subject.

I dare not presume to say that I know I have hit right in every thing, but this I can say, I have endeavored so to do. True, I have not for these things fished in other men's waters; my Bible and Concordance are my only library in my writings. Wherefore, courteous reader, if thou findest any thing, either in word or matter, that thou shalt judge doth vary from God's truth, let it be counted no man's else but mine. Pray God also to pardon my fault: do thou also lovingly pass it by, and receive what thou findest will do thee good.

Thy servent in the Gospel,

JOHN BUNYAN.

THE GLORY OF THE TEMPLE;

OR,

SOLOMON'S TEMPLE, AND THE MATERIALS THEREOF, SPIRITUALIZED.

I. WHERE THE TEMPLE WAS BUILT.

The temple was built at Jerusalem, on Mount Moriah, in the threshing-floor of Arnon the Jebusite; whereabout Abraham offered up Isaac; there where David met the angel of the Lord when he came with his sword drawn in his hand to cut off the people of Jerusalem for the sin which David committed in his disorderly numbering of the people. ^{<0228>}Genesis 22:3, 4, 5; ^{<0315>}1 Chronicles 21:15; ^{<1301>}1 Chronicles 22:1; ^{<1401>}2 Chronicles 3:1.

There Abraham received his son Isaac from the dead; there the Lord was entreated by David to take away the plague, and to return to Israel again in mercy: from whence also David gathered that there God's temple must be built. "This," saith he, "is the house of the Lord God, and this is the altar of the burnt-offering for Israel."

This Mount Moriah, therefore, was a type of the Son of God, the mountain of the Lord's house, the rock against which the gates of hell cannot prevail.

II. WHO BUILT THE TEMPLE.

The temple was built by Solomon, a man peaceable and quiet; and that in name, by nature, and in governing. For so God before told David — namely, that such a one the builder of the temple should be.

"Behold," saith he, "a son shall be born unto thee, who shall be a man of rest; and I will give him rest from all his enemies roundabout: for his name shall be called Solomon, and I will give peace and quietness to Israel in his days. He shall build an house for my name, and he shall be my son. I will be his father."

As, therefore, Mount Moriah was a type of Christ as the foundation, so Solomon was a type of him as the builder of his Church. The mount was signal, for that thereon the Lord God, before Abraham and David, did display his mercy. And as Solomon built this temple, so Christ doth build his house; “Yea, ye shall build the everlasting temple, and ye shall bear the glory.”

And in that Solomon was called peaceable, it was to show with what peaceable doctrine and ways Christ’s house and Church should be built.

^{<396>}Isaiah 9:6; ^{<302>}Micah 7:2, 3, 4.

III. HOW THE TEMPLE WAS BUILT.

The temple was built not merely by the dictates of Solomon, though he was wiser than Ethan, and Heman, and Calcol, and Darda, and all men, (^{<105>}1 Kings 4:31,) but it was built by rules prescribed by or in a written word, and as so delivered to him by his father David.

For when David gave to Solomon his son a charge to build the temple of God, with that charge he gave him also the pattern of all in writing; even a pattern of the porch, house, chambers, treasuries, parlors, etc., and of the place for the mercy-seat, which pattern David had of God, nor would God trust his memory with it. “The Lord made me,” said he, “understand in writing, by his hand upon me, even all the work of this pattern.” Thus therefore David gave to Solomon his son the pattern of all; and thus Solomon his son built the house of God. See ^{<139>}1 Chronicles 28:9-20.

And answerable to this, Christ Jesus, the Builder of his own house, whose house are we, doth build his holy habitation for him to dwell in, even according to the commandment of God the Father; for, saith he, “I have not spoken of myself, but the Father which sent me. He gave a commandment what I should speak.” And hence it is said God gave him the revelation; and again, that he took the book out of the hand of Him that sat on the throne, and so acted, as to the building up of his Church.

^{<324>}John 12:40, 41; ^{<600>}Revelation 1:1; ^{<605>}Revelation 5:5.

IV. OF WHAT THE TEMPLE WAS BUILT.

The materials with which the temple was built were such as were in their own nature common to that which was left behind — things that naturally were not fit, without art, to be laid in so holy a house. And this shows that

those of whom Christ Jesus designs to build his Church are by nature no better than others; but as the trees and stones of which the temple was built were first hewed and squared before they were fit to be laid in that house, so sinners, of which the Church is to be built, must first be fitted by the word and doctrine, and then fitly laid in their place in the Church.

For though, as to nature, there is no difference betwixt those made use of to build God's house, yet by grace they differ from others; even as those trees and stones that are hewed and squared for building by art are made to differ from those which abide in the wood or pit.

The Lord Jesus, therefore, while he seeketh materials wherewith to build his house, he findeth them the clay of the same lump that he rejecteth and leaveth behind. "Are we better than they? No, in nowise." Nay, I think if any be best, it is they which are left behind: "He came not to call the righteous, but sinners to repentance." And indeed in this he doth show both the greatness of his grace and workmanship — his grace in taking such, and his workmanship in that he makes them meet for his holy habitation.

This the current of Scripture maketh manifest, wherefore it is needless now to cite particulars; only we must remember that none are laid in this building as they come out of the wood or pit, but as they first pass under the hand and rule of this great Builder of the temple of God.

V. WHO WAS TO FELL THOSE TREES AND TO DIG THOSE STONES WITH WHICH SOLOMON BUILT THE TEMPLE.

As the trees were to be felled and stones to be digged, so there was for that matter select workmen appointed.

These were not of the sons of Jacob nor of the house of Israel; they were the servants of Hiram, king of Tyre, and the Gibeonites; namely, their children that made a league with Joshua in the day that God gave the land of Canaan to his people. ^{<H92>}Joshua 9:22, 29; ^{<H91>}1 Kings 5; ^{<H78>}2 Chronicles 27:28.

And these were types of our Gospel ministers, who are the men appointed by Jesus Christ to make sinners, by their preaching, meet for the house of God. Wherefore, as he was famous of old who was strong to lift up his axe upon the thick boughs, to square wood for the building of the temple, so a minister of the Gospel now is also famous if much used by Christ for the

converting of sinners to himself, that he may build him a temple with them. ~~<4004>~~ Psalm 7:4, 5, 6; ~~<5107>~~ Romans 16:7.

But why, some may say, do you make so homely a comparison? I answer, Because I believe it is true; for it is grace not gifts that makes us sons and the beloved of God. Gifts make a minister; and as a minister one is but a servant to hew wood and draw water for the house of my God. Yea Paul, though a son, yet counted himself not a son, but a servant, purely as he was a minister — a servant of God, a servant of Christ, a servant of the Church, and your servant for Jesus' sake. ~~<5001>~~ Titus 1:1; ~~<5001>~~ Romans 1:1; ~~<4005>~~ 2 Corinthians 4:5.

A man then is a son as he is begotten and born of God to himself, and a servant as he is gifted for work in the house of his Father; and though it is truth the servant may be a son, yet he is not a son because he is a servant. Nor doth it follow that because all sons may be servants, therefore all servants are sons; no, all the servants of God are not sons; and therefore when time shall come he that is only a servant here shall certainly be put out of the house, even out of that house himself did help to build. "The servant abideth not in the house for ever;" the servant, that is, he that is only so.

So, then, as a son thou art an Israelite; as a servant, a Gibeonite. The consideration of this made Paul start; he knew that gifts made him not a son. ~~<4128>~~ 1 Corinthians 12:28, 29, 30, 31; and ~~<4131>~~ 1 Corinthians 13:1, 2.

The sum, then, is, a man may be a servant and a son — a servant, as he is employed by Christ in his house for the good of others; and a son, as he is a partaker of the grace of adoption: but all servants are not sons: and let this be for a caution and a call to ministers to do all acts of service for God and in his house with reverence and godly fear; and with all humility let us desire to be partakers ourselves of that grace we preach to others. ~~<4125>~~ 1 Corinthians 9:25.

This is a great saying, and written perhaps to keep ministers humble: "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers."

To be a ploughman here is to be a preacher; and to be a vine-dresser here is to be a preacher.

And if he does this work willingly he has a reward; if not, a dispensation of the Gospel was committed to him, and that is all. ~~<407>~~ 1 Corinthians 9:17.

VI. IN WHAT CONDITION THE TIMBER AND STONES WERE WHEN BROUGHT TO BE LAID IN THE BUILDING OF THE TEMPLE.

The timber and stones with which the temple was built were squared and hewed at the wood or pit, and so there made every way fit for that work, even before they were brought to the place where the house was set up. “So that neither hammer, nor axe, nor any tool of iron, was heard in the house while it was in building.”

And this shows, as was said before, that the materials of which the house was built were (before the hand of the workmen touched them) as unfit to be laid in the building as were those that were left behind; consequently, that themselves none otherwise but by the art of others were made fit to be laid in this building.

To this our New Testament temple answers. For those of the sons of Adam who are counted worthy to be laid in this building are not by nature, but by grace, made meet for it; not by their own wisdom, but by the word of God. Hence he saith, “I have hewed them by the prophets.” And again, ministers are called God’s builders and laborers even as to this work. ~~<305>~~ Hosea 6:5; ~~<480>~~ 1 Corinthians 3:10; ~~<400>~~ 2 Corinthians 6:1; ~~<502>~~ Colossians 1:28.

No man will lay trees as they come from the wood for beams and rafters in his house, nor stones as digged in the walls. No, the trees must be hewed and squared, and the stones sawn and made fit, and so be laid in his house.

Yea, they must be so sawn and so squared that in coupling they may be joined exactly; else the building will not be good, nor the workman have credit of his doings.

Hence our Gospel Church, of which the temple was a type, is said to be fitly formed, and that there is a fit supply of every joint for the securing of the whole. ~~<404>~~ 1 Peter 3:4; ~~<400>~~ Ephesians 4:20, 21; ~~<404>~~ Ephesians 4:16; ~~<502>~~ Colossians 2:19.

As they therefore build like children that build with wood as it comes from the wood or forest, and with stones as they come from the pit, even so do they who pretend to build God a house of unconverted sinners, unhewed,

unsquared, unpolished. Wherefore God's workmen, according to God's advice, prepare their work without, and make it fit for themselves in the field, and afterwards build the house. ~~<1807>~~ Proverbs 24:27.

Let ministers therefore look to this and take heed lest instead of making their notions stoop to the word, they make the Scriptures stoop to their notions.

VII. OF THE FOUNDATION OF THE TEMPLE.

The foundation of the temple is that upon which it stood: and it was twofold — first, the hill Moriah, and then those great stones upon which it was erected. The hill Moriah, as was said afore, did more properly typify Christ. Hence Moriah is called “the mountain of the house,” it being the rock on which it was built. Those great stones, called “foundation stones,” were types of the prophets and apostles. ~~<4068>~~ Matthew 16:18; ~~<4023>~~ Ephesians 2:20, 21; ~~<8110>~~ Hebrews 11:10.

Wherefore these stones were stones of the biggest size, stones of eight cubits and stones of ten cubits. ~~<1070>~~ 1 Kings 7:10.

Now, as the temple had this double foundation, so we must consider it respectively and distinctly; for Christ is the foundation one way, the prophets and apostles a foundation another. Christ is the foundation personally and meritoriously, but the prophets and apostles, by doctrine, ministerially. The Church then, which is God's New Testament temple, is said to be built on Christ the foundation; so none other is the foundation but he. ~~<4811>~~ 1 Corinthians 3:11. But as it is said to be built upon the apostles, so it is said to have twelve foundations, and must have none but they. ~~<6214>~~ Revelation 21:14.

What is it, then? Why, we must be building upon Christ, as he is our priest, sacrifice, prophet, king, and advocate, and upon the others, as they are infallible instructors and preachers of him; not that any may be an apostle that so shall esteem himself, nor that any other doctrine be administered but what is the doctrine of the twelve; for they are set forth as the chief and last. These are also they, as Moses, which are to look over all the building, and to see that all in this house be done according to the pattern showed them in the mount.

Let us, then, keep these distinctions clear, and not put an apostle in the room of Christ, nor Christ in the place of one of those apostles. Let none

but Christ be the high priest and sacrifice for your souls to God; and none but that doctrine which is apostolical be to you as the mouth of Christ for instruction to prepare you, and to prepare materials for this temple of God, and to build them upon this foundation.

VIII. OF THE RICHNESS OF THE STONES WHICH WERE LAID FOR THE FOUNDATION OF THE TEMPLE.

These foundation stones, as they were great, so they were costly stones; though, as I said, themselves of no more worth than they of their nature that were left behind. Their costliness, therefore, lay in those additions which they received from the king's charge.

First, in that labor which was bestowed upon them in sawing, squaring, and carving. For the servants, as they were cunning at this work, so they bestowed much of their art and labor upon them, by which they put them into excellent form, and added to their bigness, glory and beauty, fit for stones upon which a goodly fabric was to be built.

Secondly, these stones as they were thus wrought within and without, so, as it seems to me, they were inlaid with other stones more precious than themselves. Inlaid, I say, with stones of divers colors, according as it is written, "I will lay thy foundation with sapphires." Not that the foundations were sapphires, but they were laid inlaid with them; or, as he saith in another place, "They were adorned with goodly stones and gifts."

This is still more amplified where it is written of the New Jerusalem, (which is still the testament Church on earth, and so the same in substance with what is now,) "The foundations of the wall of the city," saith he, "were garnished with all manner of precious stones." True, these there are called "the foundations of the wall of the city," but it has respect to the matter in hand; for that which is before called a temple, for its comparative smallness, is here called a city, for or because of its great increase; and both the foundations of the wall of the city, as well as of the temple, "are the twelve apoles of the Lamb;" for these carvings and inlayings, with all other beautifications, were types of the extraordinary gifts and graces of the apostles. Hence the apostle calls such gifts signs of apostleship. ^{<6159>}Romans 15:19; ^{<4722>}2 Corinthians 12:21; ^{<8004>}Hebrews 2:4. For as the foundation stones of the temple were thus garnished, so were the apostles beautified with a call, gifts, and graces peculiar to themselves. Hence he sates, "First

apostles,” for that they were first and chief in the Church of Christ. ~~4128~~1 Corinthians 12:28.

Nor were these stones only laid for a foundation for the temple; for the great court, the inner court, as also the porch of the temple had round about them “three rows of these stones for their foundation.”

Signifying, as seems to me, that the more outward and external part, as well as that more internal worship to be performed to God, should be grounded upon apostolical doctrine and appointments. ~~4180~~1 Corinthians 3:10, 11, 12; ~~5125~~2 Thessalonians 2:15; ~~5386~~2 Thessalonians 3:6; ~~8001~~Hebrews 6:1-5.

IX. WHICH WAY THE FACE OR FRONT OF THE TEMPLE STOOD.

The temple was built with its face or front towards the east, and that, perhaps, because the glory of the God of “Israel was to come from the way of the east unto it.” Wherefore, in that its front stood towards the east, it may be to show that the true Gospel Church would have its eye to and expectation from the Lord. We look, said Paul, but whither? “We have our conversation,” said he, “in heaven, from” whence our expectation is.

2. It was set also with its face towards the east to keep the people of God from committing of idolatry — to wit, from worshipping the host of heaven and the sun, whose rising is from the east. For since the face of the temple stood towards the east, and since the worshippers were to worship at or with their faces towards the temple, it follows that both in their going to and worshipping God towards that place their faces must be from and their backs towards the sun. The thus building of the temple, therefore, was a snare to idolaters, and a proof of the zeal of those that were the true worshippers, as also to this day the true Gospel-instituted worship of Jesus Christ is. Hence he is said to idolaters to be a snare and a trap, but to the godly a glory. ~~2184~~Isaiah 8:14; ~~2199~~Isaiah 9:19.

8. Do but see how God caught the idolatrous Jews, by this means, in their naughtiness: “And he brought me,” said the prophet “into the inner court of the Lord’s house, and behold, at the door of the temple of the Lord, even between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord and their faces toward the east.”

It was therefore, as I said, set with its face towards the east to prevent false worships and detect idolaters.

4. From the east also came the most blasting winds — winds that are destructive to man and beasts, to fruit and trees, and ships at sea.

~~<2003>~~ Exodus 10:13; ~~<8271>~~ Job 27:21; ~~<3570>~~ Ezekiel 17:10; and ~~<3692>~~ Ezekiel 19:12; ~~<987>~~ Psalm 48:7; ~~<3575>~~ Ezekiel 27:26.

I say the east wind, or that which comes from thence, is the most hurtful; yet you see the temple hath set her face against it to show that the true Church cannot be blasted or made turn back by any affliction. It is not the east winds, nor none of their blastings, that can make the temple turn about. Hence he saith that Jacob's face shall not wax pale. And again, "I have made thy face strong against their faces, and that the gates of hell shall not prevail against it." ~~<3922>~~ Isaiah 29:22; ~~<3488>~~ Ezekiel 3:8; ~~<0168>~~ Matthew 16:18.

5. It might be also built with its face towards the east to show that the true Church looketh, as afore I hinted, for her Lord and King from heaven, knowing that at his coming he will bring healing in his wings; for from the east he will appear when he comes the second time without sin unto salvation, of which the sun gives us a *memento* in his rising there every morning. "For as the lightning cometh out of the east, and shineth unto the west, so shall also the coming of the Son of Man be."

6. Christ, as the north pole, draws those touched with the loadstone of his word, with the face of their souls towards him, to look for and hasten to his coming. And this also is signified by the temple standing with its face towards the east.

X. OF THE COURTS OF THE TEMPLE.

I perceive that there are two courts belonging to the temple. The first was called the outward court. ~~<3407>~~ Ezekiel 40:17; ~~<3462>~~ Ezekiel 46:21.

1. This was that into which the people of necessity first entered when they went to worship in the temple; consequently that was it in and by which the people did first show their desires to be the worshippers of God. And this answers to those badges and signs of love to religion that people have in face or outward appearance. ~~<4257>~~ Matthew 25:27; ~~<7007>~~ 2 Corinthians 10:7.

- 2.** In this, though here may sometimes be truth, yet oftener lies and dissimulation; wherefore commonly an outward appearance is set in opposition to faith and truth, as the outward is in opposition to the inner court, and outward to the inner man; and that is, when it is by itself, for then it profits nothing.
- 3.** Hence, though the outward court was something to the Jews, because by outward bodies they were distinguished from the Gentiles, yet to us it is little, for now he is not a Jew who is one only outwardly. Therefore all the time of the beast's reign this court is given to be trodden under foot; for, as I said, outward show will avail nothing when the beast comes to turn and toss up professors with his horns. ~~6112~~ Revelation 11:12.
- 4.** But as there was an outward, so there was an inner court — a court that stood nearer to the temple, and so to the true practical part of worship, than that outward court did.
- 5.** This inner court is that which is called “the court of the priests,” because it was it in which they boiled the trespass-offering, and in which they, prepared the sin-offering for the people.
- 6.** This court, therefore, was the place of practice and of preparation to appear before God, which is the first true token of a sincere and honest mind. Wherefore here, and not in the outward court, stood the great brazen altar, which was a type of Christ, by whom alone true worshippers make their approach with acceptance unto God. Also here stood the great brazen scaffold, on which the king kneeled when he prayed for the people, a type of Christ's prayers for his when he was in the world. ~~4101~~ 2 Chronicles 6; ~~4137~~ John 13:17.
- 7.** Wherefore this court was a type of practical worship, and so of our praying, hearing, and eating before God. There belonged to this court several gates, an east, a south, and a north gate; and when the people of the hind went into this court to worship, they were not to go out at the gate by which they came in, but out of the gate over against it, to show that true Christians should persevere right on, and not turn back, whatever they meet with in the way. “He that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth in by the way of the north gate, he shall not return by the way of the gate whereby he came in, but shall go forth over against it.”

8. These courts were places of great delight to the Jews, as both feigned and sincere profession is to those that practice therein. Wherefore, when the Jews did enter into these, they did use to do it with praise and pipe, as do both hypocrites and sincere ones. So then, when a man shall tread in both these courts, and shall turn what he seems to be into what he should be in reality, then, and not till then, he treads them as he should; for then he makes the outward court, and his treading there, but a passage to that which is more inward and sincere. But he that stays in the outward one is but such an one as pleases not God, for that he wants the practice of what he professes with his mouth.

XI. OF THE GREAT BRAZEN ALTAR THAT STOOD IN THE INNER COURT OF THE TEMPLE.

In the inner court stood the great brazen altar which Solomon made. This is evident, for that when he kneeled upon the scaffold to pray he kneeled before this altar. See ~~<BIB>~~Exodus 40:6, 29.

2. This altar seems to be placed about the middle of this court, over against the porch of the house; and between it and the temple was the place where Zechariah was slain. This altar was called “the altar of burnt-offering,” and therefore it was a type of Christ in his dignity. For Christ’s body was our true burnt-offering, of which the bodies of the sacrificed beasts were a type: now that altar upon which his body was offered was his divinity or Godhead, for that, and that only, could bear up that offering in the whole of its sufferings; and that therefore, and that only, was to receive the fat, the glory. Hence it is said, “He through the eternal Spirit offered himself without spot to God.”

3. For Christ is priest, and sacrifice, and altar, and all. And as a priest he offered, as a sacrifice he suffered, and as God he supported his humanity in that suffering of all the pains it underwent. ~~<ROU>~~Galatians 1:4; ~~<ROU>~~Galatians 2:20; ~~<BIB>~~1 Peter 3:18; ~~<ROU>~~Hebrews 9:14.

4. It was then Christ’s Godhead, not the tree, that was the altar of burnt-offering, or that by which Christ offered himself an offering and a sacrifice to God for a sweet-smelling savor.

5. That it was not the tree is evident, for that could not sanctify the gift, to wit, his body; but Christ affirmeth “that the altar sanctifieth the gift;” and

by so saying he affirmeth that the altar on which he offered his offering was greater than the offering itself. ~~4239~~ Matthew 23:19.

Now the body of Christ was the gift; for so he saith, “I give my flesh for the life of the world.”

But now what thing is that which is greater than his body save the altar, his divinity, on which it was offered? The tree, then, was not the altar which sanctifieth this gift to make it of virtue enough to make reconciliation for iniquity. ~~4685~~ John 6:15.

Now, since this altar of burnt-offering was thus placed in the inner court, it teaches us several things:

First. That those that come only into the outward court, or rest in a bare appearance of Christianity, do not, by so doing, come to Jesus Christ; for this altar stands not there. Hence John takes notice only of the temple and this altar, and them that worship therein, and leaves out the outward court, and so them that come no farther. ~~6101~~ Revelation 11:1, 2.

Secondly. This teaches us also that we are to enter into that temple of God by blood. The altar, this altar of burnt-offering, stood as men went into the temple; they must go by it; yea, there they must leave their offering, and so go in and worship, even as a token that they came thither by sacrifice and by blood.

Thirdly. Upon this altar Solomon at the dedication of the temple offered thousands both of oxen and of sheep, to signify surely the abundant worth and richness that would be in the blood of Christ to save when it should be shed for us. “For” his blood is spoken of with an “how much more.” “For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God!”

Let them not dare to stop or stay in the outward court, for there is not this altar. Nor let us dare, when we come into this court, to be careless whether we look to this altar or no. For it is by blood we must enter; for without shedding of blood is no remission. Let us always then, when we come hither, wash our hands in innocency, and so compass this holy altar, for that by Christ, who is the altar indeed, we are reconciled to God. This is

looking unto Jesus; this is coming to God by him, of whom this altar and the sacrifice thereon was a type.

XII. OF THE PILLARS THAT WERE BEFORE THE PORCH OF THE TEMPLE.

There were divers pillars belonging to the temple, but in this place we are confined to speak of only two — namely, those which stood before the temple.

These pillars stood before the porch or entrance into the temple, looking towards the altar, the court, and them that were the worshippers there, also they were a grace and a beauty to the front of the house.

1. These pillars stood, one on the right hand and the other on the left, at the door of the porch of the temple, and they had names given them (you may be sure) to signify something. The name of that on the right hand was called “Jachin,” (God shall establish;) and the name of that on the left hand was “Boaz,” (in it is strength.) ^{<1072>}1 Kings 7:21; ^{<1487>}2 Chronicles 3:17.

2. These two pillars were types of Christ’s apostles — of the apostles of circumcision, and of the uncircumcision. Therefore the apostle Paul also calleth them pillars, (^{<881>}Galatians 2) and saith that the pillar on the right hand was a type of himself and his companions, who were to go to the uncircumcised and teach the Gentiles the way of life. When James, Cephas, and John saith, “Ye who seemed to be pillars perceived the grace that was given unto me; they gave unto me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision.”

So, then, these two pillars were types of these two orders of the apostles in this their divers service for God.

3. And that Paul and Barnabas were signified by those on the right hand — to wit, to be the apostles of the Gentiles — he sheweth again where he saith, “I am the minister of Christ to the Gentiles, ministering the grace of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.”

4. And since the name of this pillar was “Jachin,” (God shall establish,) as it sheweth that opposition shall attend it, so also that God would bless his

word preached by them to the Gentiles, to the conversion of numbers of them, maugre all the opposition of the enemy.

5. This is further implied for that they were made of brass; as he saith of the prophet, “I have made thee a fenced brazen wall, an iron pillar; and their fighting against thee shall nothing at all prevail.” Wherefore Paul says of himself, “I am set for the defense of the Gospel, that the truth thereof might continue with you.” ~~<1017>~~Philippians 1:17; ~~<1015>~~Galatians 2:5.

XIII. OF THE HEIGHT OF THESE PILLARS THAT THUS STOOD BEFORE THE PORCH OF THE DOOR OF THE TEMPLE.

The pillars were eighteen cubits high apiece, and that is as high, yea, as high again, as the highest giant that ever we read of in the world: for the highest of which we read was but six cubits and a span.

True, the bedstead of Og was nine cubits long, but I trow the giant himself was shorter. ~~<1011>~~Deuteronomy 3:11; ~~<1015>~~2 Chronicles 3:15. But put the longest to the longest, and set the one upon the shoulders of the other, and yet each pillar was higher than they.

We have now, as I know of, but few that remain of the remnant of the giants; and though they boast as if they were higher than Anak, yet these pillars are higher than they.

These pillars are the highest; you may equal them, and an inch above is worth an ell below. The height, therefore, of these pillars is to show us what high dignity God did put upon those of his saints whom he did call to be apostles of the Lamb; for their office and call thereto is the highest in the Church of God. These men, I say, were made thus high by their being cast in such a mold. Of that which added yet further to their height we will speak anon: we only speak now of the high call by which they, and only they, were made capable of apostolical authority. The apostles were sent immediately, their call was extraordinary, their office was universal, they had alike power in all churches, and their doctrine was infallible.

And what can our pretended giants do or say in comparison of these? The truth is, all other men to these are drawfs, are low, dark, weak, and beneath them, not only as to call and office, but also as to gifts and grace. This sentence, “Paul, an apostle of Jesus Christ,” drowneth all. What now

are all other titles of grandeur and greatness when compared with this one sentence?

True, the men were but mean in themselves; for what is Paul or Apollos, or what was James or John? Yet by their call to that office they were made highest of all in the Church. Christ did raise them eighteen cubits high, not in conceit — for so there are many higher than they — but in office, and calling, and divine authority.

And observe it, these stand at the door, at the entering into the temple of God, at which they enter that go in thither to worship God, to show that all right worship, and that which will be acceptable to God, is by, or according to, their doctrine.

XIV. OF THE CHAPITERS OF THE PILLARS OF THE TEMPLE.

There were also two chapiters made for the pillars of the temple — for each one; and they were five cubits high apiece. These were for the adorning of the pillars, and therefore were types and shadows of that abundance of grace which God did put upon the apostles after the resurrection of our Lord. Wherefore, as he saith here the chapiters were upon the pillars, so it saith that great grace was upon all the apostles.

~~403~~ Acts 4:33.

These chapiters had belonging to them a bowl, made pumil-fashion, and it was placed upon the head of them, perhaps to signify their aptness to receive and largeness to contain of the dew of heaven, that shadow of the doctrine of the Gospel, which doctrine the apostles, as the chief, were to receive and hold forth to the world for their conversion. Hence, as the bowls were capable to receive the dew of heaven, these are said to receive grace, an apostleship for obedience to the faith among all nations for his name.

There was also upon these chapiters a network, or nets like unto chequer-work, which still added to their luster. These nets were they which showed for what intent the apostolical office was ordained; namely, that by their preaching they might bring many souls to God. And hence Christ calls them fishermen, saying, “Ye shall catch men.”

The world is compared to a sea, men to fishes, and the Gospel to a net. As therefore men catch fish with a net, so the apostles caught men by their

word; which word, as I told you, to me is signified by this net-work upon the top of these pillars. See therefore the mystery of God in these things.

XV. OF THE POMEGRANATES ADJOINED TO THESE NETS ON THE CHAPTERS.

There were also joined to these nets upon the top of the pillars pomegranates in abundance, four hundred for the network. Pomegranates, you know, are beautiful to look on, pleasant to the palate, comfortable to the stomach, and cheering by their juice. There were to be two rows of these pomegranates for one network, and so two rows of them for the other.

And this was to show that the net of the Gospel is not an empty thing, but is sufficiently baited with such varieties as are apt to allure the world to be caught by them. The law is but a sound of words, but the Gospel is not so; that is baited with pomegranates, with variety of excellent things. Hence it is called “the Gospel of the kingdom, and the Gospel of the grace of God,” because it is, as it were baited with grace and glory, that sinners may be allured and may be taken with it, to their eternal salvation. ~~<1014>~~ Matthew 24:14; ~~<1015>~~ Acts 20:24.

Grace and glory, grace and glory! these are the pomegranates with which the word of the Gospel is baited, that sinners may be taken and saved thereby. The argument of old was milk and honey; that was, I say, the alluring bait with which Moses drew six hundred thousand out of Egypt into the wilderness of old. ~~<1016>~~ Exodus 3:8. But behold, we have pomegranates, two rows of pomegranates, grace and a kingdom, as the bait of the holy Gospel; no wonder then if, when men of skill did cast this net into the sea, such numbers of fish have been caught even by one sermon. ~~<1017>~~ Acts 2. They baited their nets with taking things — things taking to the eye and taste.

Nets are truly instruments of death, but the net of the Gospel doth catch to draw from death; wherefore this net is contrary; life and immortality is brought to light through this. No marvel then if men are so glad, and that for gladness they leap like fishes in a net, when they see themselves caught in this drag of the holy Gospel of the Son of God. They are caught from death and hell, caught to live with God in glory.

XVI. OF THE CHAINS THAT WERE UPON THESE PILLARS THAT STOOD BEFORE THE TEMPLE.

As there were nets to catch, and pomegranates to bait, so there were chains belonging to these chapters on these pillars. And he made chains, as in the oracle, and put them upon the head of the chapters. ~~<4B16>~~ 2 Chronicles 3:16.

But what were these chains a type of? I answer, They were perhaps a type of those bonds which attend the Gospel, by which souls are taken and tied fast to the horns of the altar. Gospel grace and Gospel obligations are ties and binding things: they can hold those that are entangled by the word. Love is strong as death — bands of love and the cords of a man, and chains take hold on them that are taken by the Gospel. ~~<8100>~~ Hosea 11; ~~<2816>~~ Song of Solomon 8:6.

But this strength to bind lieth not in outward force, but in a sweet constraint by virtue of the displays of undeserved love. “The love of Christ constraineth us.” Wherefore as you find the nets, so the chains had pomegranates on them. And he made an hundred pomegranates, and put them upon the chains.” The chains, then, had baits, as well as the nets, to show that the bands of the Gospel are irresistible goodnesses, such with which men love to be bound, and such as they pray they may hold fast by. He binds his foal to the vine, his saint unto this Savior. ~~<0491>~~ Genesis 49:11.

By these chains there is therefore showed what strength there is in Gospel charms, if once the adder doth but hear them; never man yet was able to resist them that well did know the meaning of them; they are mighty to make poor men obedient, and that in word and deed.

These chains were such as were in the oracle, to show that Gospel bonds are strong as the joys of heaven, and as the glories there can make them chains as in the oracle, as in the most holy place. It is heaven that binds sinners on earth to the faith and hope of the Gospel of Christ.

XVII. OF THE LILY-WORK WHICH WAS UPON THE CHAPTERS THAT WERE UPON THESE PILLARS OF THE TEMPLE.

These pillars were also adorned with lily-work, as well as with pomegranates and chains. “Chapters also which were upon the top of the pillars were of lily-work: so was the work of the pillars finished.”

This lily-work is here put in on purpose, even to show us how far off those that were to be the true apostles of the Lamb should be from seeking carnal things, or of making their preaching a stalking-horse to worldly greatness, and that preferment. There was lily-work upon them; that is, they lived upon the bounty and care of God, and were content with that glory which he had put upon them. “The lilies,” saith Christ, “they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these.”

Thus, therefore, these pillars show that as the apostles should be fitted and qualified for their work, they should be also free from cares and worldly cumber; they should be content with God’s providing for them, even as the goodly lilies are. And as thus prepared they were set in the front of the house for all ministers to see and learn, and take examples of them how to behave themselves as to this world in the performing of their office.

And that which gives us further light in this is, that this lily-work is said, by divine institution, to be placed “over against the belly,” the belly of the pillars, a type of ours. ~~1072~~ 1 Kings 7:20.

The belly is a craving thing; and these things, saith the text, were placed over against the belly, to teach that they should not humor, but put check unto the desires and cravings of the belly, or to show that they need not do it, for that he that calls to his work will himself provide for the belly. It is said of the Church that “her belly is as a heap of wheat set about with lilies,” to show that she should, without covetousness, have sufficient, if she would cast all her care upon God, her great provider. This the apostles did, and this is their glory to this day.

“So was the work of the pillars finished.” To live lily-lives, it seems, is the glory of an apostle, and the completing of his office and service for God. But this is directly opposite to the belly, over against the belly, and this makes it the harder work. But yet so living is the way to make all that is done sweet-scented to those that be under this care. Covetousness makes a minister smell frowish, and look more like a greedy dog than an apostle of Jesus Christ. Judas had none of this lily-work; so his name stinks to this day. “He that grows like the lily shall cast forth his scent like Lebanon, his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.”

Thus lived Christ first; and thus the apostles next; nor can any other, as to this, live like or be compared to them. They coveted no man's silver or gold or apparel. They lived like lilies in the world, and did send forth their scent as Lebanon.

Thus you see of whom these pillars were a shadow, and what their height, their chapiters, their bowls, their nets, their chains, their pomegranates, and their lily-work did signify, and how all was most sweetly answered in the antitype. These were men of the first rate; the apostles, I mean were such.

XVIII. OF THE FASHION OF THE TEMPLE.

Of the length and breadth of the temple I shall say nothing, but as to the height thereof there, methinks, I see something. The temple was higher than the pillars, and so is the Church than her officers; I say, consider them singly as officers, though inferior as to gifts and office; for as I said before of ministers in general, so now I say the same of the apostles, though as to office they were the highest, yet the temple is above them. Gifts and office make no men sons of God, as so they are but servants of the highest form. It is the Church, as such, that is the lady, a queen, the bride, the Lamb's wife; and prophets, apostles, and ministers, etc., are but servants, stewards, laborers for her good.

As, therefore, the lady is above the servant, the queen above the steward, or the wife above all her husband's officers, so is the Church, as such, above these officers. The temple was higher than the pillars.

2. Again, as the temple was highest, so it enlarged itself still upward; for is it ascended in height, so it still was wider and wider, even from the lowest chambers to the top.

The first chambers were but five cubits broad, the middle ones were six, but the highest were seven cubits. ~~1005~~ 1 Kings 6:5, 6. The temple therefore was round about some cubits wider than it was below; for there was an enlarging and an ascending about still upward to the side chambers, for the winding about was still upward round about the house; therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest, by the midst.

And this was to show us that God's true Gospel temple, which is his Church, should have its enlargedness of heart still upwards, or most for spiritual and eternal things; wherefore he saith, "Thy heart shall fear and be

enlarged:" that is, be most affected with things above, "where Christ sitteth at the right hand of God." Indeed, it is the nature of grace to enlarge itself still upward, and to make the heart widest for the things that are above.

The temple, therefore, was narrowest downwards, to show that a little of earth, or this world, should serve the Church of God. And having food and raiment, let us be therewith content.

But now, upwards and as to heavenly things, we are commanded to be covetous as to them, and after them to enlarge ourselves, both by the fashion of the temple as well as by express words.

Since then the temple was widest upward, let us imitate it and have our conversation in heaven. Let our eyes, our ears, our hands, and hearts, our prayers, and groans, be most for things above. Let us open our mouths as the ground that is chapt doth for the latter rain, for the things that are eternal. ~~<R22>~~ Job 29:23; ~~<D10>~~ Psalm 131:10.

Observe again that the lowest parts of the temple were the narrowest parts of the temple; so those in the Church who are nearest or most concerned with earth are the most narrow-spirited as to the things of God. But now let even such a one be taken up higher, to above, to the uppermost parts of the temple, and there he will be enlarged and have his heart stretched out. For the temple you see was widest upwards; the higher the more it is enlarged. Paul being once caught up into paradise could not but be there enlarged. ~~<A11>~~ 2 Corinthians 12.

One may say of the fashion of the temple, as some say of a lively picture, It speaks. I say, its form and fashion speaks; it says to all saints, to all the churches of Christ, Open your hearts for heaven, be ye enlarged upwards.

I read not in Scripture of any house but this that was thus enlarged upwards; nor is there anywhere, save only in the Church of God, that which doth answer this similitude.

All other are widest downward, and have the largest heart for earthly things: the Church only is widest upwards, and has its greatest enlargements towards heaven.

XIX. OF THE OUTWARD GLORY OF THE TEMPLE.

I do also think that as to this there was a great expression in it: I mean, a voice of God, a voice that teacheth the New Testament Church to carry even conviction in her outofward usages, that, I say, might give conviction to the world. And besides this of its enlarging upwards, there was such an outward beauty and glory put upon it as was alluring to beholders. The stones were curiously carved and excellently joined together; its outward show was white and glittering, to the dazzling of the eyes of the beholders; yea, the disciples themselves were taken with it, it was so admirable to behold. Hence it is said they came to Christ to show him the building of the temple: “Master,” said they, “see what manner of stones and what buildings are here.” And hence it is said that kings and the mighty of the earth were taken with the glory of it: “Because of thy temple at Jerusalem shall kings bring presents unto thee;” as it is, ~~<1882>~~ Psalm 18:29, 31.

Kings, Gentile kings, they shall be so taken with the sight of the outward glory of it, for they were not suffered to go into it; no uncircumcised were admitted in thither. It was, therefore, with the outward glory of it with which the beholders were thus taken.

Her enlarging upward, as that was to show us what the inward affections of Christians should be, (~~<1881>~~ Colossians 3:1, 2, 3,) so her curious outward adorning and beauty was a figure of the beauteous and holy conversation of the godly. And it is brave when the world are made to say of the lives and conversation of the saints, as they were made to say of the stones and outward building of the temple, Behold what Christians and what goodly conversations are here! I say it is brave when our light so shines before men that they, seeing our good works, shall be forced to glorify our Father which is in heaven. ~~<11516>~~ Matthew 5:16.

Hence this is called our adorning wherewith we adorn the Gospel, and that by which we beautify it. ~~<1010>~~ Titus 2:10.

This, I say, is taking to beholders, as was this goodly outside of the temple. And without this, what is to be seen in the Church of God? Her inside cannot be seen by the world, but her outside may. Now, her outside is very homely and without all beauty save that of the holy life; this only is her visible goodness. This puts to silence the ignorance of foolish men. This allures others to fall in love with their own salvation, and makes them fall in with Christ against the devil and his kingdom.

XX. OF THE PORCH OF THE TEMPLE.

We come next to the porch of the temple that is commonly called Solomon's.

1. This porch was in the front of the house, and so became the common way into the temple. ~~<100B>~~ 1 Kings 6:3; ~~<140B>~~ 2 Chronicles 3:4.
2. This porch, therefore, was the place of reception in common for all, whether Jews or religious proselytes, who came to Jerusalem to worship.
3. This porch had a door or gate belonging to it, but such as was seldom shut, except in declining times, or when men put themselves into a rage against those better than themselves.
4. This gate of this porch was called "Beautiful," even the beautiful gate of the temple, and was that at which the lame man lay to beg for an alms of them that went in thither to worship. ~~<400B>~~ Acts 3:1, 2, 10.

Now, then, since this porch was the common place of reception for all worshippers, and the place also where they laid the beggars, it looks as if it were to be a type of the Church's bosom for charity. Here the proselytes were entertained, here the beggars were relieved and received alms. These gates were seldom shut; and the houses of Christian compassion should be always open. This, therefore, beautified this gate, as charity beautifies any of the churches. Largeness of heart and tender compassion at the church door is excellent; it is the bond of perfectness. ~~<600B>~~ 1 Corinthians 12 and ~~<610B>~~ 1 Corinthians 13.

The church porch to this day is a place for beggars, and perhaps this practice at first was borrowed from the beggars lying at the temple gate. This porch was large, and so should the charity of the churches be. It was for length the breadth of the temple, and of the same size with the holiest of all.

The first might be to teach us in charity we should not be niggardly; according to the breadth of our ability we should extend it to all the house; and that in our so doing the very emblem of heaven is upon us, of which the holiest was a figure; as therefore we have opportunity, let us do good to all, etc.

It is a fine ornament to a true church to have a large church porch, or a wide bosom, for reception of all that come thither to worship. This was

commanded to the Jews, and their glory shone when they did accordingly: “And it shall come to pass, in what place the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.”

This porch was, as I said, not only for length the breadth of the temple, and so the length and breadth of the holiest, but it was, if I mistake not, for height far higher than them both; for the holy place was but thirty cubits high, and the most holy but twenty, but the porch was in height an hundred and twenty cubits. This beautiful porch, therefore, was four times as high as the temple itself.

One excellent ornament, therefore, of this temple was for that it had a porch so high — that is, so famous for height — so high as to be seen afar off. Charity, if it be rich, runs up from the church like a steeple, and will be seen afar off, I say, if it be rich, large, and abounds. Christ’s charity was blazed abroad; it was so high no man could hide it: and the charity of the churches will be seen from church to church, yea, and will be spoken of to their commendation in every place, if it be warm, fervent, and high.

⌌1076 Mark 7:36.

XXI. OF THE ORNAMENTS OF THE PORCH OF THE TEMPLE.

There were three things belonging to the porch, besides its height, that was an ornament unto it:

1. It was overlaid within with gold.
2. It had the pillars adjoined unto it.
3. It was the inlet into the temple.

First, it was overlaid with gold. Gold oft-times was a type of grace, and particularly of the grace of love. That in Solomon’s chariot called “gold” is yet again mentioned by the name “love.” ⌌2189 Song of Solomon 3:9, 10. As it is in the Church, the grace of love is as gold. It is the greatest, the richest of graces, and that which abides for ever. Hence they that show much love to saints are said to be rich. ⌌5467 1 Timothy 6:17, 18, 19. And hence charity is called a treasure, a treasure in the heavens. ⌌2123 Luke 12:33, 34. Love is a golden grace; let then the churches, as the porch of the temple was, be inlaid with love as gold.

Secondly, it had the pillars adjoined to it, the which, besides their stateliness, seem to be there typically to teach example. For there was seen, by the space of four cubits, their lily-work in the porch, ~~<1079>~~1 Kings 7:19.

Of their lily-work I spake before. Now that they were so placed that they might be seen in the porch of the house, it seems to be for example to teach the Church that she should live without worldly care, as did the apostles, the first planters of the Church. And let ministers do this: they are now the pillars of the churches, and they stand before the porch of the house; let them also show their lily-work to the house, that the Church may learn of them to be without carefulness as to worldly things, and also to be rich in love and charity towards the brethren.

A covetous minister is a base thing, a pillar more symbolizing Lot's wife than an holy apostle of Jesus Christ; let them, since they stand at the door, and since the eyes of all in the porch are upon them, be patterns and examples of good works. ~~<560>~~1 Timothy 6:10, 11, 12; ~~<507>~~Titus 2:7.

Thirdly, another ornament unto this porch was, that it was an inlet into the temple.

Charity is it which receiveth orphans, that receiveth the poor and afflicted into the Church. Worldly love, or that which is carnal, shuts up bowels, yea, and the church doors too, against the poor of the flock; wherefore look that this kind of love be never countenanced by you. Crave that rather which is a fruit of the Spirit.

O churches, let your ministers be beautified with your love, that they may beautify you with their love, and also be an ornament unto you and to that Gospel they minister to you, for Jesus Christ's sake.

XXII. OF THE ASCENT BY WHICH THEY WENT UP INTO THE PORCH OF THE TEMPLE.

1. This porch also had certain steps, by which they went up into the house of the Lord. I know not directly the number of them, though Ezekiel speaks something about it. ~~<548>~~Ezekiel 40:38, 39. Hence, when men went to worship into the temple they were said to go up in the house of the Lord. ~~<332>~~Isaiah 38:22.

These steps, which were the ascent to the temple, were so curiously set and also finely wrought that they were amazing to behold. Wherefore,

when the queen of Sheba, who came to prove Solomon's wisdom, saw the house which he had built, and his ascent by which he went up into the house of the Lord, she had no more spirit in her. She was by that sight quite drowned and overcome. ^{<1100>}1 Kings 10:4, 5.

2. These steps, whether cedar, gold, or stone, yet that which added to their adornment was the wonderment of a queen. And whatever they were made of, to be sure they were a shadow of those steps which we should take to and in the house of God. Steps of God. ^{<1951>}Psalm 85:13. Steps ordered by him. ^{<1872>}Psalm 37:22. Steps ordered in his word. ^{<1943>}Psalm 119:133. Steps of faith. ^{<5412>}Romans 4:12. Steps of the Spirit. ^{<4728>}1 Corinthians 12:18. Steps of truth. ^{<6004>}3 John 1:4. Steps washed with butter. ^{<1896>}Job 29:6. Steps taken before or in the presence of God. Steps butted and bounded by a divine rule. These are steps indeed.

3. There are, therefore, no such steps as these to be found anywhere in the world. A step to honor, a step to riches, a step to worldly glory, these are everywhere; but what are these to the steps by which men do ascend or go up to the house of the Lord!

He, then, that entereth into the house of the Lord is an ascending man; as it is said of Moses, he went up into the mount of God. It is ascending to go into the house of God. The world believe not this; they think it is going downward to go up to the house of God, but they are in a horrible mistake.

The steps, then, by which men went up into the temple are, and ought to be, opposed to those which men take to their lusts and empty glories. Hence, such steps are said not only to decline from God, but to take hold of the path to death and hell.

The steps, then, by which men went up to the house of the Lord were significative of those steps which men take when they go to God, to heaven, and glory; for these steps were the way to God, to God in his holy temple.

But how few are there that, as the queen of the South, are taken with these goodly steps! Do not most rather seek to push away our feet from taking hold of the path of life, or else lay snares for us in the way? But, all these notwithstanding, the Lord guide us in the way of his steps: they are goodly steps, they are the best.

XXIII. OF THE GATES OF THE PORCH OF THE TEMPLE.

1. The porch, at which was an ascent to the temple, had a gate belonging to it. This gate, according to the prophet Ezekiel, was six cubits wide. The leaves of this gate were double, one folding this way, the other folding that. ~~<608>~~Ezekiel 40:48.

Now here some may object and say, Since the way to God by these doors was so wide, why doth Christ say the way and gate is narrow?

Answer. The straitness, the narrowness must not be understood of the gate simply, but because of that cumber that some men carry with them that pretend to be going to heaven: Six cubits! What is sixteen cubits to him who would enter in here with all the world on his back? The young man in the Gospel, who made such a noise for heaven, might have gone in easy enough, for in six cubits' breadth there is room; but, poor man, he was not for going in thither, unless he might carry in his houses upon his shoulder too, and so the gate was strait. ~~<1007>~~Mark 10:17-23.

Wherefore he that will enter in at the gate of heaven, of which this gate into the temple was a type, must go in by himself, and not with his bundles of trash on his back; and if he will go in thus, he need not fear there is room. "The righteous nation that keep the truth, they shall enter in."

2. They that enter at the gate of the inner court must be clothed in fine linen; how, then, shall they go into the temple that carry the clogs of the dirt of this world at their heels? Thus saith the Lord, "No stranger uncircumcised in heart or uncircumcised in flesh shall enter into my sanctuary."

3. The wideness therefore of this gate is for this cause here made mention of — to wit, to encourage them that would gladly enter thereat according to the mind of God, and not to flatter them that are not for leaving of all for God.

4. Wherefore let such as would go in remember that here is room, even a gate to enter in at, six cubits wide. We have been all this while but on the outside of the temple, even in the courts of the house of the Lord, to see the beauty and glory that is there. The beauty hereof made men cry out, and say, "How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea fainteth, for the courts of the Lord;" and to say, "A day in thy courts is better than a thousand."

XXIV. OF THE PINNACLES OF THE TEMPLE.

1. There were also several pinnacles belonging to the temple. These pinnacles stood on the top aloft in the air, and were sharp, and so difficult to stand upon: what men say of their number and length I waive, and come directly to their signification.
2. I therefore take these pinnacles to be types of those lofty, airy notions with which some men delight themselves while they hover like birds above the solid and godly truths of Christ. Satan attempted to entertain Christ Jesus with this type and antitype at once when he set him on one of the pinnacles of the temple, and offered to thrust him upon a false confidence in God by a false and unsound interpretation of a text. ~~<005>~~ Matthew 4:5, 6; ~~<009>~~ Luke 4:9, 10, 11.
3. You have some men who cannot be content to worship in the temple, but must be aloft; no place will serve them but pinnacles, pinnacles, that they may be speaking in and to the air, that they may be promoting their heady notions, instead of solid truth; not considering that now they are where the devil would have them be, they strut upon their points, their pinnacles; but, let them look to it, there is difficult standing upon pinnacles; their neck, their soul, is in danger. We read, God is in his temple, not upon these pinnacles. ~~<0104>~~ Psalm 11:4; ~~<8120>~~ Habakkuk 2:20.
4. It is true, Christ was once upon one of these, but the devil set him there, with intent to dash him in pieces by a fall; and yet even then told him if he would venture to tumble down he should be kept from dashing his foot against a stone. To be there, therefore, was one of Christ's temptations, consequently one of Satan's stratagems; nor went he thither of his own accord, for he knew that there was danger; he loved not to clamber pinnacles.
5. This should teach Christians to be low and little in their own eyes, and to forbear to intrude into airy and vain speculations, and to take heed of being puffed up with a foul and empty mind.

XXV. OF THE PORTERS OF THE TEMPLE.

1. There were porters belonging to the temple. In David's time their number was four thousand men. ~~<0376>~~ 1 Chronicles 23:5.

2. The porters were of the Levites, and their work was to watch at every gate of the house of the Lord — at the gate of the outer court, at the gates of the inner court, and at the door of the temple of the Lord.
3. The work of the porters, or rather the reason of their watching, was to look that none not duly qualified entered into the house of the Lord. “He set,” saith the text, “porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in.”
4. The excellency of the porters lay in these three things: their watchfulness, diligence, and valor to make resistance to those that as unfit would attempt to enter those courts and the house of God.
5. These porters were types of our Gospel ministers, as they are set to be watchmen in and over the Church and the holy things of God. Therefore, as Christ gives to every man in the Church his work, “so he commands the porter to watch.” ~~<2311>~~ Isaiah 21:11.
6. Sometimes every awakened Christian is said to be a porter, and such at Christ’s first knock open unto him immediately. ~~<2176>~~ Luke 12:36, 37, 38, 39.
7. The heart of a Christian is also sometimes called the porter, for that when the true Shepherd comes to it, to him this porter openeth also. ~~<6108>~~ John 10:3.
8. This last has the body for his watch-house; the eyes and ears for his portholes; the tongue. wherewith to cry, Who comes there? as also to call for aid when any thing unclean shall attempt with force and violence to enter in to defile the house.

XXVI. OF THE CHARGE OF THE PORTERS OF THE TEMPLE MORE PARTICULARLY.

1. The charge of the porters was, to keep their watch in four square even round about the temple of God. Thus it was ordained by David, before him by Moses, and after him by Solomon his son.
2. The porters had, some of them, the charge of the treasure-chambers; some of them had the charge of the ministering vessels, even to bring them in and out by tale; also the opening and shutting of the gates of the house of the Lord was a part of their calling and office.

- 1.** I told you the porters were types of our Gospel ministers, as they were watchmen in and over the house of God; and therefore in that they were thus to watch round about the temple, what is it but to show how diligent Satan is, to see if he may get in somewhere, by some means, to defile the Church of God. He goes round and round us, to see if he can find a hoghole for that purpose.
 - 2.** This also showeth that the Church itself, without its watchmen, is a weak, feeble, and very helpless thing. What can the lady or mistress do to defend herself against thieves and sturdy villains if there be none but she at home? It is said, When the Shepherd is smitten the sheep will be scattered. What could the temple do without the watchmen?
 - 3.** Again, in that the porters had charge of the treasure-chambers, (as it is ~~<1305>~~ 1 Chronicles 9:26,) it is to intimate that the treasures of the Gospel are with the ministers of our God, and that the Church, next to Christ, should seek them at the mouth. “We have this treasure in earthen vessels,” saith Paul, and they are stewards of the “manifold mysteries of God.”
 - 4.** These are God’s true scribes, and bring out of their treasury things new and old; or, as he saith in another place, “At our gates” — that is, where our porters watch — “are all manner of pleasant fruit, which I have laid up for thee, O my beloved.”
 - 5.** Further, some of them had charge of the ministering vessels, and they were to bring them in and out by tale. ~~<1308>~~ 1 Chronicles 9:18.
- 1.** If by ministering vessels you understand Gospel ordinances, then you see who has the charge of them — to wit, the watchmen and ministers of the word.
 - 2.** If by ministering vessels you mean the members of the Church, for they are also ministering vessels, then you see who has the care of them — to wit, the pastors, the Gospel ministers. Therefore “obey them that have the rule over you, for they watch for your souls as they that must give an account; that they may do it with joy, and not with grief for that is unprofitable to you.”
 - 3.** The opening of the gates did also belong to the porter, to show that the power of the keys — to wit, of opening and shutting, of letting in and keeping out of the Church — doth ministerially belong to these watchmen.

4. The conclusion is, then, Let the churches love their pastors, hear their pastors, be ruled by their pastors, and suffer themselves to be watched over, and to be exhorted, counseled, and if need be reprov'd and rebuked, by their pastors. And let the ministers not sleep, but be watchful, and look to the ordinances, to the souls of the saints, and the gates of the churches. Watchmen, watchmen, watch!

XXVII. OF THE DOORS OF THE TEMPLE.

Now we come to the gate of the temple — namely, to that which led out of the porch into the holy place.

1. These doors or gates were folding, and they opened by degrees. First, a quarter, and then a half, after that three quarters, and last of all the whole. These doors also hanged upon hinges of gold, and upon posts made of the goodly olive tree. ^{<1063>}1 Kings 6:33, 34; ^{<34123>}Ezekiel 41:23, 24.

2. These doors did represent Christ, as he is the way to the Father, as also did the door of the tabernacle, at which the people were wont to stand when they went to inquire of God. Wherefore, Christ saith, “I am the door, (alluding to this:) by me, if any man enter, he shall be saved, and shall go in and out and find pasture.”

1. “I am the door.” The door into the court, the door into the porch, the door into the temple, the door into the holiest, the door to the Father. But now we are at the door of the temple.

2. And observe it, this door by Solomon was not measured, as the door of the porch was; for though the door into the court and the door into the porch were measured, to show that the right to ordinances and the inlet into the Church are to be according to a prescript rule, yet this door was not measured, to show that Christ, as he is the inlet to saving grace, is beyond all measure and unsearchable. Hence his grace is called unsearchable riches, and that above all we can ask or think, for that it passeth knowledge. ^{<408>}Ephesians 3:8, 19, 20.

3. It is therefore convenient that we put a note upon this, that we may distinguish rule and duty from grace and pardoning mercy; for, as I said, though Christ, as the door to outward privileges, is set forth by rule and measure, yet, as he is the door to grace and favor, never a creature, as yet, did see the length and breadth of him. ^{<4087>}Ephesians 3:17, 18, 19.

4. Therefore, I say, this gate was not measured, for what should a rule do here where things are beyond all measure?

5. This gate being also to open by degrees is of signification to us; for it will be opening first by one fold, then by another, and yet will never be set wide open until the day of judgment. For then, and not till then, will the whole of the matter be open. “For now we see through a glass darkly, but then face to face; now we know but in part, but then shah we know even as we are known.”

XXVIII. OF THE LEAVES OF THIS GATE OF THE TEMPLE.

The leaves of this gate or door, as I told you before, were folding, and so, as was hinted, have something of signification in them. For by this means a man, especially a young disciple, may easily be mistaken, thinking that the whole passage, when yet but a part, was open, whereas three parts might yet be kept undiscovered to him. For these doors, as I said before, were never yet so wide open, I mean in the antitype; never man yet saw all the riches and fullness which is in Christ. So that, I say, a newcomer, if he judged by present sight, especially if he saw but little, might easily be mistaken; wherefore such, for the most part, are most horribly afraid that they shall never get in thereat.

How sayest thou, young comer? — is not this the case with thy soul? So it seems to thee that thou art too big, being so great, so tun-bellied a sinner. But, O thou sinner, fear not: the doors are folding doors, and may be opened wider and wider again after that; wherefore when thou comest to this gate, and imaginest there is not space enough for thee to enter, knock, and it shall be wider opened unto thee, and thou shalt be received. ~~2009~~ Luke 11:9; ~~2005~~ John 9:37. So, then, whoever thou art that art come to the door of which the temple door was a type, trust not to thy first conceptions of things, but believe there is grace abundant: thou knowest not yet what Christ can do. The doors are folding doors: he can do exceeding abundantly above all that we can ask or think. ~~2000~~ Ephesians 3:20.

The hinges on which these doors do hang were, as I told you, gold, to signify that they both turned upon motives and motions of love, and also that the openings thereof were rich. Golden hinges the gate to God doth turn upon.

The posts upon which these doors did hang were of the olive tree, that fat and oily tree, to show that they do never open with lothness or sluggishness, as doors do whose hinges wanteth oil. They are always oily, and so open easily and quickly to those who knock at them. Hence you read that he that dwells in this house gives freely, loves freely, and doeth us good with all his heart. Yea, saith he, I will rejoyce over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.”

Wherefore the oil of grace, signified by this oily tree or these olive posts on which these doors do hang, causes that they open glibly or frankly to the soul.

XXIX. WHAT THE DOORS OF THE TEMPLE WERE MADE OF.

- 1.** The doors of the temple were made of fir, that is so sweet-scented and pleasant to the smell.
- 2.** Mankind is also often compared to the fir tree, as ^{<23419>}Isaiah 41:19.
- 3.** Now, since the doors of the temple were made of the same, doth it not show that the way into God’s house and into his favor is by the same nature which they are of that thither enter, even through the veil “his flesh?” ^{<800>}Hebrews 10. For this door, I mean the antitype, doth even say of himself, “I am as a green fir tree, from me is thy fruit found.”
- 4.** This fir tree is Christ; — Christ as man, and so as the way to the Father. The doors of the temple are also, as you see here, made of the fir tree, even of that tree which was a type of the humanity of Jesus Christ.
- 5.** The fir tree is also the house of the stork, that unclean bird, even, as Christ is the harbor and shelter for sinners. As for the stork, saith the text, the fir tree is her house: and Christ saith to the sinners that see their want of shelter, Come unto me and I will give you rest. He is a refuge for the oppressed, a refuge in time of trouble.

He is, as the doors of fir of the temple, the inlet to God’s house, to God’s presence, and to a partaking of his glory. Thus God did of old by similitudes teach his people his way.

XXX. HOW THE DOORS OF THE TEMPLE WERE ADORNED.

And Solomon carved upon the doors cherubims, palm trees, and open flowers, and overlaid them all with gold. ~~<1065>~~ 1 Kings 6:35; ~~<26115>~~ Ezekiel 41:15.

He carved cherubims thereon. These cherubims were figures or types of angels; and forasmuch as they were carved here upon the door, it was to show —

First, What delight the angels take in waiting upon the Lord, and in going at his bidding, at his beck. They are always waiting servants at the door of their Lord's house.

Secondly, It may be also to show how much pleased they are to be where they may see sinners come to God. For there is joy in the presence of the angels of God over one sinner that repenteth and comes to God by Christ for mercy. ~~<2150>~~ Luke 15:10.

Thirdly. They may be also placed here to behold with what reverence, or irreverence, those that come hither to worship do behave themselves. Hence Solomon cautions those that come to God's house to worship that they take heed to their feet, because of the angels. Paul also says women must take heed that they behave themselves in the church as they should, and that because of the angels.

Fourthly. They may also be carved upon the temple door, to show us how ready they are, so soon as any poor creature comes to Christ for life, to take the care and charge of its conduct through this miserable world. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Fifthly. They may also be carved here to show that they are ready, at Christ's command, to take vengeance for him upon those that despise his people and hate his person. Hence he bids the world take heed what they do to his little ones, for their angels behold the face of their Father which is in heaven, and are ready at the door to run at his bidding. ~~<4180>~~ Matthew 18:10.

Sixthly, or lastly. They may be carved upon these doors to show that Christ Jesus is the very supporter and upholder of angels, as well as the Savior of sinful man; for as he is before all things, so by him all things

consist: angels stand by Christ, men are saved by Christ, and therefore the very cherubims themselves were carved upon these doors, to show they are upheld and subsist by him.

Secondly. Again, as the cherubims are carved here, so there were palm trees carved here also. The palm tree is upright, it twisteth not itself awry. ~~24115~~Jeremiah 10:5.

1. Apply this to Christ, and then it shows us the uprightness of his heart, word, and ways with sinners. “Good and upright is the Lord, therefore will he teach sinners in the way” — in at the door to life.

2. The palm or palm tree is also a token of victory, and as placed here it betokeneth the conquest that Christ, the door, should get over sin, death, the devil, and hell for us. ~~41724~~Romans 7:24.

3. If we apply the palm tree to the Church — as we may, for she is also compared thereto, (~~24118~~Song of Solomon 7:8, 9, 10,) — then the palm tree may be carved here to show that none but such as are upright of heart and life shall dwell in the presence of God. “The hypocrite,” says Job, “shall not come before him.” “The, upright,” says David, “shall dwell in thy presence.”

They are they that are clothed in white robes, which signifies uprightness of life, that stand before the Lamb with palms in their hands. ~~41719~~Revelation 7:9.

Thirdly. There were also carved upon these doors open flowers; and that to teach us that here is the sweet scent and fragrant smell, and that the coming soul will find it so in Christ this door. “I am,” saith he, “the rose of Sharon, and the lily of the valleys.” And again, “His cheeks are as beds of spices, as sweet flowers, his lips like lilies drop sweet-smelling myrrh.”

Open flowers. Open flowers are the sweetest, because full grown, and because, as such, they yield their fragrancy most freely. Wherefore, when he saith, “upon the doors are open flowers,” he setteth Christ Jesus forth in his good savor as high as by such similitudes he could, and that both in name and office, for open flowers lay, by their thus opening themselves before us, all their beauty also most plainly before our faces. There are varieties of beauty in open flowers, the which they also commend to all observers. Now upon these doors, you see, are open flowers, flowers ripe, and spread before us to show that his name and offices are savory to them

that by him do enter his house to God his Father. ~~<2006>~~ Song of Solomon 1:1, 2, 3, 4.

“All these were overlaid with fine gold.” Gold is the most rich of all metals; and here it is said the doors, the cherubims, the palm trees, and open flowers were overlaid therewith. And this shows that as these things are rich in themselves, even so they should be to us.

We have a golden door to go to God by, and golden angels to conduct us through the world: we have golden palm trees as tokens of our victory, and golden flowers to smell on all the way to heaven.

XXXI. OF THE WALL OF THE TEMPLE.

The wall of the temple was “ceiled with fir, which he overlaid with fine gold; and set thereon palm trees and chains.”

The walls were as the body of the house, unto which Christ alluded when he said, “Destroy this temple, and in three days I will raise it up.”

Hence to be and worship in the temple was , a type of being in Christ and worshipping God by him. For Christ, as was said, is the great temple of God, in the which all the elect meet, and in whom they do service to and for his Father.

Hence again, the true worshippers are said to be in him, to speak in him, to walk in him, to obey him. ~~<2024>~~ 2 Corinthians 2:14; ~~<2029>~~ 2 Corinthians 12:19; ~~<2006>~~ Colossians 2:6. For as of old all true worship was to be found at the temple, so now it is only found with Christ and with them that are in him. The promise of old was made to them that worshipped within these walls. “I will give,” saith he, “to them in my house and within my walls (to them that worship there in truth) a place and a name better than that of sons and daughters.”

But now, in New Testament times, “all the promises in him are yea, and in him amen,” to the glory of God by us.

This is yet further hinted to us in that it is said these walls are ceiled with fir; which, as was showed before, was a figure of the humanity of Jesus Christ.

A wall is for defense, and so is the humanity of Jesus Christ. It is, was, and will be our defense for ever. For it was that which underwent and

overcame the curse of the law, and that in which our everlasting righteousness is found. Had he not in that interposed we had perished for ever. Hence we are said to be reconciled to God in the body of his flesh through death.

Now, this wall was overlaid with fine gold. Gold here is a figure of the righteousness of Christ, by which we are justified in the sight of God. Therefore, you read that his Church, as justified, is said to stand at his right hand in cloth of gold. “Upon the right hand did stand the queen in gold of Ophir.” And again, “Her clothing is of wrought gold.” This the wall was overlaid with, this the body of Christ was filled with. Men, while in the temple, were clothed with gold, even with the gold of the temple; and men in Christ are clothed with righteousness, the righteousness of Christ. Wherefore this consideration doth yet more illustrate the matter.

In that the palm trees were set on this wall, it may be to show that the elect are fixed in Jesus, and so shall abide for ever.

Chains were also carved on these walls, yea, and they were golden chains: there were chains on the pillars, and now also we find chains upon the walls. ~~1012~~Philippians 1:12, 13.

1. Chains were used to hold captives, and such Paul did wear at Rome, but he called them “his bonds in Christ.”

2. Chains sometimes signify great afflictions, which God lays on us for our sins. ~~1040~~Psalms 107:9, 10, 11.

3. Chains also may be more mystically understood as of those obligations which the love of God lays upon us to do and suffer for him. ~~1012~~Acts 20:22.

4. Chains do sometimes signify beautiful and comely ornaments. “Thy neck,” saith Christ to his spouse, “is comely with chains of gold.” And again, “I put bracelets upon thy hands, a chain about thy neck.” ~~2010~~Song of Solomon 1:10.

5. Chains also do sometimes denote greatness and honor, such as Daniel had when the king made him the third ruler in the kingdom. ~~2010~~Daniel 5:7, 16, 29.

Now all these are temple-chains, and are put upon us for good — some to prevent our ruin, some to dispose our minds the better, and some to dignify

and make us noble. Temple-chains are brave chains. None but temple-worshippers must wear temple-chains.

XXXII. OF THE GARNISHING THE TEMPLE WITH PRECIOUS STONES.

“And he garnished the house with precious stones for beauty.” ~~486~~²
Chronicles 3:6, 7.

1. This is another ornament to the temple of the Lord; wherefore, as he saith, it was garnished with them, he saith it was garnished with them for beauty. The line saith *garnished*, the margin saith *covered*.
2. Wherefore, I think, they were fixed as stars, or as the stars in the firmament, so they were set in the ceiling of the house as in the heaven of the holy temple.
3. And thus fixed, they do the more aptly tell us of what they are a figure; namely, of the ministerial gifts and officers in the Church. For ministers, as to their gifts and office, are called stars of God, and are said to be in the hand of Christ. ~~487~~ Revelation 1:20.
4. Wherefore, as the stars glitter and twinkle in the firmament of heaven, so do true ministers in the firmament of his Church.
5. So that it is said again these gifts come down from above, as signifying they distil their dew from above. And hence, again, the ministers are said to be set over us in the Lord, as placed in the firmament of his heaven to give a light upon his earth. “There is gold and a multitude of rubies, but the lips of knowledge are a precious jewel.”

Verily, it is enough to make a man in his house look always upwards, since the ceiling above head doth thus glitter with precious stones.

Precious stones, all manner of precious stones, stones of all colors: “For there are divers gifts, differences of administrations, and diversities of operations: but it is the same God which worketh all in all.”

Thus had the ceiling of this house a pearl here, and there a diamond; here a jasper, and there a sapphire; here a sardius, and there a jacinth; here a sardonius, and there an amethyst. “For to one is given by the Spirit the word of wisdom, to another the word of knowledge; to one the gift of healing, to another faith; to this man to work miracles, to that a spirit of

prophecy; to another the discerning of spirits, to another divers kinds of tongues.”

He also overlaid the house, beams, posts, walls, doors, etc., and all with gold. Oh what a beautiful house the temple was! how full of glory was it! and yet all was but a shadow, a shadow of things to come, and which was to be answered in the Church of the living God, the pillar and ground of truth, by better things than these.

XXXIII OF THE WINDOWS OF THE TEMPLE.”

And for the house he made windows of narrow lights.”

~~<100>~~ 1 Kings 6:4.

There were windows of this house, windows for the chambers, and windows round about. ~~<300>~~ Ezekiel 4.

These windows were of several sizes, but all narrow — narrow without, but wide within; they also were finely wrought and beautified with goodly stones. ~~<2544>~~ Isaiah 54:14.

1. Windows, as they are to an house an ornament, so also to it they are a benefit. “Truly the light is good, and a pleasant thing it is for the eye to behold the sun.” The window is that which Christ looks forth at, the window is that which the sun looks in at. ~~<200>~~ Song of Solomon 2:9.

2. By the light which shines in at the window we also see to make and keep the house clean, and also to do what business is necessary there to be done. “In thy light we see light” — light to do our duty, and that both to God and man.

3. These windows, therefore, were figures of the written word, by and through which Christ shows himself to his, and by which also we apprehend him. And hence the word of God is compared to a glass, through which the light doth come, and by which we see not only the beams of the sun, but our own smutches also.

4. The lights indeed were narrow, wherefore we see also through their antitype but darkly and imperfectly. “Now we see through a glass darkly,” or as in a riddle; “now we know but in part.”

5. Their windows and their light are but of little service to those that are without; the world sees but little of the beauty of the Church by the light of

the written word, though the Church by that light can see the dismal state of the world, and also how to avoid it.

XXXIV. OF THE CHAMBERS OF THE TEMPLE.

In the temple Solomon made chambers. ^{<1065>}1 Kings 6:5.

- 1.** The chambers were for several sizes — some little, some large; some higher, some lower; some more inward, and some outward.
- 2.** These chambers were for several services: some were for rest, some to hide in, some to lay up treasure in, and some for solace and delight.
- 1.** They were for resting-places: here the priests and porters were wont to lodge.
- 2.** They were for hiding-places: here Jehoshebah hid Joash from Athaliah the term of years.
- 3.** They were also to lay the temple-treasure or dedicated things in, that they might be safely kept there for the worshippers.
- 4.** And some of them were for solace and delight, and, I must add, some for durable habitation. Wherefore in some of them some dwelt always, yea, their names dwelt there when they were dead.
- 1.** Those of them which were for rest were types of that rest which by faith we have in the Son of God, (^{<1000>}Matthew 11) and of that eternal rest which we shall have in heaven by him. ^{<800>}Hebrews 4:3.
- 2.** Those chambers which were for hiding and security were types of that safety which we have in Christ from the rage of the world. ^{<2350>}Isaiah 26:20.
- 3.** Those chambers which were for the reception of the treasure and dedicated things were types of Christ, as he is the common storehouse of believers. “For it pleased the Father that in him should all fullness dwell, and of his fullness we all receive, and grace for grace.”
- 4.** Those chambers that were for solace and delight were types of those retirements and secret meetings of Christ with the soul, where he gives her his embraces and delights her with his bosom and ravishing delights. “He brought me,” said she, “into his chambers, into the chamber of her which conceived me,” and there he gave me his love. The chambers which were for durable dwelling-places were types of those eternal dwelling-places

which are in the heavens, prepared of Christ and the Father for them that shall be saved. ~~<B41>~~John 14:1-4; ~~<R01>~~2 Corinthians 5:1-4.

This is to dwell on high and to be safe from fear of evil. Here therefore you see are chambers for rest, chambers for safety, chambers for treasure, chambers for solace, and chambers for durable habitations. Oh the rest and peace that the chambers of God's high house will yield to its inhabitants in another world! Here they will rest from their labors, rest upon their beds, rest with God, rest from sin, temptation, and all sorrow.

God, therefore, then shall wipe all tears from our eyes, even when he comes out of his chambers as a bridegroom to fetch his bride, his wife, unto him thither, to the end they may have eternal solace together.

Oh these are far better than the chambers of the south.

XXXV. OF THE STAIRS BY WHICH THEY WENT UP INTO THE CHAMBERS OF THE TEMPLE.

There were stairs by which men went up into these chambers of the temple, and they were but one pair, and they went from below to the first, and so to the middle, and thence to the highest chambers in the temple. ~~<1008>~~1 Kings 6:8; ~~<2400>~~Ezekiel 41:7.

1. These stairs were winding, so that they turned about that did go up them. So, then, he that essayed to go into these chambers must turn with the stairs, or he could not go up, no not into the lowest chambers.

2. These stairs therefore were a type of a twofold repentance, that by which we turn from nature to grace, and by which we turn from the imperfections which attend a state of grace to glory. Hence true repentance, or the right going up these turning stairs, is called repentance to salvation; for true repentance stoppeth not at the reception of grace, for that is but a going up these stairs to the middle chambers. ~~<4070>~~2 Corinthians 7:10.

Thus, therefore, the soul, at its going up these stairs, turns and turns till it enters the doors of the highest chambers.

It groans though in a state of grace, because that is not the state of glory. I count, then, that from the first to the middle chambers may be a type of turning from nature to grace. But front the middle to the highest these

stairs may signify a turning still from the imperfections and temptations that attend a state of grace to that of immortality and glory. ~~2~~ 2 Corinthians 5:1, 10.

For as there are turning stairs from the lowest to the middle chambers, so the stairs from thence still turn, and so will do, till you come to the highest chambers. I do not say that they that have received grace do repent they have received grace, but I say that they that have received grace are yet sorry that grace is not consummate in glory, and hence are for going up thither still by these turning stairs; yea, they cannot rest below, as they would, till they ascend to the highest chambers. “O wretched man that I am! And in this we groan earnestly,” is the language of gracious souls.

True, every one doth not do thus that comes into the temple of God; many rest below stairs; they like not to go turning upward. Nor do I believe that all that bid fair for ascending to the middle chambers get up to the highest stories, to his stories in the heavens. Many in churches, who seem to be turned from nature to grace, have not the grace to go up turning still, but rest in that show of things, and so die below a share in the highest chambers.

All these things are true in the antitype, and, as I think, prefigured by these turning stairs to the chambers of the temple. But this turning and turning still displeases some much; they say it makes them giddy; but I say there is no way like this to make a man stand steady, steadfast in the faith, and with boldness in the day of judgment. For as he has this seated in his heart, I went up the turning stairs till I came to the highest chambers. A straight pair of stairs are like that ladder by which men ascend to the gallows; they are the turning ones that lead us to the heavenly mansion-houses. Look, therefore, you that come into the temple of God to worship, that you stay not at the foot of these turning stairs, but go up thence; yea, up them, and up them, and up them, till you come to the view of the heavens; yea, till you are possessed of the highest chambers. How many times has God, by the Scripture, called upon you to turn, and told you you must TURN or die! and now here he has added to his call a figure, by placing a pair of turning stairs in his temple, to convict your very senses that you must TURN if you mean to go up into his holy chambers, and so into his eternal mansion-houses; and look that you turn to purpose, for every turning will not serve. Some turn, but not to the Most High, and so turn to no purpose.

XXXVI. OF THE MOLTEN SEA THAT WAS IN THE TEMPLE.

There was also a molten sea in the temple; it was made of brass, and contained three thousand baths. ^{<440E>}2 Chronicles 4:2-9.

This sea was for the priests to wash in when they came into the temple to accomplish the service of God — to wash their hands and feet at, that they might not when they came thither die for their unpreparableness. The laver also which was in the wilderness was of the same use there. ^{<EX0E>}Exodus 28.

1. It was, as may be supposed, called a sea for that it was large to contain, and a sea of brass, for that it was made thereto. It is called in Revelations “a sea of glass,” alluding to that in the wilderness, which was made of the brazen looking-glasses of the women that came to worship at the door of the tabernacle. ^{<440E>}Revelation 4:6.

2. It was also said to be molten, because it was made of that fashion by fire, and its anti-type is therefore said to be a sea of glass mingled with fire. ^{<440E>}Revelation 15:2.

1. This sea was a figure of the word of the Gospel in the cleansing virtue of it, which virtue then it has when mingled with the fire of the Holy Ghost. And to this Christ alludes when he saith, “Now ye are clean through the word which I have spoken unto you.”

2. It was a figure of the word without mixture of men’s inventions: hence it is called pure water. Having your “bodies washed with pure water.” And again, “He sanctifies and cleanseth his Church with the washing of water by the word.”

All these places are an allusion to the molten sea at which of old they washed when they went into the temple to worship. “Therefore,” saith he, “being washed, let us draw near to God.”

3. This sea from brim to brevium was complete ten cubits, perhaps to show there is as much in the word of the Gospel to save as there is in the ten words to condemn.

4. From under this sea round about appeared oxen, ten in a cubit did compass it round about. ^{<440E>}2 Chronicles 4:3. Understand by these oxen ministers, for to them they are compared in ^{<440E>}1 Corinthians 9:9. And then we are taught whence true ministers come — to wit, from under the power of the Gospel, for this sea breeds Gospel ministers as the water breeds fish.

5. It is also said in the text that these oxen were cast when the sea was cast; insinuating that when God ordained a word of grace to save us, he also in his decree provided ministers to preach it to us to that end. Paul tells us that he was made a minister of the Gospel “according to God’s eternal purpose, which he purposed in Christ Jesus our Lord.”

☞ Ephesians 3.

6. This sea is said to have a brim like the brim of a cup, to invite us as well to drink of its grace as to wash in its water. For the word of the Spirit when mixed had not only a cleansing but a saving quality in it. ☞ 2 Chronicles 4.

7. This brim was wrought with lilies, or was like a lily-flower, to show how they should grow and flourish, and with what beautiful robes they should be adorned, who were washed and did drink of this holy water; yea, that God would take care of them, as he also did of lilies, and would not fail to bestow upon them what was necessary for the body as well as for the soul.

☞ Matthew 6:28-34.

XXXVII. UPON WHAT THE MOLTEN SEA STOOD IN THE TEMPLE.

1. This molten sea stood upon the backs of twelve brazen bulls or oxen. ☞ 2 Chronicles 4:4.

2. These oxen, as they thus stood, looked three towards the north, three towards the west, three towards the east, and three towards the south.

3. These twelve oxen were types of the twelve apostles of the Lamb, who, as these beasts, stood looking into the four corners of the earth, and were bid to go preach the Gospel in all the world.

4. They were compared to oxen, because they were clean, for the ox was a clean beast. Hence the apostles are called holy. They were compared to oxen, because the ox is strong; and they also were mighty in the word.

5. The ox will not lose what he has got by drawing; he will not let the wheels go back; so the apostles were set to defend, and not let that doctrine go back which they had preached to others; nor did they; they delivered it pure to us.

6. One of the cherubs, of which you read in the vision, had a face like an ox, to show that the apostles, these men of the first order, are most like the angels of God. ~~<2010>~~ Ezekiel 1:10.

7. In that they stood with their faces every way, it was, as I said, to show how the apostles should carry the Gospel into all the world. ~~<4189>~~ Matthew 28:19.

8. And observe, just as these oxen were placed, looking in the temple every way, even so stand open the gates of the New Jerusalem to receive those that by their doctrine should be brought into it. “And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.”

9. These oxen bear this molten sea upon their backs, to show that they should be the foundation workmen of the Gospel, and that it ought not to be removed, as was the molten sea of old, from that basis to another.

10. It is also said concerning those oxen that thus did bear this molten sea that all their hinder parts were inwards — that is, covered by that sea that was set upon their backs; their hinder parts, or, as the apostle has it, “our uncomely parts.”

11. And indeed it becomes a Gospel minister to have his uncomely parts covered with that grace which by the Gospel he preacheth unto others. As Paul exhorts Timothy to take heed unto himself and to his doctrine. ~~<5006>~~ 1 Timothy 4:6.

12. But, alas! there are too many who, can they but have their heads covered with a few Gospel notions; care not though their hinder parts are seen of all the world. But such are false ministers; the prophet calls them the tail. The prophet that speaketh lies, either by word or with his feet, he is the tail. ~~<2901>~~ Isaiah 9:1.

13. But what a shame is it to hide his head under this molten sea while his hinder parts hang out! Such an one is none of Christ’s oxen; for they, with honor to their Master, show their heads before all the world, for that their hinder parts are inward, covered.

14. Look to thy hinder parts, minister, lest while thy mouth doth preach the Gospel thy nakedness and shame be seen of those which hear thee.

For they that do not observe to learn this lesson themselves will not teach others to believe the word nor to live a holy life; they learn of them to show their shame, instead of learning to be holy.

XXXVIII. OF THE LAVERS OF THE TEMPLE.

Besides this molten sea there were ten lavers in the temple, five of which were put on the right side, and five on the left. ~~<300>~~1 Chronicles 4:6.

1. Of their fashion and their furniture you may see in ~~<100>~~1 Kings 7. These lavers, as the molten sea, were vessels which contained water, but they were not of the same use with it. True, they were both to wash in, the sea to wash the worshippers, but the lavers to wash the sacrifice. "He made the ten lavers to wash in them such things as they offered for burnt-offering, but the sea was for the priests to wash in."

2. The burnt-offering was a type of the body of Christ which he once offered for our sins; and the fire on which the sacrifice was burned a type of the curse of the law, which seized on Christ when he gave himself a ransom for us. For, therefore, that under the law was called the burnt-offering because of the burning upon the altar. ~~<800>~~Leviticus 6:8.

But what then must we understand by these lavers, and by this sacrifice being washed in them in order to its being burned upon the altar?

I answer, verily I think that the ten lavers were a figure of the ten commandments: in the purity and perfection of Christ's obedience to which he became capable of being made a burnt-offering acceptable to God for the sins of the people. Christ was made under the law, and all his acts of obedience to God for us were legal; and his living thus a perfect legal life was his washing his offering in these ten lavers, in order to his presenting it upon the altar for our sins. The lavers went upon wheels, to signify walking feet; and Christ walked in the law, and so became a clean offering to God for us. The wheels were of the very same as were the lavers, to show that Christ's obedience to the law was of the same, as to length and breadth, with its commands and demands, to their utmost tittle and extent. The inwards and legs of the burnt-offering were to be washed in these lavers, to show that Christ should be pure and clean in heart and life.

We know that obedience, whether Christ's or ours, is called "a walking in the way," typified by the lavers walking upon their wheels. But I mean not by Christ, his washing of his offering, that he had any filthiness cleaving to

his nature or obedience; yet this I say, that so far as our guilt laid upon him could impede, so far he wiped it off by washing in these layers. For his offering was to be without blemish and without spot to God. Hence it is said he sanctified himself in order to his suffering; “and being made perfect, he became the author of eternal salvation to all them that obey him.”

For, albeit he came holy into the world, yet that holiness was but preparatory to that by which he sanctified himself in order to his suffering for sin. That, then, which was his immediate preparation for his sufferings was his obedience to the law, his washing in these lavers. He then first yielded complete obedience to the law on our behalf, and then, as so qualified, offered his washed sacrifice for our sins without spot to God.

Thus, therefore, he was our burnt-offering washed in the ten lavers, that he might, according to law, be accepted of the Lord.

“And he set five of the lavers on the right side of the house, and five of them on the left.” Thus were the ten divided, as the tables of the law; one showing our duty towards our God, and the other our duty towards our neighbor; in both which the burnt-offering was washed, that it might be clean in both respects.

They might also be thus placed the better to put the people in mind of the necessity of the sanction of Christ according to the law, in order to his offering of himself an offering to God for us.

XXXIX. OF THE TABLES IN THE TEMPLE.

“He made also ten tables, and placed them in the temple, five on the right hand, and five on the left.”

Some, if not all of these tables, so far as I can see, were they on which the burnt-offering was to be cut in pieces, in order to its burning.

These tables were made of stone, of hewn stones, on which this work was done. ³⁵⁰⁰Ezekiel 40:40-44.

Now since the burnt-offering was a figure of the body of Christ, the tables on which this sacrifice was slain must needs, I think, be a type of a heart, the stony heart of the Jews; for had they not had hearts as hard as adamant they could not have done that thing.

Upon these tables, therefore, was the death of Christ contrived and this horrid murder acted, even upon these tables of stone.

In that they are called tables of hewn stone it may be to show that all this cruelty was acted under smooth pretences, for hewn stones are smooth. The tables were finely wrought with tools, even as the hearts of the Jews were with hypocrisy. But, alas! they were stone still — that is, hard and cruel — else they could not have been an anvil for Satan to forge such horrid barbarisms upon. The tables were in number the same with the lavers, and were set by them, to show what are the fruits of being devoted to the law, as the Jews were in opposition to Christ and his holy Gospel: there flows nothing but hardness and a stony heart from thence. This was showed in its first writing; it was writ on the tables of stone, figures of the heart of man; and on the same tables, or hearts, was the death of Jesus Christ compassed.

One would think that the meekness, gentleness, or good deeds of Jesus Christ might have procured in them some relentings when they were about to take away his life; but, alas! their hearts were tables of stone. What feeling or compassion can a stone be sensible of? Here were stony hearts, stony thoughts, stony counsels, stony contrivances, a stony law, and stony hands; and what could be expected hence but barbarous cruelty indeed? “If I ask you,” said Christ, “you will not answer me, neither will you let me see.”

In that the stony tables were placed about the temple, it supposeth that they were temple-men, priests, scribes, rulers, lawyers, etc., that were to be the chief on whose hearts this murder was to be designed, and by them enacted to their own damnation without repentance.

XL. OF THE INSTRUMENTS WHEREWITH THIS SACRIFICE WAS SLAIN, AND OF THE FOUR TABLES THEY WERE LAID ON IN THE TEMPLE.

The instruments that were laid upon the tables in the temple were not instruments of music, but those with which the burnt-offering was slain.

“And the four tables were of hewn stone for the burnt-offering: whereon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.”

1. Here we are to take notice that the tables were the same, and some of them of which we spake before.

2. That the instruments with which they blew the sacrifice were laid upon these tables. The instruments with which they slew the sacrifices, what were they but a bloody axe, bloody knives, bloody hooks, and bloody hands! For these we need no proof — matter of fact declares it.

But what were those instruments a type of?

Answer. Doubtless they were a type of our sins. They were the bloody axe, the knife, and bloody hands that shed his precious blood. They were the meritorious ones without which he could not have died. When I say ours, I mean the sins of the world. Though then the hearts of the Jews were the immediate contrivers, yet they were our sins that were the bloody tools or instruments which slew the Son of God.

“He was wounded for our transgressions, he died for our sins.” ~~<250>~~ Isaiah 53.

Oh the instruments of us churls, by which this poor man was taken from off the earth! ~~<230>~~ Isaiah 32:7.

The whip, the buffetings, the crown of thorns, the nails, the cross, the spear, with the vinegar and gall, were all nothing in comparison to our sins. “For the transgressions of my people was he stricken.” Nor were the flouts, taunts, mocks, scorns, derisions, etc., with which they followed him from the garden to the cross such cruel instruments as these. They were our sins, then, our cursed sins, by, with, and for the sake of which the Lord Jesus became a bloody sacrifice.

But why must the instruments be laid upon the tables?

1. Take the tables for the hearts of the murderers and the instruments for their sins, and what place more fit for such instruments to be laid upon? It is God’s command that these things should be laid to heart, and he complains of those that do not do it.

2. Nor are men ever like to come to good until these instruments with which the Son of God was slain indeed be laid to heart. And they were eminently laid to heart even by them soon after; the effect of which was the conversion of thousands of them. ~~<402>~~ Acts 2:36, 37.

3. Wherefore when it says these instruments must be laid upon the stony tables, he insinuates that God would take a time to charge the murder of his Son home upon the consciences of them that did the murder, either to conversion or condemnation. And is it not reason that they who did this horrid villainy should have their doings laid before their faces upon the tables of their heart, “that they may look upon him whom they have pierced, and mourn?”

4. But these instruments were laid but upon some of the tables, and not upon all the ten, to show that not all, but some of those so horrid, should find mercy of the Lord.

5. But we must not confine these tables only to the hearts of the bloody Jews; they were our sins for the which he died. Wherefore the instruments should be laid upon our tables too, and the Lord lay them there for good, that we also may see our horrid doings and come bending to him for forgiveness.

6. These instruments thus lying on the tables in the temple became a continual motive to God’s people to repentance; for so oft as they saw these bloody and cruel instruments they were put in mind how their sins should be the cause of the death of Christ.

7. It would be well also if these instruments were at all times laid upon our tables, for our more humbling for our sins in every thing we do, especially upon the Lord’s table when we come to eat and drink before him. I am sure the Lord Jesus doth more than intimate that he expects that we should do so, where he saith, “When ye eat that bread, and drink that cup, do this in remembrance of me” — in remembrance that I died for your sins, and consequently that they were the meritorious cause of the shedding of my blood.

To conclude: Let all men remember that these cruel instruments are laid upon the table of their hearts, whether they see them or no. “The sin of Judah is written with a pen of iron and with the point of a diamond upon the tables of their heart.”

A pen of iron will make letters upon a table made of stone, and the point of a diamond will make letters upon glass. Wherefore in this saying God informs us that if we shall forbear to read these lines to our conversion, God will one day read them against us to our condemnation.

XLI. OF THE CANDLESTICKS OF THE TEMPLE. “

And he made ten candlesticks of gold, according to the form, and he set them in the temple, five on the right hand, and five on the left.”

1. These candlesticks were made of gold, to show the worth and value of them.

2. They were made after the form or exact, according to rule, like those that were made in the tabernacle, or according to the pattern which David gave to Solomon to make them by. Observe, there was great exactness in these; and need there was of this hint, that men might see that every thing will not pass for a right-ordered candlestick with God.

These candlesticks are said sometimes to be ten, sometimes seven, and sometimes one: ten here, seven in ~~600~~ Revelation 1, and one in ~~300~~ Zechariah 4. Ten is a note of multitude, and seven a note of perfection, and one a note of unity.

Now as the precious stones with which the house was garnished were a type of ministerial gifts, so these candlesticks were a type of those that were to be the churches of the New Testament; wherefore he says, “The candlesticks which thou sawest are the seven churches.”

1. The candlesticks were here in number ten, to show that Christ under the New Testament would have many Gospel churches. “And I, if I be lifted up from the earth,” saith he, “will draw all men unto me;” that is, abundance. “For the children of the desolate “ — that is, of the New Testament Church — “shall be many more than they of the Jews were.”

2. In that the candlesticks were set by the lavers and stony tables, it might be to show us that Christ’s churches should be much in considering that Christ, though he was righteous, yet died for our sins; though his life was according to the holy law, yet our stony hearts caused him to die. Yea, and that the candlesticks are placed there, it is to show us also that we should be much in looking on the sins by which we caused him to die; for the candlesticks were set by those tables whereon they laid the instruments with which they slew the sacrifice.

3. The candlesticks being made according to form, seems not only to be exact as to fashion, but also as to work; for that in Exodus, with its furniture, was made precisely of one talent of gold, perhaps to show that

Christ's true spouse is not to be a grain more nor a dram less, but just the number of God's elect. This is Christ's completeness, his fullness; one more, one less, would make his body a monster.

4. The candlesticks were to hold the light, and to show it to all the house; and the Church is to let her light shine that they without may see the light.

5. To this end the candlesticks were supplied with oil-olive, a type of the supply that the Church hath, that her light may shine, even of the Spirit of grace.

XLII. OF THE LAMPS BELONGING TO THE CANDLE-STICKS OF THE TEMPLE.

To these candlesticks belonged several lamps, with their flowers and their knops. ~~<402>~~ 2 Chronicles 5:21.

1. These lamps were types of that profession that the members of the Church do make of Christ, whether such members have saving grace or not. ~~<403>~~ Matthew 25:1-7.

2. These lamps were beautified with knops and flowers, to show how comely and beautiful that professor is that adorns his profession with a suitable life and conversation.

8. We read that the candlestick in Zechariah had seven lamps belonging to it, and a bowl of golden oil on the top; and that by golden pipes this golden oil emptied itself into the lamps, and all, doubtless, that the lamps might shine. ~~<801>~~ Zechariah 4.

4. Christ, therefore, who is the high priest, and to whom it belongs to dress the lamps, doth dress them accordingly. But now there are lamp-carriers of two sorts — such as have only oil in their lamps, and such as have oil in their lamps and vessels too; and both these belong to the Church, and in both these Christ will be glorified; and they should have their proper places at last. They that have the oil of grace in their hearts, as well as a profession of Christ in their hands, they shall go in with him to the wedding; but they who only make a profession, and have not oil in their vessels, will surely miscarry at last. ~~<402>~~ Matthew 25.

5. Wherefore, O thou professor! thou lamp-carrier! have a care and look to thyself; content not thyself with that only that will maintain thee in a

profession, for that may be done without saving grace. But I advise thee to go to Aaron, to Christ, the trimmer of our lamps, and beg thy vessel full of oil of him, (that is grace,) for the seasoning of thy heart, that thou mayest have wherewith not only to bear thee up now, but at the day of the Bridegroom's coming, when many a lamp will go out and many a professor be left in the dark; for that will to such be a woeful day.

Some there are that are neither for lamps nor oil for themselves, neither are they pleased if they think they see it in others. But they that have lamps, and they that have none, and they which blow out other folks' light, must shortly appear to give an account of all their doings to God. And then they shall see what it is to have oil in their vessels and lamps, and what it is to be without it in their vessels, though it is in their lamps, and what a dismal thing it is to be a malignant to either; but at present let this suffice.

XLIII. OF THE SHEW-BREAD ON THE GOLDEN TABLE IN THE TEMPLE.

There was also shew-bread set upon a golden table in the temple. ~~<1078>~~1 Kings 7:48.

The shew-bread consisted of twelve cakes made of fine flour; "two tenths deals were to go to one cake, and they were to be set in order in two rows upon the pure table." ~~<1028>~~Exodus 29:33.

These twelve loaves to me do seem to be a type of the twelve tribes under the law, and of the children of God under the Gospel, as they present themselves before God, in and by his ordinances through Christ. Hence the apostle says, "For we being many are one bread," etc. For so were the twelve cakes, though twelve; and so are the Gospel saints, though many: "for we being many are one body in Christ."

2. But they were a type of the true Church, not of the false. For Ephraim, who was the head of the ten tribes in their apostacy, is rejected as a cake not turned. Indeed he is called a cake, as a false church may be called a church; but he is called a cake not turned, as a false church is not prepared for God, nor fit to be set on the golden table before him. ~~<8008>~~Hosea 7:8.

3. These cakes or shew-bread were to have frankincense strewed upon them as they stood upon the golden table, which was a type of the sweet perfumes of the sanctification of the Holy Ghost; to which I think Paul

alludes when he says, “The offering up of the Gentiles is acceptable to God, being sanctified by the Holy Ghost.”

4. They were to be set upon the pure table new and hot, to show that God delighteth in the company of new and warm believers. “I remember thee, the kindness of thy youth; when Israel was a child I loved him.” Men at first conversion are like to a cake well baked and new taken from the oven; they are warm and cast forth a very fragrant scent, especially when as warm sweet incense is strewed upon them. ~~<200>~~ Jeremiah 2; ~~<200>~~ Hosea 11.

5. When the shew-bread was old and stale it was to be taken away and new and warm put in its place, to show that God has but little delight in the service of his own people when their services grow stale and moldy. Therefore he removed his old, stale, moldy Church of the Jews from before him, and set in their rooms upon the golden table the warm Church of the Gentiles.

6. The shew-bread, by an often remove and renewing, was continually to stand before the Lord in his house, to show us that always, as long as ordinances shall be of use, God will have a new, warm, and sanctified people to worship him.

7. Aaron and his sons were to eat the old shew-bread, to show that when saints have lived in the world as long as living is good for them, and when they can do no more service for God in the world, they shall yet be accepted of Jesus Christ; and that it shall be as meat and drink to him to save them from all their unworthiness.

8. The new shew-bread was to be set even on the sabbath before the Lord, to show with what warmth of love and affection God’s servants should approach his presence upon his holy day.

XLIV. OF THE SNUFFERS BELONGING TO THE CANDLESTICKS AND LAMPS OF THE TEMPLE.

As there were candlesticks and lamps, so there were snuffers also prepared for these in the temple of the Lord. “And the snuffers were snuffers of gold.”

1. Snuffers. The use of snuffers is to trim the lamps and candles, that their lights may shine the brighter.

2. Snuffers, you know, are biting, pinching things, but use them well, and they will prove not only beneficial to those within the house, but profitable to the lights.

Snuffers, you may say, of what were they a type?

Answer. If our snuffs are our superfluities of naughtiness, our snuffers, then, are those righteous reproofs, rebukes, and admonitions which Christ has ordained to be in his house for good; or, as the apostle hath it, for our edification; and perhaps Paul alludes to these when he bids as rebuke the Cretans sharply, that they might be found in the faith. ~~¶~~ Titus 1:12, 13.

As who should say, They must use the snuffers of the temple to trim their lights withal, if they burn not well. These snuffers, therefore, are of great use in the temple of God, only, as I said, they must needs be used wisely. It is not for every fool to handle snuffers at or about the candles, lest perhaps, instead of mending the light he put the candle out. And therefore Paul bids them that are spiritual do it ~~¶~~ Galatians 6:1.

My reason tells me that if I use these snuffers as I should, I must not only endeavor to take the superfluous snuff away, but so to do it that the light thereby may be mended; which then is done if, as the apostle saith, “I use sharpness to edification, and not for destruction.”

Are not the seven churches in Asia called by the name of candlestick? And why candlestick if they were not to hold the candles? And candles must have snuffers therewith to trim the lights. And Christ, who is our true Aaron, in those rebukes which he gave those churches, alluding to these snuffers, did it that their lights might shine the brighter. ~~¶~~ Revelation 2:3.

Wherefore, as he used them, he did it still with caution to their light, that it might not be impaired. For, as he still thus trimmed these lamps, he yet encouraged what he saw would shine if helped. He only nipped the snuff away.

Thus therefore he came to them with these snuffers in his hand, and trimmed their lamps and candlesticks. ~~¶~~ Revelation 2:4, 20; ~~¶~~ Revelation 3:2, 15.

This should teach ministers, to whom it belongs under Christ, to use these snuffers well. Strike at the snuff, not at the light, in all your rebukes and admonitions; snuff not your lamps of a private revenge, but of a design to

nourish grace and gifts in churches. Thus our Lord himself says he did in his using of these snuffers about these candlesticks. “As many,” saith he, “as I love, I rebuke and chasten; be zealous, therefore, and repent.”

To conclude: Watchmen, watch, and let not your snuffs be too long, nor pull them off with your fingers or carnal reasonings, but with godly admonitions, etc. Use your snuffers graciously, curb vice, nourish virtue; so you will use them well, and so your light will shine to the glory of God.

XLV. OF THE SNUFF-DISHES THAT WERE WITH THE SNUFFERS IN THE TEMPLE.

As there were snuffers, so there were also snuff-dishes in the temple; “and they were also made of gold.” ~~(1258)~~ Exodus 25:28; ~~(1273)~~ Exodus 37:23; ~~(1019)~~ Numbers 4:9. The snuff-dishes were those in which the snuffs were put when snuffed off, and by which they were carried forth of the temple. They, therefore, as the snuffers are, are of great use in the temple of God.

- 1.** By them the golden floor of the temple is kept from being daubed by the snuffs.
- 2.** By them also the clean hands of those that worship there are kept from being defiled.
- 3.** By them also the stinks of the snuffs are soonest suppressed in the temple, and consequently the tender noses of them that worship there preserved from being offended.

Snuffs, you know, are daubing things, stinking things, nauseous things; therefore we must take heed that they touch not this floor on which we walk, nor defile the hands which we lift up to God when we come to worship him. But how must this be done but as we take them off with the snuffers and put them in their snuff-dishes?

Some are for being at the snuffs with their fingers, and will also cast them at their feet, and daub the floor of God’s holy house; but usually such do burn as well as defile themselves. But is it not a shame for a man to defile himself with that vice which he rebuketh in another? Let us, then, while we are taking away the snuffs of others, hate even the garment spotted by the flesh, and labor to carry such stink with the snuff-dishes out of the temple of God.

Snuff-dishes, you may say, what are they?

I answer, if sins are the snuffs, and rebukes and admonitions the snuffers, then methinks repentance — or, in case that be wanting, the censures of the Church — should be the snuff-dishes.

Hence repentance is called a Church-cleansing grace, and the censures of the Church a purging out of the old leaven and making it a new lump.

Ah! were these snuff-dishes more of use in the churches, we should not have this man's snuff defile that man's fingers as it doth. Nor would the temple of God be so besmeared with these snuffs and be daubed as it is.

Ah! snuffs pulled off lie still in the temple floor, and there stink and defile both feet and fingers, both the callings and conversations of temple-worshippers, to the disparaging of religion and the making of religious worship but of low esteem with men; and all, I say, for want of the due use of these snuffers and their snuff-dishes there.

Nay, are not whole churches now defiled with those very snuffs that long since were plucked off, and all for want of the use of these snuff-dishes according to the Lord's commandment? For you must know that reproofs and admonitions are but of small use where repentance or Church censures are not thereto annexed. When ministers use the snuffers the people should hold the snuff-dishes.

Round reproofs for sin, when they light upon penitent hearts, then brave work is done in the Church; then the snuff is not only pulled away, but carried out of the temple of God aright, etc.

And now the worship and worshippers shine like gold. "As an earring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear."

Ministers, it appertains to you to use the snuffers, and to teach the people to hold the snuff-dishes right. ~~440~~ Acts 20:20, 21; ~~500~~ 1 Timothy 4:2. We must often be snuffed with those snuffers, or our light will burn but dimly, our candle will also waste: pray, therefore, O men of God, look diligently to your people. Snuff them as you see there is need, but touch not their snuff with your white fingers; a little smutch on you will be seen a great way. Remember also that you leave them nowhere but with those snuff-dishes, that the temple may be cleared of them.

Do with the snuff as the neat housewife doth with the toad which she finds in her garden. She takes the fork or a pair of tongs, and therewith doth throw it over the pales. Cast them away, I say, with fear, zeal, care, revenge, and with great indignation. ~~<1071>~~ 2 Corinthians 7:11. And then your Church, your conversation, your fingers, and all will be kept white and clean.

XLVI. OF THE GOLDEN TONGS BELONGING TO THE TEMPLE.

There were also tongs of gold used in the temple of old. ~~<1074>~~ 1 Kings 7:49.

1. These tongs were used about the altar to order the fire there.
2. They were used too about the candlestick, and therefore called his tongs.
3. Perhaps there were tongs for both these services, but of that the word is silent.

But what were they used about the candlestick to do?

Answer. To take holy fire from off the altar to light the lamps withal. For the fire of the temple was holy fire, such as at first was kindled from heaven, and, when kindled, maintained by the priests, and of that the lamps were lighted. ~~<1024>~~ Leviticus 9:24.

Igor was there upon pain of death any other fire to be used there.

~~<1001>~~ Leviticus 10:1. These tongs, therefore, were used to take fire from off the altar to light the lamps and candlesticks withal. For to trim the lights and to dress the lamps was Aaron's work day by day. "He shall light and order the lamps upon the pure candlestick before the Lord, and Aaron did so: he lighted the seven lamps thereof, as the Lord commanded Moses."

What is a lamp or candlestick to us if there be not light thereon? and how lighted without fire? and how shall we take up coals to light the lamps withal if we have not tongs prepared for that purpose?

With these tongs fire also was taken from off the altar and put into the censers to burn sweet incense with before the Lord. The tongs, then, were of great use in the temple of the Lord.

But what were the tongs a type of?

The altar was a type of Christ, the fire of the Holy Ghost; and these tongs were a type of that holy hand of God's grace by which the coals, or several dispensations and gifts of this Holy Ghost, are taken and given to the Church and to her members for her work and profit in this world.

Tongs, we know, are used instead of fingers; wherefore Aaron's golden tongs were a type of Christ's golden fingers. <254> Song of Solomon 5:14.

Isaiah saith, That one of the seraphims flew to him with a live coal in his hand, which he had taken with the tongs from off the altar. Here the type and antitype — to wit, tongs and hand — are put together. <255> Isaiah 6. But the prophet Ezekiel, treating of like matters, quite waives the type, the tongs, and speaketh only of this holy hand. "And he spake to the man clothed with linen, and said, Go in between the wheels under the cherub, (where the mercy-seat stood, where God dwelt,) and fill thy hand with coals of fire from between the cherubims."

Thus you see our golden tongs are now turned into a golden hand — into the golden hand of the man clothed in linen, which is Jesus Christ, who at his ascension received of God the Father the Spirit in all fullness, to give, as his divine wisdom knew was best, the several coals or dispensations thereof unto this Church, for his praise and her edification. <256> Matthew 3:11; <400> Acts 2.

It is by this hand also that this holy fire is put into our censers. It is this hand also that takes this coal wherewith to touch the lips of ministers that their words may warm like fire; and it is by this hand that the Spirit is given to the churches as returns of their holy prayers.

It was convenient that fire in the temple should be disposed of by golden tongs, by the Holy Ghost, by the golden hand of Christ's grace, for that can wittingly dispose of it, according as men and things are placed, and to do and be done in the churches. Wherefore he adds, "And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof and put it into the hands of him that was clothed with linen, who took it and went out."

By this hand, then, by this man's hand, the coals of the altar are disposed of, both to the lamps, the candlesticks, the censers, and the lips of ministers according to his own good pleasure. And of all this were the tongs in the temple a type.

XLVII. OF THE ALTAR OF INCENSE IN THE TEMPLE.

The altar of incense was made first for the tabernacle, and that of shittim wood, but it was made for the temple of cedar; and it was to be set before the veil, that is, by the ark of the testimony, before the mercy-seat, that is, at the entering of the holiest, but not within. And the priest was to approach it every morning, which, as to the holiest, he might not do. Besides, when he went in to make an atonement, he was to take fire from off that altar to burn his incense within the holy place. ^{<2310>}Exodus 30:4-11.

It was called the “golden altar,” because it was overlaid with pure gold. This altar was not for burnt-offering, as the brazen altar was, not for the meat-offering, nor the drink-offering, but to burn incense thereon, (^{<2307>}Exodus 30:7,) which sweet incense was a type of the grace of prayer. ^{<2312>}Psalms 112:2.

2. Incense, or that called incense here, was not a simple, but a compound, made up of sweet spices called “Stacte,” “Onycha,” and “Galbanum.” These three may answer to these three parts of this duty — to wit, prayer, supplication, and intercession.

3. This incense was to be burned upon the altar every morning — upon that altar which was called “the altar of incense,” which was before the veil — to show that it is our duty every morning to make our prayer to God by Jesus Christ before the veil — that is, before the door of heaven, and there to seek, knock, and ask for what we need, according to the word. ^{<2108>}Luke 11.

4. This incense was to be kindled every morning, to show how he continueth interceding for us, and also that all true praise of men to God is by the work, the renewed work, of the Holy Ghost upon our hearts. ^{<8126>}Romans 8:26.

5. Incense, as you see, was made of sweet spices, such as were gummy, and so apt to burn with a smoke, to show that not cold and flat, but hot and fervent, is the prayer that flows from the Spirit of faith and grace.

6. The smoke of this incense was very sweet and savory, like pleasant perfume, to show how delightful and acceptable the very sound and noise of right prayer is unto the nostrils of the living God, because from a broken heart. ^{<2417>}Psalms 101:17; ^{<2124>}Song of Solomon 2:14.

7. This incense was to be offered upon the golden altar, to show us that no prayer is accepted but what is directed to God in the name of his holy and blessed Son our Savior. ~~1015~~ 1 Peter 2:5; ~~835~~ Hebrews 13:15.

8. They were commanded to burn incense every morning upon this altar, to show that God is never weary of the godly prayers of his people. It also showeth that we need every day to go to God for fresh supplies of grace to carry us through this evil world.

9. This altar, though it stood without the veil, to teach us to live by faith, and to make use of the name of Christ, as we find it recorded in the first temple, yet was placed so nigh unto the holiest that the smell of the smoke might go in thither, to show that it is not distance of place that can keep the voice of true prayer from our God, the God of heaven, but that he will be taken with what we ask for according to his word.

It stood, I say, nigh the veil, nigh the holiest; and he that burnt incense there did make his approach to God. Hence the Psalmist, when he speaks of praying, saith, "It is good for me to draw nigh unto God."

10. This altar thus placed, did front the ark within the veil, to put us in mind that the law is kept therein from hurting us; to let us know also that the mercy-seat is above, upon the ark, and that God doth sit thereon, with his pardon in his hand to save us. Oh what speaking things are types, shadows, and parables, had we but eyes to see, had we but ears to hear!

He that did approach the altar with incense of old aright (and then he did so when he approached it by Aaron, his high priest) pleased God; how much more shall we have both person and prayers accepted, and a grant of what we need, if indeed we come as we should to God by Jesus Christ!

But take heed you approach not to a wrong altar; take heed also that you come not with strange fire, for they are dangerous things, and cause the worshippers to miss of what they would enjoy. But more of this in the next particular.

XLVIII. OF THE GOLDEN CENSERS BELONGING TO THE TEMPLE.

There was also golden censers belonging to the temple, and they were either such as belonged to the sons of Levi in general, or that were for Aaron and his sons in special, as ~~416~~ Numbers 16:16, 17, 18.

The censers of the Levites were a type of ours, but the censer of Aaron was a type of Christ's.

The censers, as was hinted before, were for this use in the temple: namely, to hold the holy fire in on which incense was to be burned before the Lord.

<B001>Leviticus 10:1.

The censers were then types of hearts. Aaron's golden one was a type of Christ's golden heart, and the censers of the Levites were types of other worshippers' hearts.

The fire also which was put therein was a type of the spirit by which we pray, and the incense that burnt thereon a type of our desires.

Of Christ's censer we read in <B001>Revelation 8: which is always filled with much incense that is, with continual intercessions which he offereth to God for us; and from whence also there always goes a cloud of sweet savor, covering the mercy-seat.

But to speak of the censers, and fire, and incense of the worshippers; for albeit they were all put under one rule, that is, to be according to law; yet oftentimes as were the worshippers such were the censers, fire, and incense.

1. Hence the two hundred and fifty censers with which Korah and his company offered are called the censers of sinners: for they came with wicked hearts there to burn incense before the Lord. <B017>Numbers 16:17, 37.

2. Again, as the censers of these men were called the censers of sinners, showing they came at that time to God with naughty hearts, so the fire that was in Nadab and Abihu's censers is called strange fire, which the Lord commanded them not. <B001>Leviticus 10:1.

3. This strange fire was a type of that strange spirit, opposed to the Spirit of God, in and by which, notwithstanding, some adventure to perform worship to God.

4. Again, as these censers are called the censers of sinners, and this fire called strange fire, so the incense of such is also called strange, and it is said to be an abomination unto God. <B019>Exodus 30:9.

Thus you see that both the censers, fire, and incense of some is rejected, even as the heart, spirit, and prayer of sinners are an abomination unto God.

But there were besides these, true censers, holy fire, and sweet incense among the worshippers in the temple, and their service was accepted by Aaron their high priest; for that was through the faith of Christ, and these were a type of our true Gospel worshippers, who come with holy hearts, the holy spirit, and holy desires before their God by their Redeemer. These are a perfume in his nose. “The prayers of the upright is his delight. David’s prayer went up like incense, and the lifting up of his hands as the evening sacrifice.”

Let them, then, that pretend to worship before God in his holy temple, look to it that both their censers, fire, and incense, heart, spirit and desires be such as the word requires, lest, instead of receiving of gracious returns from the God of heaven, their censers be laid up against them; lest the fire of God devour them, and their incense become an abomination to him, as it happened to those made mention of before.

But it is said the censers of Korah and his company were hallowed.

Answer. So is God’s worship, which is so his by ordination, yet even that very worship may be spoiled by man’s transgressions. Prayer is God’s ordinance, but all prayer is not accepted of God. We must then distinguish between the thing commanded and our using of that thing. The temple was God’s house, but was abused by the irreverence of these that worshipped there, even to the demolishing of it.

A golden censer is a gracious heart, heavenly fire is the Holy Ghost, and sweet incense the effectual, fervent prayer of faith. Have you these? These God expects, and these you must have if ever your persons or performances be of God accepted.

XLIX. OF THE GOLDEN SPOONS OF THE TEMPLE.

1. The golden spoons belonging to the temple were in number, according to Moses, twelve, answering to the twelve tribes. But when the temple was built I suppose there were more, because of the number of the basons.

~~Gen~~ Numbers 7.

2. These spoons, as I suppose, were for the worshippers in the temple to eat that broth withal wherein the trespass-offerings were boiled; for which purpose there were several caldrons hanged in the corners of that court called the priests' to boil them in.
3. Now in that he saith here were spoons, what is it but that there are also babes in the temple of the Lord. There was broth for babes as well as meat for men, and spoons to eat the broth withal.
4. True, the Gospel being more excellent than the law, doth change the term, and, instead of broth, saith there is milk for babes. But in that he saith milk, he insinuates there are spoons for children in the Church.
5. "I could not," saith Paul to them at Corinth, "speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able."
6. See, here were need of spoons. Milk is spoon meat; for here were those which could not feed themselves with milk; let them then that are men eat the strong meat. "For every one that useth milk is unskillful in the word of righteousness, for he is a babe. For strong meat belongeth to them that are of full age, who by reason of use have their senses exercised to discern both good and evil."
7. Spoons, you know, are to feed us with weak and thin food, even with that which best suiteth with weak stomachs or with a babyish temper. Hence as the strong man is opposed to the weak, so the milk is opposed to the strong meat.
8. So, then, though the babe in Christ is weaker than the man in Christ, yet is he not by Christ left unprovided for; for here is milk for babes, and spoons to eat it with. All this is taught us by the spoons; for what need is here of spoons where there is nothing to eat but strong meat?
9. Babes, you know, have not only babyish stomachs, but also babyish tricks, and must be dealt withal as babes; their childish talk and froward carriages must be borne withal.
10. Sometimes they cry for nothing, yea, and count them for their foes which rebuke their childish toys and ways. All which the Church must bear, because they are God's babes; yea, they must feed them too: for if he has

found them milk and spoons, it is that they may be fed therewith, and live: yea, grown ministers are God's nurses, wherefore they must have a lap to lay them in, and knees to dandle them upon, and spoons to feed them with.

11. Nor are the babes without their use in the Church of God; for he commands that they be brought to cry with the congregation before the Lord for mercy for the land. ~~2116~~ Joel 2:16.

12. Incense, I told you, was a type of prayers, and the spoons, in the time of Moses, were presented at the temple full of it; perhaps to show that God will, with the milk which he has provided for them, give it to them as a return for their crying to him, even as the nurse gives the child the teat and milk.

13. You know the milk is called for when the child is crying, as we say to stop its mouth with it. O babes, did you but cry soundly, God would give you yet more milk.

14. But what were these golden spoons a type of?

I answer, If the milk is the juice and consolation of the word, then the spoons must be those soft sentences and golden conclusions with which the ministers feed their souls by it. I have fed you, saith Paul, with the milk of the word: saith Peter, even as you have been able to bear it.

15. And this is the way to strengthen the weak hands and to confirm the feeble knees. This is the way to make them grow to be men who now are but as infants of days. Thus a little one may become a thousand, and a small one a strong nation. Yea, thus in time you may make a little child to jostle it with a leopard, yea, to take a lion by the head; yea, thus you may embolden him to put his hand to the hole of the asp and to play before the den of the cockatrice. ~~2116~~ Isaiah 11:6, 7, 8.

Who is most stout was once a babe; he that can now eat meat was sometimes glad of milk and to be fed with the spoon. Babes in Christ therefore must not be despised nor overlooked; God has provided them milk and spoons to eat it with, that they may grow up to be men before him.

L. OF THE BOWELS AND BASONS BELONGING TO THE TEMPLE.

As there were spoons, so there were bowls and basons belonging to the temple: some of these were of gold and some of silver; and when they were put together their number was four hundred and forty. These you read of in ~~Exo~~ Ezra 1:10. The bowls or basons were not to wash in, as was the sea and lavers of the temple; they were rather to hold the messes in which the priests at their holy feasts did use to set before the people. This being so, they were types of that portion of faith by which, or by the measure of which, every man receives of the holy food for the nourishment of his soul. For as a man, had he a thousand messes set before him, he eating for his health, cannot go beyond what his stomach will bear, so neither can the child of God, when he come to worship in the temple of God, receive the good things that are there beyond the “portion of: his faith,” or, as it is in another place, “according to the ability which God giveth.”

And hence it is at the selfsame ordinance some receive three times as much as others do, for that their bowl — I mean their faith — is able to receive it. Yea, Benjamin’s mess was five times as big as was the mess of any of his brethren; and so it is with some saints while they eat with their brother Joseph in the house of the living God.

There are three go to the same ordinance, and are all of them believers, who, when they come and compare notes, do find their receivings are not of the same quantity.

One says, I got but little; the other says, It was a pretty good ordinance to me; the third says, I was exceeding well there. Why to be sure, he that had but little there had there but little faith, but great faith in him would have received more. He had it then according to the largeness of his bowl, even “according to his faith, even as God hath dealt to every man the measure of faith.” Mark, faith is a certain measure, and that not only as to its degree, but for that it can receive, retain, or hold what is put in it.

So, then, here it is no matter how much milk or holy broth there is, but how big is thy bowl, thy faith. Little bowls hold but little, nor canst thou receive but as thy faith will bear, (I speak now of God’s ordinary dealing with his people;) for so he saith in his word, “According to thy faith be it unto thee.”

If a man goeth to the ocean for water, let him carry but an egg-shell with him, and with that he shall not bring a gallon home. I know indeed that our little pots have a promise of being made like the bowls of the altar; but still our mess must be according to our measure, be that small or be it great. The same prophet saith again, The saints shall be filled like bowls, as the corners of the altar; which, though it supposes an enlargement, yet it must be confined to the measure of faith which is provided for its reception.

~~<8015>~~ Zechariah 9:15; ~~<8142>~~ Zechariah 14:2. And suppose these bowls should signify the promises, though the saints, not the promises, are compared to them, because they, not promises, are the subjects of faith; yet it is the promise by our measure of faith in that that is nourishing to our souls.

When Ahasuerus made a feast to his subjects they drank their wine in bowls. They did not drink it by the largeness of the vessel whence they drew it, but according to their health and as their stomachs would so receive it. ~~<7001>~~ Esther 1.

Thy faith, then, is one of the bowls or basons of the temple, by, or according to which, thou receivedst thy mess when sitting feasting at the table of God.

And observe, all the bowls were not made of gold, as all faith is not of a saving sort. It is the golden faith that is right; the silver bowls were of an inferior sort. ~~<6618>~~ Revelation 3:18.

Some, I say, have golden faith; all faith is not so. Wherefore look to it, soul, that thy bowl, thy faith, be golden faith, or of the best kind. Look, I say, after a good faith and great, for a great faith receives a great mess.

Of old, beggars did use to carry their bowls in their laps when they went to a door for alms. Consequently, if their bowls were but little, they oftentimes came off by the loss, though the charity of the giver was large. Yea, the greater the charity the larger the loss, because the beggar's bowl was too little. Mark it well, it is oftentimes thus in the matters of our God.

Art thou a beggar, a beggar at God's door, be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. "According to thy faith," saith he, "be it unto thee."

LI. OF THE FLAGONS AND CUPS OF THE TEMPLE.

The next things to be considered are the flagons and cups of the temple; of these we read in ~~<1387>~~ 1 Chronicles 28:17; ~~<2579>~~ Jeremiah 52:19.

These were of great use among the Jews, especially on their feasting-days, as their sabbaths, new moons, and the like. ~~<18213>~~ Leviticus 23:13.

For instance, the day that David danced before the ark he dealt among all the people, even to the whole multitude of Israel, as well to the women as to the men, to every man a cake of bread, a good piece of flesh, and a flagon of wine. ~~<1069>~~ 2 Samuel 6:19.

“In this mountain “ — that is, in the temple typically — saith the prophet, shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined.”

These are feasting-times, the times in which our Lord used to have his spouse into his wine cellar, and in which he used to display with delight his banner over her head in love. ~~<2115>~~ Song of Solomon 2:5.

The Church of Christ, alas! is of herself a very sickly, puling thing, a woman, a weaker vessel; but how much more must she needs be so weak when she is sick of love! Then she indeed has need of a draught, for she now sinks, and will not else be supported: “Stay me with flagons,” saith she, “and comfort me with apples, for I am sick of love.”

These flagons, therefore, were types of those feastings and of those large draughts of divine love that the Lord Jesus draweth for and giveth to his spouse in those days that he feasteth with her, for then he saith, “Drink, yea, drink abundantly, O beloved.” This he does to cheer her up under the hours of sadness and dejection; for now “new corn makes young men cheerful, and new wine the maids.” ~~<1806>~~ Proverbs 31:6, 7.

As there were flagons, so there were cups; and they are called cups of consolation and cups of salvation, because, as I said, they were they by which God, at his feastings with his people, or when he suppleth with them, giveth out the more large draughts of his love unto his saints, to revive the spirits of the humble and to revive the hearts of the contrite ones. At these times God made David’s cup run over. For we are now admitted, if our

faith will bear it, to drink freely into his grace, and to be merry with him.

~~<275>~~ Psalm 23:5; ~~<252>~~ Luke 15:22, 24.

This is that to which the apostle alludeth when he saith, “Be not drunk with wine, wherein is excess, but be ye filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord.”

For the cups, as to their use in the general, understand them as of the bowls made mention of before. For assurances are the blooms and flowers of faith, not always on it, though usually on feasting-days it is so. So the degrees of the one is still according to the measure of the other.

~~<478>~~ Ephesians 5:18; ~~<500>~~ James 5; ~~<513>~~ Romans 15:13.

LII. OF THE CHARGERS OF THE TEMPLE.

In the tabernacle they had but twelve of them, and they were made of silver; but in the temple they had in all a thousand and thirty. The thirty were made of gold, and the rest were made of silver. ~~<400>~~ Numbers 7:7.

These chargers were not for uses common or profane, but, as I take it, they were those in which the passover and other meat-offerings were dressed up when the people came to eat before God in his holy temple.

The meat, you know, I told you, was opposite to milk; and so are these chargers to the bowls, and cups, and flagons of the temple.

The meat was of two sorts, roast or boiled. Of that which was roasted was the passover; and of that which was boiled were the trespass-offerings. Wherefore, concerning the passover he saith, “Eat not of it raw, nor sodden at all in water, but roast with fire; his head with his legs, and with the pertinence thereof.”

This roast meat was a type of the body of Christ as suffering for our sins, the which, when it was roast, was and is dressed up in chargers, and set before the congregations of the saints.

But what were the chargers a type of?

I also ask, In what chargers our Gospel passover is now dressed up and set before the people? Is it not in the evangelists, the prophets, and epistles of the apostles? They therefore are the chargers and the ordinance of the

supper; in these also are the trespass-offerings, with what is fried in pans, mystically prepared for the children of the Highest.

And why might they not be a type of Gospel sermons? I answer, I think not so fitly, for, alas! the best of sermons in the world are but as thin slices cut out of those large dishes. Our ministers are the carvers, good doctrine is the meat, and the chargers in which this meat is found are the holy canonical Scriptures, etc., though, as I said, most properly the New Testament of our Lord and Savior Jesus Christ.

There is in these chargers not only meat, but sauce (if you like it) to eat the meat withal; for the passover there are bitter herbs or sound repentance; and for other, as the thank-offerings, there is holy cheerfulness and prayers to God for grace. All these are set forth before in the holy Scriptures, and presented to us thereby as in the golden chargers of the temple. He that will scoff at this, let him scoff. The chargers were a type of something; and he that can show a fitter antitype than is here proposed to consideration, let him do it and I will be thankful to him.

Christians here is your meat before you; and this know, the deeper you dip it in the sauce the better it will relish. But let not unbelief teach you such manners as to make you leave the best bits behind you. For your liberty is to eat freely of the best, of the fat, and of the sweet.

LIII. OF THE GOINGS OUT OF THE TEMPLE.

As to the comings into the temple, of them we have spoken already — namely, of the outer and inner court, as also of the doors of the porch and temple. The coming in was but one strait course, and that a type of Jesus Christ, but the goings out were many. ~~800~~ John 10:9; ~~846~~ John 14:6.

Now, as I said, it is insinuated that the goings out are many, answerable to the many ways which the children of men have invented to apostatize in from God. Christ is the way into, but sin the way out of, the temple of God. True, I read not of a description of the goings out of his house as I read of the comings in. Only when they had Athaliah out thence, she is said to go out by the way by which horses come into the king's stables, and there she was slain, as it were upon the horse dunghill.

When Uzziah also went out of his house for his transgression, he was cast out of all society, and made to dwell in a kind of pest-house even to the day of his death. ~~420~~ 2 Chronicles 26:20, 21.

Thus, therefore, though these goings out are not particularly described, the judgments that followed them that have for their transgressions been thrust out thence have been both remarkable and tremendous; for to die upon a dunghill or in a pest-house, and that for wicked actions, is a shameful, a disgraceful thing. And God will still be spreading dung upon the faces of such; no greatness shall prevent it; “Yea, and will take them away with it. I will drive them out of my house,” says he; “I will love them no more.”

But what are we to understand in Gospel days by going out of the house of the Lord for or by sin?

I answer, If it be done voluntarily, then sin leads you out: if it be done by the holy compulsion of the Church, then it is done by the judicial judgment of God: that is, they are cut off and cast out from thence as a just reward for their transgressions.

Well, but whither do they go that are thus gone out of the temple or Church of God?

I answer, Not to the dunghill with Athaliah, nor to the pest-house with Uzziah, but to the devil; that is the first step, and so to hell without repentance. But if their sin be not unpardonable, they may by repentance be recovered and in mercy tread these courts again. Now the way to this recovery is to think seriously what they have done, or by what way they went out of the house of God. Hence the prophet is bid to show to the rebellious house first the goings out of the house, and then the goings in. But, I say, first he bids show them the goings out thereof. ³⁵⁸⁰ Ezekiel 43:10, 11.

And this is of absolute necessity for the recovering of the sinner; for until he that has sinned himself out of God’s house shall see what danger he has incurred to himself by this his wicked going out, he will not unfeignedly desire to come in thither again.

There is another thing as to this point to be taken notice of. There is a way by which God also doth depart from this house, and that also by sin as the occasion. The sin of a man will thrust him out, and the sin of men will drive God out of his own house. Of this you read in ³⁵¹² Ezekiel 11:22, 23. For this he saith, “I have forsaken mine house, I have left mine heritage. I have given the dearly beloved of my soul into the hand of her enemies.”

And this also is dreadful: the great sentence of Christ upon the Jews lay much in these words: “Your house is left unto you desolate;” that is, God has left you to bare wails and to lifeless traditions.

Consider, therefore, of this going out also. Alas! a church, a true church, is but a poor thing if God leaves, if God forsakes it. By a true church I mean one that is congregated according to outward rule, that has sinned God away, as she had almost quite done that was of Laodicea. ~~¶~~ Revelation 3.

He that sins himself out can find no good in the world; and they that have sinned God out can find no good in the Church. A church that has sinned God away from it is a sad lump indeed. You, therefore, that are in God’s Church take heed of sinning yourselves out thence; also take heed that while you keep in you sin not God away, for henceforth no good is there. “Yea, woe unto them when I depart from them,” saith God.

LIV. OF THE SINGERS BELONGING TO THE TEMPLE.

Having thus far passed through the temple, I come now to the singers there. The singers were many, but all of the Church, either Jews or proselytes; nor was there any, as I know of, under the Old Testament worship, admitted to sing the songs of the Church, and to celebrate that part of worship with the saints, but they who, at least in appearance, were so. The songs of Moses, of Deborah, and of those who danced before David, with others that you read of, they were all performed, either by Jews by nature or by such as were proselyted to their religion. ~~¶~~ Exodus 15:1. And such worship then was occasioned by God’s appearance for them against the power of the Gentiles, their enemies.

But we are confined to the songs of the temple, a more distinct type of ours in the Church under the Gospel.

- 1.** The singers then were many, but the chief of them in the days of David were — David himself, Asaph, Jeduthan, and Heman, and their sons.
- 2.** In David’s time the chief of these singers were two hundred three score and eight. ~~¶~~ 1 Chronicles 25.

These singers of old were to sing their songs over the burnt-offering, which was a type of the sacrificed body of Christ; a memorial of which offering we have at the Lord’s table, the consummation of which Christ and his disciples celebrated with a hymn. ~~¶~~ Matthew 26:30.

And as of old they were the Church that did sing in the temple, according to institution, to God, so also they are by God's appointment to be sung by the Church in the new. Hence,

1. They are said to be the redeemed that sing.
2. The songs that they sing are said to be the "songs of their redemption." ~~<668>~~ Revelation 5:9, 10.
3. They were and are songs that no man can sing but they.

But let us run a little in the parallel:

1. They were of old appointed to sing that were cunning and skilful in songs. And answerable to that it is said that no man could learn our New Testament songs but the hundred and forty and four thousand which were redeemed from the earth.
 2. These songs were sung with harps, psalteries, cymbals, and trumpets — a type of our singing with spiritual joy from grace in our hearts. ~~<1326>~~ 1 Chronicles 25:6.
 3. The singers of old were to be clothed in fine linen, which fine linen was a type of innocence and an upright conversation. Hence the singers under the New Testament are said to be virgins, such in whose mouth was no guile, and that were without fault before the throne of God. ~~<1357>~~ 1 Chronicles 15:27 and ~~<640>~~ Revelation 14:1-6.
 4. The songs sung in the temple were new, or such as were compiled after the manner of repeated mercies that the Church of God has received or were to receive. And answerable to this is the Church to sing now new songs with new hearts, for new mercies.
- New songs, I say, are grounded on new matter, new occasions, new mercies, new deliverances, new discoveries of God to the soul, or for new frames of heart; and are such as are most taking, most pleasing, and most refreshing to the soul.
5. These songs of old, to distinguish them from heathenish ones, were called God's songs, the Lord's songs, because taught by him and learned of him, and enjoining them to be sung to his praise. Hence David said, "God had put a new song into his mouth, even praises to our God."

6. These songs also were called songs of Sion and the songs of the temple.
~~ADTB~~ Psalm 137:3.

And they are so called as they were theirs to sing there, I say, of them of Zion and the worshippers of the temple — I say, to sing in the Church, by the Church, to him who is the God of the Church, for the mercies, benefits, and blessings which she has received from him. Sion songs, temple songs, must be sung by Sion's sons and temple-worshippers.

“The redeemed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Therefore they shall come and sing in the height or upon the mountains of Zion; and shall flow together thither, to the goodness of the Lord. Break forth into singing, ye mountains, and let the inhabitants of the rock sing.”

To sing to God is the highest worship we are capable of performing in heaven; and it is much if sinners on earth, without grace, should be capable of performing it, according to his institution, acceptably. I pray God it be done by all those that now-a-days get into churches, in spirit and with understanding.

LV OF THE UNION OF THE HOLY AND MOST HOLY TEMPLE.

That commonly called the temple of God at Jerusalem, considered as standing of two parts, was called the outward and inward temple, or the holy and most holy place. They were built upon one and the same foundation; neither could one go into the holiest but as through the holy place. ~~ADTB~~ 1 Kings 3:1.

The first house — namely, that which we have been speaking of — was a type of the Church militant, and the place most, holy a type of the Church triumphant — I say of the Church triumphant, as it is now.

So, then, the house standing of these two parts was a shadow of the Church both in heaven and earth. And for that they are joined together by one and the same foundation, it was to show that they above and we below are yet one and the selfsame house of God. Hence they and we together are called “the whole family in heaven and earth.”

And hence it is said again that we who believe on earth “are come to Mount Sion, to the city of the living God, the heavenly Jerusalem, and to

an innumerable company of angels. To the general assembly and Church of the first-born, which are written in heaven, and to the spirits of just men made perfect, and to God the judge of all, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

The difference, then, betwixt us and them is, not that we are really two, but one body in Christ in divers places. True we are below stairs, and they above; they in their holiday, and we in our working-day clothes; they in harbor, but we in the storm; they at rest, but we in the wilderness; they singing, as crowned with joy; we crying, as crowned with thorns. But I say, we are all of one house, one family, and are all the children of one Father.

This therefore we must not forget, lest we debar ourselves of much of that which otherwise, while here, we have a right unto. Let us therefore, I say, remember, that the temple of God is but one, though divided, as one may say, into kitchen and hall, above and below, or holy and most holy place. For it stands upon the same foundation, and is called but one, the temple of God, which is built upon the Lord our Savior.

I told you before that none of old could go into the most holy but by the holy place, even by the veil that made the partition between. ~~(1273)~~ Exodus 26:33.

Wherefore, they are deceived that think to go into the holiest, which is in heaven, when they die, who yet abandon and hate the holy place while they live.

Nay, sirs, the way into the holiest is through the holy place; the way into heaven is through the Church on earth, for that Christ is there by his word to be received by faith before he can by us in person be received in the beatifical vision. The Church on earth is as the house of the women spoken of in the book of Esther, where we must be dieted, perfumed, and made fit to go into the Bridegroom’s chamber, or; as Paul says, “made meet to be partakers of the inheritance of the saints in light.” ~~(1780)~~ Esther 3;
~~(5001)~~ Colossians 1:12.

LVI. OF THE HOLIEST OR INNER TEMPLE.

The most holy place was, as I said, a figure of heaven itself, consequently a type of that where the most special presence of God is, and where his face

is most clearly seen and the glances of his countenance most enjoyed.

<8923>Hebrews 9:23, 24; <12572>Exodus 25:22; <4078>Numbers 7:89.

The most holy place was dark: it had no windows in it, though there were such round the chambers; the more special presence of God too on Mount Sinai was in the thick darkness there.

1. This holiest therefore being thus made, was to show that God, as in heaven, to us on earth is altogether invisible, and not to be reached otherwise than by faith. For I say in that this house had no windows, nothing therein could be seen by the highest light of this world. Things there were only seen by the light of the fire of the altar, which was a type of the shinings of the Holy Ghost. <401>1 Corinthians 2. And hence it is said, notwithstanding the darkness, “He dwelleth in the light which no man can approach unto; none but the high priest, Christ.” <5066>1 Timothy 6:16; <4082>1 Peter 3:21, 22.

2. The holiest therefore was thus built to show how different our state in heaven will be from this our state on earth. We walk here by our light, by the light of a written word; for that is now a light to our feet and a lantern to our path. But that place, where there will be no written word nor ordinances as here, will yet to us shine more light and clear than if all the lights that are in the world were put together to light one man: “For God is light, and in him is no darkness at all;” and in his light, and in the light of the Lamb immediately, we shall live and walk and rejoice all the days of eternity.

8. This also was ordained thus, to show that we, while in the first temple, should live by faith as to what there was or as to what was done in the second. Hence it is said as to that we walk by faith, not by sight. <4709>2 Corinthians 5:9.

The things that are there we are told of, even of the ark of the testimony, and mercy-seat, and the cherubims of glory, and the presence of Christ and of God; we are, I say, told of them by the word, and believe, and are taken therewith, and hope to go to them hereafter; but otherwise we see them not. Therefore we are said to “look not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal, but the things that are not seen are eternal.”

4. The people of old were not to look into the holiest, lest they died, (<40173>Numbers 17:13,) save only their high priest, he might go into it; to

show that we while here must have a care of vain speculations, for there is nothing to be seen by us, while here, in heaven, otherwise than by God's eternal testament: true, we may now come to the holiest, even as nigh as the first temple will admit us to come, but it must be by blood and faith, not by vain imagination, sense, or carnal reason.

5. This holiest of all was four square every way, both as to the height, length, and breadth. To be thus is a note of perfection, as I showed elsewhere; wherefore it was on purpose thus built to show us that all fullness of blessedness is there, both as to the nature, degree, and duration. "So when that which is perfect is come, that which is in part shall be done away."

LVII. OF THE VEIL OF THE TEMPLE.

The veil of the temple was a hanging made of "blue, and purple, and crimson, and white linen, and there were cherubims wrought thereon."

1. This veil was one partition betwixt the holy and most holy place; and I take it was to keep from the sight of the worshippers the things most holy when the high priest went in thither to accomplish the service of God.

~~(1233)~~ Exodus 26:33.

2. The veil was a type of two things.

1. Of the visible heavens through which Christ passed when he went to make an intercession for us. And as by the veil the high priest went out of the sight of the people when he went into the holiest of all, so Jesus Christ, when he ascended, was by the heavens, that great and stretched-out curtain, received out of the sight of his people here. Also by the same curtain, since it is become as a tent for him to dwell in, he is still received, and still kept out of our sight; for now we see him not, nor shall until these heavens be rolled together as a scroll and pass away like a thing rolled together. ~~(2412)~~ Isaiah 40:22.

2. This is that veil through which, the apostle saith, Jesus, as the forerunner for us, entered into the presence of God. For by the veil here also must be meant the heavens or the outspread firmament thereof; as both Mark and Peter say, "He is gone into heaven, and is on the right hand of God."

3. The veil of the temple was made of blue, the very color of the heaven — of purple, and crimson and scarlet also, which are the color of many of the clouds, because of the reflections of the sun. But again:

4. The veil was also a type of the body of Christ. For as the veil of the temple when whole kept the view of things of the holiest from us, but when rent gave place to man to look into them, even so the body of Christ while whole kept the things of the holiest from that view we, since he was pierced, have of them. Hence we are said to enter into the holiest by faith through the veil — that is to say, his flesh. ~~scrip~~ Hebrews 10.

But yet, I say, all is by faith; and indeed the rending of the veil that day that Christ was crucified did loudly preach this to us. For no sooner was the body of Christ pierced but the veil of the temple rent in twain from the top to the bottom; and so a way was made for a clearer sight of what was there beyond it, both in the type and antitype.


Thus you see that the veil of the temple was a type of these visible heavens, and also of the body of Christ; of the first, because he passed through it unto the Father; of the second, because we by it have boldness to come to the Father.

I read also of two other veils, as of that spread over the face of Moses, to the end that the children of Israel should not steadfastly behold, and of the first veil of the tabernacle. But of these I shall not in this place speak.

Upon the veil of the temple there were also the figures of cherubims wrought, that is, of angels; to show, that as the angels are with us here, and wait upon us all the days of our pilgrimage in this world, so when we die they stand ready, even at the veil, at the door of these heavens, to come, when bid, to fetch us and carry us away into “Abraham’s bosom.” ~~scrip~~ Luke 16:22.

The veil, then, thus understood, teaches us first where Jesus is — namely, not here, but gone into heaven, from whence we should wait for him. It also teaches us that if we would even now discern the glories that are in the holiest of all, we must look through Jesus to them, even through the veil — that is to say, “his flesh.” Yea, it teaches us that we may, by faith through him, attain to a kind of a presence, at least, of the beauty and sweetness of them.

LVIII. OF THE DOORS OF THE INNER TEMPLE.

- 1.** Besides the veil, there was a door to the inner temple, and that door was made of olive tree; “and for the entering in of the oracle, he made doors of olive tree. The two doors also of the olive tree, and he carved upon them cherubims, and palm trees, and flowers, and overlaid them with gold, and spread gold upon the cherubims and upon the palm tree.”
- 2.** These doors were a type of the gate of heaven, even of that which lets into the eternal mansion-house that is beyond that veil. I told you before that the veil was a type of the visible heavens which God spread out as a curtain, and through which Christ went when he ascended to the right hand of the Father.
- 3.** Now, beyond this veil, as I said, I find a door, a gate opening with two leaves, as afore we found at the door of the outward temple. These are they which the Psalmist calls to when he saith, “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.”
- 4.** The doors of the temple were made of fir, but these, as you see, were made of olive, to show us by that fat tree, that rich type, with what glory we shall meet who shall be counted worthy to enter at these gates. The olive tree has its name from the oil and fatness of its nature, and the doors that let into the holiest were made of this olive tree.
- 5.** Cherubims were also carved upon these doors, to show that as the angels met us at the temple door, and as they wait upon us in the temple, and stand also ready at the veil, so even at the gate of the mansion-house they will be also ready to give us a welcome thither, and to attend us into the presence-chamber.
- 6.** Palm trees also, as they were carved upon the temple doors, so we also find them here before the oracle, upon the doors that let in thither, to show that as Christ gave us the victory at our first entering into faith, so he will finish that victory by giving of us eternal salvation. Thus he is the author and finisher of our faith. For as sure as at first we received the palm branch by faith, so surely shall we wear it in our hands, as a token of his faithfulness in the heaven of heavens, for ever,  Revelation 7:9.
- 7.** Open flowers are also carved here, to show that Christ, who is the door to glory as well as the door to grace, will be precious to us at our entering

in thither, as well as at the first step we took thitherward in a sinful, miserable world. Christ will never lose his sweet scent in the nostrils of his Church. He is most sweet now, will be so at death, and sweetest of all when by him we shall enter into that mansion-house prepared for us in heaven.

8. The palm tree and open flowers may also be a type of the precious ones of God who shall be counted worthy of his kingdom — the one of the uprightness of their hearts, the other of the good savor of their lives. “The upright shall dwell in thy presence; and to him that ordereth his conversation aright I will show the salvation of God.” ~~HEB~~ Psalm 140:13.

9. Thus sweet in earth, sweet in heaven; and he that yields the fruit of the Gospel here shall find it for himself and his eternal comfort at the gates of glory.

10. All these were overlaid with gold, as you may say, and so they were at the door of the first house. True, but observe here we have an addition. Here is gold upon gold. Gold laid on them, and then gold spread upon that. He overlaid them with gold, and then spread gold upon them. The Lord gives grace and glory. ~~PSALM~~ Psalm 84:11. Gold and gold. Gold spread upon gold. Grace is gold in the leaf, and glory is gold in plates. Grace is thin gold, glory is gold that is thick, Here is gold laid on, and gold spread on that, and that both upon the palm trees and the cherubims. Gold upon the palm trees — that is, on the saints; gold upon the cherubims — that is, upon the angels. For, I doubt not but that the angels themselves shall receive additional glory for the service with which they have served Christ and his Church on earth.

11. The angels are God’s harvest-men, and doubtless he will give them good wages, even glory upon their glory then. ~~MATTHEW~~ Matthew 13:38, 39; ~~MATTHEW~~ Matthew 24:31; ~~JOHN~~ John 4:36.

12. You know harvest-men used to be paid well for gathering in the corn, and I doubt not but so shall these when the great ingathering is over. But what an entrance into life is here! Here is gold upon gold at the door, at our first step into the kingdom.

LIX. OF THE GOLDEN NAILS OF THE INNER TEMPLE.

I SHALL not concern myself with all the nails of the temple, as of those made with iron, etc., (~~1 CHRONICLES~~ 1 Chronicles 22:3,) but only with golden ones, of

which you read, (~~4804~~ 2 Chronicles 3:4,) where he saith, “And the weight of the nails was fifty shekels of gold.” These nails, as I conceive, were all fastened to the place most holy, and of form most apt to that of which they were a figure.

1. Some of them represented Christ Jesus our Lord as fixed in his mediatory office in the heavens; wherefore in one place, when the Holy Ghost speaks of Christ as he sprang from Judah to be a mediator, saith, “Out of him came the corner, (the corner-stone,) out of him the nails.”

Now, since he is here compared to a nail, a golden nail, it is to show that as a nail, by driving, is fixed in his place, so Christ by God’s oath is made an everlasting priest. ~~8025~~ Hebrews 7:25. Therefore, as he saith again, the nail, the Aaronical priesthood, that was fastened in a sure place, should be removed, be cut down, and fall, so he who has the key of David, which is Christ, (~~4807~~ Revelation 3:7,) shall by God, “as a nail fastened in a sure place, abide;” therefore he says again, “And he shall be for a glorious throne or mercy-seat to his Father’s house.” And moreover, “That they shall hang on him,” as on a nail, “all the glory of his Father’s house, the offspring, and the issue, all vessels of small quantity, from the vessels of cups, even to the vessels of flagons;” according to that which is written, “And they sang a new song to the Lamb that was slain, saying, Thou art worthy,” etc.

And therefore it is again that Christ, under the similitude of a nail, is accounted by saints indeed their great pledge or hope, as he is in heaven, of their coming thither. Hence they said of old, “God has given us a nail in his holy place” — “a nail,” says the line; “a pin, a constant and sure abode,” says the margin. Now, this nail in his holy place, as was showed before, is Christ — Christ as possessed of heaven, and as abiding and ever living therein for us.

Hence he is called, as there, our head, our life, and our salvation; and also we are said there to be set down together in him. ~~4023~~ Ephesians 1:23; ~~5008~~ Colossians 3:3; ~~4025~~ Ephesians 2:5, 6.

2. Some of these nails were types of the holy words of God, which for ever are settled in heaven. Types, I say, of their yea and amen. Hence Solomon, in another place, compares the words of the wise God, to “goads and nails fastened by the masters of the assemblies which are given from one shepherd.”

They are called “goads,” because as such prick the oxen on in their drawing, so God’s words prick Christians on in their holy duties. They are called “nails” to show that as nails, when fastened well in a sure place, are not easily removed, so God’s words by his will stand firm for ever. The masters of the assemblies are, first, the apostles. The one Shepherd is Jesus Christ. Hence the Gospel of Christ is said to be everlasting, to abide for ever, and to be more steadfast than heaven and earth.

The Lord Jesus then, and his holy words, are the golden nails of the temple, and the fixing of these nails in the temple was to show that Christ is the same to-day, yesterday, and for ever, and that his words abide and remain the same for ever and ever. He then that hath Christ hath a nail in the holiest: he that hath a promise of salvation hath also a nail in heaven, a golden nail in heaven.

LX. OF THE-FLOOR AND WALLS OF THE INNER TEMPLE.

- 1.** The floor of the oracle was overlaid with cedar, and so also were the walls of this house. “He built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar. He even built for it within, for the oracle, for the most holy place.”
- 2.** In that he doth tell us with what it was ceiled, and doth also thus repeat, saying, “for the oracle, for it within, even for the most holy place,” it is because he would have it noted that this only is the place that thus was done.
- 3.** Twenty cubits — that was the length, and breadth, and height of the house; so that by his thus saying he teacheth that thus it was built round about.
- 4.** The cedar is, if I mistake not, the highest of the trees. ~~250B~~ Ezekiel 31:3-8.

Now in that it is said the house, the oracle, “was ceiled round about therewith,” it may be to show that in heaven, and nowhere else, is the height of all perfection.

Perfection is in the Church on earth, but not such as is in heaven.

- 1.** There is a natural perfection, and so a penny is as natural silver as is a shilling.

2. There is a comparative perfection, and so one thing may be perfect and imperfect at the same time, as a half crown is more than a shilling, yet less than a crown.

3. There is also that which we call the utmost perfection, and that is it which cannot be added to or taken from him; and so God only is perfect.

Now heavenly glory is that which goes beyond all perfection on the earth, as the cedar goes beyond all trees for height. Hence God, when he speaks of his own excellency, sets it forth by its height — the high God, the most High, and the high and lofty one, and the Highest.

These terms also are ascribed to this house: for that it was the place where utmost perfection dwelt.

I take, therefore, the cedar in this place to be a note of perfection, even the cedar with which this house was ceiled.

For since it is the wisdom of God to speak to us oftentimes by trees, gold, silver, stones, beasts, fowls, fishes, spiders, ants, frogs, flies, lice, dust, etc., and here by wood, how should we by them understand his voice if we count there is no meaning in them?

“And the cedar of the house within was carved with knops and flowers.” All was cedar; there was no stone seen. ~~<109>~~1 Kings 9:18.

Knops and flowers were they with which the golden candlestick was adorned, as you read in ~~<127>~~Exodus 25.

The candlestick was a type of the Church, and the knops and flowers a type of her ornaments. But what I must heaven be hanged round about with the ornaments of saints, with the fruits of their graces? Well, it is certain that something more than ordinary must be done with them, since they are “admitted to follow them into the holy place,” and since it is said they shall have a far more exceeding and eternal weight of glory bestowed on them for them in the heavens. ~~<101>~~2 Corinthians 4:16, 17.

“All was cedar; there was no stone seen.” Take stone in the type for that which was really so, and in the antitype for that which is so mystically, and then it may import to us that in heaven, the antitype of this holiest, there shall never be any thing of hardness of heart in them that possess it for ever. All imperfection ariseth from the badness of the heart, but there will be no bad hearts in glory. No shortness in knowledge, no crossness of

disposition, no workings of lusts or corruptions will be there — no, not throughout the whole heavens. Here, alas! they are seen, and that in the best of saints, because here our light is mixed with darkness; but there will be no night nor any stone seen.

“And the floor of the house was overlaid with gold.” ~~<1060>~~1 Kings 6:30. This is like that of which we read of the New Jerusalem that is to come from God out of heaven — says the text, “The street of the city was pure gold” — and like that of which you read in Exodus. “They saw under the feet of the God of Israel as it were a paved work of sapphire stone, and as it were the body of the heaven in its clearness.”

All the visions were rich, but this the richest, that the floor of the house should be covered or overlaid with gold. The floor and street are walking-places, and how rich will our steps be then! Alas! here we sometimes step into the mire, and then again stumble upon blocks and stones. Here we sometimes fall into the holes, and have our heel often caught in a snare; but there, there will be none of these! Gold! gold I all will be gold and golden perfections when we come into the holy place! Job at best took but his steps in butter, but we then shall take all our steps in the gold of the sanctuary.

LXI. OF THE ARK OF THE COVENANT WHICH WAS PLACED IN THE INNER TEMPLE.

In the word I read of three arks: to wit, Noah’s ark, that in which Moses was hid, and the ark of the covenant of God. ~~<1064>~~Genesis 6:14; ~~<1068>~~Exodus 2:3, 5. But it is the ark of the covenant of which I shall now speak.

“The ark was made of shittim wood; two cubits and a half was the length thereof, and one cubit and a half the breadth thereof, and a cubit and a half the height thereof. It was overlaid with pure gold within and without, and a crown of gold was made for it round about.”

1. This ark was called “the ark of the covenant,” as the first that you read of was called Noah’s, because as he in THAT was kept from being drowned, so the tables of the covenant were kept in this from breaking.

2. This ark in this was a type of Christ, for that in him only, and not in the hand of Moses, these tables were kept whole. Moses brake them, the ark keeps them.

3. Not only that wrote on two tables of stone, but that also called “the ceremonial,” was put into the ark to be kept. The two tables were put into the midst of the ark to answer to this, Thy law is within my heart to do it. But the ceremonial was put into the SIDE. of the ark, to show that out of the side of Christ must come that which must answer that; for out thence came blood and water — blood, to answer the purifyings and rinsings of that law.

The ceremonies therefore were lodged in the side of the ark, to show that they should be answered out of the side of Jesus Christ. ^{<12516>}Exodus 25:16, 17.

4. The ark had the name of God put upon it; yea, it was called “the strength of God and his glory,” though made of wood. And Christ is God both in name and nature, though made flesh; “yea more, made to be sin for us.” ^{<1017>}2 Samuel 7:2.

5. The ark was carried upon men’s shoulders this way and that, to show how Christ should be carried and preached by his apostles and ministers into all parts of the world. ^{<12514>}Exodus 25:14.

6. The ark had these testimonies of God’s presence accompanying it, as had no other ceremony of the law; and Christ had those signs and tokens of his presence with him, as never had man either in Law or Gospel. This is so apparent it needs no proof. And now for a few comparisons more:

1. It was at that that God answered the people when they were wont to come to inquire of him; and in these last days God has spoken to us by his Son.

2. At the presence of the ark the waters of Jordan stood still till Israel, the ransomed of the Lord, passed over from the wilderness to Canaan; and it is by the power and presence of Christ that we pass over death, Jordan’s antitype, from the wilderness of this world to heaven.

3. Before the ark the walls of Jericho fell down; and at the presence of Christ shall all high towers, and strongholds, and hiding-places for sinners be razed and dissolved at his coming. ^{<2060>}Isaiah 6:20.

4. Before the ark Dagon fell, that idol of the Philistines; and before Christ Jesus devils fell, those gods of all those idols. And he must reign till all his

enemies be put under his feet, and until they be made his footstool. **<BIB>1 Samuel 5:1-4.**

5. The Philistines were also plagued for meddling with the ark while they abode uncircumcised; and the wicked will one day be most severely plagued for their meddling with Christ With their uncircumcised hearts. **<BIB>1 Samuel 5:6-13.**

6. God's blessing was upon those that entertained the ark as they should; and much more is and will his blessing be upon those that so embrace and entertain his Christ and profess his name sincerely. **<BIB>2 Samuel 6:11.**

7. When Uzza put forth his hand to stay the ark when the oxen shook it, as despairing of God's protection of it without a human help, he died before the Lord; even so will all those do (without repentance) who use unlawful means to promote Christ's religion and to support it in the world. **<BIB>1 Chronicles 13:9, 10.**

8. The ark, though thus dignified, was of itself but low — but a cubit and a half high: also Christ, though he was the glory of heaven and of God, yet made himself of no reputation and was found in the likeness of a man.

9. The ark had a crown of gold round about upon it, to show how Christ is crowned by his saints by faith, and shall be crowned by them in glory, for all the good he hath done for them; as also how all crowns shall one day stoop to him and be set upon his head. This is showed in the type (**<BIB>Zechariah 6:11, 14**) and in the antitype. **<BIB>Revelation 4:10.**

10. The ark was overlaid with gold within and without, to show that Christ was perfect in inward grace and outward life, in spirit and righteousness. **<BIB>John 1.**

11. The ark was placed under the mercy-seat, to show that Jesus Christ, as Redeemer, brings and bears, as it were upon his shoulders, the mercy of God to men, even “in the body of his flesh, through death.”

12. When the ark was removed far from the people the godly went mourning after it; and when Christ is hid or taken from us, “then we mourn in those days.”

13. All Israel had the ark again after their mourning time was over; and Christ, after his people have sorrowed for him a while, will see them again, “and their hearts shall rejoice.”

By all these things, and many more that might be mentioned, it is most evident that the ark of the testimony was a type of Jesus Christ; and take notice a little of that which follows, namely, that the ark at last arrived at the place most holy. ~~<800B>~~ Hebrews 9:3, 4.

That is, after its wanderings; for the ark was first made to wander like a non-inhabitant from place to place; now hither, and then thither; now in the hands of enemies, and then abused by friends; yea, it was caused to rove from place to place, as that of which the world was weary. I need instance to you, for proof, none other place than the 5th, 6th, and 7th chapters of the first book of Samuel (~~<000E>~~ 1 Samuel 5, ~~<000E>~~ 1 Samuel 6, ~~<000E>~~ 1 Samuel 7); and, answerable to this, was our dear Lord Jesus posted backwards and forwards hither and thither, by the force of the rage of his enemies.

1. He was hunted into Egypt so soon as he was born. ~~<000E>~~ Matthew 2.
2. Then he was driven to live in Galilee the space of many years.
3. Also, when he showed himself to Israel, they drove him sometimes into the wilderness, sometimes into the desert, sometimes into the sea, and sometimes into the mountains; and still in every one of these places he was either haunted or hunted by new enemies.

And, last of all, the Pharisees plot for his life; Judas sells him, the priests buy him, Peter denies him, his enemies mock, scourge, buffet, and much abuse him. In fine, they get him condemned, and crucified, and buried; but, at last, God commanded and took him to his place, even within the veil, and sets him to bear up the mercy-seat, where he is to this very day; being our ark to save us, as Noah's did him, as Moses' did him; yea, better, as none but Christ doth save his own.

LXII. OF THE PLACING OF THE ARK IN THE HOLIEST OR INNER TEMPLE.

1. The ark, as we have said, and as the text declares, when carried to its rest, was placed in the inner temple, or in the most holy place, even under the "wings of the cherubims." "And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, unto the most holy place, even under the wing of the cherubims."
2. Before this, as was said afore, the ark was carried from place to place, and caused to dwell in a tent under curtains, as all our fathers did; to show

that Christ, as we, was made for a time to wander in the world, in order to his being possessed of glory.

3. But now, when the ark was brought into the holiest, it is said to be brought into its place. This world, then, was not Christ's place; he was not from beneath, he came from his Father's house; wherefore while here he was not at his place, nor could be until he ascended up where he was before. ~~RRR~~ John 8:28.

4. Christ's proper place, therefore, is the holiest — his proper place as God, as Priest, as Prophet, as King, and as the Advocate of his people. Here, with us, he has no more to do, in person, as mediator. If he were on earth he should not be a priest, etc. His place and work is now above with his Father and before the angels.

5. It is said the ark was brought to the oracle of the house; Solomon was content to say it was brought into the holiest; but he saith his place was the oracle, the holy oracle — that is, the place of hearing: for he, when he ascended, had somewhat to say to God on the behalf of his people. To the oracle — that is, to the place of revealing; for he also was there to receive, and from thence to reveal to his Church on earth, something that could not be made manifest but from this holy oracle. There, therefore, he is with the two tables of testimony in his heart, as perfectly kept; he also is there with the whole fulfilling of the ceremonial law in his side, showing and pleading the perfection of his righteousness and the merit of his blood with his Father; and to receive and to do us good, who believe in him, how well pleased the Father is with what he has done in our behalf.

6. "Into the most holy place." By these words is showed whither also the ark went when it went to take up its rest. And in that this ark was a type of Christ in this, it is to show or further manifest that what Christ doth now in heaven, he doth it before his Father's face. Yea, it intimates that Christ even there makes his appeals to God concerning the worth of what he did on earth — to God the Judge of all: I say, whether he ought not, for his suffering's sake, to have granted to him his whole desire as Priest and Advocate for his people.

"Wilt thou," said Festus to Paul, "go up to Jerusalem, and there be judged of these things before me?" Why, this our blessed Jesus was willing, when here, to go up to Jerusalem to be judged; and being misjudged there, he made his appeal to God; and is now gone thither, even into the holy place,

even to him that is judge of all, for his verdict upon his doing, and whether the souls for whom he became undertaker, to bring them to glory, have not by him a right to the kingdom of heaven.

7. “Under the wings of the cherubims.” This doth further confirm our words; for, having appealed from earth to heaven, as the ark was set under the wings of the cherubims, so he, in his interceding with God and pleading his merits for us, doth it in the presence and hearing of all the angels in heaven.

And thus much of the ark of the covenant and of its antitype. We come next to speak of the mercy-seat.

LXIII. OF THE MERCY-SEAT, AND HOW IT WAS PLACED IN THE HOLY TEMPLE.

The mercy-seat was made in the wilderness, but brought up by Solomon after the temple was built, with the rest of the holy things. ^{<448>}2 Chronicles 5:2-10.

The mercy-seat, as I have showed of the ark, was but low: “Two cubits and a half was the length, and a cubit and a half the breadth thereof;” but the height thereof “was without measure.”

1. The length and breadth of the mercy-seat is the same with that of the ark, perhaps to show us that the length and breadth of the mercy of God to his elect is the same with the length and breadth of the merits of Christ, ^{<1251>}Exodus 25:10, 17.

Therefore, we are said to be justified in him, blessed in him, even according to the purpose which God purposed in him.

2. But in that the mercy-seat is without measure as to the height, it is to show that would God extend it, it is able to reach even them that fall from heaven, and to save all that ever lived on earth, even all that are now in hell. For there is not only bread enough for them that shall be saved, but bread enough and to spare. ^{<1257>}Luke 15:17.

“And thou shalt,” says God, “put the mercy-seat above upon the ark.” Thus he said to Moses, and this was the place which David assigned for it.

Now, its being by God’s ordinance placed thus, doth teach us many things:

1. That mercy's foundation to us is Christ. The mercy-seat was set upon the ark of the testimony, and there it rested to us-ward. Justice would not, could not, have suffered us to have had any benefit by mercy had it not found an ark, a Christ, to rest upon. "Deliver them," saith God, "from going down into the pit: I have found a ransom."
 2. In that it was placed above it doth show also that Christ was of mercies ordaining a fruit of mercy. Mercy is above, is the ordainer; God is love, and sent of love his Son to be the Savior and propitiation for our sins. ~~REB~~ John 3:16; ~~RAH~~ 1 John 4:10.
 3. In that the mercy-seat and ark were thus joined together, it also shows that without Christ mercy doth not act. Hence, when the priest came of old to God for mercy, he did use to come into the holy place with blood; yea, and did use to sprinkle it upon the mercy-seat, and before it, seven times. Take away the ark, and the mercy-seat will fall, or come greatly down at least; so take away Christ, and the floodgate of mercy is let down and the current of mercy stopt. This is true; for so soon as Christ shall leave off to mediate will come the eternal judgment.
 4. Again, in that the mercy-seat was set above upon the ark, it teacheth us to know that mercy can look down from heaven, though the law stand by and looks on; but then it must be in Christ, as kept there and fulfilled by him for us. The law out of Christ is terrible as a lion; the law in him is meek as a lamb. The reason is for that; it finds in him enough to answer for all their faults that come to God for mercy by him. "Christ is the end of the law for righteousness;" and if that be true, the law for that can look no further, whoever comes to God by him. The law did use to sentence terribly, until it was put into the ark to be kept; but after it was said, "It is there to be kept," we read not of it as afore.
 5. Let them then that come to God for mercy be sure to come to him by the ark, Christ. For grace, as it descends to us from above the mercy-seat, so that mercy-seat doth rest upon the ark. Wherefore, sinner, come thou for mercy that way, for there, if thou meetest with the law, it can do thee no harm; nor can mercy, shouldst thou elsewhere meet it, do thee good.
- Come, therefore, and come boldly to the throne of grace, this mercy-seat, thus borne up by the ark, and "obtain mercy, and find grace to help in time of need."

Wherefore, the thus placing of things in the holiest is admirable to behold in the word of God; for that indeed is the glass by and through which we must behold this glory of the Lord. Here we see the reason of things; here we see how a just God can have to do, and that in a way of mercy, with one that has sinned against him: it is because the law has been kept by the Lord Jesus Christ; for, as you see, the mercy-seat stands upon the ark of the covenant, and there God acts in a way of grace towards us.

LXIV. OF THE LIVING WATERS OF THE INNER TEMPLE.

Although, in the holy relation of the building of the temple, no mention is made of these waters, but only of the mount on which, and of the materials with which, the king did build it, yet it seems to me that in that mount, and there too where the temple was built, there was a spring of living water. This seems more than probable by ^{<2670>}Ezekiel 47:1, where he saith, “He brought me to the door of the house, and behold waters issued out from under the threshold of the house eastward; for the fore-front of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar.”

So again ^{<2988>}Joel 3:18: “And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.” Nor was the spring, wherever was the first appearance of these holy waters, but in the sanctuary, which is the holiest of all, (^{<2670>}Ezekiel 47:12,) where the mercy-seat stood, which in ^{<6218>}Revelation 22:1, 2, is called “The throne of God and of the Lamb.”

This also is that which the prophet Zechariah means when he says, “Living waters shall go forth from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea,” etc. They are said to go forth from Jerusalem, because they came down to the city from out of the sanctuary, which stood in Jerusalem.

This is that which, in another place, is called a river of water of life, because it comes forth from the throne, and because it was at the head of it, as I supposed, used in and about temple worship. It was with this, I think, that the molten sea and the ten lavers were filled, and in which the priests washed their hands and feet when they went into the temple to do service; and that also in which they washed the sacrifices before they offered them to God; yea, I presume all the washings and rinsings about their worship was with this water.

This water is said, in Ezekiel and Revelations, to have the tree of life grow on the banks of it, (^{<3500>}Ezekiel 47; ^{<6200>}Revelation 22,) and was a type of the Word and Spirit of God, by which both Christ himself sanctified himself in order to his worship as high priest; and also this water is that which heals all those that shall be saved, and by which, they being sanctified thereby also, do all their works of worship and service acceptably, through Jesus Christ our Lord.

This water, therefore, is said to go forth into the sea, the world, and to heal its fish, the sinners, therein; yea, this is that water of which Christ Jesus our Lord saith, “Whosoever shall drink thereof shall live for ever.”

LXV. OF THE CHAINS WHICH WERE IN THE ORACLE OR INNER TEMPLE.

As there were chains on the pillars that stood before the porch of the temple and in the first house, so like unto them there were chains in the holiest, here called the oracle.

These chains were not chains in show, or as carved on wood, etc., but chains indeed, and that of gold; and they were prepared to make a partition “before the oracle within.” ^{<1062>}1 Kings 6:21; ^{<4416>}2 Chronicles 3:16.

I told you before that the holiest was called the oracle; not because, in a strict sense, the whole of it was so, but because such answer of God was there as was not in the outward temple; but I think that the ark and mercy-seat was, indeed, more especially that called the oracle; “for there will I meet with thee,” saith God, “and from above that will I commune with thee.” When David said, “I lift my hands towards thy holy oracle,” he meant not so much towards the holiest house as towards the mercy-seat that was therein. Or, as he saith in the margin, “Toward the oracle of thy sanctuary.”

1. When, therefore, he saith “before the oracle,” he means these chains were put in the most holy place, before the ark and mercy-seat, to give Aaron and his sons to understand that an additional glory was there; for the ark and mercy-seat were preferred before that holy house itself, even as Christ and the grace of God is preferred before the highest heavens. “The Lord is high above all nations, and his glory is above the heavens.”

So, then, the partition that was made in this house by these chains, these golden chains, was not so much to divide the holy from the place most

holy, as to show that there is in the holiest house that which is yet more worthy than it.

The holiest was a type of heaven, but the ark and mercy-seat were a type of Christ, and of the mercy of God to us by him; and I trow any man will conclude, if he knows what he says, that the God and Christ of heaven are more excellent than the house they dwell in. Hence David said again, “Whom have I in heaven but thee?” For thou art more excellent than they.

For though that which is called heaven would serve some, yet, though God himself was out of it, yet none but the God of heaven will satisfy a truly gracious man: it is God that the soul of this man thirsteth for; it is God that is his exceeding joy.

These chains, then, as they made the partition in the most holy place, may teach us that when we shall be glorified in heaven we shall yet, even then and there, know that there will continue an infinite disproportion between God and us. The golden chains that are there will then distinguish the Creator from the creature.

For we, even we which shall be saved, shall yet retain our own nature, and shall still continue finite beings; yea, and shall there also see a disproportion between our Lord, our head, and us; for though now we are, and also then shall be, like him as to his manhood, yea, and shall be like him also as being glorified with his glory, yet he shall transcend, and go beyond us, as to degree and splendor, as far as ever the highest king on earth did shine above the meanest subject that dwelt in his kingdom.

Chains have of old been made use of as notes of distinction, to show us who are bond-men and who free; yea, they shall at the day of judgment be a note of distinction of bad and good, even as here they will distinguish the heavens from God, and the creature from the Creator. ~~☞~~ 2 Peter 2:4; ~~☞~~ Jude 6.

True, those are chains of sin and wrath, but these chains of gold; yet these chains, even these chains also, will keep creatures in their place, that the Creator may have his glory, and receive those acknowledgments there from them which is due unto his majesty. ~~☞~~ Revelation 4; ~~☞~~ Revelation 5:11-15.

LXVI. OF THE HIGH PRIEST, AND OF HIS OFFICE IN THE INNER TEMPLE.

When things were thus ordained in the house most holy, then went the high priest in thither, according as he was appointed to do his office, which was to burn incense in his golden censer, and to sprinkle with his finger the blood of his sacrifice for the people upon and above the mercy-seat.

~~<231>~~Exodus 30:7, 10.

Now for this special work of his he had peculiar preparations:

- 1.** He was to be washed in water.
- 2.** Then he was to put on his holy garments.
- 3.** After that he was to be anointed with holy oil.
- 4.** Then an offering was to be offered for him, for the further fitting of him for his office.
- 5.** The blood of this sacrifice must be put, some of it upon his right ear, some on the thumb of his right hand, and some on the great toe of his right foot.

This done, some more of the blood, with the anointing oil, must be sprinkled upon him and upon his garment, for after this manner must he be consecrated to his work as high priest. ~~<231>~~Exodus 29.

His being washed in water was to show the purity of Christ's humanity.

His curious robes were a type of all the perfections of Christ's righteousness.

The holy oil that was poured on his head was to show how Christ was anointed with the Holy Ghost unto his work as priest.

The sacrifice of his consecration was a type of that offering Christ offered in the garden, when he mixed his sweat with his own blood, and tears, and cries — when “he prayed to Him that was able to save him, and was heard in that he feared;” for with his blood, as was Aaron with the blood of the bullock that was slain for him, was this blessed one besmeared from head to foot, when his sweat, as great drops or clodders of blood, fell down from head, and face, and whole body to the ground. ~~<224>~~Luke 22:44;

~~<810>~~Hebrews 10:20.

When Aaron was thus prepared, then he offered his offering for the people and carried the blood within the veil. ^{<BIB>}Leviticus 16. The which Christ Jesus also answered when he offered his own body without the gate, and then carried his blood into the heavens and sprinkled it before the mercy-seat. ^{<BIB>}Hebrews 13:11, 12.

For Aaron was a type of Christ; his offering a type of Christ's offering his body; the blood of the sacrifice, a type of the blood of Christ; his garments, a type of Christ's righteousness; the mercy-seat, a type of the throne of grace; the incense, a type of Christ's praise; and the sprinkling of the blood of the sacrifice upon the mercy-seat, a type of Christ's pleading the virtue of his sufferings for us in the presence of God in heaven.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus; and seeing we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin; who can have compassion on the ignorant and on them that are out of the way, for that he himself also is compassed with infirmity.

"This then is our high priest; and he was made so, not after the law of a carnal commandment, but after the power of an endless life: for Aaron and his sons were made priests without an oath, but this with an oath by Him that said unto him, The Lord sware and will not repent: thou art a priest for ever after the order of Melchisedec.

"By so much was Jesus made the surety of a better testament; and they truly were many priests, because they were not suffered to continue by reason of death, but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and

then for the sins of the people; for this he did once when he offered up himself. For the law maketh men high priests which have infirmities; but the word of an oath, which was since the law, maketh the Son, who is consecrated for evermore.

“Now of the things which we have spoken this is the sum: We have such an high priest who is set down on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the new tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be an high priest; seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonished when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed thee in the mount.

“But Christ being an high priest of good things to come by a greater and more perfect tabernacle, that is to say, not of this building, neither by the blood of bulls and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of goats, bulls, and ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entered into the holiest every year with the blood of others, for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed to men once to die and after this the judgment, so Christ was once offered to bear the sins of many. And to them that look for him shall he appear the second time without sin unto salvation.”

LXVII. OF THE HIGH PRIEST'S GOING INTO THE HOLIEST ALONE.

As it was the privilege of the high priest to go into the holiest alone, so there was something of mystery also, to which I shall speak a little: “There

shall,” saith God, “be no man in the tabernacle of the congregation when Aaron goeth in to make an atonement in the holy place, until he comes out and have made an atonement for himself, and for his household, and for all the congregation of Israel.”

The reason is, for that Christ is mediator alone; he trod the wine-press alone; and of the people there was none with him to help him there.

~~2371~~ Isaiah 63; ~~5115~~ 1 Timothy 2:5.

Of the people there was none to help him to bear his cross, or in the management of the first part of his priestly office; why then should there be any share with him in his executing of the second part thereof? Besides, he that helps an intercessor must himself be innocent, or in favor upon some grounds not depending on the worth of the intercessor. But as to the intercession of Christ, who can come in to help upon the account of such innocency or worth? Not the highest angel, for there is none such but one, wherefore he must do that alone. Hence it is said he went in alone, is there alone, and there intercedes alone. And this is manifest not only in the type Aaron, but in the antitype Christ Jesus.

I do not say there is no man in heaven but Jesus Christ, but I say he is there to make intercession for us alone. Yea, the holy text says more.

“I go,” saith Christ, “to prepare a place for you; and if I go and prepare a place for you, I will come again and take you to myself, that where I am, there ye may be also.” This text seems to insinuate that Christ is in the holiest or highest heavens alone; and that he there alone must be until he has finished his work of intercession; for not till then he comes again to take us to himself.

Let us grant Christ the pre-eminence in this, as also in all other things, for he is intercessor for his Church, and makes it for them in the holiest alone. ‘Tis said he is the light that no man can approach into.

LXVIII. OF THE HIGH PRIEST GOING IN THITHER BUT ONCE A YEAR.

As the high priest went into the holiest, when he went in thither, alone, so to do that work he went in thither but once a year. “Thou shalt not come at all times,” saith God to him, “into the holy place within the veil, before the mercy-seat, which is upon the ark that thou die not.”

And as he was to go in thither but once a year, so not then, neither, unless clothed and adorned with his Aaronical holy robes. Then he was to be clothed, as I hinted before, with the holy robes, the frontlet of gold upon his forehead, the names of the twelve tribes upon his breast, and the jingling bells upon the skirts of his garment; nor would all this do unless he went in thither with blood. ~~<1280>~~ Exodus 28; ~~<1860>~~ Leviticus 16.

Now, this once a year the apostle taketh special notice of and makes great use of it. "Once a year," saith he, "this high priest went in thither; once a year — that is, to show that Christ should once in the end of the world go into heaven itself to make intercession there for us. For by this word "year" he shows the term and time of the world is meant; and by "once" in that year he means once in the end of the world.

"Not," saith he, "that he should offer himself often, as the high priest entered into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world. But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

And having thus once offered his sacrifice without the veil, he is now gone into the holiest to perfect his work of mediation for us; not in the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.

Now, if our Lord Jesus is gone indeed now to appear in the presence of God for us, and if this now be the once a year that the type speaks of, the once in the end of the world, as our apostle says, then it follows that the people of God should all stand waiting for his benediction, that to them he shall bring with him when he shall return from thence. Wherefore he adds, "Christ was once offered to bear the sins of many, and to them that look for him shall he appear the second time without sin unto salvation."

This therefore shows us the greatness of the work that Christ has to do at the right hand of God, for that he slays there so long. He accomplished all the first part of his priesthood in less than forty years, if you take in the making of his holy garments and all; but about this second part thereof he has been above in heaven above sixteen hundred years, and yet has not done.

This therefore calls for faith and patience in saints, and by this he also tries the world; so that they, in mocking manner, begin to say already, "Where is the promise of his coming?"

But I say again, "We must look and wait." If the people waited for Zecharias, and wondered that he stayed so long, because he stayed in the holy place somewhat longer than they expected, no marvel if the faith of the world about Christ's coming is fled and gone, long ago yea, and that the children also are put to wait, since a Scripture "little while" doth prove so long. For that which the apostle saith, "yet a little while," doth prove to some to be a very long while.

True, Zecharias had then to do with angels, and that made him stay so long. Oh, but Jesus is with God, before him, in his presence, talking with him, swallowed up in him and with his glory, and that is one cause he stays so long. He is there also pleading his blood for his tempted ones, and interceding for all his elect, and waits there till all his be fitted for and ready to enter into glory. I say he is there, and there must be till then; and this is another reason why he doth stay the time we count so long.

And indeed it is a wonder to me that Jesus Christ our Lord should once think, now he is there, of returning hither again, considering the ill-treatment he met with here before. But what will not love do? Surely he would never touch the ground again had he not a people here that cannot be made perfect but by his coming to them. He also is made judge of quick and dead, and will get him glory in the ruin of them that hate him.

His people are as himself to him. Can a loving husband abide to be always from a beloved spouse? Besides, as I said, he is to pay the wicked off for all their wickedness, and that in that very plat where they have committed it. Wherefore the day appointed for this is set, and he will and shall come quickly to do it.

For however the time may seem long to us, yet, according to the reckoning of God, it is but a little while since he went into the holiest to intercede. "A thousand years with the Lord is but as one day;" and after this manner of counting he has not been gone yet full two days into the holiest. "The Lord is not slack concerning his promise, as some men count slackness; he will come quickly, and will not tarry."

LXIX. OF THE CHERUBIMS, AND OF THEIR BEING PLACED OVER THE MERCY-SEAT IN THE INNER TEMPLE.

There were also cherubims in the most holy place, which were set on high above the mercy-seat. See ~~<1000>~~ 1 Kings 6.

1. These are called by the apostles “the cherubims of glory, covering the mercy-seat.” ~~<800>~~ Hebrews 6:5.
2. These cherubims were figures of the angels of God, as in other places we have proved.
3. It is said these cherubims were made of image-work, and that in such a manner as that they could, as some think, move their wings by art, wherefore it is said they stretched forth their wings; the wings of the “cherubims spread themselves;” and that the “cherubims spread forth their wings over the place of the ark, and the staves thereof above.”
4. I read also of these cherubims that they had chariots and wheels, by which is taught us how ready and willing the angels are to fetch us when commanded unto the paradise of God; for these chariots were types of the bosoms of the angels, and these wheels of the quickness of their motion to come for us when sent. “The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place.” ~~<400>~~ 1 Chronicles 20:48; ~~<500>~~ Ezekiel 16:9.
5. What difference, if any there is, between cherubims and seraphims, into that I shall now inquire, though I believe that there are diverse orders and degrees of angels in the heavens, as there are degrees and diverse orders among men in the world. But that these cherubims were figures of the holy angels their being thus placed in the holy oracle doth declare; for their dwelling-place is in heaven, though they, for our sakes, are conversant in the world. ~~<800>~~ Hebrews 1.
6. It is said that these cherubims in this holy place did stand upon their feet, to show —
 1. That the angels of heaven are not fallen from their station, as the other angels are.
 2. To show also that they are always ready, at God’s bidding, to run with swiftness to do his pleasure.

3. To show also that they shall continue in their station, being therein confirmed by Jesus Christ, “by whom all things exist.”

7. It is said their faces were inward, looking one to another, yet withal somewhat ascending, to show that the angels both behold and wonder at the mysteries of grace as it is displayed to us-ward from off the mercy-seat. “The faces of the cherubims shall look one to another; toward the mercy-seat shall the faces of the cherubims be.”

1. “Towards the mercy-seat.” They are desirous to see it, and how from hence, I say, mercy doth look towards us.

2. “They look one towards another,” to show that they agree to rejoice in the salvation of our souls. ~~<210>~~ Luke 20:10.

3. They are said to stand above the mercy-seat, perhaps to show that the angels have not need of those acts of mercy and forgiveness as we have, who stand below and are sinners. They stand above it — they are holy. I do not say they have no need that the goodness of God should be extended to them, for it is by that they have been and are preserved; but they need not to be forgiven, for they have committed no iniquity.

4. They stand there also with wings stretched out, to show how ready, if need be, the angels are to come from heaven to preach this Gospel to the world. ~~<210>~~ Luke 2:9-14.

5. It is said in this that, thus standing, their wings did reach from wall to wall, from one side of this holy house to the other, to show that all the angels within the boundaries of the heavens, with one consent and one mind, are ready to come down to help, and serve, and do for God’s elect at his command.

It is said also that their wings are stretched out on high, to show that they are only delighted in those duties which are enjoined them by the high and lofty one, and not inclined, no not to serve the saints in their sensual or fleshly designs. It may be also to show that they are willing to take their flight from one end of heaven to the other, to serve God and his Church for good. ~~<138>~~ Matthew 13:48, 49; ~~<138>~~ Matthew 24:31.

LXX. OF THE FIGURES THAT WERE UPON THE WALLS OF THE INNER TEMPLE.

The wall of the inner temple, which was a type of heaven, was, as I have already told you, ceiled with cedar from the bottom to the top. Now by the vision of Ezekiel it is said this wall was carved with cherubims and palm trees. “So that a palm tree was between a cherub, and every cherub had two faces; so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side. It was made through all the house round about: from the ground to above the door were the cherubims and the palm trees made.”

1. As to these cherubims and palm trees, I have already told you what I think them to be figures of. The cherubims are figures of the holy angels and the palm trees of upright ones: we therefore here are to discourse only of the placing of them in the heavens.

2. Now you see the palm trees in the holiest are placed between a cherub and a cherub, round about the house, which methinks should be to signify that the saints shall not there live by faith and hope, as here, but in the immediate enjoyment of God; for to be placed between the cherubims is to be placed where God dwells, for holy writ says plainly, he dwells between the cherubims, even where, here it is said, these palm trees or upright ones are placed.

The Church on earth is called God’s house, and he will dwell in it for ever, and heaven itself is called God’s house, and we shall dwell in it for ever, and that between the cherubims. This is more than grace: this is grace and glory, glory indeed.

3. To dwell between the cherubims may also be to show that there we shall be equal to the angels. Mark, here is a palm tree and a cherub, a palm tree and a cherub, Here we are a little lower, but there we shall not be a whit behind the very chief of them. A palm tree and a cherub, an upright one between the cherubs, will then be round about the house; we shall be placed in the same rank; “neither can they die any more, for they are equal to the angels.”

4. The palm trees thus placed may be also to show us that the elect of God shall there take up the vacancies of the fallen angels; they for sin were cast down from the holy heavens, and we by grace shall be caught up thither, and be placed between a cherub and a cherub. When I say their places, I do

not mean the fickleness of that state that they for want of electing love did stand in while in glory; for the heavens by the blood of Christ are now to us become a purchased possession; wherefore, as we shall have redeeming blood, we shall there abide, and go no more out, for by that means that kingdom will stand to us unshaken.

5. These palm trees, I say, seem to take their places who for sin were cast from thence. The elect therefore take that place in possession, but a better crown for ever. Thus “Israel possessed that of the Canaanites,” and David, Saul’s kingdom, and Matthias the apostleship of Judas. ~~402~~ Acts 1:22-26.

6. Nor were the habitations which the fallen angels lost, excepting that which was excepted before, at all inferior to theirs that stood; for their captain and prince is called son of the morning, for he was the antitype thereof. ~~2342~~ Isaiah 14:12.

7. Thus you see they were placed from the ground up to above the door; that is, from the lowest to the highest angel there; for as there are great saints and small ones in the Church on earth, so there are angels of divers degrees in heaven, some greater than some; but the smallest saint, when he gets to heaven, shall have an angel’s dignity, an angel’s place; from the ground you shall find a palm tree between a cherub and a cherub.

8. And every cherub had two faces; so here, but I read in ~~2301~~ Ezekiel 10. that they had four faces apiece: the first was the face of a cherubim, the second the face of a man, the third the face of a lion, and the fourth the face of an eagle.

9. They had two faces apiece; not to show that they were of a double heart, “for their appearance and themselves was the same, and they went every one straight forward.”

These two faces, then, were to show here the quickness of their apprehension and their terribleness to execute the mind of God. The face of a man signifies them masters of reason, the face of a lion, “the terribleness of their presence.”

In another place I read of their wheels; yea, that themselves, their whole bodies, their backs, their hands, their wings, and their wheels “were full of eyes round about.”

And this is to show us how knowing and quicksighted they are in all providences and dark dispensations, and how nimble in apprehending the mischievous designs of the enemies of God's Church, and so how able they are to undermine them. And forasmuch also as they have the face of a lion, we by that are showed how full of power they are to kill and to destroy when God says, Go forth and do so.

Now with these we must dwell and cohabit, a palm tree and a cherub: a palm tree and a cherub must be from the ground to above the door, round about the house, the heavens.

"So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side."

By these two faces may also be showed that we in the heavens shall have glory sufficient to familiarize us to the angels. Their lion-like looks, with which they used to fright the biggest saint on earth, as you have it, (~~<0630>~~ Genesis 32:30; ~~<07315>~~ Judges 13:15, 22,) shall then be accompanied with the familiar looks of a man. Then angels and men shall be follows, and have to do with each as such.

Thus you see something of that little I have found in the temple of God.

A DISCOURSE ON PRAYER:

WHEREIN ARE BRIEFLY DISCOVERED —

I. WHAT PRAYER IS. —

II. WHAT IT IS TO PRAY WITH THE SPIRIT. —

III. WHAT IT IS TO PRAY WITH THE SPIRIT, AND WITH THE UNDERSTANDING ALSO.

For we know not what we should pray for as we ought; only the Spirit helpeth our infirmities. — ~~<403>~~Romans 8:26.

I will pray with the Spirit, and I will pray with the understanding also. — ~~<404>~~1 Corinthians 14:15.

PRAYER is an ordinance of God, and that to be used both in public and private; yea, such an ordinance as brings those that have the spirit of supplication into great familiarity with God; and is also so prevalent an action that it getteth of God, both for the person that prayeth and for them that are prayed for, great things. It is the opener of the heart to God, and a means by which the soul, though empty, is filled. By prayer the Christian can open his heart to God as to a friend, and obtain fresh testimony of God's friendship to him. I might spend many words in distinguishing between public and private prayer, as also between that in the heart and that with the vocal voice. Something also might be spoken to distinguish between the gifts and graces of prayers; but, eschewing this method, my business shall be at this time only to show you the very heart of prayer, without which all your lifting up both of hands and eyes and voices will be to no purpose at all. "I will pray with the Spirit."

The method that I shall go on in at this time shall be —

1. To show you what true prayer is;
2. To show you what it is to pray with the Spirit;
3. What it is to pray with the Spirit and understanding also; and so,
4. To make some short use and application of what shall be spoken.

I. What prayer is.

Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God hath promised or according to the word, for the good of the Church, with submission, in faith to the will of God.

In this description are these seven things:

1. It is sincere;
2. A sensible;
3. An affectionate pouring out of the soul to God, through Christ;
4. By the strength or assistance of the Spirit;
5. For such things as God hath promised, or according to his word;
6. For the good of the Church;
7. With submission in faith to the will of God.

1. For the first of these, it is a sincere pouring out of the soul to God. Sincerity is such a grace as runs through all the graces of God in us, and through all the actings of a Christian, and hath the sway in them too, or else their actings are not any thing regarded of God, and so of and in prayer, of which particularly David speaks when he mentions prayer: "I cried unto the Lord with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear my prayer." Part of the exercise of prayer is sincerity, without which God looks not upon it as prayer in a good sense: "Then shall you seek and find me, when you shall search for me with your whole heart." The want of this made the Lord reject their prayers in ^{<3714>}Hosea 7:14, where he saith, "They have not cried unto me with their heart (that is, in sincerity) when they howled upon their beds." But for a pretence, for a show in hypocrisy, to be seen of men and applauded for the same, they pray. Sincerity was that which Christ

commended in Nathaniel when he was under the fig tree, “Behold an Israelite indeed, in whom there is no guile.” Probably this good man was pouring out of his soul to God in prayer under the fig tree, and that in a sincere and unfeigned spirit before the Lord. The prayer that hath this in it as one of the principal ingredients is the prayer that God looks at. Thus, “the prayer of the upright is his delight.”

And why must sincerity be one of the essentials of prayer which is accepted of God, but because sincerity carries the soul in all simplicity to open its heart to God, and to tell him the case plainly, without equivocation; to condemn itself plainly, without dissembling; to cry to God heartily, without complimenting: “I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke?” Sincerity is the same in a corner alone as it is before the face of all the world. It knows not how to wear two vizards — one for an appearance before men, and another for a short snatch in a corner; but it must have God, and be with him in the duty of prayer. It is not a lip-labor that it doth regard, for it is the heart that God looks at, and that which prayer comes from, if it be that prayer which is accompanied with sincerity.

2. It is a sincere and sensible pouring out of the heart or soul. It is not, as many take it to be, even a few babbling, prating, complimentary expressions, but a sensible feeling there is in the heart. Prayer hath in it a sensibleness of divers things; sometimes sense of sin, sometimes of mercy received, sometimes of the readiness of God to give mercy, etc.

(1.) A sense of the want of mercy by reason of the danger of sin. The soul, I say, feels, and from feeling sighs, groans, and breaks at the heart; for right prayer bubbleth out of the heart when it is overpressed with grief and bitterness, as blood is forced out of the flesh by reason of some heavy burden that lieth upon it. David roars, cries, weeps, faints at heart, fails at the eyes, loseth his moisture, etc. Hezekiah mourns like a dove; Ephraim bemoans himself; Peter weeps bitterly; Christ hath strong cryings and tears; and all this from a sense of the justice of God, the guilt of sin, the pains of hell and destruction. “The sorrows of death compassed me about, the pains of hell gat hold upon me, and I found trouble and sorrow. Then cried I unto the Lord.” And in another place, “My sore ran in the night.” Again, “I am bowed down greatly; I go mourning all the day long.” In all these instances, and in

hundreds more that might be named, you may see that prayer carrieth in it a sensible, feeling disposition, and that first from a sense of sin.

(2.) Sometimes there is a sweet sense of mercy received — encouraging, comforting, strengthening, enlivening, enlightening mercy, etc. Thus David pours out his soul to bless and praise and admire the great God for his loving-kindness to such poor vile wretches: “Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, and crowneth thee with loving-kindness and tender mercies; who redeemeth thy life from destruction, who satisfieth thy mouth with good things, so that thy youth is renewed as the eagle’s.” And thus is the prayer of saints sometimes turned into praise and thanksgiving, and yet are prayers still. This is a mystery; God’s people pray with their praises, as it is written, “Be careful for nothing, but in every thing, by prayer, with supplication and thanksgiving, let your requests be made known to God.” A sensible thanksgiving for mercy received is a mighty prayer in the sight of God; it prevails with him unspeakably.

(3.) In prayer there is sometimes in the soul a sense of mercy to be received. This again sets the soul all on a flame: “Thou, O Lord God, (said David,) hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray unto thee.” This provoked Jacob, David, Daniel, with others, even to a sense of mercies to be received; which caused them, not by fits and starts, nor yet in a foolish, frothy way, to babble over a few words written in a paper, but mightily, fervently, and continually to groan out their conditions before the Lord, as being sensible — sensible, I say — of their wants, their misery, and the willingness of God to show mercy.

A good sense of sin and the wrath of God, with some encouragement from God to come unto him, is a better common prayer-book than that which is taken out of the papistical mass-book, being the scraps and fragments of the devices of some popes, some friars, and I wot not what.

3. Prayer is a sincere, sensible, and affectionate pouring out of the soul to God. Oh the heat, strength, life, vigor, and affection that is in right prayer! “As the hart panteth after the water-brooks, so longeth my soul after thee, O God. I have longed for thy precepts; I have longed after thy salvation. My soul longeth, yea, fainteth, for the courts of the Lord; my heart and my

flesh crieth out for the living God. My soul breaketh for the longing that it hath unto thy judgments at all times.” Mark ye here, “My soul longeth;” it longeth, etc. Oh what affection is here discovered in prayer! The like you have in Daniel: “O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thy name’s sake, O my God.” Every syllable carrieth a mighty vehemency in it. This is called the fervent or the working prayer by James. And so again: “And being in an agony, he prayed more earnestly,” or had his affections more and more drawn out after God for his helping hand. Oh how wide are the most of men with their prayers from this prayer — that is, prayer in God’s account! Alas! the greatest part of men make no conscience at all of the duty; and as for them that do, it is to be feared that many of them are very great strangers to a sincere, sensible, and affectionate pouring out their hearts or souls to God, but even content themselves with a little lip-labor and bodily exercise, mumbling over a few imaginary prayers. When the affections are indeed engaged in prayer, then the whole man is engaged, and that in such sort that the soul will spend itself to nothing, as it were, rather than it will go without that good desired, even communion and solace with Christ. And hence it is that the saints have spent their strength and lost their lives, rather than go without the blessing.

All this is too evident by the ignorance, profaneness, and spirit of envy that reigns in the hearths of those men that are so hot for the forms and not the power of praying. Scarce one of forty among them know what it is to be born again, to have communion with the Father through the Son, to feel the power of grace sanctifying their hearts; but, for all their prayers, they still lived cursed, drunken, whorish, and abominable lives, full of malice, envy, deceit, persecuting of the dear children of God. Oh what a dreadful after-clap is coming upon them! which all their hypocritical assembling themselves together, with all their prayers, shall never be able to help them against or shelter them from.

Again, it is a pouring out of the heart or soul. There is in prayer an unbosoming of a man’s self, an opening of the heart to God, an affectionate pouring out of the soul in requests, sighs, and groans: “All my desires are before thee, (saith David,) my groanings are not hid from thee.” And again, “My soul thirsteth for God, even for the living God. When shall I come and appear before God? When I remember these things, I pour out my soul in me.” Mark, “I pour out my soul!” It is an expression signifying that in prayer there goeth the very life and whole strength to God. As in

another place: “Trust in him at all times, ye people; pour out your hearts before him.” This is the prayer to which the promise is made for the delivering of a poor creature out of captivity and thralldom. If from thence thou shalt seek the Lord, thou shalt find him if thou seekest him “with all thy heart and with all thy soul.”

Again, it is a pouring out of the heart or soul to God. This sheweth also the excellency of the spirit of prayer: it is the great God to which it retires: “When shall I come and appear before God?” And it argueth that the soul that thus prayeth indeed sees an emptiness in all things under heaven — that in God alone there is rest and satisfaction for the soul. Now she that is a widow and desolate trusteth in God. So saith David, “In thee, O Lord, do I put my trust; let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape; incline thine ear to me, and save me. Be thou my strong habitation, whereunto I may continually resort. For thou art my rock and my fortress; deliver me, O God, out of the hand of the unrighteous and cruel man; for thou art my hope, O Lord my God, thou art my trust from my youth.” Many in a wording way speak of God, but a right prayer makes God his hope, stay, and all. Right prayers see nothing substantial and worth the looking after but God. And that (as I said before) they do in a sincere, sensible, and affectionate way.

Again, it is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ. This *through Christ* must needs be added, or else it is to be questioned whether it be prayer, though in appearance it be never so eminent and eloquent.

Christ is the way through whom the soul hath admittance to God, and without whom it is impossible that so much as one desire should come into the ears of the Lord of Sabaoth: “If you ask anything in my name, whatsoever you ask the Father in my name, I will do it.” This was Daniel’s way in praying for the people of God; he did it in the name of Christ: “Now therefore, O our God I hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake.” And so David, “For thy name sake (that is, for thy Christ’s sake) pardon mine iniquity, for it is great.” But now it is not every one that maketh mention of Christ’s name in prayer that doth indeed and in truth effectually pray to God in the name of Christ or through him. This coming to God through Christ is the hardest part that is found in prayer. A man may more easily be sensible of his works, ay, and sincerely

too desire mercy, and yet not be able to come to God by Christ. That man that comes to God by Christ must first have the knowledge of him, for he that comes to God must believe that he is. And so he that comes to God through Christ must be enabled to know Christ: “Lord, (saith Moses,) show me thy way, that I may know thee.”

This Christ none but the Father can reveal. And to come through Christ is for the soul to be enabled of God to shroud itself under the shadow of the Lord Jesus, as a man shroudeth himself under a thing for safeguard. Hence it is that David so often terms Christ his shield, buckler, tower, fortress, rock of defense, etc. Not only because by him he overcame his enemies, but because through him he found favor with God the Father. And so he saith to Abraham, “Fear not, I am thy shield,” etc. The man, then, that comes to God through Christ must have faith, by which he puts on Christ, and in him appears before God. Now he that hath faith is born of God, born again, and so becomes one of the sons of God; by virtue of which he is joined to Christ and made a member of him. And therefore, secondly, he, as a member of Christ, comes to God; I say, as a member of him, so that God looks on that man as part of Christ — part of his body, flesh, and bones, united to him by election, conversion, illumination, the Spirit being conveyed into the heart of that poor man by God. So that now he comes to God in Christ’s merits, in his blood, righteousness, victory, intercession, and so stands before him, being accepted in his Beloved. And because this poor creature is thus a member of the Lord Jesus, and under this consideration hath admittance to come to God, therefore, by virtue of this union, also is the Holy Spirit conveyed into him, whereby he is able to pour out himself (to wit, his soul) before God, with his audience. And this leads me to the next or fourth particular.

4. Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God through Christ, by the strength or assistance of the Spirit. For these things do so depend one upon another that it is impossible that it should be prayer without there being a joint concurrence of them; for though it be never so famous, yet without these things it is only such prayer as is rejected of God. For without a sincere, sensible, affectionate pouring out of the heart to God it is but lip-labor; and if it be not through Christ, it falleth far short of ever sounding well in the ears of God. So also, if it be not in the strength and assistance of the Spirit, it is but like the sons of Aaron offering with strange fire. But I shall speak more to this under the second head; and therefore, in the mean time, that which is not petitioned through

the teaching and assistance of the Spirit, it is not possible that it should be according to the will of God.

5. Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God hath promised, etc. Prayer it is when it is within the compass of God's word, and it is blasphemy, or at best vain babbling, when the petition is beside the book. David therefore still, in his prayer, kept his eye on the word of God: "My soul (saith he) cleaveth to the dust; quicken me according to thy word;" and again, "My soul melteth for heaviness; strengthen me according to thy word;" and, "remember thy word unto thy servant, on which thou hast caused me to hope." And indeed the Holy Ghost doth not immediately quicken and stir up the heart of the Christian without, but by, with, and through the word, by bringing that to the heart, and by opening of that, whereby the man is provoked to go to the Lord, and to tell him how it is with him, and also to argue and supplicate according to the word. Thus it was with Daniel, that mighty prophet of the Lord, he understanding by books that the captivity of the children of Israel was hard at an end; then according unto that word, he maketh his prayer to God: "I, Daniel, (saith he,) understood by books (viz., the writings of Jeremiah) the number of the years whereof the word of the Lord came to Jeremiah, that he would accomplish seventy years on the desolation of Jerusalem. And I set my face to the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes." So that, I say, as the Spirit is the helper and the governor of the soul when it prayeth according to the will of God, so it guideth by and according to the word of God and his promise. Hence it is that our Lord Jesus Christ himself did make a stop, although his life lay at stake for it: "I could now pray to my Father, and he should give more than twelve legions of angels; but how then must the Scripture be fulfilled, that thus it must be?" As who should say, Were there but a word for it in Scripture, I should soon be out of the hands of mine enemies, I should be helped by angels; but the Scripture will not warrant this kind of praying, for that saith otherwise. It is a praying, then, according to the word and promise. The Spirit by the word must direct, as well in the manner as in the matter of prayer. I will pray with the Spirit, and I will pray with the understanding also. But there is no understanding without the word; for if they reject the word of the Lord, what wisdom is in them?

6. For the good of the Church. This clause reacheth in whatsoever tendeth either to the honor of God, Christ's advancement, or his people's benefit. For God, and Christ, and his people are so linked together that if the good of one be prayed for — to wit, the Church — the glory of God and advancement of Christ must needs be included. For as Christ is in the Father, so the saints are in Christ; and he that toucheth the saints toucheth the apple of God's eye; and therefore pray for the peace of Jerusalem, and you pray for all that is required of you. For Jerusalem will never be in perfect peace until she be in heaven; and there is nothing that Christ doth more desire than to have her there. That also is the place that God through Christ hath given her. He then that prayeth for the peace and good of Zion, or the Church, doth ask that in prayer which Christ hath purchased with his blood, and also that which the Father hath given to him as the price thereof. Now he that prayeth for this must pray for abundance of grace for the Church, for help against all its temptations; that God would let nothing be too hard for it; that all things might work together for its good; that God would keep them blameless and harmless, the sons of God, to his glory, in the midst of a crooked and perverse nation. And this is the substance of Christ's own prayer in ~~<B70>~~ John 17. And all Paul's prayers did run that way, as one of his prayers doth eminently show: "And this I pray, that your love may abound yet more and more in all knowledge and all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence, until the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God." But a short prayer, you see, and yet full of good desires for the Church from the beginning to the end, that it may stand and go on, and that in the most excellent frame of spirit, even without blame, sincere and without offence, until the day of Christ, let its temptations or persecution be what they will.

7. And because, as I said, prayer doth submit to the will of God, and say, Thy will be done, as Christ hath taught, therefore the people of the Lord, in all humility, are to lay themselves and their prayers, and all that they have, at the foot of their God, to be disposed of by him as he in his heavenly wisdom seeth best, yet not doubting but God will answer the desire for his people that way that shall be most for their advantage and his glory. When the saints therefore do pray with submission to the will of God, it doth not argue that they are to doubt or question God's love and kindness to them, but because they at all times are not so wise but that sometimes Satan may

get advantage of them, as to tempt them to pray for that which, if they had it, would neither prove to God's glory nor his people's good; yet this is the confidence we have in him, that if we ask anything according to his will he heareth us; and if we know that he heareth us whatsoever we ask, we know that we have the petition that we ask of him — that is, we asking in the spirit of grace and supplication. For, as I said before, that petition that is not put up in and through the Spirit is not to be answered, because it is beside the will of God; for the Spirit only knoweth that, and so consequently knoweth how to only according to that will of God. "For what man knoweth the things of a man, save the spirit of a man that is in him? Even so the things of God knoweth no man, but the Spirit of God." But more of this hereafter.

Thus you see, first, what prayer is. Now to proceed:

II. I will pray with the Spirit.

Now to pray with the Spirit — for that is the praying man, and none else, so as to be accepted of God — it is for a man (as aforesaid) sincerely and sensibly, with affection, to come to God through Christ, etc.; which sincere, sensible, and affectionate coming must be by the working of God's Spirit.

There is no man nor Church in the world that can come to God in prayer but by the assistance of the Holy Spirit; "for through Christ we all have access by one Spirit unto the Father."

Wherefore Paul saith, "We know not what we shall pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the heart knoweth the meaning of the Spirit, because he maketh intercession for the saints according to the will of God." And because there is in this Scripture so full a discovery of the spirit of prayer, and of man's inability to pray without it, therefore I shall in a few words comment upon it.

"For we." Consider first the person speaking, even Paul, and in his person all the apostles. We apostles, we extraordinary officers, the wise master-builders, that have some of us been caught up into Paradise — "We know not what we should pray for."

Surely there is no man but will confess that Paul and his companions were as able to have done any work for God as any pope or proud prelate in the

Church of Rome, and could as well have made a common prayer-book as those who at first composed this, as being not a whit behind them either in grace or gifts.

“For we know not what we should pray for.” We know not the matter of the things for which we should pray, neither the object to whom we pray, nor the medium by or through whom we pray; none of these things know we but by the help and assistance of the Spirit. Should we pray for communion with God through Christ? Should we pray for faith, for justification by grace, and a truly sanctified heart? None of these things know we: “For as no man knoweth the things of a man save the spirit of a man that is in him, ever so the things of God knows no man, but the Spirit of God.” But here, alas! the apostles speak of inward and spiritual things, which the world knows not.

Again, as they know not the matter, etc., of prayer without the help of the Spirit, so neither know they the manner thereof without the same; and therefore he adds: “We know not what we should pray for as we ought; but the Spirit helpeth our infirmities with sighs and groans which cannot be uttered.” Mark here: they could not so well and so fully come off in the manner of performing this duty as these in our days think they can.

The apostles, when they were at the best, yea, when the Holy Ghost assisted them, yet then they were fain to come off with sighs and groans, falling short of expressing their mind, but with sighs and groans which cannot be uttered.

But here, now, the wise men of our days are so well skilled as that they have both the manner and matter of their prayers at their finger-ends, setting such a prayer for such a day, and that twenty years before it comes — one for Christmas, another for Easter, and six days after that. They have also bounded how many syllables must be said in every one of them. For each saint’s day also they have them ready for the generations yet unborn to say. They can tell you also when you shall kneel, when you shall stand, when you shall abide in your seats, when you should go up into the chancel, and what you should do when you come there. All which the apostles came short of, as not being able to compose so profound a manner; and that for this reason included in the Scripture — because the fear of God tied them to pray as they ought.

“For we know not what we should pray for as we ought.” Mark this: “as we ought.” For the not thinking of this word, or at least the not understanding it in the spirit and truth of it, hath occasioned these men to devise, as Jeroboam did, another way of worship, both for matter and manner, than is revealed in the word of God. But, saith Paul we must pray as we ought; and this we cannot do by all the art, skill, cunning, and device of men or angels; “For we know not what we should pray for as we ought,” but the Spirit; nay farther, it must be the Spirit itself that helpeth our infirmities; not the Spirit and man’s lust. What man of his own brain may imagine and devise is one thing, and what they are commanded and ought to do is another. Many ask and have not, because they ask amiss, and so are never the nearer the enjoying of those things they petition for. It is not to pray at random that will put off God or cause him to answer. While prayer is making, God is searching the heart, to see from what root and spirit it doth arise. And He that searcheth the heart knoweth (that is, approveth only) the meaning of the Spirit, because he maketh intercession for the saints according to the will of God. For in that which is according to his will only he heareth us, and in nothing else. And it is the Spirit only that can teach us so to ask, it only being able to search out all things, even the deep things of God. Without which Spirit, though we had a thousand common prayer-books, yet we know not what we should pray for as we ought, being accompanied with those infirmities that make us absolutely incapable of such a work; which infirmities, although it is a hard thing to name them all, yet some of them are these that follow:

1. Without the Spirit, man is so infirm that he cannot with all other means whatsoever be enabled to think one right saving thought of God, of Christ, or of his blessed things; and therefore he saith of the wicked, “God is not in all their thoughts,” unless it be that they imagine him altogether such a one as themselves; “for every imagination of the thought of their heart is only evil, and that continually.” They then, not being able to conceive aright of God to whom they pray, of Christ through whom they pray, nor of the things for which they pray, as is before showed, how shall they be able to address themselves to God without the Spirit help this infirmity? Peradventure you will say, by the help of the common prayer-book; but that cannot do it, unless it can open the eyes and reveal to the soul all these things before touched; which that it cannot it is evident, because that is the work of the Spirit only. The Spirit itself is the revealer of these things to poor souls, and that which doth give us to understand them; wherefore

Christ tells his disciples, when he promised to send the Spirit, the Comforter, “He shall take of mine and show unto you;” as if he had said, I know you are naturally dark and ignorant as to the understanding any of my things; though ye try this course and the other, yet your ignorance will still remain; the veil is spread over your heart, and there is none can take away the same nor give you spiritual understanding but the Spirit. The common prayer-book will not do it, neither can any man expect that it should be instrumental that way, it being none of God’s ordinances, but a thing since the Scriptures were written, patched together, one piece at one time, and another at that; a mere human invention and institution, which God is so far from owning of, that he expressly forbids it, with any other such like, and that by manifold sayings in his most holy and blessed word. For right prayer must, as well in the outward part of it, in the outward expression, as in the inward intention, come from what the soul doth apprehend in the light of the Spirit; otherwise it is condemned as vain and an abomination, because the heart and tongue do not go along jointly in the same; neither indeed can they unless the Spirit help our infirmities. And this David knew full well, which did make him cry, “Lord, open thou my lips and my mouth shall show forth thy praise.” I suppose there is none can imagine but that David could speak and express himself as well as others, nay as any in our generation, as is clearly manifested by his word and his works; nevertheless, when this good man, this prophet, comes into God’s worship, then the Lord must help or he can do nothing: “Lord, open thou my lips, and then my mouth shall show forth thy praise.” He could not speak one right word except the Spirit itself gave utterance. “For we know not what we should pray for as we ought, but the Spirit itself helpeth our infirmities.” But,

2. It must be praying with the Spirit — that is, the effectual praying — because without that, as men are senseless, so hypocritical, cold, and unseemly in their prayers, so they, with their prayers, are both rendered abominable to God. It is not the excellency of the voice, nor the seeming affection and earnestness of him that prayeth, that is in anything regarded of God without it. For man, as man, is so full of all manner of wickedness that as he cannot, keep a word or thought, so much less a piece of prayer, clean and acceptable to God through Christ; and for this cause the Pharisees, with their prayers, were rejected. No question but they were excellently able to express themselves in words, and also for length of time too they were very notable; but they had not the Spirit of Jesus Christ to

help them, and therefore they did what they did with their infirmities or weaknesses only, and so fell short of a sincere, sensible, affectionate pouring out of their souls to God through the strength of the Spirit. That is the prayer that goeth to heaven that is sent thither in the strength of the Spirit. For,

3. Nothing but the Spirit can show a man clearly his misery by nature, and so put a man into a posture of prayer. Talk is but talk, as we use to say, and so it is but mouth-worship if there be not a sense of misery, and that effectually too. Oh the cursed hypocrisy that is in most hearts, and that accompanieth many thousands of praying men that would be so looked upon in this day, and all for want of a sense of their misery I But now the Spirit — that will sweetly show the soul its misery where it is, and what is like to become of it, also the intolerableness of that condition; for it is the Spirit that doth effectually convince of sin and misery without the Lord Jesus, and so puts the soul into a sweet, serious, sensible, affectionate way of praying to God according to his word.

4. If men did see their sins, yet without the help of the Spirit they would not pray. For they would run away from God with Cain and Judas, and utterly despair of mercy, were it not for the Spirit. When a man is indeed sensible of his sin and God's curse, then it is a hard thing to persuade him to pray; for, saith his heart, There is no hope, it is in vain to seek God; I am so vile, so wretched, and so cursed a creature that I shall never be regarded. Now here comes the Spirit and stayeth the soul, helpeth it to hold up its face to God, by letting into the heart some small sense of mercy to encourage it to go to God, and hence it is called the Comforter.

5. It must be in or with the Spirit, for without that no man can know how he should come to God the right way. Men may easily say they come to God in his Son, but it is the hardest thing of a thousand to come to God aright and in his own way without the Spirit. It is the Spirit that searcheth all things, yea, the deep things of God. It is the Spirit that must show us the way of coming to God, and also what there is in God that makes him desirable. "I beseech thee, (saith Moses,) show me the way that I may know thee." "He shall take of mine, and shall show it unto you."

6. Because without the Spirit, though a man did see his misery, and also the way to come to God, yet he would never be able to claim a share in either God, Christ, or mercy without God's approbation. Oh how great a task is it for a poor soul that comes sensible of sin and the wrath of God to

say in faith but this one word, Father! I tell you, however hypocrites think, yet the Christian that is so indeed finds all the difficulty in this very thing — it cannot say God is its Father. Oh, saith he, I dare not call him Father; and hence it is that the Spirit must be sent into the hearts of God's people for this very thing — to cry Father; it being too great a work for any man to do knowingly and believingly without it. When I say knowingly, I mean knowing what it is to be a child of God and to be born again. And when I say believingly, I mean for the soul to believe, and that from good experience, that the work of grace is wrought in him. This is the right calling of God, Father; and not, as many do, to say in a babbling way the Lord's Prayer (so called) by heart, as it lieth in the words of the book. No, here is the life of prayer, when in or with the Spirit, a man being made sensible of sin and how to come to the Lord for mercy, he comes, I say, in the strength of the Spirit and crieth, Father. That one word spoken in faith is better than a thousand prayers, as men call them, written and read in a formal, cold, lukewarm way. Oh how far short are the people of being sensible of this who count it enough to teach themselves and children to say the Lord's Prayer, the creed, with other sayings, when, as God knows, they are senseless of themselves, their misery, or what it is to be brought to God through Christ! Ah, poor soul! study your misery, and cry to God to show you your confused blindness and ignorance, before you be too rife in calling God your Father, or learning your children either so to say. And know that to say God is your Father in a way of prayer or conference, without an experiment of the work of grace on your souls, it is to say you are Jews and are not, and so to lie. You say, Our Father; God saith, You blaspheme. You say you are Jews, that is true Christians; God saith, You lie. Behold, I will make them of the synagogue of Satan which say they are Jews and are not, but do lie. And I know the blasphemy of them that say they are Jews and are not, but are of the synagogue of Satan. And so much the greater the sin is by how much the more the sinner boasts it with a pretended sanctity, as the Jews did to Christ, in the 8th of John (~~8th~~ John 8), which made Christ, even in plain terms, to tell them their doom, for all their hypocritical pretences. And yet forsooth every cursed whoremaster, thief and drunkard, swearer and perjured person, they that have not only been such in times past, but are even so still — these, I say, by some must be counted the only honest men, and all because with their blasphemous throats and hypocritical hearts they will come to church and say, Our Father. Nay further, these men, though every time they say to God, Our Father, do most abominably blaspheme, yet they must be compelled thus to

do. And because others that are of more sober principles scruple the truth of such vain traditions, therefore they must be looked upon to be the only enemies of God and the nation; whereas it is their own cursed superstition that doth set the great God against them, and cause him to count them for his enemies. And yet, just like to Bonner, that blood-red persecutor, they commend, I say, these wretches, although never so vile, (if they close in with their tradition,) to be good Churchmen and honest subjects, while God's people are, as it hath always been, looked upon to be a turbulent, seditious, and factious people.

Therefore give me leave a little to reason with thee, thou poor, blind, ignorant sot.

(1.) It may be thy great prayer is to say, "Our Father, which art in heaven," etc. Dost thou know the meaning of the very first words of this prayer? Canst thou indeed, with the rest of the saints, cry, Our Father? Art thou truly born again? Hast thou received the Spirit of adoption? Dost thou see thyself in Christ, and canst thou come to God as a member of him? Or art thou ignorant of these things, and yet darest thou say, Our Father? Is not the devil thy father, and dost thou not do the deeds of the flesh, and yet darest thou say to God, Our Father? Nay, art thou not a desperate persecutor of the children of God? Hast thou not cursed them in thine heart many a time? And yet dost thou, out of thy blasphemous throat, suffer these words to come, even Our Father? He is their Father whom thou hatest and persecutest. But as the devil presented himself amongst the sons of God when they were to present themselves before the Father, even our Father, so it is now, because the saints are commanded to say, Our Father, therefore all the blind, ignorant rabble in the world, they must also use the same words, Our Father.

(2.) And dost thou indeed say, Hallowed be thy name, with thy heart? Dost thou study, by all honest and lawful ways, to advance the name, holiness, and majesty of God? Doth thy heart and conversation agree with this passage? Dost thou strive to imitate Christ in all the works of righteousness which God doth command of thee and prompt thee forward to? It is so if thou be one that can truly with God's allowance cry, Our Father. Or is it not the least of thy thoughts all the day? And dost thou not clearly make it appear that thou art a cursed hypocrite,

by condemning that with thy daily practice which thou pretendest in thy praying with thy dissembling tongue?

(3.) Wouldst thou have the kingdom of God come indeed, and also his will to be done in earth as it is done in heaven? Nay, notwithstanding thou, according to the form, sayest, Thy kingdom come, yet would it not make thee ready to run mad to hear the trumpet sound, to see the dead arise, and thyself just now to go and appear before God, to reckon for all the deeds thou hast done in the body? Nay, are not the very thoughts of it altogether displeasing to thee? And if God's will should be done on earth as it is in heaven, must it not be thy ruin? There is never a rebel in heaven against God, and if he should so deal on earth must he not whirl thee down to hell? And so of the rest of the petitions. Ah! how sadly would even these men look, and with what terror would they walk up and down the world, if they did but know the lying and blaspheming that proceedeth out of their mouth, even in their most pretended sanctity! The Lord awaken you, and learn you, poor souls! in all humility, to take heed that you be not rash and unadvised with your heart, and much more with your mouth; when you appear before God, (as the wise man saith,) be not rash with thy mouth, and let not thine heart be hasty to utter anything, especially to call God, Father, without some blessed experience, when thou comest before God. But I pass this.

7. It must be a prayer with the Spirit if it be accepted, because there is nothing but the Spirit that can lift up the soul or heart to God in prayer: "The preparation of the heart in man and the answer of the tongue is from the Lord." That is, in every work for God, (and especially in prayer,) if the heart run with the tongue, it must be prepared by the Spirit of God. Indeed the tongue is very apt (of itself) to run without either fear or wisdom; but when it is the answer of the heart, and that such an heart as is prepared by the Spirit of God, then it speaks so as God commands and doth desire.

They are mighty words of David where he saith that he lifteth his heart and his soul to God. It is a great work for any man without the strength of the Spirit; and therefore I conceive that this is one of the great reasons why the Spirit of God is called a Spirit of supplication, because it is that which helpeth the heart when it supplicates indeed to do it; and therefore saith Paul, "Praying with all prayer and supplication in the Spirit;" and so in my text, "I will pray with the Spirit."

Prayer, without the heart be in it, is like a sound without life, and an heart, without it be lifted up of the Spirit, will never pray to God.

8. As the heart must be lifted up by the Spirit if it pray aright, so also it must be held by the Spirit when it is up if it continue to pray aright. I do not, know what or how it is with others' hearts, whether they be lifted up by the Spirit of God, and so continued, or no, but this I am sure of:

First, that it is impossible that all the prayer-books that men have made in the world should lift up or prepare the heart; that is the work of the great God himself.

And in the second place, I am sure that they are as far from keeping it up when it is up. And indeed here is the life of prayer, to have the heart kept with God in the duty. It was a great matter for Moses to keep his hands lifted up to God in prayer, but how much more then to keep the heart in it!

The want of this is that which God complains of — that “they draw nigh to him with their mouth and know him with their lips, but their hearts were far from him;” (but chiefly) they that walk after the commandments and traditions of men, as the scope of ~~458~~ Matthew 15:8, 9 doth testify. And verily, may I but speak my own experience, and from that tell you the difficulty of praying to God as I ought, it is enough to make you poor, blind, carnal men to entertain strange thoughts of me. For as for my heart, when I go to pray I find it loth to go to God, and when it is with him so loth to stay with him that many times I am forced in my prayers, first to beg of God that he would take mine heart and set it on himself in Christ, and when it is there that he would keep it there. Nay, many times I know not what to pray for, I am so blind, nor how to pray, I am so ignorant; only, blessed be grace! the Spirit helps our infirmities.

Oh the starting-holes that the heart hath in the time of prayer! None know how many by-ways the heart hath, and back lanes, to slip away from the presence of God; how much pride also if enabled with expressions; how much hypocrisy if before others; and how little conscience is there made of prayer between God and the soul in secret, unless the Spirit of supplication be there to help.

When the Spirit gets into the heart, then here is prayer indeed, and not till then.

9. The soul that doth rightly pray, it must be in and with the help and strength of the Spirit, because it is impossible that a man should express himself in prayer without it. When I say it is impossible for a man to express himself in prayer without it, I mean that it is impossible that the heart in a sincere and sensible, affectionate way should pour out itself before God with those groans and sighs that come from a truly praying heart without the assistance of the Spirit. It is not the mouth that is the main thing to be looked at in prayer, but whether the heart be so full of affection and earnestness in prayer with God that it is impossible to express their sense and desire. For then a man desires indeed when his desires are so strong, many, and mighty that all the words, tears, and groans that can come from the heart cannot utter them: “The Spirit helps our infirmities, and makes intercession for us with sighs and groans that cannot be uttered.”

That is but poor prayer which is only discovered in so many words.

A man that truly prays one prayer shall after that never be able to express with his mouth or pen the unutterable desires, sense, affection, and longing that went to God in that prayer.

The best prayers have often more groans than words; and those words that it hath are but a lean and shallow representation of the heart, life, and spirit of that prayer. You do not find any words of prayer, that we read of, come out of the mouth of Moses when he was gone out of Egypt and was followed by Pharaoh, and yet; he made heaven ring again with his cry, but it was the inexpressible and unsearchable groans and cryings of his soul in and with the Spirit. God is the God of spirits, and his eyes look farther than at the outside of any duty whatsoever. I doubt this is but little thought on by the most of them that would be looked upon as a praying people.

The nearer a man comes in any work that God commands him to the doing of it according to his will, so much the more hard and difficult it is; and the reason is, because man, as man, is not able to do it. But prayer (as aforesaid) is not only a duty, but one of the most eminent duties, and therefore so much the more difficult: therefore Paul knew not what he said when he said, “I will pray with the Spirit.” He knew well it was not what others writ or said that could make him a praying person; nothing less than the Spirit could do it.

10. It must be with the Spirit, or else, as there will be a failing in the act itself, so there will be a failing, yea, a fainting, in the prosecution of the work. Prayer is an ordinance of God, that must continue with a soul so long as it is on this side glory. But, as I said before, as it is not possible for a man to get up his heart to God in prayer, so it is as difficult to keep it there without the assistance of the Spirit. And if so, then for a man to continue some time in prayer with God, it must of necessity be with the Spirit.

Christ tells us that men ought always to pray, and not to faint; and again tells us that this is one definition of an hypocrite, that either he will not continue in prayer, or else, if he do it, it will not be in the power — that is, in the spirit — of prayer, but in the form, for a pretence only. It is the easiest thing of an hundred to fall from the power to the form, but it is the hardest thing of many to keep in the life, spirit and power of any one duty, especially prayer; that is, such a work that a man without the help of the Spirit cannot so much as pray once, much less continue, without in a sweet praying frame, and in praying so to pray as to have his prayers ascend into the ears of the Lord of Sabaoth.

Jacob did not only begin, but held it: “I will not let thee go unless thou bless me.” So did the rest of the godly. But this could not be without the spirit of prayer: “It is through the Spirit that we have access to the Father.”

That same is a remarkable place in Jude when he stirreth up the saints, by the judgment of God upon the wicked, to stand fast, and continue to hold out in the faith of the Gospel, as one excellent means thereto, without which he knew they would never be able to do it. Saith he, “Build up yourselves in your most holy faith, praying in the Holy Ghost.” As if he had said, Brethren, as eternal life is laid up for the persons that hold out only, so you cannot hold out unless you continue praying in the Spirit. The great cheat that the devil and Antichrist deludes the world withal, it is to make them continue in the form of any duty, the form of preaching, of hearing, of praying, etc. These are they that have a form of godliness, but deny the power; from such turn away.

Here followeth the third thing — to wit:

III. What it is to pray with the Spirit and with the understanding.

And now to the next thing, what it is to pray with the Spirit, and to pray with the understanding also. For the apostle puts a clear distinction between praying with the Spirit and praying with the Spirit and understanding. Therefore when he saith he “will pray with the Spirit,” he adds, “and will pray with the understanding also.” This distinction was occasioned through the Corinthians not observing that it was their duty to do what they did to the edification of themselves and others too, whereas they did it for their own commendation. So I judge, for many of them having extraordinary gifts, as to speak with divers tongues, etc., therefore they were more for those mighty gifts than they were for the edifying of their brethren, which was the cause that Paul wrote this chapter to them, to let them understand that though extraordinary gifts were excellent, yet to do what they did for the edification of the Church was more excellent. For if I will pray in an unknown tongue my spirit prayeth, but my understanding (and also the understanding of others) is unfruitful. Therefore “I will pray with the Spirit, and I will pray with the understanding also.”

It is expedient, then, that the understanding should be occupied in prayer, as well as the heart and mouth: “I will pray with the Spirit, and I will pray with the understanding also.” That which is done with understanding is done more effectually, sensibly, and heartily, as I shall show farther anon, than that which is done without it. Which made the apostle pray for the Colossians “that God would fill them with the knowledge of his will, and in all wisdom and spiritual understanding.” And for the Ephesians, “that God would give unto them the spirit of wisdom and revelation in the knowledge of him.” And so for the Philippians, “that God would make them abound in knowledge and in all judgment.” A suitable understanding is good in every thing a man undertakes, either civil or spiritual, and therefore it must be desired by all them that would be a praying people. In my speaking to this I shall show you what it is to pray with understanding.

Understanding is to be taken both for speaking in our mother-tongue and also experimentally.

I pass the first, and treat only on the second.

For the making of right prayers, it is to be required that there should be a good or spiritual understanding in all them who pray to God.

1. To pray with understanding is to pray as being instructed by the Spirit in the understanding of the want of those things which the soul is to pray for. Though a man be in never so much need of pardon of sin and deliverance from wrath to come, yet if he understand not this he will either not desire them at all, or else be so cold and lukewarm in his desires after them that God will even loathe their frame of spirit in asking for them. Thus it was with the Church of Laodiceans; they wanted knowledge of spiritual understanding; they knew not that they were poor, wretched, blind, and naked. The cause whereof made them and all their services so loathsome to Christ that he threatens to spew them out of his mouth. Men without understanding may say the same words in prayer as others do, but if there be an understanding in the one and none in the other, there is, oh there is a mighty difference in speaking the very same words! — the one speaking from a spiritual understanding of those things that he in words desires, and the other words it only, and there is all.

2. Spiritual understanding espieth in the heart of God a readiness and willingness to give those things to the soul that it stands in need of. David by this could guess at the very thoughts of God towards him. And thus it was with the woman of Canaan; she did by faith and a right understanding discern (beyond all the rough carriage of Christ) tenderness and willingness in his heart to save, which caused her to be vehement and earnest, yea, restless, until she did enjoy the mercy she stood in need of.

An understanding of the willingness that is in the heart of God to save sinners: there is nothing will press the soul more to seek after God and to cry for pardon than it. If a man should see a pearl worth an hundred pounds lie in a ditch, yet if he understood not the value of it he would lightly pass it by; but if he once get the knowledge of it he would venture up to the neck for it. So it is with souls concerning the things of God: if a man once get an understanding of the worth of them, then his heart, nay, the very strength of his soul, runs after them, and he will never leave crying till he have them. The two blind men in the Gospel, because they did certainly know that Jesus, who was going by them, was both able and willing to heal such infirmities as they were afflicted with, therefore they cried, and the more they were rebuked the more they cried.

3. The understanding being spiritually enlightened, hereby there is the way (as aforesaid) discovered through which the soul should come unto God; which gives great encouragement unto it.

It is else with a poor soul as with one who hath a work to do, and if it be not done the danger is great; if it be done, so is the advantage. But he knows not how to begin nor how to proceed, and so, through discouragement, lets all alone and runs the hazard.

4. The enlightened understanding sees largeness enough in the promises to encourage it to pray, which still adds to it strength to strength. As when men promise such and such things to all that will come for them, it is great encouragement to those that know what promises are made to come and ask for them.

5. The understanding being enlightened, way is made for the soul to come to God with suitable arguments, sometimes in a way of expostulation, as Jacob, sometimes in a way of supplication; yet not in a verbal way only, but even from the heart there is forced by the Spirit, through the understanding, such effectual arguments as moveth the heart of God. When Ephraim gets a right understanding of his own unseemly carriages towards the Lord, then he begins to bemoan himself; and in bemoaning of himself, he uses such arguments with the Lord that it affects his heart, draws out forgiveness, and makes Ephraim pleasant in his eyes through Jesus Christ our Lord: "I have surely heard Ephraim bemoaning himself thus, (saith God,) Thou hast chastised me, and I was chastised; as a bullock unaccustomed to the yoke turn thou me, and I shall be turned; for thou art the Lord my God. Surely after I was turned I repented, and after I was instructed (or had a right understanding of myself) I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth." These be Ephraim's complaint and bemoanings of himself, at which the Lord breaks forth into these heart-melting expressions, saying, "Is Ephraim my dear son? Is he a pleasant child? For since I spake unto him I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." Thus you see that as it is required to pray with the Spirit, so it is to pray with the understanding also. And to illustrate what hath been spoken by a similitude. Set the case: there should come two a-begging to your door; the one is a poor, lame, wounded, and almost starved creature; the other is a healthful, lusty person. These two use the same words in their begging; the one saith he is almost starved, so doth the other; but yet the man that is indeed the poor, lame, or maimed person, he speaks with more sense, feeling, and understanding of the misery that is mentioned in their begging than the other can do; and it is discovered more by his affectionate

speaking, his bemoaning himself. His pain and poverty make him speak more in a spirit of lamentation than the other, and he shall be pitied sooner than the other by all those that have the least drachm of natural affection or pity. Just thus it is with God; there are some who out of custom and formality go and pray; there are others who go in the bitterness of their spirits; the one, he prays out of bare notion and naked knowledge; the other hath his words forced from him by the anguish of his soul. Surely that is the man that God will look at, “even him that is of an bumble and contrite spirit, and that trembleth at his words.”

6. An understanding well enlightened is of admirable use also both as to the matter and manner of prayer. He that hath his understanding well exercised to discern between good and evil, and in it placed a sense either of the misery of man or the mercy of God, that soul hath no need of the writings of other men to teach him by forms of prayer; for as he that feels the pain needs not to be learned to cry Oh! even so he that hath his understanding opened by the Spirit needs not so to be taught of other men’s prayers as that he cannot pray without them; the present sense, feeling, and pressure lie upon his spirit, and provoke him to groan out his requests unto the Lord. When David had the pains of hell catching hold on him and the sorrows of hell compassing him about, he needs not a bishop in a surplice to learn him to say, “O Lord, I beseech thee, deliver my soul?” or to look into a book to teach him in a form to pour out his heart before God. It is the nature of the heart of sick men, in their pain and sickness, to vent itself for ease by dolorous groans and complainings to them that stand by. Thus it was with David. And thus, blessed be the Lord! it is with them that are endued with the grace of God.

7. It is necessary that there be an enlightened understanding, to the end that the soul be kept in a continuation of the duty of prayer.

The people of God are not ignorant how many wiles, tricks, and temptations the devil hath to make a poor soul who is truly willing to have the Lord Jesus Christ, and that upon Christ’s terms too — I say, to tempt that soul to be weary of seeking the face of God, and to think that God is not willing to have mercy on such a one as him. Ay, saith Satan, thou mayest pray indeed, but thou shalt not prevail. Thou seest thine heart is hard, cold, dull and dead; thou dost not pray with the Spirit, thou dost not pray in good earnest, thy thoughts are running after other things when thou pretendest to pray to God. Away, hypocrite! go no further; it is but in vain

to strive any longer. Here now, if the soul be not well informed in its understanding, it will presently cry out, The Lord hath forsaken me. and my God hath forgotten me. Whereas the soul rightly informed and enlightened saith, “Well, I will seek the Lord, and wait: I will not leave off, though the Lord keep silence and speak not one word of comfort.” He loved Jacob dearly, and yet he made him wrestle before he had the blessing. Seeming delays in God are no tokens of his displeasure; he may hide his face from his dearest saints. He loves to keep his people praying, and to find them ever knocking at the gate of heaven. It may be, says the soul, the Lord tries me, or he loves to hear me groan out my condition before him. The woman of Canaan would not take seeming denials for real ones; she knew the Lord was gracious, and the Lord will avenge his people, though he bear long with them. The Lord hath waited longer upon me than I have waited upon him; and thus it was with David: “I waited patiently,” saith he; that is, It was long before the Lord answered me, though at the last he inclined his ear unto me and heard my cry. And the most excellent remedy for this is an understanding well informed and enlightened. Alas! how many poor souls are there in the world that truly fear the Lord, who, because they are not well informed in their understanding, are oft ready to give up all for lost upon almost every trick and temptation of Satan! The Lord pity them, and help them to pray with the Spirit, and with the understanding also! Much of mine own experience could I here discover when I have been in my fits of agonies of spirit. I have been strongly persuaded to leave off and seek the Lord no longer, but being made to understand what great sinners the Lord hath had mercy on, and how large his promises were still to sinners, and that it was not the whole but the sick, not the righteous but the sinner, not the full but the empty, that he extended his grace and mercy unto, this made me, through the assistance of his Holy Spirit, to cleave to him, to hang upon him, and yet to cry, though for the present he made no answer; and the Lord help all his poor, tempted, and afflicted people to do the like, and to continue, though it be long, according to the saying of the prophet, and to help them (to that end) to pray, not by the inventions of men and their stunted forms, but with the Spirit and with understanding also.

And now to answer a query or two, and so to pass on to the next thing.

Query 1. But what would you have us poor creatures to do that cannot tell how to pray? The Lord knows I know not either how to pray or what to pray for.

Answer. Poor heart! thou canst not, thou complainest, pray; canst thou see thy misery? Hath God showed thee that thou art by nature under the curse of his law? If so, do not mistake; I know thou dost groan, and that most bitterly. I am persuaded thou canst scarcely be found doing any thing in thy calling but prayer breaketh from thy heart. Have not thy groans gone up to heaven from every corner of thy house? I know it is thus, and so also doth thine own sorrowful heart witness thy tears, thy forgetfulness of thy calling, etc. Is not thy heart so full of desires after the things of another world that many times thou dost even forget the things of this world? Prithee read the Scripture in ~~1831D~~ Job 23:12.

Query 2. Yea, but when I go into secret, and intend to pour out my soul before God, I can scarce say any thing at all.

Answer. Ah, sweet soul! it is not thy words that God so much regards as that he will not mind thee except thou comest before him with some eloquent oration. His eye is on the brokenness of thine heart, and that it is that makes the very bowels of the Lord run over: “A broken and a contrite heart, O God, thou wilt not despise.”

2. The stopping of thy words may arise from overmuch trouble in thy heart. David was so troubled sometimes that he could not speak. But this may comfort all such sorrowful hearts as thou art, that though thou canst not through the anguish of thy spirit speak much, yet the Holy Spirit stirs up in thine heart groans and sighs so much the more vehement; when the mouth is hindered, yet the Spirit is not.

Moses (as aforesaid) made heaven so ring again with his prayers (that we read of) not one word came out of his mouth. But,

3. If thou wouldest more fully express thyself before the Lord, study, first, thy filthy estate; secondly, God’s promises; thirdly, the heart of Christ, which thou mayest know or discern —

1. By his condescension and bloodshed.

2. By the mercy he hath extended to great sinners formerly, and plead thine own vileness by way of bemoaning Christ’s blood, by way of expostulation; and in thy prayers let the mercy that he hath extended to other great sinners, together with his rich promises of grace, be much upon thy heart.

Yet let me counsel thee —

1. Take heed that thou content not thyself with words.
2. That thou do not think that God looks only at them. But,
3. However, whether thy words be few or many, let thine heart go with them; and then shalt thou seek him, and find him when thou shalt seek him with thy whole heart.

Objection. But though you have seemed to speak against any other way of praying but by the Spirit, yet here you yourself can give direction how to pray.

Answer. We ought to prompt one another forward to prayer, though we ought not to make for each other forms of prayer.

To exhort to pray with Christian direction is one thing, and to make stinted forms for the tying up the Spirit of God to them is another thing.

The apostle gives them no form to pray withal, yet directs to prayer.

Let no man therefore conclude that because we may with allowance give instructions and directions to pray, therefore it is lawful to make for each other forms of prayer.

Objection. But if we do not use forms of prayer, how shall we teach our children to pray?

Answer. My judgment is, that men go the wrong way to learn their children to pray in going about so soon to learn them any set company of words, as is the common use of poor creatures to do.

For to me it seems to be a better way for people betimes to tell their children what cursed creatures they are, and how they are under the wrath of God by reason of original and actual sin, also to tell them the nature of God's wrath and the duration of the misery; which, if they conscientiously do, they would sooner learn their children to pray than they do. The way that men learn to pray, it is by conviction for sin, and this is the way to make our sweet babes do so too. But the other way — namely, to be busy in learning children forms of prayer before they know any thing else — it is the next way to make them cursed hypocrites and to puff them up with pride. Learn therefore your children to know their wretched state and

condition, tell them of hell-fire and their sins, of damnation and salvation, the way to escape the one and to enjoy the other, (if you know yourselves;) and this will make tears run down your sweet babes' eyes and hearty groans flow from their hearts; and then also you may tell them to whom they should pray, and through whom they should pray; you may tell them also of God's promises, and his former grace extended to sinners according to the word.

Ah! poor sweet babes, the Lord open their eyes and make them holy Christians! Saith David, "Come, ye children, hearken unto me; I will teach you the fear of the Lord."

He doth not say, I will muzzle you up in a form of prayer, but, "I will teach you the fear of the Lord;" which is, to see their sad state by nature, and to be instructed in the truth of the Gospel, which doth through the Spirit beget prayer in every one that in truth learns it. And the more you learn them this the more will their hearts run out to God in prayer.

God never did account Paul a praying man until he was a convinced and converted man; no more will it be with any one else.

Objection. But we find that the disciples desired that Christ would teach them to pray, as John also taught his disciples, and that thereupon he taught them that form called the Lord's Prayer.

Answer 1. To be taught by Christ is that which not only they but we desire; and seeing he is not here in his person to teach us, the Lord teach us by his word and Spirit; for the Spirit it is which he hath said he would send to supply in his room when he went away, as it is in ~~<B146>~~ John 14:16 and ~~<B147>~~ John 16:7.

2. As to that called a form, I cannot think that Christ intended it as a stunted form of prayer —

(1.) Because he himself layeth it down diversely, as it is to be seen if you compare ~~<B148>~~ Matthew 6 and ~~<B149>~~ Luke 9. Whereas, if he intended it as a set form, it must not have been so laid down, for a set form is so many words and no more.

(2.) We do not find that the apostles did ever observe it as such, neither did they admonish others so to do. Search all their epistles, yet surely

they, both for knowledge to discern and faithfulness to practice, were as eminent as any one ever since in the world which would impose it.

But, in a word, Christ by those words, “Our Father,” etc., doth instruct his people what rules they should observe in their prayers to God —

(1.) That they should pray in faith.

(2.) To God in the heavens.

(3.) For such things as are according to his will, etc. Pray thus or after this manner.

Objection. But Christ bids pray for the Spirit; this implies that men without the Spirit may, notwithstanding, pray and be heard.

Answer 1. The speech of Christ there is directed to his own. Verse 1.

2. Christ, in telling of them that God would give his Holy Spirit to them that ask him, is to be understood of giving more of the Holy Spirit; for still they are the disciples spoken to, which had a measure of the Spirit already; for he saith, “When ye pray, say, Our Father,” (verse 2;) “I say unto you,” (verse 8;) “And I say unto you,” (verse 9;) “If ye then, being evil, know how to give good things to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?” Christians ought to pray for the Spirit — that is, more of it — though God hath endued them with it already.

Question. Then would you have none pray but those that know they are disciples of Christ?

Answer. Yes.

1. Let every soul that would be saved pour out itself to God, though it cannot through temptation conclude itself a child of God. And

2. I know if the grace of God be in thee it will be as natural to thee to groan out thy condition as it is for a sucking child to cry for the breast. Prayer is one of the first things that discovers a man to be a Christian. But yet, if it be right, it is such a prayer as followeth:

(1.) To desire God in Christ, for himself, for his holiness, love, wisdom, and glory. For right prayer, as it runs on to God through Christ, so it centers in him, and in him alone: “Whom have I in heaven but thee?”

And there is none in earth that I desire (long for or seek after) besides thee.”

(2.) That the soul might enjoy continually communion with him, both here and hereafter: “I shall be satisfied when I awake with thine image or in thy likeness.” “For in this we groan earnestly,” etc.

(3.) Right prayer is accompanied with a continual labor after that which is prayed for: “My soul waiteth for the Lord, more than they that watch for the morning.” “I will arise now and seek Him whom my soul loveth.” For mark, I beseech you, there are two things that provoke to prayer: the one is a detestation to sin and the things of this life; the other is a longing desire after communion with God in an holy and undefiled state and inheritance. Compare but this one thing with most of the prayers that are made by men, and you shall find them but mock prayers and the breathings of an abominable spirit; for even the most of men either not pray at all, or else only endeavor to mock God and the world by so doing; for do but compare their prayer and the course of their lives together, and you may easily see that the thing included in their prayer is the least looked after by their lives. O sad hypocrites!

Thus have I briefly showed you —

1. What prayer is;
2. What it is to pray with the Spirit;
3. What it is to pray with the Spirit and with the understanding also.

IV. I shall now speak a word or two of application, and so conclude with

1. A word of information;
2. A word of encouragement;
3. A word of rebuke.

Use 1. A word of information.

For the first to inform you: As prayer is the duty of every one of the children of God, and carried on by the Spirit of Christ in the soul, so every one that doth but offer to take upon him to pray to the Lord had need to be

very wary, and go about that work especially with the dread of God, as well as with hopes of the mercy of God through Jesus Christ.

Prayer is an ordinance of God in which a man draws very near to God, and therefore it calleth for so much the more of the assistance of the grace of God to help a sore to pray as becomes one that is in the presence of him. It is a shame for a man to behave himself irreverently before a king, but a sin to do so before God. And as a king (if wise) is not pleased with an oration made up with unseemly words and gestures, so God takes no pleasure in the sacrifice of fools. It is not long discourses nor eloquent tongues that are the things which are pleasing in the ears of the Lord, but a humble, broken, and contrite heart that is sweet in the nostrils of the heavenly Majesty. Therefore, for information, know that there are these five things that are obstructions to prayer, and even make void the requests of the creature:

1. When men regard iniquity in their hearts at the time of their prayers before God: “If I regard iniquity in my heart, the Lord will not hear my prayer.” When there is a secret love to that very thing which thou with thy dissembling lips dost ask for strength against; for this is the wickedness of man’s heart, that it will even love and hold fast that which with the mouth it prays against; and of this sort are they “that honor God with their mouth, but their heart is far from him.” Oh how ugly would it be in our eyes if we should see a beggar ask an alms with an intention to throw it to the dogs, or that should say with one breath, Pray bestow this upon me, and with the next, I beseech you give it me not! And yet thus it is with these kind of persons; with their mouth they say, Thy will be done, and with their hearts nothing less; with their mouth say, Hallowed be thy name, and with their hearts and lives they delight to dishonor him all the day long. These be the prayers that become sin, and though they put them often, yet the Lord will never answer them.

2. When men pray for show, to be heard and thought somebody in religion, and the like.

These prayers also fall short of God’s approbation, and are never like to be answered in reference to eternal life.

There are two sorts of men that pray to this end:

(1.) Your trencher-chaplains, that thrust themselves into great men’s families, pretending the worship of God, when in truth the great business is their own bellies; these were notably pointed out by Ahab’s

prophets, and also Nebuchadnezzar's, who, though they pretended great devotion, yet their lusts and their bellies were the great things aimed at by them in all their pieces of devotion.

(2.) Them also that seek repute and applause for their eloquent terms, and seek more to tickle the ears and heads of their hearers than anything else. These be they “that pray to be heard of men, and have all their reward already.”

These persons are discovered thus:

1. They eye only their auditory in their expressions.
2. They look for commendation when they have done.
3. Their hearts either rise or fall according to their praise or enlargement.
4. The length of their prayer pleaseth them, and that it might be long they will vainly repeat things over and over; they study for enlargements, but look not from what heart they come; they look for returns, but it is the windy applause of men; and therefore they love not to be in their chamber, but among company; and if at any time conscience thrusts them into their closet, yet hypocrisy will cause them to be heard in the streets; and when their mouths have done going their prayers are ended, for they wait not to hearken what the Lord will say.
3. A third sort of prayer that will not be accepted of God it is when either they pray for wrong things, or if for right things, yet that the things prayed for might be spent upon their lusts and laid out to wrong ends: “Some have not, because they ask not, (saith James,) and others ask and have not, because they ask amiss, that they may consume it on their lusts.” Ends contrary to God's will is a great argument with God to frustrate the petitions presented before him. Hence it is that so many pray for this and that, and yet receive it not. God answers them only with silence; they have their words for their labor; that is all.

Objection. But God hears some persons, though their hearts be not right with him, as he did Israel in giving quails, though they spent them on their lusts.

Answer. If he doth, it is in judgment, not in mercy. He gave them their desire indeed, but they had better have been without, for he sent leanness into their souls. Woe be to that man that God answereth thus!

4. Another sort of prayers there are that are not answered; and those are such as are made by men and presented to God in their own persons only, without their appearing in the Lord Jesus. For though God hath appointed prayer, and promised to hear the prayer of the creature, yet not the prayer of any creature that comes not in Christ: “If you ask anything in my name. And whether ye eat or drink, or whatsoever ye do, do all in the name of the Lord Jesus Christ.” If you ask anything in my name, etc. Thou etc. Though never so devout, zealous, earnest, and constant in prayer, yet it is in Christ only that you must be heard and accepted. But, alas! the most of men know not what it is to come to him in the name of our Lord Jesus, which is the reason they live wicked, pray wicked, and also die wicked; or else, 2, that they attain to nothing else but what a mere natural man may attain unto, as to be exact in word and deed betwixt man and man, and only with the righteousness of the law to appear before God.

5. The last thing that hindereth prayer is the form of it without the power. It is an easy thing for men to be very hot for such things as forms of prayer as they are written in a book, but yet they are altogether forgetful to inquire with themselves whether they have the spirit and power of prayer. These men are like a painted man, and their prayers like a false voice: they in person appear as hypocrites, and their prayers are an abomination. When they say they have been pouring out their souls to God, he saith they have been howling like dogs.

When therefore thou intendest or art minded to pray to the Lord of heaven and earth, consider these following particulars:

(1.) Consider seriously what thou wantest. Do not as many who in their word only beat the air, and ask for such things as indeed they do not desire nor see that they stand in need thereof.

(2.) When thou seest what thou wantest, keep to that, and take heed that thou prayest sensibly.

Objection. But I have a sense of nothing; then, by your argument, I must not pray at all.

Answer 1. If thou findest thyself senseless in some sad measure, yet thou canst not complain of that senselessness but by being sensible. There is a sense of senselessness. According to thy sense, then, that thou hast of the need of any thing, so pray, and if thou art sensible of thy senselessness, pray the Lord to make thee sensible of whatever thou findest thy heart senseless of. This was the usual practice of the holy men of God: “Lord, make me to know my end.” “Lord, open to us this parable,” said the disciples.

And to this is annexed the promise, “Call upon me and I will hear thee and show thee great and mighty things that thou knowest not,” that thou art not sensible of. But,

2. Take heed that thy heart go to God as well as thy mouth. Let not thy mouth go any further than thou strivest to draw thine heart along with it. David would lift his heart and soul to the Lord, and good reason; for so far as a man’s mouth goeth not along with his heart, so far it is but lip-labor only; and though God calls for and accepteth the calves of the lips, yet the lips without the heart argueth not only senselessness, but our being without sense of our senselessness; and therefore, if thou hast a mind to enlarge in prayer before God, see that it be with thy heart.

3. Take heed of affecting expressions, and so to please thyself with the use of them that thou forget not the life of prayer.

I shall conclude this use with a caution or two.

And the first is, take heed you do not throw off prayer through sudden persuasions that thou hast not the Spirit, neither prayest thereby. It is the great work of the devil to do his best, or rather worst, against the best prayers. He will flatter your false, dissembling hypocrites, and feed them with a thousand fancies of well-doing, when their very duties of prayer and all others stink in the nostrils of God when he stands at a poor Joshua’s hand to resist him — that is, to persuade him that neither his person nor performances are accepted of God. Take heed, therefore, of such false conclusions and groundless discouragements; and though such persuasions do come in upon thy spirit, be so far from being discouraged by them that thou use them to put thee upon further sincerity and restlessness of spirit in thy approaching to God.

Secondly. As such sudden temptations should not stop thee from prayer and pouring out thy soul to God, so neither should thine own heart's corruption hinder thee. It may be thou mayest find in thee all those things before mentioned, and that they will be endeavoring to put forth themselves in thy praying to him. Thy business then is, to judge them, to pray against them, and lay thyself so much the more at the foot of God in a sense of thy own vileness, and rather make an argument from thy vileness and corruption of heart to plead with God for justifying and sanctifying grace than an argument of discouragement and despair. David went this way: "O Lord, (saith he,) pardon mine iniquity, for it is great."

Use 2. A word of encouragement.

And therefore, secondly, (to speak a word by way of encouragement to the poor tempted and cast-down soul,) to pray to God through Christ. Though all prayer that is accepted of God in reference to eternal life must be in the Spirit, for that only maketh intercession for us, according to the will of God, yet because many a poor soul may have the Holy Spirit working on them and stirring of them to groan unto the Lord for mercy, though through unbelief they do not, and for the present cannot, believe that they are the people of God, such as he delights in, yet forasmuch as the truth of grace may be in them, therefore I shall, to encourage them, lay down further these few particulars:

1. That Scripture in ^{<2108>}Luke 11:8 is very encouraging to any poor soul that doth hunger after Christ Jesus. In the 5th, 6th, and 7th verses he speaketh a parable of a man that went to his friend to borrow three loaves, who because he was in bed, denied him; yet for his importunity's sake, he did arise and give him; clearly signifying that though poor souls, through the weakness of their faith, cannot see that they are the friends of God, yet they should never leave asking and knocking at God's door for mercy. "Mark, (saith Christ,) I say unto you, although he will not arise and give him because he is his friend, yet because of his importunity (of restless desires) he will arise and give him as many as he needeth." Poor heart! thou criest out that God will not regard thee, thou dost not find that thou art a friend to him, but rather an enemy in thine heart by wicked works; and thou art as though thou didst hear the Lord saying to thee, "Trouble me not, I cannot give unto thee," as he in the parable; yet, I say, continue knocking, crying, moaning, and bewailing thyself: I tell thee, though he will not arise and give thee because thou art his friend, yet because of thy

importunity he will arise and give thee as many as thou needest. The same in effect you have discovered in the parable of the unjust judge and the poor widow; her importunity prevailed with him. And verily mine own experience tells me that there is nothing that doth more prevail with God than importunity. Is it not so with you in respect of your beggars that come to your door? Though you have no heart to give them any thing at their first asking, yet if they follow you, bemoaning themselves, and will take no nay without an alms, you will give them, for their continual begging overcometh you. Is there bowels in you that are wicked, and will they be wrought upon by an importuning beggar? Go thou and do the like. It is a prevailing motive, and that by experience; he will arise and give thee as many as thou needest.

2. Another encouragement for a poor, trembling, convinced soul is, to consider the place, throne, or seat on which the great God hath placed himself to hear the petitions and prayers of poor creatures; and that is a throne of grace, the mercy-seat, which signifieth that in the days of the Gospel God hath taken up his seat, his abiding-place in mercy and forgiveness; and from thence he doth intend to hear the sinner and to commune with him, as he saith, (speaking before of the mercy-seat,) “And there will I meet with thee.” Mark, it is upon the mercy-seat: “There will I meet with thee, and there will I commune with thee, from above the mercy-seat.” Poor souls! they are very apt to entertain strange thoughts of God and his carriage towards them; and suddenly conclude that God will have no regard unto them, when yet he is upon the mercy-seat, and hath taken up his place on purpose there, to the end he may hear and regard the prayers of poor creatures. If he had said, I will commune with thee from my throne of judgment, then indeed you might have trembled and fled from the face of the great and glorious Majesty; but when he saith he will hear and commune with souls upon the throne of grace, or from the mercy-seat, this should encourage thee and cause thee to hope, nay, “to come boldly to the throne of grace, that thou mayest obtain mercy and find grace to help in time of need.”

3. There is yet another encouragement to continue in prayer with God, and that is this:

As there is a mercy-seat from whence God is willing to communicate with poor sinners, so there is also by this mercy-seat Jesus Christ, Who continually besprinkleth it with his blood. Hence it is called the blood of

sprinkling. When the high priest under the law was to go into the holiest, where the mercy-seat was, he might not go in without blood.

Why so? Because, though God was upon the mercy-seat, yet he was perfectly just as well as merciful. Now the blood was to stop justice from running out upon the persons concerned in the intercession of the high priest, as in ^{<B1613>}Leviticus 16:13-17, to signify that all thine unworthiness that thou fearest should not hinder thee from coming to God in Christ for mercy. Thou criest out that thou art vile, and therefore God will not regard thy prayer; it is true if thou delight in thy vileness and come to God out of a mere pretence. But if from a sense of thy vileness thou do pour out thy heart to God, desiring to be saved from the guilt and cleansed from the filth with all thy heart, fear not, thy vileness will not cause the Lord to stop his ear from hearing of thee. The value of the blood of Christ which is sprinkled upon the mercy-seat stops the course of justice, and opens a floodgate for the mercy of the Lord to be extended unto thee. Thou hast therefore, as aforesaid, boldness to enter into the holiest by the blood of Jesus, that hath made a new and living way for thee; thou shalt not die.

Besides, Jesus is there, not only to sprinkle the mercy-seat with his blood, but he speaks and his blood speaks; he hath audience and his blood hath audience, insomuch that God saith when he doth but see the blood, “he will pass over you, and the plague shall not be upon you,” etc.

I shall not detain you any longer. Be sober and humble; go to the Father in the name of the Son, and tell him your case, in the assistance of the Spirit, and you will then feel the benefit of praying with the Spirit and the understanding also.

Use 3. A word of reproof.

1. This speaks sadly to you who never pray at all.

I will pray, saith the apostle, and so saith the heart of them that are Christians. Thou, then, art not a Christian that art not a praying person. The promise is, “That every one that is righteous shall pray.” Thou, then, art a wicked wretch that prayest not. Jacob got the name of Israel by wrestling with God, and all his children bear that name with him. But the people that forget prayer, that call not on the name of the Lord, they have prayer made for them, but it is such as this, “Pour out thy fury upon the heathen, O Lord, and upon the people that call not upon thy name.” How

liketh thou this, O thou that art so far off from pouring out thine heart before God that thou goest to bed like a dog and risest like an hog or a sot, and forgettest to call upon him? What wilt thou do when thou shalt be damned in hell because thou couldst not find in thine heart to ask for heaven? Who will grieve for thy sorrow that didst not count mercy worth asking for? I tell thee the ravens, the dogs, etc., shall rise up in judgment against thee, for they will, according to their kind, make signs and a noise for something to refresh them when they want it; but thou hast not the heart to ask for heaven, though thou must eternally perish in hell if thou hast it not.

2. This rebukes you that make it your business to slight, mock at, and undervalue the Spirit, and praying by that. What will you do when God shall come to reckon for these things? You count it high treason to speak but a word against the king, nay, you tremble at the thoughts of it, and yet in the mean time you will blaspheme the Spirit of the Lord. Is God indeed to be dallied with, and will the end be pleasant unto you? Did God send his Holy Spirit into the hearts of his people to that end that you should taunt at it? Is this to serve God, and doth this demonstrate the reformation of your Church? Nay, is it not the mark of implacable reprobates? O fearful! can you not be content to be damned for your sins against: the law, but you must sin against the Holy Ghost?

Must the holy, harmless, and undefiled Spirit of grace, the nature of God, the promise of Christ, the Comforter of his children, that without which no man can do any service acceptable to the Father — must this, I say, be the burden of your song, to taunt, deride, and mock at? If God sent Korah and his company headlong to hell for speaking against Moses and Aaron, do you that mock at the Spirit of Christ think to escape unpunished? Did you ever read what God did to Ananias and Sapphira for telling but one lie against it? Also to Simon Magus for but undervaluing of it? And will thy sin be a virtue or go unrewarded with vengeance that maketh it thy business to rage against and oppose its office, service, and help that it giveth to the children of God? It is a fearful thing to do despite unto the Spirit of grace. Compare ~~<1023>~~ Matthew 12:31 with ~~<4163>~~ Mark 3:20.

3. As this is the doom of those who do openly blaspheme the Holy Ghost in a way of disdain and reproach to its office and service, so also it is sad for you who resist this Spirit of prayer by a form of man's inventing. A very juggle of the devil, that the traditions of men should be of better

esteem and more to be owned than the Spirit of prayer! What is this less than that accursed abomination of Jeroboam, which kept many from going to Jerusalem, the place and way of God's appointment, to worship, and by that means brought such displeasure from God upon them as to this day is not appeased? One would think that God's judgments of old upon the hypocrites of that day should make them that have heard of such things take heed and fear to do so. Yet the doctors of our day are so far from taking warning by the punishment of others that they do most desperately rush into the same transgression — viz., to set up an institution of man, neither commanded nor commended of Gods - and whosoever will not obey therein, they must be driven either out of the land or the world.

Hath God required these things at your hands? If he hath, show us where. If not, (as I am sure he has not,) then what cursed presumption is it in any pope, bishop, or other to command that in the worship of God which he hath not required? Nay, further, it is not that part only of the form which is several texts of Scripture that we are commanded to say, but even all must be confessed as the divine worship of God, notwithstanding those absurdities contained therein, which, because they are at large discovered by others, I omit the rehearsal of them. Again, though a man be willing to live never so peaceably, yet because he cannot for conscience' sake own that for one of the most eminent parts of God's worship which he never commanded, therefore must that man be looked upon factious, seditious, erroneous, heretical, a disparagement to the Church, a seducer of the people, and what not? Lord, what will be the fruit of these things when for the doctrine of God there is imposed (that is, more than taught) the traditions of men? Thus is the Spirit of prayer disowned and the form imposed; the Spirit debased and the form extolled; they that pray with the Spirit, though never so humble and holy, counted fanatics, and they that pray with the form, though with that only, counted the virtuous? And how will the favorites of such a practice answer that Scripture which commandeth that the Church should turn away from such as have a form of godliness and deny the power thereof? And if I should say that men that do these things aforesaid do advance a form of prayer of other men's making above the Spirit of prayer, it would not take long time to prove it. For he that advanceth the book of common prayer above the Spirit of prayer, he doth advance a form of men's making above it. But this do all those who banish, or desire to banish, them that pray with the Spirit of prayer, while they hug and embrace them that pray by that form only, and that because

they do it. Therefore they love and advance the form of their own or others' inventing before the Spirit of prayer, which is God's special and gracious appointment.

If you desire the clearing of the minor, look into the jails in England and into the alehouses of the same, and I trow you will find those that plead for the Spirit of prayer in the jail, and them that look after the form of men's inventions only in the alehouse. It is evident also by the silencing of God's dear ministers, though never so powerfully enabled by the Spirit of prayer, if they in conscience cannot admit of that form of common prayer. If this be not an exalting the common prayer-book above either praying by the Spirit or preaching the word, I have taken my mark amiss. It is not pleasant for me to dwell on this. The Lord in mercy turn the hearts of the people to seek more after the Spirit of prayer, and in the strength of that to pour out their souls before the Lord! Only let me say, it is a sad sign that that which is one of the most eminent parts of the pretended worship of God is antichristian when it hath nothing but the tradition of men and the strength of persecution to uphold or plead for it.

I shall conclude this discourse with this ward of advice to all God's people:

- 1.** Believe that as sure as you are in the way of God you must meet with temptations.
- 2.** The first day therefore that thou dost enter Christ's congregation look for them.
- 3.** When they do come, beg of God to carry thee through them.
- 4.** Be jealous of thine own heart, that it deceive thee not in thy evidences for heaven nor in thy walking with God in this world.
- 5.** Take heed of the flatteries of false brethren.
- 6.** Keep in the life and power of truth.
- 7.** Look most at the things which are not seen.
- 8.** Take heed of little sins.
- 9.** Keep the promise warm upon thy heart.
- 10.** Renew thy acts of faith in the blood of Christ.

- 11.** Consider the work of thy regeneration.
- 12.** Count to run with the foremost therein. Grace be with you!

CHRIST'S SERMON ON THE MOUNT.

⌄ MATTHEW 5

And Jesus, seeing the multitudes, ascended Up to a mount, where sitting, and attended By his disciples, he began to preach; And on this manner following did them teach: Blessed are all such as are poor in spirit, For they the heavenly kingdom do inherit. Blessed are they that mourn; for in the stead Thereof shall comfort be administered. Blessed are they, whose meekness doth excel: For on the earth their portion is to dwell. Blessed are they, who after righteousness Hunger and thirst; for they shall it possess. Blessed are they, for they shall mercy find, Who to do mercifully are inclin'd. Blessed are all such as are pure in heart; For God his presence shall to them impart. Blessed are they that do make peace; for why? They shall be call'd the sons of the Most High. Blessed are they which suffer for the sake Of righteousness: for they of heav'n partake. Blessed are ye, when men shall falsely speak All kind of ill against you for my sake, And shall revile, and persecute you sore; Rejoice, and be exceeding glad therefor: For your reward in heav'n will be great: For thus of old they did the prophets treat. Ye are the salt o' th' earth; but wherewith must The earth be season'd when the savor's lost? It is from thenceforth good for nothing, but To be cast out, and trodd'n under foot. Ye are the light o' th' world; a city set Upon a hill cannot be hid; nor yet Do men a candle with a bushel cover, But set it where it lights the whole house over. So shine your light, your good works seen thereby Men may your heavenly Father glorify. Think not that to destroy the law I came, Or prophets; no, but to fulfill the same. For till the heav'n and earth shall pass away, One jot or tittle from the law, I say, Shall never pass till all shall be complete. Whoso therefore presumes to violate One of these least commands, and teacheth so, Shall in God's kingdom be accounted low. But he that doth, and teacheth them likewise, Shall in God's kingdom have great dignities. For I declare unto you, that unless You shall exceed the scribe and Pharisees In righteousness; you shall on no condition, Into the heavenly kingdom gain admission. Ye've heard 'twas said of old, "Thou shalt not kill:" And he incurs the

judgment who shall spill His brother's blood: but I to you declare, That he
 that's wroth without a cause, shall bear The judgment. Likewise of the
 council he That sayeth 'racha' shall in danger be. But whosoe'er shall say,
 Thou fool, the same Shall be in danger of eternal flame. When therefore to
 the altar thou dost bring Thy gift, and there rememb'rest anything Thy
 brother hast against thee: leave it there Before the altar, and come thou not
 near Till thou hast first made reconciliation, Then may'st thou come and
 offer thine oblation. Make an agreement with thine adversary Whilst thou
 art in the way, and do not tarry: Lest he at any time deliver thee Unto the
 judge, and by the judge thou be Unto the officer forthwith resign'd, And in
 imprisonment thou be confin'd; I do affirm thou shalt not be enlarg'd, Till
 thou the utmost farthing hast discharg'd. Ye've heard that they of old did
 testify, That men should not commit adultery: But I pronounce him an
 adulterer, Who view a woman to lust after her. And if thy right eye shall
 offensive be, Pluck thou it out and cast the same from thee; For it is better
 lose one, than that all Thy members should into hell torments fall. And if
 thy right hand doth offend, cut off it, And cast it from thee, for it will thee
 profit Much rather that one of thy members fell, Than that they should be
 all condemned to hell. It hath been said, whose away shall force His wife,
 shall give her a bill of divorce: But whosoe'er shall put his wife away,
 Except for fornication's sake, I say, Makes her adult'ress, and who marries
 her So put away, is an adulterer. Again: Ye've heard, Thou shalt not be
 forsworn Was ancient doctrine, but thou shalt perform Unto the Lord thine
 oaths: But I declare, That thou shalt not at all presume to swear; Neither
 by heaven, for it is God's throne; Nor by the earth, for his foot stands
 thereon Neither swear by Jerusalem, for why? It is the city of the King
 Most High: Nor swear thou by thine head, for thou canst make No hair
 thereof to be or white or black: But let yea, yea; nay, nay, in speech
 suffice, For what is more from evil doth arise. Ye've heard, it hath been
 said, Eye for an eye, And tooth for tooth: But I do testify, That you shall
 not resist; but let him smite Thy left cheek also, who assaults thy right. And
 if that any by a lawsuit shall Demand thy coat, let them have cloak: and all,
 And whosoe'er compelleth thee to go A mile, refuse not to go with him
 two. Give him that asketh, and from him that may Have need to borrow,
 turn not thou away. Ye've heard, 'twas said, That thou shalt love thy
 friend And hate thy foe: But let your love extend Unto your enemies: thus I
 declare, Bless them that curse, do good to them that bear Ill-will, and for
 your persecutors pray, And them that do reproach you; that you may Be
 children of your Father that's in heaven; For he on good and bad alike hath

given His sun to rise, and in like manner doth Send rain upon the just, and unjust both. For what is your reward, if you love them That love you? Do not publicans the same? And if your brethren only you salute, What more than they do ye? They also do't. I will therefore that you be perfect, ev'n As is your Father perfect that's in heaven.

✠ MATTHEW 6

Take heed you do not your alms-deeds bestow Before men, purposely to make a show; For then there will no recompense be given Unto you of your Father that's in heaven: With sound of trumpet do not thou therefore Proclaim what thou art giving to the poor; As is the manner of the hypocrites To do i' th' synagogues, and in the streets; ^{f1} That men may give them praises. Verily They have their recompense, I testify. But when thou dost alms, let thy left hand know Not what thy right hand is about to do: That giving secretly, thy Father may, Who sees in secret, openly repay. And when thou pray'st be not as hypocrites; For they love in the corners of the streets, And in the synagogues to stand and pray, There to be seen: they've their reward, I say. But thou, when thou dost make thy pray'r, go thee Into thy closet, shut thy door unto thee, And there n secret to thy Father cry, Who seeing thee shall reward thee openly. But when ye pray use not vain repetitions, As heathens do, for they think their petitions Prevail; when they the same do multiply: Be ye not like to them therefore; for why? Your Father knows what things you need before You ask him, on this wise pray ye therefore: Our Father which art in heav'n, thy name alone Be hallowed. Thy glorious kingdom come. Thy will be done on earth as 'tis in heaven. Give us this day our daily bread. And ev'n As we remit our debtors, grant remission To us. And lead us not into temptation, But from all evil do thou us deliver; For th' kingdom, power and glory's thine for ever. Amen. For if you do forgive men that offend, Your heavenly Father will to you extend Forgiveness; but if not, nor will he spare, At any time when you offenders are. Moreover, when you fast beware lest you Look sad, as hypocrites are wont to do; For they disguise their faces, that they may Appear to fast: they've their reward, I say. But thou, when thou dost fast, anoint thine head And wash thy face, that undiscovered May fasting may be unto men, but rather That thou be seen in secret of thy Father: And then thy Father, who in secrecy Beholds thee, shall reward thee openly. Lay not up treasure for yourselves in store Upon the earth, where moth and rust devour, And where by thieves you may be quite bereaven. But lay up treasure for yourselves in heaven, Where neither moth, nor rust, nor thieves can enter: For where's your treasure there your hearts will center. The eye's the light o' th' body, which if right Then thy whole body will be full of light: But if thine eye be evil, then there will A total darkness thy

whole body fill. If therefore all the light that is in thee Be darkness, how great, must that darkness be? No man can serve two masters, either he Will hate one, and love t'other, or will be Faithful to one, and t'other will forego. Ye cannot serve both God and mammon too. Take no thought therefore for your life, I say, What you shall eat or drink; or how you may Your bodies clothe. Is not the life much more Than meat; Is not the body far before The clothes thereof? Behold the fowls o' th' air, Nor sow nor reap, nor take they any care How they provision into barns may gather; Yet they are nourish'd by your heavenly Father: Are ye not, worth much more? Which of you can By taking thought add to his height one span? And why for raiment are ye taking thought? See how the lilies grow; they labor not, Nor do they spin; yet Solomon, I say, In all his pomp, had no such gay array. If in the field God so doth clothe the grass, Which is today, and doth tomorrow pass Into the oven, shall he not therefore, O ye of little faith, clothe you much more? Take no thought therefore, saying, What shall we eat, Or drink, or where shall we our raiment get: (For thus the heathen people used to do;) For that you need them doth. your Father know. But seek God's kingdom, and his righteousness First, and then all these things you shall possess. Be not then exercis'd with care and sorrow, In making preparation for the morrow; The morrow shall things for itself prepare: Sufficient to the day is each day's care.

MATTHEW 7

Judge not, that you may not be judg'd; for even As you pass judgment, judgment shall be giv'n: And with such measure as you mete to men, It shall be measured unto you again. And why dost thou take notice of the mote That's in thy brother's eye; but dost not note The beam that's in thine own? How wilt thou say Unto thy brother, Let me take away The mote that's in thine eye, when yet 'tis plain The beam that's in thine own doth still remain? First cast away the beam, thou hypocrite, From thine own eye, so shall thy clearer sight The better be enabled to descry, And pluck the mote out of thy brother's eye. Give not to dogs the things that are divine, Neither cast ye your pearls before the swine Lest that they should their feet them trample under, And turn upon you, and rend you asunder. Ask, and obtain; seek, and ye shall find, do ye Knock, and it shall be opened unto ye: For he that seeks, shall find; that asks, obtain, And he that knocks, shall an admittance gain. Or what man is there of you, if his son Shall ask him bread, will he give him a stone? Or if he ask a fish, will he bestow A serpent? If then ye being evil know To give your children good gifts, how much rather To them that ask him shall your heav'nly Father! Then what you would men should to you, so do To them: for that's the law and prophets too. Enter in at the strait gate, for the road That doth unto destruction lead, is broad; And wide the gate; and many there be that Enter therein: because strait is the gate, And narrow is the way that is inclin'd To life, and which there are but few that find. False prophets shun, who in sheep's clothes appear, But inwardly devouring wolves they are: Ye by their fruits shall know them. Do men either Pluck grapes of thorns, or figs of thistles gather? Even so each good tree good fruit will produce; But a corrupt tree fruit unfit for use: A good tree cannot bring forth evil food, Nor can an evil tree bear fruit that's good: Each tree that bears not good fruit's hewn down And burnt, thus by their fruits they shall be known. Not every one that saith, Lord, Lord, but he That doth my heav'nly Father's will shall be An heir of heaven: many in that day Will call, Lord, Lord, and thus to me will say: Have we not prophesied in thy name? Cast devils out, done wonders in the same? And then will I profess! know you not; Depart from me, ye that have evil wrought. Whoso therefore these sayings of mine doth hear, And doth them, to a wise man I'll compare, The which upon a rock his building founded, The rain descended and the floods surrounded,

The winds arose, and gave it many a shock, And it fell not, being founded on a rock. And ev'ry one that hears these sayings of mine, And not to do them doth his heart incline, Unto a foolish man shall be compar'd; Who his foundation on the sand prepar'd: The rain descended and the floods were great, The winds did blow, and vehemently beat Against that house; and down the building came, And mighty was the downfall of the same. And now when Jesus thus had finished His sayings, the people were astonished Thereat: for not as do the scribes taught he Them, but as one that had authority.

REPROBATION ASSERTED;

OR, THE DOCTRINE OF ETERNAL ELECTION AND REPROBATION PROMISCUOUSLY HANDLED: IN ELEVEN CHAPTERS

**WHEREIN THE MOST MATERIAL OBJECTIONS MADE BY
THE OPPOSERS OF THIS DOCTRINE ARE FULLY ANSWERED,
SEVERAL DOUBTS REMOVED, AND SUNDRY CASES OF
CONSCIENCE RESOLVED.**

What then? Israel hath not obtained that which he seeketh for; but
the election hath obtained it, and therest were blinded —

~~ROM~~ Romans 11:7.

CHAPTER 1

That there is a Reprobation.

In my discourse upon this subject I shall study as much brevity as clearness and edification will allow me; not adding words to make the volume swell, but contracting myself within the bounds of a few lines, for the profit and convenience of those that shall take the pains to read my labors And though I might abundantly multiply arguments for the evincing and vindicating this conclusion, yet I shall content myself with some few Scripture demonstrations; the first of which I shall gather out of the ninth of the Romans, from that discourse of the apostle's touching the children of the flesh and the children of the promise.

1. At the beginning of this chapter we find the apostle grievously lamenting and bemoaning of the Jews at the consideration of their miserable state. “I say the truth in Christ,” saith he, “and lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish myself accursed from Christ for my brethren, my kinsmen, according to the flesh.” Poor hearts! (saith he,) they

will perish; they are a miserable, sad and helpless people; their eyes are darkened that they may not see, and their back is bowed down alway.

⌚Romans 11:10. Wherefore? have they not the means of grace? Yes, verily, and that in goodly measure; first, they are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever, Amen. What then should be the reason? Why, saith he, “though they be the children of Abraham according to the flesh, yet they are the children of Abraham but according to the flesh; for they are not all Israel (in the best sense) that are of Israel; neither because they are the seed of Abraham are they children; but in Isaac shall thy seed be called.” That is, they that are the children of the flesh, they are not the children of God, but the children of the promise shall be counted for the seed. Then, here you see that they that are only the children of the flesh, (as the greatest part of Israel were,) they are those that are neither counted for the seed, the children of the promise, nor the children of God, but are rejected and of the reprobation. This therefore shall at this time serve for the first Scripture demonstration.

2. Another Scripture you have in the eleventh chapter of this epistle from these words:

“The election hath obtained it, and the rest were blinded.”

⌚Romans 11:7.

These words are shedding words, they sever between men and men; the election, the rest; the chosen, the left.; the embraced, the refused; “the election have obtained it, and the rest were blinded.” By rest here must needs be understood those not elect because set one in opposition to the other, and if not elect, what then but reprobate?

3. A third Scripture is that in the Acts of the Apostles: “And as many as were ordained to eternal life believed.” *And as many.* By these words, as by the former, you may see how the Holy Ghost distinguisheth or divideth between inert and men, the sons and the sons of Adam. “As many as were ordained to eternal life believed.” If by *many* here we are to understand every individual, then not only the whole world must at last; believe the Gospel, of which we see the most fall short, but they must be ordained to eternal life, which other Scriptures contradict; for there is the rest, besides the elect; the stubble and chaff, as well as wheat; *many* therefore must here

include but some; “for though Israel be as the sand of the sea, a remnant shall be saved.”

I might here multiply many other texts, but in the mouth of two or three witnesses shall every word be established. Let these therefore: for this suffice to prove that there is a reprobation. For this I say, though the children of the flesh, the rest besides the election, and the like, were not mentioned in the word, yet seeing there is such a thing as the children of the promise, the seed, the children of God, and. the like, and that too tinder several other phrases, as predestinated, foreknown, chosen in Christ, and written in the book of life, and appointed unto life, with many others — I say, seeing these things are thus apparent, it is without doubt that there is such a thing as a reprobation also.

Nay, further, from the very word election it followeth unavoidably; for whether you take it as relating to this, of distinguishing between persons as touching the world to come, or with reference to God’s acts of choosing this or that man to this or that office, work, or employment in this world, it still signifieth such a choosing as that but some are therein concerned, and that therefore some are thence excluded. Are all the elect, the seed, the saved, the vessels of mercy, the chosen and peculiar? Are not some (yea the most) the, children of the flesh, the rest, the lost, the vessels of wrath, of dishonor, and the children of perdition? ^{f6}

CHAPTER 2

What Reprobation is.

HAVING thus showed you that there is such a thing as a reprobation, I come now to show what it is, which, that I may do to your edification, I shall first show you what this word reprobation signifieth in the general, as it concerneth persons temporary and visibly reprobate. Secondly, more particular, as it concerneth persons that are eternally and invisibly reprobate.

First generally, as it concerneth persons temporary and visibly reprobate: thus, to be reprobate is to be disapproved, void of judgment, and rejected, etc. To be disapproved, that is, when the word condemns them, either as touching the faith or the holiness of the Gospel; the which they must needs be that are void of spiritual and heavenly judgment in the mysteries of the kingdom, a manifest token they are rejected. And hence it is that they are said to be reprobate or void of judgment concerning the faith; reprobate or void of judgment touching every good work; having a reprobate mind to do those things that are not convenient either as to faith or manners. And hence it is again that they are also said to be rejected of God, cast away and the like.

I call this temporary, visible reprobation, because these appear and are detected by the word as such that are found under the above-named errors, and so adjudged without the grace of God. Yet it is possible for some of these, (however for the present disapproved,) through the blessed acts and dispensations of grace not only to become visible saints, but also saved for ever. Who doubts but that he who now by examining himself concerning faith doth find himself, though under profession, graceless, may, after that, he seeing his woeful state, not only cry to God for mercy, but find grace, and obtain mercy to help in time of need? Though it is true that for the most part the contrary is fulfilled on them.

But to pass this, and more particularly to touch the eternal, invisible reprobation, which I shall thus hold forth. It is to be passed by in or left out of God's election, yet so as considered upright; in which position you have these four things considerable:

First. The act of God's election.

Secondly. The negative of that act.

Thirdly. The persons reached by that negative. And,

Fourthly. Their qualification when thus reached by it.

For the first. This act of God in electing, it is a choosing or foreappointing of some. infallibly unto eternal life, which he also hath determined shall he brought to pass by the means that should be made manifest and efficacious to that very end.

Secondly. Now the negative of this act is a passing by or a leaving of those not concerned in this act—a leaving of them, I say, without the bounds and so the saving privileges of this act; as it followeth by natural consequence that because a man chooseth but some, therefore he chooseth not all, but leaveth, as the negative of that act, all others whatsoever. Wherefore, as I said before, those not contained within this blessed act are called the rest besides the election: “The election hath obtained it, and the rest were blinded.”

Thirdly. The persons then that are contained under the negative of this act, they are those (and those only) that pass through this wicked world without the saving grace of God’s elect; those, I say, that miss the most holy faith which they in time are blest withal who are foreappointed unto glory.

And now for the qualification they were considered under when this act of reprobation laid hold upon them — to wit, they were considered upright.

This is evident —

First, from this consideration: that reprobation is God’s act, even the negative of his choosing or electing, and none of the acts of God make any man a sinner.

Secondly. It is further evident by the similitude that is taken from the carriage of the potter in the making of his pots; for by this comparison the God of heaven is pleased to show unto us the nature of his determining in the act of reprobation. “Hath not the potter power over the clay of the same lump?” etc. Consider a little, and you shall see that these three things do necessarily fall in to complete the potter’s action in every pot he makes:

1. A determination in his own mind what pot to make of this or that piece of clay — a determination, I say, precedent to the fashion of the pot; the

which is true in the highest degree in Him that is excellent in working; he determines the end before the beginning is perfected: “For this very purpose have I raised thee up.”

2. The next thing considerable in the potter, it is the (so) making of the pot, even as he determined, a vessel to honor or a vessel to dishonor. There is no confusion or disappointment under the hand of this eternal God; his work is perfect and every way doth answer to what he hath determined.

3. Observe again, that whether the vessel be to honor or to dishonor, yet the potter makes it good, sound, and fit for service; his foredetermining to make this a vessel to dishonor hath no persuasion at all with him to break or mar the pot; which very thing doth well resemble the state of man as under the act of eternal reprobation, for “God made man upright.”

From these conclusions then consider —

1. That the simple act of reprobation, it is a leaving or passing by, not a cursing of the creature.

2. Neither doth this act alienate the heart of God from the reprobate, nor tie him up from loving, favoring, or blessing of him; no, not from blessing of him with the gift of Christ, of faith, of hope, and many other benefits. It only denieth them that benefit that will infallibly bring them to eternal life, and that in despite of all opposition; it only denieth so to bless them as the elect themselves are blessed. Abraham loved all the children he had by all his wives, and gave them portions also; but his choice blessing, as the fruit of his chiefest love, he reserved for chosen Isaac.

Lastly. The act of reprobation doth harm to no man, neither means him any; nay, it rather decrees him upright, lets him be made upright, and so be turned into the world. ^{f7}

CHAPTER 3

Of the Antiquity of Reprobation

HAVING now proceeded so far as to show you what reprobation is, it will not be amiss in this place if I briefly show you its antiquity, even when it began its rise; the which you may gather by these following particulars:

I. Reprobation is before the person cometh into the world or hath done good or evil; this is evident by that of Paul to the Romans: “For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, it was said unto Rebecca, The elder shall serve the younger.” Here you find twain in their mother’s womb, and both receiving their destiny, not only before they had done good or evil, but before they were in a capacity to do it, they being yet unborn their destiny, I say, the one unto, the other not unto, the blessing of eternal life; the one chosen, the other refused; the one elect, the other reprobate. The same also might be said of Ishmael and his brother Isaac, both which. did. also receive their destiny before they came into the world. For the promise that this Isaac should be the heir, it was also before Ishmael was Born, though he was elder by fourteen years or more than his brother. And it is yet further evident —

1. Because election is an act of grace: “There is a remnant, according to the election of grace,” which act of grace saw no way so fit to discover its purity and independency as by fastening on the object before it came into the world, that being the state in which at least no good were done, either to procure good from God or to eclipse and darken this precious act of grace; for though it is true that no good thing that we have done before conversion can obtain the grace of election, yet. the grace of election then appeareth most when it; prevents our doing good, that we might be loved therefor; wherefore he saith again, “That the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, The elder shall serve the younger.”

2. This is most agreeable to the nature of the promise of giving seed to Abraham; which promise, as it was made before the child was conceived, so it was fulfilled at the best time for the discovery of the act of grace that could have been pitched upon: “At this time will I come, (saith God,) and

Sarah shall have a son;" which promise, because it carried in its bowels the, very grace of electing love, therefore it left out; Ishmael, with the children of Keturah: "For in Isaac shall thy seed be called."

3. This was the best and fittest way for the decrees to receive sound bottom, even for God both to choose and refuse before the creature hath done good or evil, and so before they came into the world: "That the purpose of God, according to election, might stand, saith he, therefore before the children were yet born, or had done any good or evil, it was said unto her," etc. God's decree would for ever want foundation should it depend at all upon the goodness and holiness either of men or angels; especially if it were to stand upon that good that is wrought before conversion, yea, or after conversion either. We find by daily experience how hard and difficult it is for even the holiest in the world to bear up and maintain their faith and love to God; yea, so hard as not at all to do it without continual supplies from heaven. How then is it possible for any so to carry it before God as to lay by this his holiness a foundation for election, as to maintain that foundation and thereby to procure all those graces that infallibly save the sinner? But now the choice, I say, being a choice of grace, as is manifest, it being acted before the creature's birth, here grace hath laid the cornerstone and determined the means to bring the work to perfection. "Thus the foundation of God standeth sure, having this seal, The Lord knoweth who are his;" that is, who he hath chosen, having excluded works, both good and bad, and founded all in an unchangeable act of grace; the negative whereof is this harmless reprobation.

II. But, secondly, to step a little backward, and so to make all sure, this act of reprobation was before the world began; which therefore must needs confirm that which was said but now, that they were, before they were born, both designated before they had done good or evil. This is manifest by that of Paul to the Ephesians at the beginning of his epistle; where, speaking of election, whose negative is reprobation, he saith, "God hath chosen us in Christ before the foundation of the world." Nay further, if you please, consider that as Christ was ordained to suffer before the foundation of the world, and as we that are elected were chosen in him before the foundation of the world, so it was also ordained we should know him before the foundation of the world; ordained that we should be holy before him in love before the foundation of the world; and that we in time should be created in him to good works, and ordained before that we should walk in them. Wherefore reprobation also, it being the negative of electing love;

that is, because God elected but some, therefore he left the rest.; these rest therefore must needs be of as ancient standing under reprobation as the chosen are under election; both which, it is also evident, was before the world began. Which serveth yet further to prove that reprobation could not be with respect to this or the other sin, it being only a leaving them, and that before the world, out of that free choice which he was pleased to bless the other with. Even as the clay with which the dishonorable vessel is made did not provoke the potter, for the sake of this or that impediment, therefore to make it so, but the potter of his own will, of the clay of the same lump, of the clay that is full as good as that of which he hath made the vessel to honor, did make this and the other vessel to dishonor, etc. ^{f8}

CHAPTER 4

Of the Causes of Reprobation.

HAVING thus in a word or two showed the antiquity of reprobation, I now come in this place to show you the causes thereof; for doubtless this must stand a truth, that whatever God doth, there is sufficient ground therefor, whether by us apprehended or else without our reach.

First, then. It is caused from the very nature of God. There are two things in God from which or by the virtue of which all things have their rise — to wit, the eternity of God in general, and the eternal perfection of every one of his attributes in particular; for as by the first he must needs be before all things, so by virtue of the second must all things consist. And as he is before all things, they having consistence by him, so also is he before all states or their causes, be they either good or bad, of continuance or otherwise, he being the first without beginning, etc., whereas all other things, with their causes, have rise, dependence, or toleration of being from him.

Hence it follows that nothing, either person or cause, etc., can by any means have a being but first he knows thereof, allows thereof, and decrees it shall be so: “Who is he that saith and it cometh to pass when the Lord commandeth it not?” Now, then, because that reprobation, as well as election, are subordinate to God, his will also, which is eternally *perfect*, being most immediately herein concerned, it was impossible that any should be reprobate before God hath both willed and decreed it should be so. It is not the being of a thing that administers matter of knowledge or foresight thereof to God, but the perfection of his knowledge, wisdom, and power, etc., that giveth the thing its being. God did not fore-decree there should be a world because he foresaw there would be one, but there must be one because he had before decreed there should be one. The same is true as touching the case in hand: “For this very purpose have I raised thee up, that I might show in thee my power.”

Secondly. A second cause of eternal reprobation is the exercise of God’s sovereignty; for if this is true, that there is nothing either visible or invisible, whether in heaven or earth, but hath its being from him, then it must most reasonably follow that he is therefore sovereign Lord, etc., and

may also according to his, own will, as he pleaseth himself, both exercise and manifest the same, being every whit absolute, and can do and may do whatsoever his soul desireth; and indeed good reason, for he hath not only made them all, but for his pleasure they both were and are created.

Now the very exercise of this sovereignty produceth reprobation; therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth; hath not the potter power over the clay of the same lump? and doth he not make his pots according to his pleasure? Here therefore the mercy, justice, wisdom, and power of God take liberty to do what they will, saying, “My counsel shall stand, and I will do all my pleasure.”

Thirdly. Another cause of eternal reprobation is the act and working of distinguishing love and everlasting grace. God hath universal love and particular love, general love and distinguishing love; and so accordingly doth decree, purpose, and determine, from general love, the extension of general grace and mercy, but from that love that is distinguishing, peculiar grace and mercy: “Was not Esau Jacob’s brother? Yet I loved Jacob,” saith the Lord; (yet I loved Jacob,) that. is, with a better love, or a love that is more distinguishing; as he farther makes appear in his answer to our father Abraham, when he prayed to God for Ishmael: “As for Ishmael, (saith he,) I have heard thee; behold I have blessed him and will also make him fruitful; but my covenant will I establish with Isaac, whom Sarah shall bear unto thee.” Touching which words there are these things observable:

- 1.** That God had better love for Isaac than he had for his brother Ishmael. Yet,
- 2.** Not because Isaac had done more worthy and goodly deeds, for Isaac was yet unborn.
- 3.** This choice blessing could not be denied to Ishmael because he had disinherited himself by sin, for this blessing was entailed to Isaac before Ishmael had a being also.
- 4.** These things therefore must needs fall out through the working of distinguishing love and mercy, which has so cast the business “that the purpose of God according to election might stand.”

Further. Should not God decree to show distinguishing love and mercy, as well as that which is general and common, he must not discover his best love at all to the sons of men. Again, if he, should reveal and extend his

best love to all the world in general, then there would not be such a thing as love that doth distinguish; for distinguishing love appeareth in separating between Isaac and Ishmael, Jacob and Esau, the many called and the few' chosen. Thus by virtue of distinguishing love some must be reprobate, for distinguishing love must leave some, both of the angels in heaven and the inhabitants of the earth; wherefore the decree also that doth establish it must needs leave some.

Fourthly. Another cause of reprobation is God's willingness to show his wrath and to make his power known. This is one of those arguments that the holy apostle setteth against the most knotty and strong objection that ever was framed against the doctrine of eternal reprobation: "Thou wilt say then, (saith he,) Why doth he yet find fault? for if it *be* his will that some should be rejected, hardened, and perish, why then is he offended that any sin

against him, for who hath resisted his will?" Hold, saith the apostle; stay a little here; first remember this: is it meet to say unto God, What doest thou? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump?" etc. Besides, when you have thought your worst — to wit, that the effects of reprobation must needs be consummate in the eternal perdition of the creature — yet again consider what if God be willing to show his wrath as well as grace and mercy? And what if he, that he may so do, exclude some from having share in that grace that would infallibly, against all resistance, bring us safe unto eternal life? What then? Is he therefore the author of your perishing or his eternal reprobation either? Do you not know that he may refuse to elect who he will without abusing of them? Also that he may deny to give them that grace that would preserve them from sin without being guilty of their damnation? May he not, to show his wrath, suffer with much long-suffering all that are the vessels of wrath by their own voluntary will, to fit themselves for wrath and for destruction? Yea, might he not even in the act of reprobation conclude also to suffer them thus left to fall from the state he had left them in — that is as they were considered, upright — and when fallen to bind them fast in chains of darkness unto the judgment of the great day, but he must needs be charged foolishly? You shall see in that day what a harmony and what a glory there will be found in all God's judgments in the overthrow of the sinner; also how clear the Lord will show himself of having any working hand in that which causeth eternal ruin, notwithstanding he hath reprobated such, doth suffer them to sin, and

that too that he might show his wrath on the vessels of his wrath; the which I also after this next chapter shall further, clear up to you. As the Lord knows how to deliver the godly out of temptation without approving of their miscarriages, so he also knoweth how to reserve the ungodly unto the day of judgment to be punished, yet. never to deserve the least of blame for his so reserving of them, though none herein can see his way, for he alone knows how to do it. ^{f9}

CHAPTER 5

Of the Unchangeableness of Eternal Reprobation.

MANY opinions have passed through the hearts of the sons of men concerning reprobation, most of them endeavoring so to hold it forth as therewith they might, if not heal their conscience slightly, yet maintain their own opinion in their judgment of other things; still wringing now the word this way, and anon again that, for their purpose; also framing within their soul such an imagination of God and his acts in eternity as would suit with, such opinions, and so present all to the world. And the rather they have with greatest labor strained unweariedly at this above many other truths because of the grim and dreadful face it carrieth in most men's apprehensions. But none of these things:, however they may please the creature, can by any means in any measure either cause God to undo, unsay, or undetermine what he hath concerning this decreed and established.

First. Because they suit not with his nature, especially in these foundation acts. The foundation of God standeth sure, even touching reprobation, that the purpose of God according to election might, stand. "I know (saith Solomon) that whatsoever the Lord doth, it abideth for ever; nothing can be put unto it nor anything taken from it, etc. Hath he said it, and shall he not do it? Hath he spoken, and shall he; not bring it to pass?" His decrees are composed according to his eternal wisdom, established upon his unchangeable will, governed by his knowledge, prudence, power, justice, and mercy, and are brought to conclusion (on his part) in perfect holiness, through the abiding of his most blessed truth and faithfulness: "He is a rock, his way is perfect, for all his works are judgment: a God of truth and without iniquity, just and right is he."

Secondly. This decree is made sure by the number, measure, and bounds of election, for election and reprobation do enclose all reasonable creatures; *that* is, either the one or the other — election, those that are set apart for glory; and reprobation, those left out of this choice.

Now as touching the elect, they are by this decree confined to that, limited number of persons that must amount; to the complete making up the fullness of the mystical body of Christ; yea, so confined by his eternal

purpose that nothing can be diminished from or added thereunto; and hence it is that they are called his body and members in particular, the fullness of Him that fills all in all, and the measure of the stature of the fullness of Christ; which body, considering him as the Head thereof, in conclusion maketh up one perfect mart and holy temple for the Lord. These are Christ's substance, inheritance, and lot; and are said to be booked, marked, and sealed with God's most excellent knowledge, approbation, and liking. As Christ said to his Father, "Thine eyes did see my substance yet being imperfect, and in thy book are all my members written, which in continuance were fashioned when as yet there was none of them." This being thus, I say it is in the first place impossible that any of those members should miscarry, "for who shall lay anything to the charge of God's elect?" And because they are as to number every way sufficient, being his body and so by their completing to be made a perfect man, therefore all others are rejected, that the "purpose of God according to election might stand." Besides, it would not only argue weakness in the decree, but monstrosity in the body, if after this any appointed should miscarry or any besides them be added to them.

Thirdly. Nay, further, that all may see how punctual, exact and to a tittle this degree of election is, God hath not only as to number and quantity confined the persons, but also determined and measured, and that before the world, the number of the gifts and graces that are to be bestowed on these members in general, and also what graces and gifts to be bestowed on this or that member in particular: "He hath blessed us with all spiritual blessings in Christ, according as he hath chosen us in him before the foundation of the world;" and bestoweth them in time upon us, "according to the eternal purpose which he purposed in Christ Jesus our Lord." he hath given to the eye the grace that belongeth to the eye, and to the hand that which he also hath appointed for it; and so to every other member of the body elect he doth deal out to them their determined measures of grace and gifts most fit for their place and office. Thus is the decree established both of the saved and also of the non-elect. ^{f10}

Fourthly. But again, another thing that doth establish this decree of eternal reprobation is the weakness that sin in the fall and since hath brought all reprobates into; for though it be most true that sin is no cause of eternal reprobation, yet seeing sin hath seized on the reprobate, it cannot be but thereby the decree must needs be the faster fixed. If the king, for this or the other weighty reason, doth decree not to give this or that man who yet did

never offend him) a place in his privy chamber, if this man after this shall be infected with the plague, this rather fastens than loosens the king's decree; as the angels that were left out of God's election, by reason of the sin they committed after, are so far off from being by that received into God's decree that they are therefore bound for it in chains of everlasting darkness to the judgment of the great day.

CHAPTER 6

Whether to be Reprobated be the same with being Appointed beforehand unto Eternal Condemnation? If not, how do they Differ? Also whether Reprobation be the Cause of Condemnation?

IT hath been the custom of ignorant men much to quarrel at eternal reprobation, concluding (for want of knowledge in the mystery of God's will) that if he reprobate *any* from eternity he had as good as said, "I wilt make this man to damn him; I will decree this man, without, any consideration, to the everlasting pains of hell," when, in very deed, for God to reprobate, and to appoint beforehand to eternal condemnation, are two distinct things, properly relating to two distinct attributes, arising, from two distinct causes.

First. They are two distinct things. Reprobation is a simple leaving of the creature out of the bounds of God's election, but to appoint to condemnation is to bind them over to, everlasting punishment. Now, there is a great difference between my refusing to make of such a tree a pillar in my house and of condemning it unto the fire to be burned.

Secondly. As to the attributes. Reprobation respects God's sovereignty, but to appoint to condemnation, his justice.

Thirdly. As to the causes. Sovereignty being according to the will of God, but justice according to the sin of man. For God, though he be the only sovereign Lord, and that to the height of perfection, yet he appointeth no man to the pains of everlasting fire merely from sovereignty, but by the rule of justice. God dameth not the man because he is a man, but a sinner, and foreappoints him to that place and state by foreseeing of him wicked.

Again, as reprobation is not the same with foreappointing to eternal condemnation, so neither is it the cause thereof.

If it be the cause, then it must either —

1. Leave him infirm; or,
2. Infuse sin into him; or,
3. Take from him something that otherwise would keep him upright; or,

4. Or both license Satan to tempt and the reprobate to close in with the temptation. But it doth none of these; there,)re it is not the cause of the condemnation of the creature.

That it is not the cause of sin it is evident —

- 1.** Because the elect are as much involved therein as those that are passed by.
- 2.** It leaveth him not infirm; for he is by an after act — to wit, of creation — formed perfectly upright.
- 3.** That reprobation infuseth no sin appeareth, because it is the act of God.
- 4.** That it taketh nothing (that good is) from him is also manifest, it being only a leaving of him.
- 5.** And that it is not by this act that Satan is permitted to tempt or the reprobate to sin is manifest; because as Christ was tempted, so the elect fall as much into the temptation, at least many of them, as many of those that are reprobate; whereas if these things came by reprobation, then the reprobate would be only concerned therein. All which will be further handled in these questions yet behind.

Objection. From what hath been said, there is concluded this at least, that God hath infallibly determined, and that before the world, the infallible damnation of some of his creatures; for if God hath before the world bound some over to eternal punishment, and that, as you say, for sin, then this determination must either be fallible or infallible; not fallible, for then your other position of the certainty of the number of God's elect is shaken, unless you hold that there may be a number that shall neither go to heaven or hell. Well, then, if God hath indeed determined, foredetermined, that some must infallibly perish, doth not this his determination lay a necessity on the reprobate to sin, that he may be damned? for no sin, no damnation. That is your own argument.

Answer. That God hath ordained (Jude 4) the damnation of some of his creatures is *evident*; but whether this his determination be positive and absolute, there is the question; for the better understanding whereof I shall open unto you the variety of God's determinations and their nature, as also rise.

The determinations of God touching the destruction of the creature, they are either ordinary or extraordinary; those I count ordinary that were commonly pronounced by the prophets and apostles, etc., in their ordinary way of preaching, to the end men might be affected with the love of their own salvation; now these are either bound or loosed but as the condition or qualification was answered by the creature under sentence, and no otherwise.

Again. These *extraordinary*, though they respect the same conditions, yet they are not grounded immediately upon them, but upon the infallible foreknowledge and foresight of God, and are thus distinguished: first, the ordinary determination; it stands but at best upon a supposition that the creature may continue in sin, and admits of a possibility that it may not, but the extraordinary stands upon an infallible foresight that the creature will continue in sin; wherefore this must needs be positive and as infallible as God himself.

Again. These two determinations are also distinguished thus: the ordinary is applicable to the elect as well as to the reprobate, but the other to the reprobate only; it is proper to say, even to the elect themselves, “He that believeth shall be saved, and he that believeth not shall be damned;” but not to say to them, These are appointed to utter destruction, or that they shall utterly perish in their own corruptions, or that for them is reserved the blackness of darkness for ever.

So, then, though God by these determinations doth not lay some under irrecoverable condemnation, yet by one of them he doth, as is further made out thus:

- 1.** God most perfectly foreseeeth the final impenitency of those that do sin from the beginning to the end of the world.
- 2.** Now from this infallible foresight it is most easy and rational to conclude, and that positively, the infallible overthrow of every such creature. Did I infallibly foresee that this or that man would cut out his heart in the morning, I might infallibly determine his death before night.

Objection. But still the question is, Whether God by this his determination doth not lay a necessity on the creature to sin? for no sin, no condemnation. This is true by your own assertion.

Answer. No, by no means, for

1. Though it be true that sin must of absolute necessity go before the infallible condemnation and overthrow of the sinner, and that it must also be preconsidered by God, yet it needs not lay a necessity upon him to sin; for let him but alone to do what he will, and the determination cannot be more infallible than the sin which is the cause of its execution.

2. As it needs not, so it doth not; for this determination is not grounded upon what God will effect, but on what the creature will; and that not through the instigation of God, but the instigation of the devil. What! might not I, if I most undoubtedly foresaw that such a tree in my garden would only cumber the ground, (notwithstanding reasonable means,) — might not I, I say, from hence determine (seven years before) to cut it down and burn it in the fire, but I must, by so determining, necessitate this tree to be fruitless? The case in hand is the very same. God therefore may most positively determine the infallible damnation of his creature, and yet not at all necessitate the creature to sin that he might be damned.

Objection. But how is this similitude pertinent? For God did not only foresee sin would be the destruction of the *creature*, but let it come into the world and so destroy the creature. If you, as you foresee the fruitlessness of your tree, should withal see that which makes it so, and that too before it makes it so, and yet let the impediment come and make it so, are not you now the cause of the unfruitfulness of that tree which you have before condemned to the fire to be burned? for God might have chosen whether he 'would have let Adam sin, and so sin to have got into the world by him.

Answer. Similitudes never answer every way: if they be pertinent to that for which they are intended, it is enough; and to that it; answereth well, being brought to prove no more but the natural consequence of a true and infallible foresight. And now as to what is objected further, as that God might have chosen whether sin should have come into the world by Adam to the destruction of so many, to that I shall answer —

1. That sin could not have come into the world without God's permission, it is evident both from the perfection of his foresight and power.

2. Therefore all the means, motives, and inducements thereunto must also by him be not only foreseen, but permitted.

3. Yet so that God will have the tinting, proceeding, bounding, and ordering thereof at his disposal: “Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain.”

4. Therefore it must needs come into the world, not without, but by the knowledge of God; not in despite of him, but by his suffering of it.

Objection. But how then is he clear from having’ a hand in the death of him that perisheth?

Answer. Nothing is more sure than that God could have kept sin out of the world if it had been his will; and this is also as true, that it never came into the world with his liking and compliance; and for this you must consider that sin came into the world by two steps —

1. By being offered.

2. By prevailing.

Touching the first of these, God, without the least injury to any creature in heaven or earth, might not only suffer it, but so far countenance the same that is so far forth as for trial only, as it is said of Abraham “God tempted Abraham to slay his only son, and led Christ by the Spirit into the wilderness to be tempted of the devil.” This is done without any harm at all; nay, it rather produceth good, for it tends to discover sincerity, to exercise faith in and love to his Creator, also to put him in mind of the continual need he hath of depending on his God for the continuation of help and strength, and to provoke to prayers to God whenever so engaged.

Objection. But God did not Only admit that sin should be offered for trial, and there to stay, but did suffer it to prevail and overcome the world.

Answer. Well, this is granted; but, yet consider —

1. God did neither suffer it nor yet consent it should, but under this consideration: if Adam, upright Adam, gate way thereto by forsaking his command, “in the day thou eatest thereof, thou shalt surely die” — which Adam did, not because God did compel him or persuade him to it, but voluntarily of his own mind, contrary to his God’s command — so, then, God, by suffering sin to break into the world, did it rather in judgment, as disliking Adam’s act, and as a punishment to man for listening to the

tempter, and as a discovery of his anger at man's disobedience, than to prove that he is guilty of the misery of his creature.

2. Consider also that when God permitted sin for trial, it was, when offered first, to them only who were upright and had sufficient strength to resist it.

3. They were by God's command to the contrary driven to no strait to tempt them to incline to Satan: "Of every tree of the garden thou mayest freely eat, saith God; only let this alone."

4. As touching the beauty and goodness that was in the object unto which they were allured, what was it? Was it better than God? yea, was it better than the tree of life, for from that they were not exempted till after they had sinned? Did not God know best what was to do them good?

2. Touching him that persuaded them to do this wicked act: was his word more to be valued for truth, more to be ventured on for safety, or more to be honored for the worthiness of him that spoke, than was His that had forbade it; the one being the devil, with a lie, and to kill them; the other being God, with his truth, and to preserve them safe?

Question. But was not Adam unexpectedly surprised? Had he notice beforehand and warning of the danger, for God foresaw the business?

Answer. Doubtless God was; fair and faithful to his creature in this thing also, as clearly doth appear from these considerations:

1. The very commandment that God gave him forebespoke him well to look about him, and did indeed insinuate that he was likely to be tempted.

2. It is yet more evident, because God doth even tell him of the danger: "In the day thou eatest thereof thou shalt surely die."

3. Nay, God by speaking to him of the very tree that was to be forborne, telling him also where it stood, that he might the better know it, did in effect expressly say to him, "Adam, if thou be tempted, it will be about that tree and the fruit thereof: wherefore, if thou findest the tempter there, then beware thy life."

To conclude, then. Though sins did not come into the world without God's sufferance, yet it did without his liking; God suffered also Cain to kill his 'brother, and Ishmael to mock at Isaac, but he did not like the same.

Secondly. Therefore though God was first in concluding sin should be offered to the world, yet man was the first that consented to a being overcome thereby.

Thirdly, then. Though God did foredetermine that sin should enter, yet it was not but with respect to certain terms and conditions, which yet were not to be enforced by virtue of the determination, bat permitted to be completed by the voluntary inclination of a perfect and upright *man*. And in that the determination was most perfectly infallible it was through the foresight of the undoubted inclination of this good and upright person.

Question. But might not God have kept Adam from inclining if he would?

Answer. What more certain? But yet consider

- 1.** Adam being now an upright man, he was able to have kept himself had he but looked to it as he should and might.
- 2.** This being so, if God had here stepped in, he had either added that which had been needless, and so had not obtained thankfulness, or else had made the strength of Adam useless, yea his own workmanship in so creating him superfluous, or else, by consequence, imperfect.
- 3.** If he had done so, he had taken Adam from his duty, which was to trust and believe his Maker; he had also made void the end of the commandment, which was to persuade to watchfulness, diligence, sobriety, and contentedness; yea, and by so doing would not only himself have, tempted Adam to transgression, even to lay aside the exercise of that strength that God had already given him, but should have become the pattern or the first father to all looseness, idleness and neglect of duty; which would also not only have-been an ill example to Adam to continue to neglect so reasonable and wholesome duties, but would have been to himself an argument of defense to retort upon his God when he had come another time to reckon with him for his misdemeanors. ^{f11}

Many other weighty reasons might here be further added for God's vindication in this particular, but at this time let these suffice.

CHAPTER 7

Whether any under Eternal Reprobation have Just Cause to Quarrel with God for not Electing of them?

THAT the answer to this question may be to edification, recall again what I have before asserted — to wit, that for a man to be left out of God's election, and to be made a sinner, is two things; and again, for a man to be not elect, and to be condemned to hell-fire, is two things also. Now I say, if non-election makes no man a sinner, and if it appoints no man to. condemnation neither, then what ground, hark any reprobate to quarrel with God for not electing of him? Nay, further, reprobation considereth him upright, leaveth him upright, and so turneth him into the world; what wrong doth God do him though he hath not elected him? What reason hath he that is left in this case to quarrel against his Maker?

If thou say, Because God hath not chosen them as well, as chosen others, I answer, "Say but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Behold, as the clay is in the hand, of the potter, so are ye in my hand, O house of Israel, saith the Lord God." So then, if I should say no more but that God is the only Lord and Creator, and that by his sovereignty he hath power to dispose of them according to his pleasure, either to choose or to refuse according to the counsel of his own will, who could object against him and be guiltless? "He giveth no account of any of his ways, and what his soul desireth that doth he."

Again, God is wiser than man, and therefore can show a reason for what he acts and does, both when and where at present thou seest none. Shall God, the only wise, be arraigned at the bar of thy blind reason: and there be judged and condemned for ill acts done in eternity? "Who hath directed the Spirit of the Lord, or who hath been his counselor?" Do you not know that he is far more above us than we are above our horse or mule that is without understanding? "Great things doth he that we cannot comprehend;; great things, and unsearchable and marvelous things, without number."

But, I say, should we take it well if our beast should call us to account for this and the other righteous act, and judge us unrighteous and our acts

ridiculous, and all because it sees no reason for our so doing? Why, we are as beasts before God.

But again, to come yet more close to the point, the reprobate quarrels with God because he hath not elected him; well, but is not God the master of his own love? and is not his will the only rule of his mercy? and may he not, without he give offense to thee, lay hold by electing love and mercy on whom himself pleaseth? Must thy reason, nay, thy lust, be the ruler: orderer, and disposer of his grace? “May I not do what I will with mine own? (saith he.) Is thine eye evil because mine is good?”

Further, what harm doth God to any reprobate, by not electing of him? He was, as hath been said, considered upright, so formed in the act of creation and so turned into the world; indeed he was not elected, but hath that taken anything from him? No, verily, but leaveth him in good condition; there is good, and better, and best of all; he that is in a good estate (though others through free grace are in a far better) hath not any cause to murmur either with Him that gave him such a place or at him that is placed above him. In a word, reprobation maketh no man personally a sinner, neither doth election make any man personally righteous: it is the consenting to sin that makes a man a sinner, and the imputation of grace and righteousness that makes gospelly and personally just and holy.

But again, seeing it is God’s act to leave some out of the bounds of his election, it must needs be, therefore, positively good; is that then which is good in itself made sin unto thee? God forbid! God doth not evil by leaving this or that man out of his electing grace, though he chooses others to eternal life through Jesus Christ our Lord. Wherefore there is not a reprobate that hath any cause, and therefore no just cause, to quarrel with his Maker for not electing of him.

And that, besides what hath been spoken, if you consider

- 1.** For God to elect is an act of sovereign grace, but to pass by or to refuse so to do is an act of sovereign power, not of injustice.
- 2.** God might therefore have chosen whether he would have elected any, or so many, or few, and also which and where he would.
- 3.** Seeing, then, that all things are at his disposal, he may fasten electing mercy where he pleaseth, and other mercy, if he will, to whom and when he will.

4. Seeing, also, that the least of mercies are not deserved by the best of sinners, men, instead of quarrelling against the God of grace because they have not what they list, should acknowledge they are unworthy of their breath, and also should confess that God may give mercy where he pleaseth, and that, too, both which or what, as also to whom and when he will, and yet be good, and just, and very gracious still. Nay, Job saith, “He taketh away, who can hinder him? or who will say unto him, What dost thou?”

The will of God is the rule of all righteousness; neither knoweth he any other way by which he governeth and ordereth any of his actions. Whatsoever God doth, it is good because he doth it, whether it be to give grace or to detain it, whether in choosing or refusing. The; consideration of this made the holy men of old ascribe righteousness to their Maker even then when yet they could not see the reason of his actions; they would rather stand amazed and wonder at the heights and depths of his unsearchable judgments, than quarrel at the strange and most obscure of them.

God did not intend that all that ever he would do should be known to every man, no nor yet to the wise and prudent; it is as much a duty sometimes to stay ourselves and wonder, and to confess our ignorance in many things of God, as it is to do other things that are duty without dispute. So, then, let poor dust and ashes forbear to condemn the Lord because he goeth beyond them; and also they should beware they speak not wickedly for him, though. it be, as they think, to justify his actions: “The Lord is righteous in all his ways, and holy in all his works.” ^{f12}

CHAPTER 8

*Whether Eternal Reprobation in itself, or in its Doctrine, be in
very deed an Hindrance to any Man in seeking the Salvation
of his Soul?*

IN my discourse upon this question I must entreat the reader to mind well what is premised in the beginning of the former chapter, which is, that reprobation makes no man a sinner, appoints no man to condemnation, but leaveth him upright after all. So, then, though God doth leave the most of men without the bounds of his election, his so doing is neither in itself nor yet its doctrine (in very deed) an hindrance to any man in seeking the salvation of his soul.

I. It hindereth not in itself, as is clear by the ensuing considerations:

1. That which hindereth him is the weakness that came upon him by reason of sin. Now God only made the man, but man's listening to Satan made him a sinner, which is the cause of all his weakness. This therefore is it that hindereth him, and that also disableth him in seeking the salvation of his soul "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man. God made man upright, but he hath sought out many inventions."

2. It hindereth not in itself, for it taketh not any thing from a man that would help him might it continue with him; it takes not away the least part of his strength, wisdom, courage, innocence, or will to good; all these were lost by the fall in that day when he died the death. Nay, reprobation under some consideration did rather establish all these upon the reprobate; for as, it decrees him left, so it left him upright. Wherefore man's hindrance cometh on him from other means, even by the fall, and not by the simple act of eternal reprobation.

3. As reprobation hindereth not either of these two ways, so neither is it from this simple act that Satan is permitted either to tempt them, that they might be tried or that they might be overthrown.

1. It is not by this act that Satan is permitted to tempt them that they might be tried, because then the Son of God himself first be reached by this reprobation, he being tempted by the devil as much if not more than any;

yea, and then must every one of the elect be under eternal reprobation; for they also, and that after their conversion, are greatly assaulted by him: “Many are the troubles of the righteous,” etc.

2. Neither is it from the act of reprobation that Sill hath entered the world, no more than from election, because those under the power of election did not only fall at first, but do still generally, as foully, before conversion, as the reprobate himself. Whereas, if either the temptation or the fall were by virtue of reprobation, then the reprobates, and they only, should have been tempted and have fallen. The temptation, then, and the fall, doth come from other means, and so the hindrance of the reprobate, than from eternal reprobation. For the temptation, the fall, and hindrance being universal, but the act of reprobation particular, the hindrance must needs come from such a cause as taketh hold on all men, which indeed is the fall; the cause of which was neither election nor reprobation, but man’s voluntary listening to the tempter.

3. It is yet far more evident that reprobation hindereth no man from seeking the salvation of his soul, because, notwithstanding all that reprobation doth, yet God giveth to divers of the reprobates great encouragements thereto; to wit, the tenders of the Gospel in general, not excluding any; great light also to understand it, with many a sweet taste of the good work of God and the powers of the world to come; he maketh them sometimes also to be partakers of the Holy Ghost, and admitteth many of them into fellowship with his elect; yea, some of them to be rulers, teachers, and governors in his house; all which, without doubt, both are and ought to be great encouragements, even to the reprobates themselves, to seek the salvation of their souls.

II. As it hindereth not in itself, so it hindereth not by its” doctrine; for all that this doctrine saith is, that some are left out of God’s election, as considered upright, Now this doctrine cannot hinder any man, for —

1. No man still stands upright.

2. Though it saith some are left, yet it points at no man, it nameth no man, it binds all faces in secret. So, then, if it hinder, it hindereth all, even the elect as well as reprobate; for the reprobate hath as much ground to judge himself elect, as the very elect himself hath before he be converted, being both alike in a state of nature and unbelief, and both alike visibly liable to the curse for the breach of the commandment. Again, as they are equals

here, so also have they ground alike to close in with Christ and live; even the open, free, and full invitation of the Gospel and promise of life and salvation by the faith of Jesus Christ.

3. It is evident also by experience that this doctrine doth not; indeed, neither can it, hinder any, (this doctrine, I mean, when both rightly stated and rightly used,) because many who have been greatly afflicted about this matter have yet at last had comfort; which comfort, when they have received it, hath been to them as an argument that the thing they feared before was not because of reprobation, rightly stated, but its doctrine much abused was the cause of their affliction; and had they had the same light at first they received afterwards, their troubles then would soon have fled, as also now they do. Wherefore discouragement comes from want of light, because they are not skillful in the word of righteousness; for had the discouragement at first been true, (which yet it could not be, unless the person knew by name himself under eternal reprobation, which is indeed impossible,) then his light would have pinched him harder; light would rather have fastened this his fear that at all have rid him of it.

Indeed the Scripture saith, The word is to some the savor of death unto death, when to others the savor of life unto life. But mark, it is not this doctrine in particular, if so much as some other, that doth destroy the reprobate. It was respite at which Pharaoh hardened his heart, and the grace of God that the reprobates of old did turn into lasciviousness. Yea, Christ the Savior of the world is a stumbling-block unto some and a rock of offense unto others. But yet, again, consider that neither he nor any of God's doctrines are so simply and in their own true natural force and drift; for they beget no unbelief, they provoke to no wantonness, neither do they in the least encourage to impenitency; all this comes from that ignorance and wickedness that came by the fall. Wherefore it is by reason of that also that they stumble, and fall, and grow weak, and are discouraged, and split themselves, either at the doctrine of reprobation or at any other truth of God.

Lastly. To conclude as I began, there is no man while in this world that doth certainly know that he is left out of the electing love of the great God; neither hath he any word in the whole Bible to persuade him so to conclude and believe, for the Scriptures hold forth salvation to the greatest of sinners. Wherefore, though the act of reprobation were far more harsh, and its doctrine also more sharp and severe, yet it cannot properly be said to

hinder any. It is a foolish thing in-any to be troubled with those things which they have no ground to believe concerns themselves, especially when the latitude of their discouragement is touching their own persons only: “The secret things belong unto the Lord our God.” Indeed every one of the words of God ought to put us upon examination, and into a serious inquiry, of our present state and condition, and how we now do stand for eternity; to wit, whether we are ready to meet the Lord, or how it is with us. Yet, when search is fully made, and the worst comes unto the worst, the party can find himself no more than the chief of sinners, not excluded from the grace of God tendered in the Gospel; not from an invitation, nay, a promise, to be embraced and blest if he comes to Jesus Christ. Wherefore he hath no ground to be discouraged by the doctrine of reprobation. ^{f13}

CHAPTER 9

Whether God would in deed and in truth that the Gospel, with the Grace thereof, should be tendered to those that yet he hath bound up under Eternal Reprobation?

To this question I shall answer — First. In the language of our Lord, “Go preach the Gospel unto every creature,” and again: “Look unto me, all ye ends of the earth, and be ye sawed; and whosoever will let him take the water of life freely.” And the reason is, because Christ died for all, tasted death for every man, is the Savior of the world, and the propitiation for the sins of the whole world.

Secondly. I gather it from those several censures that even every one goeth under that, doth not receive Christ when offered in the general tenders of the Gospel: “He that believeth not shall be damned; he that believeth not makes God a liar, because he believeth not the record that God hath given of his Son;” and, “Woe unto thee, Capernaum, woe unto thee, Corazin, woe unto thee, Bethsaida; with many other sayings; all which words, with many other of the same nature, carry in them a very great argument to this very purpose; for if those that perish in the days of the Gospel shall have at least their damnation heightened because they have neglected and refused to receive the Gospel, it must needs be: that the Gospel was with. all faithfulness to be tendered unto them; the which it could not be unless the death of Christ did extend itself unto them; for the offer of the Gospel cannot, with God’s allowance, be offered any further than the death of Jesus Christ doth go; because if that be, taken away there is indeed no Gospel nor grace to be extended. Besides, if by *every creature*, and the like should be meant only the elect, then are all the persuasions of the Gospel to no effect at all; for still the unconverted, who are here condemned for refusing of it, they return it as fast again: I do not know I am elected, and therefore dare not come to Jesus Christ; for if the death of Jesus Christ, and so the general tender of the Gospel, concern the elect alone, I, not knowing myself to be one of that number, am at a mighty plunge; nor know I whether is the greatest sin, to believe or to despair; for I say again, if Christ died only for the elect, etc., then, I, not knowing myself to be one of that number, dare not believe the Gospel that holds forth his blood to

save me; nay, I think with safety may not, until I first do know I am elect of God and appointed thereto.

Thirdly. God the Father and Jesus Christ his Son would have all men whatever invited by the Gospel to lay hold of life by Christ, whether elect or reprobate; for though it be true that there is such a thing as election and reprobation, yet God, by the tenders; of the Gospel in the ministry of his word, looks upon men under another consideration to wit, as sinners — and as sinners invites them to believe, lay hold of, and embrace the same. He saith not to his ministers, “Go preach to the elect because they are elect, and shut out others be: cause they are not so.” But, “Go preach the Gospel to sinners; and as they are such, go bid them come to me and live.” And it must needs be so, otherwise the preacher could neither speak in faith nor the people hear in faith; first, the preacher could not speak in faith, because he knoweth not the elect from the reprobate; nor they again hear in faith, because, as unconverted, they would be always ignorant of that also; so, then, the minister neither knowing whom he should offer life unto, nor yet the people which of them are to receive it, how could the word now be preached in faith with power? and how could the people believe and embrace it? But now the preacher offering mercy in the Gospel to sinners as they are sinners, here is way made for the word to be spoken in faith, because his hearers are sinners; yea, and encouragement also for the people to receive and close therewith, the understanding they are sinners: “Christ Jesus came into the world to save sinners.”

Fourthly. The Gospel must be preached to sinners, as they are sinners, without distinction of elect or reprobate, because neither the one nor yet the other (as considered under these simple acts) are fit subjects to embrace the Gospels for neither the one act nor yet the other doth make either of them sinners but the Gospel is to be tendered to men as they are sinners and personally under the curse of God for sin; wherefore to proffer grace to the elect because they are elect, it is to proffer grace and mercy to them as not considering them as sinners. And, I say, to deny it to the reprobate because he is not elected, it is not only a denial of grace to them that have no deed thereof, but also before occasion is given on their part for such a dispensation. And I say again, therefore, to offer Christ and grace to man elect, as simply so considered, this administers to him no comfort at all, he being here no sinner and so engageth not the heart at all to Jesus Christ, for that comes in and is effected on them as they are sinners. Yea, to deny the Gospel also to the reprobate because he is not elect, it will not trouble him

at all; for, saith he, “So I am not a sinner, and so do not need a Savior.” But now, because the elect have no need of grace in Christ by the Gospel but as they are sinners, nor the reprobates cause to refuse it as they are sinners, therefore Christ, by the word of the Gospel, is to be proffered to both, without considering elect or reprobate, even as they are sinners. “The whole have no need of the physician, but those that are sick. I came not to call the righteous, but sinners, to repentance.”

Thus you see the Gospel is to be tendered to all in general, as well to the reprobate as to the elect, to sinners as sinners; and so are they to receive it and to close with the tenders thereof. ^{f14}

CHAPTER 10

Seeing, then, that the Grace of God in the Gospel is by that to be Proffered to Sinners as Sinners, as well to the Reprobate as the Elect, is it possible for those who indeed are not Elect to Receive it and be Saved?

To this question I shall answer several things, but first I shall show you what that grace is that is tendered in the name Gospel, and secondly, what it is to receive it and be saved.

First, then. The grace that is offered to sinners as sinners, without respect to this or that. person, it is a sufficiency of righteousness, pardoning grace, and life, laid up in the person of Christ, held forth in the exhortation and word of the Gospel, and promised to be theirs that receive it; yea, I say, in so universal a tender that not one is by it excluded or checked in the least, 'but rather encouraged if he hath the least desire to life; yea, it is held forth to beget both desires and longings after the life thus laid up in Christ.

Secondly. To receive this grace thus tendered by the Gospel, it is —

1. To believe it is true.
2. To receive it heartily and unfeignedly through faith. And,
3. To let it have its natural: sway, course and authority in the soul, and that in that measure as to bring forth the fruits of good living in heart, word, and life, both before God and man.

Now then to the question:

Is it possible that this tender, thus offered to the reprobate, should by him be thus received and embraced and he live thereby?

To which I answer in the negative. I say yet to the elect themselves — I mean as considered dead in trespasses and sins, which is the state of all men, elect as well as reprobate. So, then, though there be a sufficiency of life and righteousness laid up in Christ for all men, and this tendered by the Gospel to them without exception, yet sin coming in between the soul and the tender of this grace, it hath in truth disabled all men, and so, notwithstanding this tender, they continue to be dead. For the Gospel, I

say, coming in word only, sayeth no man, because of man's impediment; wherefore those that indeed are saved by this Gospel, the word comes not to them in word only, but also in power, and in the Holy Ghost is mixed with faith, even with the faith of the operation of God, by whose exceeding great and mighty power they are raised from this dearth of sin and enabled to embrace the Gospel. Doubtless, all men being dead in trespasses, and sins, and so captivated under the power of the devil, the curse of the law, and shut up in unbelief, it must be the power of God, yea, the exceeding greatness of that power, that raiseth the soul from this condition to receive the holy Gospel.

For man by nature (consider him at best) can see no more nor do no more than what the principles of nature understands and helps to do; which nature being below the discernings of things truly, spiritually, and savingly good, it must needs fall short of receiving, loving, and delighting in them. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Now, I say, if the natural man at best (for the elect before conversion are no more, if quite so much) cannot do this, how shall they attain thereto, being now not only corrupted and infected, but depraved, bewitched and dead, swallowed up of unbelief, ignorance, confusion, hardness of heart, hatred of God, and the like? When a thorn by nature beareth grapes, and a thistle beareth figs, then may this thing be. To lay hold of and receive the Gospel by a true and saving faith, it is an act of the soul, has made a new creature, which is the workmanship of God: "Now He that hath wrought us for the selfsame thing is God. For a corrupt tree cannot bring forth good fruit. Can the Ethiopian change his skin?"

But yet the cause of this impossibility —

- 1.** Lieth not in reprobation, the elect themselves being as much unable to receive it as the other.
- 2.** Neither is it because the reprobate is excluded in the tender, for that is universal.
- 3.** Neither is it because there wanteth arguments in the tenders of the Gospel, for there is not only plenty, but such as be persuasive, clear, and full of rationality.
- 4.** Neither is it because these creatures have no need thereof, for they have broken the law.

5. Wherefore it is because indeed they are by sin dead, captivated, mad, self-opposers, blind, alienated in their minds, and haters of the Lord. Behold the ruins that sin hath made!

Wherefore, whoever receiveth the grace that is tendered, in the Gospel, they must be quickened by the power of God, their eyes must be opened, their understandings illuminated, their ears unstopped, their hearts circumcised, their wills also rectified,, and the Son of God revealed in them; yet, as I said, not because there wanteth argument in these tenders, but because men. are dead, and blind, and cannot hear the word. “Why do you not understand my speech? (saith Christ) even because you cannot hear my word.”

For otherwise, as I said but now, there is

- 1.** Rationality enough in the tenders of the Gospel.
- 2.** Persuasions of weight enough to provoke to faith. And,
- 3.** Arguments enough to persuade to continue therein.

First. Is it not reasonable that man should believe God in the proffer of the Gospel and live by it?

Secondly. Is there not reason, I say, both from the truth and faithfulness of God, from the sufficiency of the merits of Christ, as also from the freeness and fullness of the promise? What unreasonable thing doth the Gospel bid thee credit? Or what falsehood doth it command thee to receive for truth? Indeed, in many points the Gospel is above reason, but yet in never a one against it, especially in those things wherein it beginneth with the sinner in order to eternal life.

Again, touching its persuasions to provoke to faith —

First. With how many signs and wonders, miracles and mighty deeds, hath it been once and again confirmed, and that to this very end!

Secondly. With how many oaths, declarations, attestations, and proclamations is it avouched, confirmed, and established!

Thirdly. And why should not credence be given to that Gospel that is confirmed by blood, the blood of the Son of God himself — yea, that Gospel that did never yet fail any that in truth have cast themselves upon it since the foundation of the world?

Again, as there is rationality enough and persuasion sufficient, so there is also argument most prevalent, to persuade to continue therein, and that too heartily, cheerfully, and unfeignedly, unto the end, did not, as I have said, blindness, madness, deadness, and willful rebellion carry them away in the vanity of their minds and overcome them.

For, first, if they could but consider how they have sinned, how they have provoked God, etc. — if they could but consider what a dismal state the state of the damned is, and also that in a moment their condition is; like to be the same — would they not cleave to the Gospel and live?

Secondly. The enjoyment of God, and Christ, and saints, and angels being the sweetest, the pleasures of heaven the most comfortable, and to live always in the height of light, life, joy, gladness imaginable, one would think were enough to persuade the very damned now in hell.

There is no man that perisheth for want of sufficient reason in the tenders of the Gospel, nor any for want; of persuasions to faith, nor yet because there wanteth arguments to provoke to continue therein. But the truth is, the Gospel in this hath to do with unreasonable creatures, with such as will not believe it, and. that because it is truth: “And because I tell you the truth,” saith Christ, (therefore) “you believe me not.”

Question. Well, but if this in truth be thus, how then comes it to pass that some receive it and live for ever? for you have said before that the elect are as bad as the reprobate, and full as unable as they (as men) to close with these tenders and live.

Answer. Doubtless this is true, and were the elect left to themselves, they, through, the wickedness of their heart, would perish as do others, Neither could all the reasonable, persuasive, prevalent arguments of the Gospel of God in Christ prevail to make any receive it and live.. Wherefore here you must consider that as there is mercy proclaimed in the general tenders of the Gospel, so there is also the grace of election; which grace kindly overruleth and winneth the spirit of the chosen, working in them that unfeigned closing therewith that makes it effectual to their undoubted salvation; which indeed is the cause that not only in other ages, but also to this day, there is a remnant that receive this grace, they being appointed, I say, thereto before the world began, preserved in time from that which would undo them: and enabled to embrace the glorious Gospel of grace, and peace, and love.

Now there is a great difference between the grace of election and the grace that is wrapped up in the general tenders of the Gospel — a difference, I say, and that both as to its timing, latituding, and working.

1. Touching its timing: it is before, yea long before, there was either tender of the grace wrapped up in the Gospel to any, or any need of such a tender.

2. They also differ in latitude: the tender of grace in the Gospel are common and universal to all, but the extension of that of election special and peculiar to some. “There is a remnant according to the election of grace.

3. Touching the working of the grace of election: it differs much in some things from the working of the grace that is offered in the general tenders of the Gospel; as is manifest in these particulars:

1. The grace that is offered in the general tenders of the Gospel calleth for faith to lay hold upon and accept thereof, but the special grace of election worketh that faith which doth lay hold thereof.

2. The grace that is offered in the general tenders of the Gospel calleth for faith as a condition in us, without which there is no life, but the special grace of election worketh faith in us without any such conditions.

3. The grace that is offered in the general tenders of the Gospel promiseth happiness upon the condition of persevering in the faith only, but the special grace of election causeth this perseverance.

4. The grace offered in the general tenders of the Gospel when it sparkleth most leaveth the greatest part of men behind it, but the special grace of election, when it shineth least, doth infallibly bring every soul therein concerned to everlasting life.

5. A man may overcome and put out all the light and life that is begotten in him by the general tenders of the Gospel, but none shall overcome, or make void, or frustrate the grace of election.

6. The general tenders of the Gospel, considered without a concurrence of the grace of election, help not the elect himself when sadly fallen.

Wherefore, when I say the grace that is offered in the general tenders of the Gospel, I mean that grace when offered as not being accompanied with a special operation of God’s eternal love by way of conjunction therewith. Otherwise the grace that is tendered in the general offers of the Gospel is

that which saveth the sinner now and that brings him to everlasting life; that is, when conjoined with that grace that; blesseth and maketh this general tender effectually efficacious. The grace of election worketh not without, but by these tenders generally; neither doth the grace thus tendered effectually work but by and with the grace of election: “As many as were ordained to eternal life believed,” the word being then effectual to life, when the hand of the Lord is effectually therewith to that end. “They spoke (saith the text) unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them, and a great number believed and turned unto the Lord.”

We must always put difference between the word of the Gospel and the power that manageth that word; we must put difference between the common and more special operations of that power also, even as there is evidently a difference to be put between those words of Christ that were effectual to do what was said, and of those words of his which were but words only, or at least not (so) accompanied with. power. As for instance: that same Jesus that said to the leper, “Say nothing to any man,” said also to Lazarus, “Come forth;” yet the one obeyed, the other did not, though he that obeyed was least in a capacity to do it, he being now dead and stunk in his grave. Indeed, unbelief hath hindered Christ much, yet not when he putteth forth himself as Almighty, but when he doth suffer himself by them to be abused who are to be dealt with by ordinary means; otherwise legions of devils, with ten thousand impediments, must fall down before him and give way unto him. There is a speaking and a (so) speaking: “They (so) spoke that a great multitude, both of the Jews and also of the Greeks, believed.” Even as I have hinted already, there is a difference between the coming of the word when it is in power and when it is in word. only. So, then, the blessed grace of election chooseth this man to good, not because he is good; it chooseth him to believe, not because he doth believe; it chooseth him to persevere, not because he doth so; it foreordains that this man shall be created in. Christ Jesus unto good works, not if a man will create himself thereto.

What shall we say then? Is the fault in God, if any perish? Doubtless, no; nor yet in his act of eternal reprobation neither; it is grace that saveth the elect, but sin that damns the rest: it is superabundant grace that canseth the elect to close with the tenders of life and live, and it is the abounding of sin that holds off the reprobate from the rational necessity and absolute tenders of grace. To conclude, then: The Gospel calleth for credence as a

condition, and that both from the elect and reprobate; but because none of them both, as dead in sin, will close therewith and live, therefore grace, by virtue of electing love, puts forth itself to work and do for some beyond reason, and justice cuts off others for slighting so good, so gracious, and necessary a means of salvation, so full both of kindness, mercy, and reason. ^{f15}

CHAPTER 11

Seeing it is not possible that the Reprobate should receive this Grace and live, and also seeing this is infallibly Foreseen of God, and again, seeing God hath - Fore. determined to suffer it so to be, why doth he yet Will and Command that the Gospel, and so Grace in the general tenders thereof, should be proffered unto them!

WHY, then, is the Gospel offered them? Well, that there is such a thing as eternal reprobation I have showed you, also what this eternal reprobation is I have opened unto you; and shall now show you also that though these reprobates will infallibly perish, which God not only foresaw, but foredetermined to suffer them most assuredly to do so, yet there is reason, great reason, why the Gospel, and so the grace of God thereby, should be tendered, and that in general terms, to them as well as others.

But before I come to lay the reasons before you I must mind you afresh of these particulars:

- 1.** That eternal reprobation makes no man a sinner.
- 2.** That the foreknowledge of God that the reprobate would perish makes no man a sinner.
- 3.** That God's infallibly determining upon the damnation of him that perisheth makes no man a sinner.
- 4.** God's patience and long-suffering and forbearance until the reprobate fits himself for eternal destruction makes no man a sinner.

So, then, God may reprobate, may suffer the reprobate to sin, may foredetermine his infallible damnation, through the preconsideration of him in sin, and may also forbear to work that effectual work in his soul that would infallibly bring him out of this condition, and yet neither be the author, contriver, nor means of man's sin and misery.

Again, God may infallibly foresee that this reprobate, when he hath sinned, will be an unreasonable opposer of his own salvation, and may also determine to suffer him to sin and be thus unreasonable to the end. yet be

gracious, yea, very gracious, if he offer him life, and that only upon reasonable terms, which yet he denieth to close with.

The reasons are —

1. Because not God, but sin, hath made him unreasonable, without which, reasonable terms had. done his work for him; for reasonable terms are the most equal and righteous terms that can be propounded between parties at difference; yea the terms that most suiteth and agreeth with a reasonable creature, such as man; nay, reasonable terms are, for terms, the most apt to work with that man whose reason is brought into and held captive by very sense itself.

2. God goeth yet further: he addeth promises of mercy, as those that are inseparable to the terms he offereth, even to pour forth his Spirit unto them: “Turn at my reproof, and behold I will pour forth of my Spirit unto you, and incline your ear; come unto me, hear, and your soul shall live.”

Now, then, to the question itself — to wit, that seeing it is impossible the reprobate should be saved, seeing also this is infallibly foreseen of God, and seeing also that God hath beforehand determined to suffer it so to be, yet I shall show you it is requisite, yea, very requisite, that he should both will and command that the Gospel, and so grace in the general tenders thereof, should be proffered unto them

THE FIRST REASON

And that, first, to show that this reprobation doth not in itself make any man absolutely incapable of salvation; for if God had intended that by the act of reprobation the persons therein concerned should also by that only act have been made incapable of everlasting life, then this act must also have tied up all the means from them that tendeth to that end, or at least have debarred the Gospel's being offered to them by God's command for that intent; otherwise who is there but would have charged the Holy One as guilty of guile and worthy of blame for commanding that the Gospel of grace and salvation should be offered unto this or that man, whom yet he hath made incapable to receive it by his act of reprobation? Wherefore this very thing — to wit, that the Gospel is yet to be tendered to those eternally reprobated — sheweth that it is not simply the act of God's reprobation, but sin, that incapacitateth the creature of life everlasting;

which sin is no branch of this reprobation, as is evident, because the elect and reprobate are both alike defiled therewith.

THE SECOND REASON

Secondly. God also showeth by this that the reprobate doth not perish for want of the offers of salvation, (though he hath offended God,) and that upon most righteous terms, according to what is written: “As I live, saith the Lord, I have no pleasure in the death of him that dieth, but that the wicked turn from his wicked way and live. Turn unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.” So, then, here lieth the point between God and the reprobate, (I mean the reprobate since he hath sinned;) God is willing to save him upon reasonable terms, but not upon terms above reason; but no reasonable terms will down with the reprobate, therefore he must perish for his unreasonableness.

That God is willing to save even those that perish for ever is apparent, both from the consideration of the goodness of his nature, of man’s being his creature, and indeed in a miserable state. But, I say, as I have also said already, there is a great difference between his being willing to save them through their complying with these his reasonable terms, and his being resolved to save them whether they, as men, will close therewith or no; so only he saveth the elect themselves, even; according to the riches of his grace, even according to his riches in glory, by Christ Jesus working effectually in them what the Gospel, as a condition, calleth for from them. And hence it is that he is said to give faith, (yea the most holy faith, for that is the faith of God’s elect,) to give repentance, to give a new heart, to give his fear, even that fear that may keep them for ever from everlasting ruin, still engaging his mercy and goodness to follow them all the days of their lives, that they may dwell in the house of the Lord for ever; and as another Scripture saith, “Now he that hath wrought us for the selfsame thing is God.”

But, I say, his denying to do thus for every man in the world cannot properly be said to be because he is not heartily willing they should close with the tenders of the grace held forth in the Gospel and live. Wherefore you must consider that there is a distinction to be put between God’s denying grace on reasonable terms and denying it absolutely, and also that there is a difference between his withholding further grace and of hindering

men from closing with the grace at present offered; also that God may withhold much when he taketh away nothing, yea, take away much when once abused, and yet be just and righteous still. Further, God may deny to do this or that absolutely, when yet he hath promised to do not only that, but more, conditionally. Which things considered, you may with ease conclude that he may be willing to save those not. elect upon reasonable terms, though not without them.

It is no unrighteousness in God to offer grace unto the world, though but on those terms only that they are also foreseen by him infallibly to reject, both because to reject it is unreasonable, especially the terms being so reasonable as to believe the truth and live, and also because it is grace and mercy in God so much as once to offer means of reconciliation to a sinner, he being the offender, but the Lord the God offended, they being but dust and ashes, he the heavenly Majesty. If God, when man had broke the law, had yet with all severity kept the world to-the utmost condition of it, had he then been unjust? had he injured man at all? was not every tittle of the law reasonable, both in the first and second table? How much more, then, is he merciful and gracious even in but mentioning terms of reconciliation, especially seeing he is also willing so to condescend if they will believe his word and receive the love of the truth! Though the reprobate then doth voluntarily and against all strength of reason run him- self upon the rocks of eternal misery, and split himself thereon, he perisheth in his own corruption by rejecting terms of life.

Objection. 1. But the reprobate is not now in a capacity to fulfill these reasonable terms.

Answer. But, I say, suppose it should be granted, is it because reprobation made him incapable, or sin? Not reprobation, but sin; if sin, then before he quarrel let him consider the case aright., where, in the result, he will find sin, being consented to by his voluntary mind, hath thus disabled him, and because, I say, it was sin by his voluntary consent that. did it, let him quarrel with himself for consenting so as to make himself incapable to close with reasonable terms, yea, with those terms because reasonable, therefore most suitable (as terms) for him, notwithstanding his wickedness. And I say again, forasmuch as. these reasonable terms have annexed unto them, as their *inseparable* companions, such wonderful mercy and grace, as indeed there is, let even them that perish yet justify

God, yea, cry, “His goodness endureth for ever,” though they, through the wretchedness of their hearts, get no benefit by it.

THE THIRD REASON

Thirdly. God may will and command that his Gospel, and so the grace thereof, be tendered to those that shall never be saved, (besides what hath been said,) to show to all spectators what an enemy sin, being once embraced, is to the salvation of man. Sin, without the tenders of the grace of the Gospel, could never have appeared so exceeding sinful as by that it both hath and doth: “If I had not come and spoken unto them,” saith Christ, “they had not had sin, but now they have no cloak for their sin.” As sins that oppose the law are discovered by the law that is, by the goodness, and justness, and holiness of the law so the sins that oppose the Gospel are made manifest by that, even by the love, and mercy, and forgiveness of the Gospel. (“If he that despised Moses’s law died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God?”) Who could have thought that sin would have opposed that which is just, but especially mercy and grace, had we not seen it with our eyes? And how could we have seen it to purpose had not God left some to themselves? Here indeed is sin made manifest: “For all he had done so many miracles amongst them,” (to wit, to persuade them to mercy,) “yet they believed him not.” Sin, where it reigneth, is a mortal enemy to the soul; it blinds the eyes, holds the hands, ties the legs, and stops the ears, and makes the heart implacable to resist the Savior of souls. That man will neither obey the law nor the Gospel who is left unto his sin; which also God is willing should be discovered and made manifest, though it cost the damnation of some: “For this very purpose,” saith God to Pharaoh, “have I raised thee up, that I might show in thee my power, and that my name might be declared in all the earth.” For God, by raising up Pharaoh to his kingdom and suffering him to walk to the height according as his sin did prompt him forward, showed unto all beholders what a dreadful thing sin is, and that without the special assistance of his Holy Spirit sin would neither be charmed by law nor Gospel. This reason, though it be no profit unto those that are damned, yet it is for the honor of God and the good of those he hath chosen.

It is for the honor of God, even for the honor of his power and mercy, for his power is now discovered indeed, when nothing can tame sin but that; and his mercy is here seen indeed, because that doth engage him to do it. Read ~~412~~ Romans 9:22, 23.

THE FOURTH REASON

Fourthly. God commandeth that the tender of the Gospel, and the grace thereof, be in general offered to all, that means thereby might be sufficiently provided for the elect, both to beget them to faith and to maintain it in them to the end, in what place, or state, or condition soever they are. God, through the operation of his manifold wisdom, hath an end, and an end in his acts and doings amongst the children of men, and so in that he commandeth that his Gospel be tendered to all — an end, I say, to leave the damned without excuse and to provide sufficiency of means for the gathering all. his elect. “Oh that God would speak,” saith Zophar, “and open his mouth against thee, and show thee the secrets of wisdom, that they are double to that which is!” For though God worketh with and upon the elect otherwise than with and upon the reprobate, yet he worketh with and upon the elect with and by the same word he commandeth should be held forth and offered to the reprobate. Now the text thus running in most free and universal terms, the elect then hearing thereof, do, through the mighty power of God, close in with the tenders therein held forth, and are saved. Thus that word that was offered to the reprobate Jews, and by them most fiercely rejected, even that word became yet effectual to the chosen, and they were sawed thereby. “They gladly received, the word, and as many as were ordained to eternal life believed.”^{f16} Not as though the word of God had taken none effect; God hath not cast away his people whom he foreknew.” The word shall accomplish the thing for which God hat, h sent it, even the salvation of the few that are chosen, when tendered to all, though rejected by most, through the rebellion of their hearts.

Objection. 2. But if God hath elected, as you have said, what. need he lay a foundation so general for the begetting faith in his chosen particulars, seeing the same Spirit that worketh in them by such means could also work in them by other, even by a word, excluding the most, in the first tenders thereof, amongst men?

Answer. I told you before that though this be a principal reason of the general tenders of the grace of the Gospel, yet it is not all the reason why the tender should be so general as the three former reasons show.

But again, in the bowels of God's decree of election is contained the means that are also ordained for the effectual bringing of those elected to that glory for which they were fore-appointed, even to gather together in one all the children of God; "whereupon he called you," saith Paul, "by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." God's decree of election, then, destroyeth not the means which his wisdom hath prepared; it rather establisheth, yea, ordains and establisheth it; and maketh that means which in the outward sign is indefinite and general effectual to this and that man, through a special and particular application; thus that Christ that in general was offered to all is by a special act of faith applied to Paul in particular: "He loved me and gave himself for me."

Further. As the design of the heavenly Majesty is to bring his elect to glory by means, so by the means thus universal and general as most behooveful and fit, if we consider not only the way it doth please him to work with some of his chosen, in order to this their glory, but also the trials, temptations, and other calamities they must go through thereto.

1. Touching hits working with some, how Invisible is it to those in whose souls it is yet begun! How is the word buried under the clods of their hearts for months, yea, years together! Only thus much is discovered thereof: it showeth the soul its sin, the which it doth also so aggravate and apply to the conscience (Jesus still refraining, like Joseph, to make himself known to his brethren) that were there not general tenders of mercy, and that to the worst of sinners, they would soon miscarry and perish as do the sons of perdition. But by these the Lord upholdeth and helpeth them, that they stand when others fall for ever.

2. And so likewise for their trials, temptations and other calamities, because God will not bring them to heaven without, but by them, therefore he hath also provided a word so large as to lie fair for the support of the soul in all conditions, that it may not die for thirst.

3. I might add also in this place that their imperfect state after grace received doth call for such a word, yea, many other things which might be named, which God, only wise, hath thought fit should accompany us to the ship, yea, in the sea, to our desired haven.

THE FIFTH REASON

Fifthly. God willeth and commandeth the Gospel should be offered to all, that thereby distinguishing love, as to an inward and spiritual work, might the: more appear to be indeed the fruit of special and peculiar love. For in that the Gospel is tendered to all in general when yet but some do receive it, yea, and seeing these some are as unable, unwilling, and by nature as much averse thereto as those that refuse it, and perish, it is evident that something more of heaven and the operation of the Spirit of God doth accompany the word thus tendered for their life and salvation that enjoy it; not now as a word barely tendered, but backed by the strength of heaven: “Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God! — even we who believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead.” This provoketh to distinguishing admiration, yea, and also to a love like that which hath fastened on the called, the preserved, and the glorified: “He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord.” Now are the sacrifices bound even to the horns of the altar, with a “Lord, how is it that thou shouldst manifest thyself to us, and not unto the world? He sent from above, he took me, he drew me out of many waters, he delivered me from my strong enemy and from them that hated me, for they were too strong for me.”

For thus the elect considereth: Though we all came alike into the world and are the children of wrath by nature, yea, though we have alike so weakened ourselves by sin that the whole head is sick and the whole heart faint, being altogether gone out of the way, and every one become altogether unprofitable, both to God and ourselves, yet that God should open mine eyes, convert my soul, give me faith, forgive my sins, raise me, when I fall, fetch me again when I am gone astray — this is wonderful! Yea, that he should prepare eternal mansions for me, and also keep me by his blessed and mighty power for that; and that in a way of believing, which without his assistance I am in no way able to perform — that he should do this notwithstanding my sins, though I had no righteousness, yea, that he should do it according to the riches of his grace, through the redemption that is in Jesus Christ our Lord, even according to an everlasting covenant of grace, which yet the greatest part of the world are void of, and will for ever miss and fall short of! Besides, that he should mollify my heart, break

it, and then delight in it, put his fear in it, and then look to me, and keep me as the apple of his eye; yea, resolve to guide me with his counsel, and then receive me to glory! Further, that all this should be the effect of unthought-of, undeserved, and undesired love — that the Lord should think on this before he made the world, and sufficiently ordain the means before he had laid the foundation of the hills, — for this he is worthy to be praised; yea, “Let every thing that hath breath praise the Lord; praise ye the Lord.”

Objection 3. But you have said before that the reprobate is also blessed with many Gospel mercies, as with the knowledge of Christ, faith, light, the gift of the Holy Ghost, and the tastes or relish of the powers of the world to come; if so, then what should be the reason that yet he perisheth? Is it because the grace that he receiveth differeth from the grace that the elect are saved by? If they differ, where lieth the difference? Whether in the nature, or in the degree, or in the management thereof?

Answer. To this objection I might answer many things, but for brevity take this reply:

1. That a non-elect may travel very far both in the knowledge, faith, light, and sweetness of Jesus Christ, and may also attain to the partaking of the Holy Ghost; yea, and by the very operation of these things also escape the pollution of the world and become a visible saint, join in church communion and be as chief amongst the, very elect themselves. This the Scriptures everywhere do show us.

The question then is Whether the elect and reprobate receive a differing grace? To which I answer, Yes, in some respects, both as to the nature thereof and also the degree.

To begin:, then, with the nature of it:

1. The faith that the chosen are blessed with, it goeth under another name than any faith besides, even the faith of God’s elect, as of a faith belonging to them only, of which none others do partake; which faith also, for the nature of it, is called faith most holy, to show it goes beyond all other, and can be fitly matched nowhere else but with their most blessed faith who infallibly attain eternal glory; even like precious faith with us, saith Peter, with his elect companions. And so of other things. For if this be true that they differ in their faith, they must needs therewith differ in, ether things; for faith, being the mother of grace, produceth all the rest according to its

own nature to wit, love that abounds, that never fails, and that is never contented till it attain the resurrection of the dead, etc.

They differ as to their nature in this: the faith, and hope, and love that the chosen receive, it is that which floweth from election itself; he hath blessed us according as he hath chosen us, even with those graces he set apart for us when he in eternity did appoint us to life before the foundation of the world; which grace, because the decree in itself is most absolute and infallible, they also, that they may completely answer the end, will do the work infallibly likewise, still through the management of Christ: “I have prayed that thy faith fail not.”

But *secondly*. As they differ in nature, they differ also in degree; for though it be true that the reprobate is blessed with grace, yet this is also as true, that the elect are blessed with more grace; it is the privilege only of those that are chosen, to be blessed with [all] spiritual blessings, and to have [all] the good pleasure of the goodness of God fulfilled in and upon them. Those who are blessed with [all] spiritual blessings must needs be blessed with eternal life; and those in whom the Lord not only works all his good pleasure, but fulfilleth all the good pleasure of his goodness upon them, they must needs be preserved to his heavenly kingdom; but none of the non-elect have these things conferred upon them; therefore the grace bestowed upon the one doth differ both in nature and degree from the other.

Thirdly. There is a difference as to the management also; the reprobate is principal for the management of the grace he receiveth, but Jesus Christ is principal for the management of the grace the elect receiveth. When I say principal, I mean chief; for though the reprobate is to have the greatest hand in the management of what mercy and goodness the Lord bestoweth on him, yet not so as that the Lord will not help him at all; nay, contrariwise, he will, if first the reprobate do truly the duty that lieth on him: “If thou do well, shalt thou not be accepted? But if not well, behold sin lieth at the door.” Thus it was also with Saul, who was rejected of God upon this account. And I say, as to the elect themselves, though Jesus Christ our blessed Savior be chief as to the management of the grace bestowed on his chosen, yet not so as that he quite excludeth them from striving according to his working which worketh in them mightily; nay, contrariwise, if those who in truth are elect shall yet be remiss and do wickedly, they shall feel the stroke of God’s rod, it may be till their bones

do break. But because the work doth not lie at their door to manage as chief, but at Christ's, therefore though he may perform his work with much bitterness and grief to them, yet he, being engaged as the principal, will perform that which concerneth them, even until the day (the coming) of Jesus Christ.

From what hath been said there ariseth this conclusion:

The elect are always under eternal mercy, but those not elect always under eternal justice; for you must consider this: there is eternal mercy and eternal justice, and there is present mercy and present justice. So, then, for a man to be in a state of mercy, it may be either a state of mercy present or both present and eternal also. And so, again, for a man to be in a state under justice, it may be understood either of present justice only or of both present and eternal also.

That this may yet further be opened I shall somewhat enlarge. I begin with present mercy and present justice. That which I call present mercy is that; faith, light, knowledge and state of the good word of God that a man may have and perish. This is called in Scripture "believing for awhile, during for awhile, and rejoicing in the light for a season." Now I call this mercy, both because none (as men) can deserve it, and also because the proper end thereof is to do good to those that have it. But I call it present mercy, because those that are only blessed with that may sin it away and perish; as did some of the Galatians, Hebrews, Alexandrians, with the Asians, and others. But yet observe again, I do not call this present mercy because God hath determined it shall last but awhile absolutely, but because it is possible for man to lose it, yea, determined he shall, conditionally.

Again. As to present justice, it is that which lasteth but awhile also; and as present mercy is properly the portion of those left out of God's election, so present justice chiefly hath to do with God's beloved, who yet at that time are also under eternal mercy. This is that justice that afflicted Job, David, Heman, and the godly, who notwithstanding do infallibly attain, by virtue of this mercy, eternal life and glory. I call this justice, because in some sense God dealeth with his children according to the quality of their transgression; and I call it also present justice, because though the hand of God for the present be never so heavy on those that are his by election, yet it lasteth but awhile; wherefore though this indeed be called wrath: yet this is but a little wrath — wroth for a moment, time, or season. "In a little

wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.”

Thus you! see there is present mercy and present justice; also that the elect may be under present justice when the rest may be under present mercy.

Again. As there is present mercy and present justice, so there is eternal mercy and. eternal justice; and I say, as the elect may be under present justice when the non-elect may be under present mercy, so the elect at that time are also under eternal mercy, but the other under eternal justice.

That the elect are under eternal mercy, and that when under present justice, is evident from what hath been said before — namely, from their being chosen in Christ before the foundation of the world, as also from the consideration of their sound conversion and safe preservation quite through this wicked world, even safe unto eternal life; as he also saith by the prophet Jeremiah: “Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee;” and hence it is that he calleth the elect his sheep, his children, and people, and that before conversion; for though none of them as yet were his children by calling, yet were they his according to election.

Now the elect being under this eternal grace and mercy, they must needs be under it before present justice seizeth upon them, while it seizeth them and also continueth with them longer than present justice can, it being from everlasting to everlasting. This being so, here is the reason why no sin, nor yet temptation of the enemy, with any other evil, can hurt or destroy those thus elect of God; yea, this is that which maketh even those things that in themselves are the very bane of men, yet prove very much for good to those within this purpose; and as David saith, “It is good for me that I have been afflicted;” and again, “For when we are judged of the Lord we are chastened, that we should not be condemned with the world.” Now afflictions, etc., in themselves are not only fruitless and unprofitable, but, being unsanctified, are destructive: “I smote him, and he went on frowardly;” but now eternal mercy, working with this or that affliction, makes it profitable to the chosen: “I have seen his ways, and will heal him, and will restore comfort to him and to his mourners;” as he saith in another place, “Blessed is the man whom thou chastisest and teachest out of thy law.” For eternal mercy doth not look on those who are the elect and chosen of God as poor sinful creatures only, but also as the generation whom the Lord hath blessed, in whom he hath designed to magnify his

name to the utmost by pardoning the transgressions of the remnant of his heritage, having predestinated us to the adoption of children by Jesus Christ to himself, wherein also he hath made us accepted in the beloved. Wherefore, I say, the elect, as they do also receive that grace and mercy that may be sinned away, so they have that grace and mercy which cannot be lost and that sin cannot deprive them of even mercy that abounds and goeth beyond all sin; such mercy as hath engaged the power of God, the intercession of Christ, and the communication of the blessed Spirit of adoption; which Spirit also engageth the heart, directs it into the love of God, that it may not depart from God after that rate as the reprobates do. "I will make an everlasting covenant with them, (saith God,) that I will not turn away from them to do them good, but will put my fear in their heart, that they shall not depart from me."

But now I say, God's dealing with the non-elect is far otherwise, they being under the consideration of eternal justice, even then when in the enjoyment of present grace and mercy. And hence it is that as to their standing before the God of heaven they are counted dogs, and sows, and devils, even then when before the elect of God themselves they are counted saints and brethren: "The dog is returned to his own vomit again, and the sow that was washed to her wallowing in the mire." And the reason is, because notwithstanding all their show before the world their old nature and corruptions do still bear sway within, which in time also, according to the ordinary judgment of God, is suffered so to show itself that they are visible to saints that are elect, as was the case of Simon Magus and that wicked apostate Judas, who went out from us, "but they were not of us, for if they had been of us, they should no doubt have continued with us; but they went out from us, that it might be manifest they were not all of us:" they were not elect as we, nor were they sanctified as the elect of God themselves; wherefore eternal justice counts them the sons of perdition when under their profession. And I say, they being under this eternal justice, it must needs haw to do with them in the midst of their profession; and because also it is much offended with them for conniving with their lusts, it taketh away from them, and that most righteously, those gifts and graces, and benefits and privileges that present mercy gave them; and not only so, but cuts them off for their iniquity, and layeth them under wrath for ever. "They have forsaken the right way, (saith God,) they have followed the way of Balaam, the son of Bosor; these are wells without water, clouds that are carried with a tempest, trees whose fruit withereth,

without fruit, twice dead, plucked up by the roots, for whom is reserved the blackness of darkness for ever.”

These things thus considered, you see —

- 1.** That there is present grace and present mercy, eternal grace and eternal mercy.
- 2.** That the elect are under eternal mercy, and that when under present justice; and that the reprobate is under eternal justice, and that when under present mercy.
- 3.** Thus you see again that the non-elect perish by reason of sin, notwithstanding present mercy, because of eternal justice; and that the elect are preserved from the death (though they sin and are obnoxious to the strokes of present justice) by reason of eternal mercy. ^{f17} What shall we say, then? Is there unrighteousness with God? God forbid; “He hath mercy on whom he will have mercy, and compassion on whom he will have compassion.”

A CONFESSION OF MY FAITH AND A REASON OF MY PRACTICE;

Or, With Who, and Who Not, I Can Hold Church Fellowship of the Communion of Saints: Showing, by Divers Arguments, That Though I Dare Not Communicate With the Open Profane, Yet I Can With Those Visible Saints That Differ About Water Baptism; Wherein is Also Discoursed Whether That Be the Entering Ordinance Into Fellowship or no.

I believed, and therefore have I spoken. — ~~PSALM~~ Psalm 116:10.

TO THE READER.

SIR:

I MARVEL not that both yourself and others do think my long imprisonment strange, or rather strangely of me for the sake of that; for verily I should also have done it myself had not the Holy Ghost long since forbidden me. Nay, verily, that notwithstanding, had the adversary but fastened the Supposition of guilt upon me, my long trials might by this time have put it beyond dispute; for I have not hitherto been so sordid as to stand to a doctrine right or wrong, much less when so weighty an argument as above eleven years' imprisonment is continually dogging of me to weigh and pause, and pause again, the grounds and foundation of those principles for which I thus have suffered; but having not only at my trial asserted them, but also since, even all this tedious track of time, in cold blood, a thousand times, by the word of God, examined them and found them good, I cannot, I dare not, now revolt or deny the same, on pain of eternal damnation.

And that my principles and practice may be open to the view and judgment of all men, (though they stand and fall to none but the word of God alone,) I have in this small treatise presented to this generation *A Confession of my Faith and a Reason of my Practice in the Worship of God*; by which,

although it be brief, candid Christians may, I hope, without a violation to faith or love, judge I may have the root of the matter found in me.

Neither have I in this relation abusively presented my reader with other doctrines or practices than what I held, professed and preached when apprehended and cast into prison. Nor did I then or now retain a doctrine besides or which is not thereon grounded. The subject I should have preached upon, even then when the constable came, was, *Dost thou believe on the Son of God?* From whence I intended to show the absolute need of faith in Jesus Christ, and that it was also a thing of the highest concern for men to inquire into, and to ask their own hearts whether they had it or no.

Faith and holiness are my professed principles, with an endeavor, so far as in me lieth, to be at peace with all men. What shall I say? Let mine enemies themselves be judges if anything in these following doctrines, or if aught that any man hath heard me preach, doth or hath, according to the true intent of my words, savored either of heresy or rebellion. I say again, let they themselves be judges if aught they find in my writing or preaching doth render me worthy of almost twelve years' imprisonment, or one that deserveth to be hanged or banished forever, according to their tremendous sentence. Indeed, my principles are such as lead me to a denial to communicate in the things of the kingdom of Christ with the ungodly and open profane; neither can I, in or by the superstitious inventions of this world, consent that my soul should be governed in any of my approaches to God, because commanded to the contrary and commended for so refusing. Wherefore, excepting this one thing, for which I ought not to be rebuked, I shall, I trust, in despite of slander and falsehood, discover myself at all times a peaceable and an obedient servant. But if nothing will do unless I make of my conscience a continual butchery and slaughter-shop, unless, putting out my own eyes, I commit me to the blind to lead me, as I doubt is desired by some, I have determined, the Almighty God being my help and shield, yet to suffer, if frail life might continue so long, even till the moss shall grow on mine eyebrows, rather than thus to violate my faith and principles. Will a man leave the snow of Lebanon that cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? "Hath a nation changed their gods which yet are no gods? For all people will walk everyone in the name of his god, and we will walk in the name of the Lord our God for ever and ever."

Touching my practice as to communion with visible saints, although not baptized with water, I say it is my present judgment so to do, and am willing to render a farther reason thereof, shall I see the leading hand of God thereto. Thine, in the bonds of the Gospel,

JOHN BUNYAN.

A CONFESSION OF MY FAITH.

- 1.** I BELIEVE that there is but one only true God, and that there is none other but he: “To us there is but one God, the Father, of whom are all things. And this is life eternal, that they might know thee, the only true God,” etc.
- 2.** I believe that this God is almighty, eternal, invisible, incomprehensible, etc.: “I am the Almighty God; walk before me, and be thou perfect.” “The eternal God is thy refuge.” “Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever.”
- 3.** I believe Chat this God is unspeakably perfect in all his attributes of power, wisdom, justice, truth, holiness, mercy, love, etc. His power is said to be eternal, his understanding and wisdom infinite; he is called the *just Lord*, in opposition to all things; he is said to be truth itself, and the God thereof. There is none holy as the Lord. “God is love.” “Christ thou by searching find out God? Canst thou find out the Almighty unto perfection?”
- 4.** I believe that in the Godhead there are three persons or subsistences: “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost.”
- 5.** I believe that these three are, in nature, essence, and eternity, equally one: “These three are one.”
- 6.** I believe “there is a world to come.”
- 7.** I believe that there shall be a resurrection of the dead, both of the just and unjust. “Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt. Marvel not at this. For the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.”
- 8.** I believe that they that shall be counted worthy of that world and of the resurrection from the dead neither marry nor are given in marriage, neither

can they die anymore; “for they are equal to the angels, and are the children of God, being the children of the resurrection.”

9. I believe that those that die impenitent shall be tormented with the devil and his angels, and shall be cast with them into the lake that burns with fire and brimstone, “where the worm dieth not and the fire is not quenched.”

10. I believe that, because God is naturally holy and just, even as he is good and merciful, therefore, all having sinned, none can be saved without the means of a Redeemer. “Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. We have redemption through his blood, even the forgiveness of our sins. For which, without shedding of blood, is no remission.”

11. I believe that Jesus Christ our Lord himself is the Redeemer. “They remembered that God was their rock and the high God their Redeemer.” “Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.”

12. I believe that the great reason why the Lord, the second person in the Godhead, did clothe himself with our flesh and blood was, that he might be capable of obtaining the redemption that before the world was intended for us. “Forasmuch, then, as the children were made partakers of flesh and blood, he also himself likewise took part of the same, (mark,) that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. Wherefore it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; for in that himself hath suffered, being tempted, he is able to succor them that are tempted. Christ hath redeemed us from the curse of the law, being made a curse for us. As it is written, Cursed is everyone that hangeth on a tree. That the blessing of Abraham might come upon the Gentiles, through faith in Jesus Christ.”

13. I believe that the time when he clothed himself with our flesh was in the days of the reign of Caesar Augustus; then, I say, and not till then, was the Word made flesh or clothed with our nature.

“And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed; and Joseph went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, (to be taxed, with Mary his espoused wife,) being great with child; and so it was that while they were there the days were accomplished that she should be delivered.” This child was he of whom godly Simeon was told by the Holy Ghost, when he said that he should not see death until he had seen the Lord Christ.

14. I believe, therefore, that this very child, as before is testified, is both God and man, the Christ of the living God. “And she brought forth her first-born son, and wrapt him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shined round about them; and they were sore afraid. And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling-clothes, lying in a manger.” Again: “But while he thought on these things behold the angel of the Lord appeared unto him, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which, being interpreted, is God with us.”

15. I believe, therefore, that the righteousness and redemption by which we that believe stand just before God, as saved from the curse of the law, is the righteousness and redemption that consists in the personal acts and performances of this child Jesus, the God-man, the Lord’s Christ; it consisteth, I say, in his personal fulfilling the law for us to the utmost requirement of the justice of God. “Do not think (saith he) that I am come

to destroy the law or the prophets; I am not come to destroy, but to fulfil. By which means he became the end of the law for righteousness to everyone that believeth. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. So, finishing transgressions, and making an end of sins, and making reconciliation for iniquity, he brought in everlasting righteousness.”

16. I believe that for the completing of this work he was always sinless, did always the things that pleased God’s justice; that everyone of his acts, both of doing and suffering, and rising again from the dead, was really and infinitely perfect, being done by him as God-man; wherefore his acts before he died are called “the righteousness of God,” his blood, “the blood of God;” and “herein perceive we the love of God, in that he laid down his life for us.” The Godhead, which gave virtue to all the acts of the human nature, was then in perfect union with it when he hanged upon the cross for our sins.

17. I believe, then, that the righteousness that saveth the sinner from the wrath to come is properly and personally Christ’s, and ours but as we have union with him, God by grace imputing it to us. “Yea doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. For of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. For he hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in him.”

18. I believe that God, as the reward of Christ’s undertaking for us, hath exalted him to his own right hand as our Mediator, and given him a name above every name; and hath made him Lord of all, and judge of quick and dead; and all this that we who believe might take courage to believe and hope in God. “And being found in fashion as a man, he humbled himself unto death, even the death of the cross, where he died for our sins; wherefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things that are under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God

the Father. And he commanded us to preach unto the people, and to testify that it was he that was ordained of God to be the judge of quick and dead; who verily was foreordained before the foundation of the world, but was manifest in the last times for you who by him do believe in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God.”

19. I believe that, being at the right hand of God in heaven, he doth there effectually exercise all the offices of his excellent priesthood and mediatorship, presenting himself before God in the righteousness which was accomplished for us when he was in the world; for by the efficacy of his blood he not only went into the holy place, but being there, and having by it obtained eternal redemption for us, now is receiving the worth and merit thereof from the Father, doth bestow upon us grace, repentance, faith, and the remission of sins; yea, he also received for us the Holy Ghost, to be sent unto us to ascertain us of our adoption and glory; for if he were on earth, he should not be a priest. “Seeing then we have a great high priest that is entered into the heavens, Jesus the Son of God, let us hold fast our profession. For there is one God and one Mediator between God and man, the man Christ Jesus. For by his own blood he entered into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy place made with hands, which is the figure of the true, but into heaven itself, now to appear in the presence of God for us. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.”

20. I believe that, being there, he shall so continue till the restitution of all things; and then he shall come again in glory, and shall sit in judgment upon all flesh; and I believe that according to his sentence, so shall their judgment be. “Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the restitution of all things, spoken of by the mouth of all the holy prophets since the world began. For this same Jesus, which ye have seen go up into heaven, shall so come in like manner as ye have seen him go into heaven. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel and the trumpet of God,” etc. “When the Son of man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his

glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set his sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. .And these shall go away into everlasting punishment, but the righteous into life eternal. For the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing, then, that all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?"

21. I believe that when he comes his saints shall have a reward of grace for all their work and labor of love which they showed to his name in the world: "And every man shall receive his own reward, according to his own labor. And then shall every man have praise of God. And behold I come quickly, and my reward is with me, to give to every man. according as his work shall be. Wherefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord, knowing that of the Lord ye shall receive the reward of inheritance, for you serve the Lord Christ."

How Christ is made ours; or by what means this or that man hath that benefit by him as to stand just before God now and in the day of judgment.

1. I believe, we being sinful creatures in ourselves, that no good thing done by us can procure of God the imputation of the righteousness of Jesus Christ, but that the imputation thereof is an act of grace, a free gift without our deserving: "Being justified freely by his grace, through the redemption that is in Jesus Christ. He called us, and saved us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus."

2. I believe also that the power of imputing righteousness resideth only in God by Christ: 1. Sin being the transgression of the law. 2. The soul that

hath sinned being his creature, and the righteousness also his, and his only; even as David also describeth the blessedness of the man to whom God imputeth righteousness without works, saying, “Blessed are they whose iniquities are forgiven and whose sin is covered. Blessed is the man to whom the Lord will not impute sin.” Hence, therefore, it is said again, “That men shall abundantly utter the memory of his great goodness and sing of his righteousness. For he saith to Moses, I will. have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not in him that willeth nor in him that runneth, but in God that :showeth mercy.”

3. I believe that the offer of this righteousness, as tendered in the Gospel, is to be received by :faith, we still in the very act of receiving it judging ourselves sinners in ourselves. “O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ. Believe in the Lord Jesus Christ, and thou shalt be saved. The Gospel is preached in all nations for the obedience of faith. Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation” (a sacrifice to appease the displeasure of God). “through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be just and the justifier of him that believeth on Jesus. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses.”

4. I believe that this faith, as it respecteth the imputation of this righteousness for justification before God, doth put forth itself in such acts as purely respect the offer of a gift. It receiveth, accepteth of, embraceth, or trusteth to it. “As many as received him, to them he gave power to become the sons of God, even to them that believe on his name. This is a faithful saying, and worthy of all acceptation, That Jesus Christ came into the world to save sinners, of whom I am chief. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise.” I believe, therefore, that as to my justification from the curse of the law I am, as I stand in myself, unworthy to receive, accept of, embrace, and trust to the righteousness that is already provided by and wrapped up

in the personal doings and sufferings of Christ, it being faith in that, and that only, that can justify a sinner in the sight of God.

5. I believe that the faith that so doth is not to be found with any but those in whom the Spirit of God, by mighty power, doth work it; all others, being fearful and incredulous, dare not venture their souls and eternity upon it. And hence it is called the faith that is wrought by the “exceeding great and mighty power of God,” the faith “of the operation of God.” And hence it is that others are said to be fearful, and so unbelieving. These, with other ungodly sinners, “must have their part in the lake of fire.”

6. I believe that this faith is effectually wrought in none but those which, before the world, were appointed unto glory. “And as many as were ordained unto eternal life believed, that he might make known the riches of his glory upon the vessels of mercy which he had before prepared unto glory. We give thanks unto God. always for you all, making mention always of you in our prayers, remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God: knowing, brethren beloved, your election of God.” But of the rest he saith, “Ye believed not, because ye are not of my sheep, as I said,” which latter words relate to the 16th verse, which respecteth the election of God. “Therefore they could not believe, because (Esaias said again) he hath blinded their eyes and hardened their hearts, that they should not see with their eyes nor understand with their heart, and I should heal them.”

Of Election.

1. I believe that election is free and permanent, being founded in grace and the unchangeable will of God. “Even so, then, at this present time also there is a remnant according to the election of grace; and if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace, otherwise work is no more work. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth who are his. In whom also we have obtained an inheritance, being predestinated, according to the purpose of Him who worketh all things after the counsel of his own will.”

2. I believe that this decree, choice, or election was before the foundation of the world, and so before the elect themselves had being in themselves; for God, who quickeneth the dead, and calleth those things which be not as

though they were, stays not for the being of things to determine his eternal purpose by; but having all things present to him, in his wisdom he made his choice before the world was.

3. I believe that the decree of election is so far from making works in us foreseen the ground or cause of the choice that it containeth in the bowels of it not only the persons, but the graces that accompany their salvation. And hence it is said that “we are predestinated to be conformed to the image of his Son;” not because we are, but ‘that we should be, holy and without blame before him in love. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. He blessed us according as he chose us in Christ.” And hence it is again that the salvation and calling of which we are now made partakers is no other than what was given us in Christ Jesus before the world began, according to his eternal purpose which he purposed in Christ Jesus our Lord.

4. I believe that Christ Jesus is he in whom the elect are always considered, and that without him there is neither election, grace, nor salvation, “Having predestinated us to the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved; in whom we have redemption through, his blood, the forgiveness of sins, according to the riches of his grace. That in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.”

5. I believe that there is not any impediment attending the elect of God that can hinder their conversion and eternal salvation. “Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say then to these things? If God be for us, who can be against us? Who shall lay anything to the charge of God’s elect? It is God that justifieth; who is he that condemneth? etc. What, then? Israel hath not obtained that which he seeketh for, but the elect hath obtained it, and the rest were blinded. For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts, though their land was filled with sin against the Holy One of Israel.” When Ananias made intercession against Saul, saying, Lord, I have heard by

many of this man how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the high priest to bind all that call upon thy name, what said God unto him? — “Go thy way, for he is a chosen vessel unto me to bear my name before the Gentiles and kings, and the children of Israel.”

6. I believe that no man can know his election but by his calling. The vessels of mercy which God before prepared unto glory do thus claim a share therein: “Even us, say they, whom he hath called, not only of the Jews, but also of the Gentiles;” as he also saith in Hosea, “I will call them my people which were not my people, and her beloved which was not beloved.”

7. I believe, therefore, that election doth not forestall or prevent the means which are of God appointed to bring us to Christ, to grace, and to glory, but rather putteth a necessity upon the use and effect thereof, because they are chosen to be brought to heaven that way; that is, by the faith of Jesus Christ, which is the end of effectual calling. “Wherefore the rather, brethren, give diligence to make your calling and election sure.”

Of Calling.

1. I believe that to effectual calling the Holy Ghost must accompany the word of the Gospel, and that with mighty power: I mean that calling which of God is made to be the fruit of electing love. “Knowing,” saith Paul to the Thessalonians, “brethren beloved, your election of God; for our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance,” etc. Otherwise men will not, cannot, hear and turn. Samuel was called four times before he knew the voice of Him that spake from heaven. It is said of them in Hosea that, as the prophets called them, so they went from them; and instead of turning to them, “sacrificed to Baalim and burnt incense to graven images.” The reason is, because men by nature are not only dead in sins, “but enemies in their minds, by reason of wicked works.” The call then is, “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.” Understand, therefore, that effectual calling is like that word of Christ that raised Lazarus from the dead — a word attended with an arm that was omnipotent: “Lazarus, come forth.” It was a word to the dead; but not only so, it was a word for the dead — a word that raised him from the dead; a word that outwent all opposition, and that brought him forth from the grave, though bound hand

and foot therein. And hence it is that calling is sometimes expressed by quickening, awakening, illuminating, or bringing them forth of darkness to light, that amazeth and astonisheth them. For as it is a strange thing for a man that lay long dead, or never saw the light with his eyes, to be raised out of the grave, or to be made to see that which he could not so much as once think of before, so it is with effectual calling. Hence it is that Paul, when called, stood “trembling and was astonished,” and that Peter saith, “He hath called us out of darkness into his marvelous light.” In effectual calling the voice of God is heard and the gates of heaven are opened. When God called Abraham he appeared to him in glory. That of Ananias to Saul is experienced but by few: “The God of our fathers hath chosen thee,” saith he, “that thou shouldst know his will and see that just One, and shouldst hear the voice of his mouth.” True, Saul’s call was out of the ordinary way, but yet, as the matter and truth of the work, it was no other than all the chosen have — viz.:

1st. An effectual awakening about the evil of sin, and especially of unbelief. And therefore when the Lord God called Adam he also made unto him an effectual discovery of sin, insomuch that he stripped him of all his righteousness. Thus he also served the jailer. Yea, it is such an awakening as by it he sees he was without Christ, without hope, and a stranger to the commonwealth of Israel, and without God in the world. Oh the dread and amazement that the guilt of sin brings with it when it is revealed by the God of heaven! And like to it is the sight of mercy when it pleaseth God, “who calleth us by his grace, to reveal his Son in us.”

2ndly. In effectual calling there are great awakenings about the world to come and the glory of unseen things. The resurrection of the dead and eternal judgment, the salvation that God hath prepared for them that love him, with the blessedness that will attend us and be upon us at the coming of our Lord Jesus Christ, are great things in the soul that is under the awakening calls of God. And hence we are said to be “called to glory, to the obtaining of the glory of our Lord Jesus Christ.”

3rdly. In effectual calling there is also a sanctifying virtue; and hence we are said to be called with an holy calling, with an heavenly calling, called to glory and virtue. “But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into marvelous light.” Yea, effectual calling hath annexed to it, as its inseparable companion, the promise of

thorough sanctification: “Faithful is He that hath called you, who also will do it.”

2. I believe that effectual calling doth therefore produce —

1st. Faith; and therefore it is said that faith cometh by hearing — by hearing the word that calleth us unto the grace of Christ. For by the word that calleth us is Jesus Christ held forth to us, and offered to be our righteousness. And therefore the apostle saith again, that “God hath called us unto the fellowship of his Son Jesus Christ; that is, to be made partakers of the riches of grace and the righteousness that is in him.”

2ndly. It produceth hope, it giveth a ground to hope; and therefore hope is said to be the “hope of our calling.” And again, “Even as ye are called in one hope of your calling.” Now the godly wise know whoso misseth of effectual calling misseth of eternal life, because God justifieth none but them whom he calleth, and glorifies none but those whom he justifies; and therefore it is that Peter said before, “Make your calling, and (so) your election sure.” Make it sure; that is, prove your calling right by the word of God, for whoso staggereth at the certainty of his calling cannot comfortably hope for a share in eternal life. “Remember the word unto thy servant whereon thou hast caused me to hope. My soul fainted for thy salvation, but I hope in thy word.”

3ndly. It produceth repentance. For when a man hath heaven and hell before his eyes, (as he will have if he be under the power of effectual calling,) or when a man hath a revelation of the mercy and justice of God, with an heart-drawing invitation to lay hold on the tender forgiveness of sins, and being made also to behold the goodly beauty of holiness, it must needs be that repentance appears, and puts forth itself unto self-revenging acts for all its wickedness which in the days of ignorance it delighted in. And hence is that saying, “I came not to call the righteous, but sinners to repentance.” For the effecting of which the preaching; of the word of the kingdom is most proper. “Repent, for the kingdom of God is at hand.”

1. Repentance is a turning the heart to God in Christ — a turning of it from sin, and the devil, and darkness to the goodness, and grace, and holiness that is in him. Wherefore they that of old are said to repent, are said to loathe and abhor themselves for all their abominations. “I abhor myself,” said Job, “and repent in dust and ashes.”

2. Godly repentance doth not only affect the soul with the loathsome nature of sin that is past, but filleth the heart with godly hatred of sins that yet may come. When Moses feared that through his being overburdened with the care of the children of Israel some unruly or sinful passions might show themselves in him, what saith he? — “I beseech thee kill me out of hand if I have found grace in thy sight, and let me not see my wretchedness.”

3. See also how that which Paul calleth godly repentance wrought in the upright Corinthians: “Behold, (saith he,) this selfsame thing that ye sorrowed after a godly sort, what carefulness it wrought in you; what clearing of yourselves; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge. In all things ye have approved yourselves to be clear in this matter.”

4. It produceth also love; wherefore Paul, when he had put the Church in remembrance that they were called of God, adds that concerning brotherly love they had no need that he should write unto them. As who should say, If God be so kind to us to forgive us our sins, to save our souls, and to give us the kingdom of heaven, let these be motives, beyond all other, to provoke us to love again. Farther, if we that are thus beloved of God are made members of one man’s body, all partakers of his grace, clothed all with his glorious righteousness, and are together appointed to be the children of the next world, why should we not love one another? “Beloved, if God so loved us, we ought also to love one another.” And truly so we shall if the true grace of God be upon us, because we also see them to be the called of Jesus. Travelers that are of the same country love and take pleasure one in another when they meet in a strange land. Why, we sojourn here in a strange country with them that are heirs together with us of the promised kingdom and glory. Now, as I said, this holy love worketh by love. Mark, love in God and Christ, when discovered, constraineth us to love.

The name, therefore, and word, and truth of God in Christ, together with the sincerity of grace, of faith and holiness in us, are the delightful objects of this love. For it embraceth with delight and complacency but as it discerneth the image of God and of Christ in the soul, his presence in the ministry, and a suitableness in our worship to the word and mind of Christ.

Love also hath a blessed faculty and heavenly in bearing and suffering afflictions, putting up with wrongs, overlooking the infirmities of the

brethren;, and in serving in all Christian offices the necessities of the saints. “Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth.” In a word, it designeth a holy conversation in this world, that God, and Christ, and the word of Christ may be glorified thereby.

Of the Scriptures.

Touching which word of God I thus believe and confess:

- 1.** That all the Holy Scriptures are the words of God. “All Scripture is given by inspiration of God. For the prophecy of the Scripture came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.”
- 2.** I believe that the Holy Scriptures, of themselves, without the addition of human inventions, are able to make the man of God perfect in all things, and thoroughly to furnish him unto all good works. They are able to make thee wise unto salvation through faith in Jesus Christ, and to instruct thee in all other things that either respect the worship of God or thy walking before all men.
- 3.** I believe the great end why God committed the Scriptures to writing was, that we might be instructed to Christ, taught how to believe, encouraged to patience and hope for the grace that is to be brought unto us at the revelation of Jesus Christ; also that we might understand what is sin, and how to avoid the commission thereof. “Concerning the works of men, (said David,) by the word of thy lips I have kept me from the paths of the destroyer. Through thy precepts I get understanding, therefore I hate every false way. I have hid thy word in my heart, that I might not sin against thee.”
- 4.** I believe that they cannot be broken, but will certainly be fulfilled in all the prophecies, threatenings, and promises, either to the salvation or damnation of men. They are like that flying roll that will go over all the earth to cut off and curse. In them is contained also the blessing; they preach to us also the way of

salvation. “Take heed, therefore, lest that come upon you which is written in the prophets: Behold, ye despisers, and wonder and perish. For I work a work in your days — a work which you shall in nowise believe, though a man declare it unto you.”

5. I believe Jesus Christ, by the word of the Scriptures, will judge all men at the day of doom, for that is the book of the law of the Lord according to Paul’s Gospel.

6. I believe that this God made the world and all things that are therein. “For in six days the Lord made heaven and earth, the sea, and all that in them is;” also, that after the time of the making thereof he disposed of it to the children of men, with a reserve thereof for the children of God that should in all ages be born thereunto. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel; for, as “he made of one blood all nations of men for to dwell upon the face of the earth, so he hath determined the times before appointed and the bounds of their habitation.”

Of Magistracy.

I believe that magistracy is God’s ordinance, which he hath appointed for the government of the whole world, and that it is a judgment of God to be without those ministers of God which he hath ordained to put wickedness to shame. “Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger, to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience’ sake. For this cause pay ye tribute also, for they are God’s ministers attending continually unto this very thing.” Many are the mercies we receive by a well-qualified magistrate; and if any shall at any time be otherwise inclined, let us slew our Christianity in a patient suffering for well-doing what it shall please God to inflict by them.

A REASON OF MY PRACTICE IN WORSHIP.

HAVING thus made confession of my faith, I now come to show you my practice in worship, with the reasons thereof; the which I shall have occasion to touch under two distinct heads:

1. With whom I dare not hold communion;
2. With whom I dare.

Only, first, note that by the word *communion* I mean fellowship in the things of the kingdom of Christ, or that which is commonly called *church communion, the communion of saints*; for in civil affairs and in things of this world that are honest I am not altogether tied up from the fornicators thereof; wherefore in my following discourse understand me in the first sense.

Now, then, I dare not have communion with them that profess not faith and holiness, or that are not visible saints by calling; but note that by this assertion I meddle not with the elect but as he is a visible saint by calling, neither do I exclude the secret hypocrite if he be hid from me by visible saintship. Wherefore I dare not have communion with men from a single supposition that they may be elect, neither dare I exclude the other from a single supposing that he may be a secret hypocrite. I meddle not here with these things; I only exclude him that is not a visible saint; now he that is visibly or openly profane cannot be then a visible saint, for he that is a visible saint must profess faith and repentance, and consequently holiness of life; and with none else dare I communicate.

First. Because God himself hath so strictly put the difference, both by word and deed; for from the beginning he did not only put a difference between the seed of the woman and the children of the wicked, only the instinct of grace and change of the mind as his own, but did cast out from his presence the father of all the ungodly, even cursed Cain, when he showed himself openly profane, and banished him to go into the land of the runagate or vagabond, where from God's face and the privileges of the communion of saints he was ever afterward hid.

Besides, when after this, through the policy of Satan, the children of Cain and the seed of Seth did commix themselves in worship, and by that means had corrupted the way of God, what followed but first God judged it wickedness, raised up Noah to preach against it; and, after that, because

they would not be reclaimed, he brought the Flood upon the whole world of these ungodly, and saved only Noah alive and his, because he had kept himself righteous.

Here I could enlarge abundantly, and add many more instances of a like nature, but I am here only for a touch upon things.

Secondly. Because it is so often commanded in the Scriptures that all the congregation should be holy. “I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy. Ye shall be holy, for I the Lord your God am holy. Sanctify yourselves, therefore, and be ye holy, for I am the Lord your God.” Besides —

1. The gates of the temple were to be shut against all other. “Open ye the gates, that the righteous nation that keepeth the truth may enter in — this gate of the Lord into which the righteous shall enter. Thus saith the Lord, No stranger, uncircumcised in heart or uncircumcised in flesh, shall enter into my sanctuary, of any stranger which is amongst the children of Israel.”
2. Because the things of worship are holy. “Be ye holy that bear the vessels of the Lord.”
3. Because all the limits and bounds of communion are holy. “This is the law of the house upon the top of the mountain: the whole limit thereof shall be most holy; behold, this is the law of the house.”

Thirdly. I dare not have communion with them, because the example of the New Testament churches before us have been a community of visible saints. Paul to the Romans writes thus: “To all that are at Rome beloved of God, called to be saints;” and to the rest of the churches thus: “Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints. To the saints that are at Ephesus, and to the faithful in Christ Jesus. To all the saints that are at Philippi, with the bishops and deacons. To the saints and faithful brethren which are at Colosse. To the Church of the Thessalonians, which is in God the Father and in our Lord Jesus Christ,” etc. Thus you see under what denomination those persons went of old who were counted worthy to be members of a visible Church of Christ. Besides, the members of such churches go under such characters as these:

1. The called of Christ Jesus.  Romans 1:6.

2. Men that have drank into the Spirit of Jesus Christ. ~~<4173>~~ 1 Corinthians 1:13.
3. Persons in whom was God the Father. ~~<4046>~~ Ephesians 4:6.
4. They were all made partakers of the joy of the Gospel. ~~<5000>~~ Philippians 1:7.
5. Persons that were circumcised inwardly. ~~<5021>~~ Colossians 2:11.
6. Persons that turned from idols to serve the living and true God. ~~<5004>~~ 1 Thessalonians 1:4.
7. Those that were the body of Christ and members in particular; that is, those that were visibly such, because they made profession of faith, of holiness, of repentance, of love to Christ, and of self-denial at their receiving into fellowship.

Fourthly. I dare not hold communion with the open profane.

1. Because it is promised to the Church that she shall dwell by herself; that is, as she is a Church and spiritual.

“Lo, the people shall dwell alone,
and shall not be reckoned among the nations.” ~~<4219>~~ Numbers 23:9.

2. Because this is their privilege: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into marvelous light.” ~~<4009>~~ 1 Peter 1:9, 10.
3. Because this is the fruit of the death of Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.
4. Because this is the commandment: “Save yourselves from the untoward generation.” ~~<4120>~~ Acts 2:40.
5. Because with such it is not possible we should have true and spiritual communion. “Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? or what agreement hath the temple of God with idols? For ye are the temple of the living God; as God

hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a father unto you, saith the Lord Almighty.”

Fifthly. I dare not hold communion with the open profane —

1. Because this would be plowing with an ox and an ass together. Heavenly persons suit best for communion in heavenly matters. ~~(1521)~~ Deuteronomy 22:10.

2. It subjecteth not the nature of our discipline, which is not forced, but free, in a professed subjection to the will and commandment of Christ, others being excluded by God’s own prohibition. ~~(1608)~~ Leviticus 1:3; ~~(1617)~~ Romans 6:17; ~~(1612)~~ 2 Corinthians 8:12; ~~(1607)~~ 2 Corinthians 9:7, 13; ~~(1616)~~ 2 Corinthians 8:5.

Paul also, when he exhorteth Timothy to follow after righteousness, faith, charity, peace, etc., which are the bowels of church communion, he saith, “Do it with those that call on the name of the Lord out of a pure heart.”

Sixthly. In a word, to hold communion with the open profane is most pernicious and destructive.

1. It was the wicked multitude that fell a-lusting and that tempted Christ in the desert. ~~(1610)~~ Numbers 11:4.

2. It was the profane heathen of whom Israel learned to worship idols. They were mingled among the heathen, and learned their works and served their idols, which were a snare to them.

3. It is the mingled people that God hath threatened to plague with those deadly punishments of his with which he hath threatened to punish Babylon itself, saying, “When a sword is upon her liars, her mighty, her chariots and treasures, a sword also shall be upon her mingled people that are in the midst of her.”

And no marvel; for —

1. Mixed communion polluteth the ordinances of God. “Say to the rebels, saith the Lord God, Let it suffice you of all your abominations that you have brought into my sanctuary strangers, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary to pollute it, even my house,

when ye offered my bread and the fat and the blood; and they have broken my covenant because of all their abominations.”

2. It violateth the law. “Her priests have violated my law and profaned my holy things. (How?) They have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean.”

3. It profaneth the holiness of God: “Judah hath dealt treacherously, and an abomination is committed in Israel and Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.”

4. It defileth the truly gracious: “Know ye not that a little leaven leaveneth the whole lump? Look diligently, therefore, lest any root of bitterness, springing up, trouble you, and thereby many be defiled.”

Lastly. To conclude, as I said before, it provoketh God to punish with severe judgments, and therefore heed well.

1. As I said before, the drowning of the whole world was occasioned by the sons of God commixing themselves with the daughters of men, and the corruption of worship that followed thereupon.

2. He sent a plague upon the children of Israel for joining themselves unto the people of Moab, and for following their abominations in worship. And let no man think that now I have altered the state of the question, for it is all one with the Church to communicate with the profane and to sacrifice and offer their gifts to the devil. The reason is, because such have by their sin forsaken the protection of Heaven, and are given up to their own heart-lusts, and left to be overcome of the wicked, to whom they have joined themselves.

“Join not yourselves (saith God) to the wicked, neither in religion nor marriages; for they will turn away thy sons from following me, that they may serve other gods; so will the anger of the Lord be kindled against you and destroy thee suddenly.” Did not Solomon, king of Israel, sin by these things? yet among many nations was there no king like him who was beloved of his God.

Hear how Paul handleth the point: “This I say, (saith he,) that the things which the Gentiles (or open profane) sacrifice, they sacrifice to devils and

not to God; and I would not that you should have fellowship with devils. Ye cannot drink of the cup of the Lord and the cup of devils; ye cannot be partakers of the table of the Lord and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?" I conclude that therefore it is an evil and a dangerous thing to hold church communion with the open profane and ungodly. It polluteth his ordinances, it violateth his law, it profaneth his holiness, it defileth his people, and provoketh the Lord to severe and terrible judgments.

Objection. But we can prove in all ages there have been the open and profane in the Church of God.

Answer. In many ages indeed it hath been so; but mark, they appeared not such when first they were received into communion, neither were they, with God's liking, as such to be retained among them, but in order to their admonition, repentance, and amendment of life; of which if they failed God presently threatened the Church, and either cut them off from the Church, as he did idolaters, fornicators, murmurers, tempters, sabbath-breakers, with Korah, Dathan, Achan, and others, or else cut off them, with the Church and all, as he served the ten tribes at one time and the two tribes at another. "My God shall cast them away, because they did not hearken to him, and they shall be wanderers among the nations."

Many have pleaded for the profane that they should abide in the Church of God, but such have not considered that God's wrath at all times hath, with great indignation, been showed against such offenders and their conceits. Indeed, they like not to plead for them under that notion, but rather as Korah and his company,

"All the congregation is holy, every one of them."
Numbers 16:3.

But it maketh no matter by what name they are called if by their deeds they show themselves openly wicked, for names and notions sanctify not the heart and nature; they make not virtues of vices, neither can it save such advocates from the heavy curse both of God and men. "The righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses and blood is in their hands."

Thus have I showed you with whom I dare not have communion, and now to show you with whom I dare. But in order thereto I desire you first to take notice that, touching shadowish or figurative ordinances, I believe that Christ hath ordained but two in his Church — viz., water baptism and the supper of the Lord, both which are of excellent use to the Church in this world, they being to us representations of the death and resurrection of Christ, and are, as God shall make them, helps to our faith therein. But I count them not the fundamentals of our Christianity, nor grounds of rule to communion with saints. Servants they are, and our mystical ministers to teach and instruct us in the most weighty matters of the kingdom of God. I therefore here declare my reverent esteem of them, yet dare not remove them, as some do, from the place and end where by God they are set and appointed, nor ascribe unto them more than they were ordered to have in their first and primitive institution. It is possible to commit idolatry even with God's own appointments. But; I pass this, and come to the thing propounded.

Secondly, then. I dare have communion, church communion, with those that are visible saints by calling, with those that by the word of the Gospel have been brought over to faith and holiness. And it maketh no matter to me what their life was heretofore “if they now be washed, if they be sanctified, if they be justified in the name of our Lord Jesus Christ and by the Spirit of our God.” Now, in order to the discovery of this faith and holiness, and so to fellowship in church communion, I hold it requisite that a faithful relation be made thereof by the party thus to be received, yea, if need be, by witnesses also, for the satisfaction of the Church, that she may receive in faith and judgment such as best shall suit her holy profession. Observe it, these texts do respect extraordinary officers, and yet see that, in order to their reception by the Church, there was made to them a faithful relation of the faith and holiness of these very persons; for no man may intrude himself upon, or thrust himself upon, or thrust himself into, a Church of Christ without the Church have first the knowledge and liking of the person to be received; if otherwise, there is a door opened for all the heretics in the world; yea, for devils also, if they appear in human shapes. But Paul shows you the manner of receiving by pleading (after some disgrace thrown upon him by false apostles) for his own admission of his companions: “Receive us, (saith he,) we have wronged no man; we have defrauded no man; we have corrupted no man.” And so concerning Timothy: “If Timothy come, (saith he,) see that he may be with you

without fear; for he worketh the work of the Lord, as I also do.” Also when Paul supposed that Titus might be suspected by some, see how he pleads for him: “If any do inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be inquired of, they are the messengers of the churches and the glory of Christ.” Phebe also, when she was to be received by the Church at Rome, see how he speaketh in her behalf: “I commend unto you Phebe our sister, which is a servant of the Church which is at Cenchrea, that ye receive her in the Lord, as becometh saints; and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many and of myself also.” Yea, when the apostles and brethren sent their epistles from Jerusalem to Antioch, under what characters do those go that were the messengers to them? — “It seemed good unto the Holy Ghost and to us to send chosen men unto you, with our beloved Barnabas and Saul — men that have hazarded their lives for the name of our Lord Jesus Christ,” etc. Now, though the occasion upon which these commendations were written were not simply or only in order to church relation, but also for other causes, yet, because the persons concerned were of the churches to be received as faithful, and such who would partake of church privileges with them, they have therefore their faith and faithfulness related to the churches as those that were particularly embodied there. Besides, Timothy and Titus, being extraordinary officers, stood as members and officers in every Church where they were received. Likewise Barnabas and Saul, Judas and Silas abode as members and officers where they were sent. It was requisite, therefore, that the letters of recommendation should be in substance the same with that relation that ought to be made to the Church by or for the person that is to be embodied there. But to return; I dare have communion, church communion, with those that are visible saints by calling.

Question. But by what rule would you receive them into fellowship with yourselves?

Answer. Even by a discovery of their faith and holiness, and their declaration of willingness to subject themselves to the laws and government of Christ in his Church.

Question. But do you not count that by water baptism, and not otherwise, that being the initiating and entering ordinance, they ought to be received into fellowship?

Answer. No. But tarry and take my sense with my word; for herein lies the mistake, to think that because in time past baptism was administered upon conversion, that therefore it is the initiating and entering ordinance into church communion, when by the word no such thing is testified of it. Besides, that it is not so will be manifest if we consider the nature and power of such an ordinance. That ordinance, then, that is the initiating or entering ordinance, as before, doth give to them that partake thereof a right to, and a being of membership with, that particular church by which it is administered; I say, a right to and a being of membership without the addition of another church act. This is evident by the law of circumcision, which was the initiating law of old; for by the administration of that very ordinance the partaker thereof was forthwith a member of that congregation, without the addition of another church act. Genesis 17. This is declared in the first institution, and therefore it is called the token of the covenant, the token or sign of righteousness, of Abraham's faith, and of the visible membership of those that joined themselves to the Church with him — the very inlet into church communion that gave a being of membership among them. And thus Moses himself expounds it: "Every man-servant (saith he) that is bought with money, when thou hast circumcised him, he shall eat of the passover;" without the addition of another church act to empower him thereunto, his circumcision hath already given him a being there, and so a right to and privilege in church relation. "A foreigner and a hired servant shall not eat thereof," because not circumcised; "but when a stranger that sojourneth with thee will keep the passover to the Lord, let all his males be circumcised, and. then let him come near and keep it," for then he is one of the Church; "and he shall be as one born in the land; for no uncircumcised person shall eat thereof."

~~(1248)~~ Exodus 12:43-50. Neither could any other thing, according to the law of circumcision, give the devoutest person that hath breathed a being of membership with them: "He that is born in thy house and he that is bought with thy money must needs be circumcised; and the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people."

Note, then, that that which is the initiating ordinance admitteth none into church communion but those that first partake thereof. The angel sought to kill Moses himself for attempting to make his child a member without it. Note, again, that as it admitteth of none to membership without it, so, as I said, the very act of circumcising them, without the addition of another

church act, gave them a being of membership with that very Church by whom they were circumcised. But none of this can be said of baptism. First. There is none debarred nor threatened to be cut off from the Church if they be not first baptized. Secondly. Neither doth it give to the person baptized a being of membership with this or that Church by whose members he hath been baptized. John gathered no particular Church, yet was he the first and great baptizer with water. He preached Christ to come, and baptized with the baptism of repentance, and left his disciples to be gathered by him: “And to him shall the gathering of the people be.” Besides, after Christ’s ascension, Philip baptized the eunuch, but made him by that no member of any particular Church. We only read that Philip was caught away from him, and that the eunuch saw him no more, but went on his way rejoicing to his master and country of Ethiopia. Neither was Cornelius made a member of the Church at Jerusalem by his being baptized at Peter’s command at Caesarea. Neither were they that were converted at Antioch by them that were scattered from the Church at Jerusalem, by their baptism, if they were baptized at all, joined to the Church at Jerusalem. No, they were after gathered and embodied among themselves by other church acts. What shall I say? Into what particular Church was Lydia baptized by Paul or those first converts at Philippi? Yea, even in the 2nd of the ~~4th~~ Acts baptizing and adding to the Church appear to be acts distinct; but if baptism were the initiating ordinance, then was he that we baptized made a member, made a member of a particular Church, by the very act of water baptism. Neither ought any, by God’s ordinance, to have baptized any but with respect to the admitting them by that act to a being of membership of this particular Church. For if it be the initiating ordinance, it entereth them into the Church. What Church? Into a visible Church. Now there is no Church visible but that which is particular, the universal being utterly invisible and known to none but God. The person, then, that is baptized stands by that a member of no Church at all, neither of the visible nor yet of the invisible. A visible saint he is, but not made so by baptism; for he must be a visible saint before, else he ought not to be baptized.

Take it again. Baptism makes thee no member of the Church, neither particular nor universal; neither doth it make thee a visible saint; it therefore gives thee neither right to nor being of membership at all.

Question. But why, then, were they baptized?

Answer. That their own faith by that figure might be strengthened in the death and resurrection of Christ, and that themselves might see that they have professed themselves dead and buried, and risen with him to newness of life. It did not seal to the Church that they were so, (their satisfaction as to that arose from better arguments,) but taught the party himself that he ought so to be. Farther, it confirmed to his own conscience the forgiveness of sins if by unfeigned faith he laid hold upon Jesus Christ.

Now, then, if baptism be not the initiating ordinance, we must seek for entering some other way, by some other appointment of Christ, unless we will say that, without rule, without order, and without an appointment of Christ, we may enter into his visible kingdom. The Church under the law had their initiating and entering ordinance; it must not therefore be, unless we should think that Moses was more punctual and exact than Christ, but that also our Lord hath his entering appointment. Now, that which by Christ is made the door of entrance into the Church, by that we may doubtless enter; and, seeing baptism is not that ordinance, we ought not to seek to enter thereby, but may with good conscience enter without it.

Question. But by what rule, then, would you gather persons into church communion?

Answer. Even by that rule by which they are discovered to the Church to be visible saints and willing to be gathered into their body and fellowship. By that word of God, therefore, by which their faith, experience, and conversation (being examined) is found good; by that the Church should receive them into fellowship with them. Mark, not as they practice things that are circumstantial, but as their faith is commended by a word of faith and their conversation by a moral precept. Wherefore that is observable that after Paul had declared himself sound of faith he falls down to the body of the law: “Receive us, (saith he;) we have wronged no man, we have corrupted no man, we have defrauded no man.” He saith not, “I am baptized, but I have wronged no man,” etc. And if churches, after the confession of faith, made more use of the ten commandments to judge of the fitness of persons by, they might not exceed, by this seeming strictness, Christian tenderness towards them they receive to communion.

I will say, therefore, that by the word of faith and of good works, moral duties Gospelized, we ought to judge of the fitness of members by — by which we ought also to receive them to fellowship: “For he that in these

things proveth sound,” he hath the antitype of circumcision, which was before the entering ordinance. “For he is not a Jew which is one outwardly, neither is that circumcision which is outwardly in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, whose praise is not of men, but of God.”

Now, a confession of this by word and life makes this inward circumcision visible. When you know him therefore to be thus circumcised, you ought to admit him to the Lord’s passover; he, if any, hath a share, not only in church communion, but a visible right to the kingdom of heaven.

Again, “For the kingdom of God (or our service to Christ) consisteth not in meats nor in drinks, but in righteousness, peace, and joy in the Holy Ghost; and he that in these things serveth Christ is accepted of God and approved of men.” By which word *righteousness* he meaneth, as James doth, the royal law, the perfect law, which is the moral precept evangelized or delivered to us by the hand of Christ. ^{<5118>}James 2:8, 9. The law was given twice at Sinai; the last time it was given with a proclamation of grace and mercy of God and of the pardon of sins going before. ^{<1291>}Exodus 19; ^{<1241>}Exodus 34:1-10. The second giving is here intended, for so it cometh after faith, which first receiveth the proclamation of forgiveness. Hence we are said to do this righteousness in the joy and peace of the Holy Ghost. Now, he that in these things serveth Christ is accepted of God and approved of men. For who is he that can justly find fault with him that fulfilleth the royal law from a principle of faith and love? “If ye fulfil the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well,” ye are approved of men. Again, he that hath loved another hath fulfilled the law, for love is the fulfilling of the law. He, then, that serveth Christ according the royal law, from faith and love going before, he is a fit person for church communion. God accepteth him, men approve him. Now, that the royal law is the moral precept read the place in ^{<5118>}James 2:8, 9, 10, 11, 12. It is also called the “law of liberty,” because the bondage is taken away by forgiveness going before; and this is it by which we are judged, as is said, meet or unmeet for church communion, etc.

Therefore, I say, the rule by which we receive church members, it is the word of the faith of Christ and of the moral precept evangelized, as I said before. “I am under the law to Christ,” saith Paul. So, when he forbiddeth us communion with men, they be such as are destitute of the faith of Christ

and live in the transgression of a moral precept. “I have written unto you (saith he) not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.” He saith not, “If any man be not baptized, have not hands laid on him, or join with the unbaptized;” these are fictitious, Scriptureless notions. “For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. Love thinketh no ill to his neighbor; therefore love is the fulfilling of the law.” ~~6139~~ Romans 13:9, 10.

The word of faith and the moral precept is that which Paul enjoins the Galatians and Philippians, still avoiding outward circumstances. Hence, therefore, when he had to the Galatians treated of faith, he falls point-blank upon moral duties: “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature; and as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God.” “As many as walk according to this rule.” What rule? The rule by which men are proved new creatures — the word of faith and the moral precept. Wherefore Paul exhorteth the Ephesians not to walk, as other Gentiles, in the vanity of their mind, seeing they had received Christ, and had heard him, and had been taught by him, as the truth is in Jesus — that they should put off the old man. What is that? Why the former conversation, which is corrupt, according to the deceitful lusts, lying, anger, sin, giving place to the devil, corrupt communications, all bitterness, wrath, clamor, evil-speaking, with all malice, and that they would put on a new man. What is that? That which is created in righteousness and true holiness, a being renewed in the spirit of their mind, and a putting away all these things. Ephesians 4. “For in Christ Jesus;” these words are put in on purpose to show us the nature of New Testament administrations, and how they differ from the Old. In Moses an outward conformity to an outward and carnal ordinance was sufficient to give (they subjecting themselves thereto) a being of membership with the Jews. But in Christ Jesus it is not so. Of Abraham’s flesh was the national Jewish congregation, but it is Abraham’s faith that makes the New Testament churches. “They that are of faith are the children of faithful Abraham. They that are of faith, the same are the children of Abraham.” So then, the seed being now spiritual, the rule must needs be spiritual also — viz., the word of faith and holiness.

This is the Gospel concision-knife, sharper than any two-edged sword, and that by which New Testament saints are circumcised in heart, ears, and lips. For in Christ Jesus no outward and circumstantial thing, but the new creature; none subjects of the visible kingdom of Christ, but visible saints by calling. Now, that which manifesteth a person to be a visible saint must be conformity to the word of faith and holiness: “And they that are Christ’s have crucified the flesh, with the affections and lusts.” Hearken how delightfully Paul handled the point: “The new creatures are the Israel of God. The new creature hath a rule by himself to walk by; and as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God.” Paul to the Philippians commandeth as much, where, treating of his own practice in the doctrine of faith and holiness, he requireth them to walk by the same rule, to mind the same thing: “I desire to be found in Christ, (saith he;) I reach forward toward the things that are before; my conversation is in heaven, and flatly opposite to them whose God is their belly, whose glory is their shame, and who mind earthly things.” “Brethren, (saith he,) be ye followers together with me, and mark them that walk so.” Mark them — for what? For persons that are to be received into fellowship and the chiefest communion of saints. And indeed this is the safest way to judge of the meetness of persona by, for take away the confession of faith and holiness, and what can distinguish a Christian from a Turk? He that indeed receiveth faith, that squareth his life by the royal, perfect moral precept, and that walketh therein in the joy and peace of the Holy Ghost, no man can reject him; he cannot be a man if he object against him — not a man in Christ, not a man in understanding. “The law is not made for a righteous man,” neither to debar him the communion of saints if he desire it, nor to cast him out if he were in,

“but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and for murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for perjured persons, and if there be any other thing contrary to sound doctrine according to the glorious Gospel which is committed to my trust.”

~~500~~ 1 Timothy 1:9, 10, 11.

Paul also, when he would leave an everlasting conviction upon the Ephesians concerning his faith and holiness, treating first of the sufficiency of Christ’s blood and the grace of God to save us, he adds, “I have coveted no man’s silver, or gold, or apparel.” He bringeth them to the moral

precept, to prove the sincerity of his good conversation, by ~~<40B>~~ Acts 20:28, 32, 33. And when men have juggled what they can, and made never such a prattle about religion, yet if their greatest excellency, as to the visibility of their saintship, lieth in an outward conformity to an outward circumstance in religion, their profession is not worth two mites:

“Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.” ~~<53B>~~ Romans 13:13, 14.

And it is observable that after the apostle had, in the 9th and 10th verses of this chapter, told us that the moral precept is the rule of a good conversation, and exhorted us to make no provision for the flesh, he adds (these things provided) we may receive any that believe in Christ Jesus unto communion with us, how weak soever and dark in circumstantials, and chiefly designs the proof thereof in the remaining part of his epistle. For he that is of sound faith and of conversation honest in the world, no man, however he may fail in circumstances, may lightly reproach or vilify him. And indeed such persons are the honor of Christian congregations. Indeed he is prejudiced for want of light in those things about which he is dark, as of baptism or the like; but seeing that is not the initiating ordinance, or the visible character of a saint, yea, seeing it maketh no breach in a good and holy life, nor entrencheth upon any man’s right but his own, and seeing his faith may be effectual without it and his life approved by the worst of his enemies, why should his friends, while he keeps the law, dishonor God by breaking of the same? “Speak not evil one of another, brethren; he that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.” He that is judged must needs fail somewhere in the apprehension of him that judgeth him, else why is he judged? But he must fail in substance, for then he is worthy to be judged. ~~<41B2>~~ 1 Corinthians 5:12. His failure is then in a circumstance for which he ought not to be judged.

Objection. But, notwithstanding all that you have said, water baptism ought to go before church membership. Show me one in all the New Testament that was received into fellowship without it.

Answer 1. That water baptism hath formerly gone first is granted, but that it ought of necessity so to do I never saw proof.

2. None ever received it without light going before, unless they did play the hypocrite; and besides, no marvel, though in the primitive times it was so generally practiced first, for the unconverted themselves know it belonged to the disciples of Jesus Christ. ~~¶~~ John 1:24, 25, 26, 27. Yet that all that were received into fellowship were even then baptized first would strain a weak man's wit to prove if arguments were closely made upon these three texts of Holy Scriptures: ~~¶~~ 1 Corinthians 1:14, 15, 19; ~~¶~~ Galatians 3:27; ~~¶~~ Romans 6:3. But I pass them, and say, if you can show me the Christian that in the primitive times remained dark about it, I will show you the Christian that was received without it.

But should I grant more than can be proved — viz., that baptism was the initiating ordinance, and that it once did, as circumcision of old, give a being of membership to the partakers — yea, set the case, that men are forbidden then to enter into fellowship without it, yet the case may so be that, these things notwithstanding, men might be received into fellowship without it. All these things entailed to circumcision; that was the initiating ordinance that gave being of membership; that was it without which it was positively commanded none should be received into fellowship. Joshua 5. Yet, for all this, more than six hundred thousand were received into the Church without it; yea, received and also retained there, and that by Moses and Joshua, even those to whom the land was promised when the uncircumcised were cut off. But why then, were they not circumcised? Doubtless there was a reason; either they wanted time, or opportunity, or instruments, or something. But they could not render a bigger reason than this — *I have no light therein*; which is the cause at this day that many a faithful man denieth to take up the ordinance of baptism. But I say, whatever the hindrance was it mattereth not; our brethren have a manifest one, an invincible one — one that all the men on earth and angels in heaven cannot remove; for it is God that createth light, and for them to do it without light would but prove them unfaithful to themselves and make them sinners against God: “For whatsoever is not of faith is sin.” If, therefore, Moses and Joshua thought fit to communicate with six hundred thousand uncircumcised persons, when by the law not one such ought to have been received among them, why may not I have communion, the closest communion, with visible saints as before described, although they

want light in, and so cannot submit to, that which of God was never made the wall of division betwixt us? I shall therefore hold communion with such —

First. Because the true visible saint hath already subjected to that which is better, even to the righteousness of God, which is by faith of Jesus Christ, by which he stands just before God; he also hath made the most exact and strict rule under heaven, that whereby he squares his life before men. He hath like precious faith with the best of saints, and a conversation according to light received, becoming the Gospel of Christ; he is therefore to be received — received I say, not by thy light, not for that in circumstances he jumpeth with thy opinion, but according to his own faith, which he ought to keep to himself before God. “Conscience, I say, not thine own, but of the other; for why is my liberty judged by another man’s conscience?” Some indeed do object that what the apostles wrote they wrote to gathered churches, and so to such as were baptized, and therefore the arguments that are in the epistles about things circumstantial respect not the case in hand. But I will tell such as to the first part of their objection they are utterly under a mistake. The first to the Corinthians, the epistle of James, both them of Peter, and the first epistle of John were expressly written to all the godly, as well as particular churches. Again, if water baptism, as the circumstances with which the churches were pestered of old, trouble their peace, wound the consciences of the godly, dismember and break their fellowship, it is, although an ordinance, for the present to be prudently shunned; for the edification of the Church, as I shall show anon, is to be preferred before it.

Secondly, and observe it. “One Spirit, one hope, one Lord, one faith, one baptism, (not of water, for by one Spirit are we all baptized into one body,) one God and Father of all, who is above all, and through all, and in all,” is a sufficient rule for us to hold communion by, and also to endeavor the maintaining that communion, and to keep it in unity within the bond of peace against all attempts whatsoever. ~~<400>~~ Ephesians 4:1, 6; ~~<4216>~~ 1 Corinthians 12:16.

Thirdly. I am bold therefore to have communion with such (~~<5012>~~ Hebrews 6:2) because they also have the doctrine of baptisms. I say the doctrine of them; for here you must note I distinguish between the doctrine and practice of water baptism — the doctrine being that which by the outward sign is presented to us, or which by the outward circumstances of the act is preached to the believer, viz.: “The death of Christ, my death with Christ;

also his resurrection from the dead, and mine with him to newness of life.” This is the doctrine which baptism preacheth, or that which by the outward action is signified to the believing receiver. Now, I say, he that believeth in Jesus Christ, that richer and better than that, viz., is dead to sin, and that lives to God by him, he hath the heart, power, and doctrine of baptism; all then that he wanteth is but the sign, the shadow, or the outward circumstances thereof; nor yet is that despised, but forborne for want of light. The best of baptisms he hath; he is baptized by that one Spirit; he hath the heart of water baptism; he wanteth only the outward show, which, if he had, would not prove him a truly visible saint; it would not tell me he had grace in his heart; it is no characteristic note to another of my sonship with God. Indeed it is a sign to the person baptized and an help to his own faith: he should know by that circumstance that he hath received remission of sins, if his faith be as true as his being baptized is felt by him. But if for want of light he partake not of that sign, his faith can see it in other things, exceeding great and precious promises. Yea, as I also have hinted already, if he appear not a brother before, he appeareth not a brother by that; and those that shall content themselves to make that the note of visible church membership, I doubt make things not much better the note of their sonship with God.

Fourthly. I am bold to hold communion with visible saints as before, because God hath communion with them, whose example in the case we are straightly commanded to follow: “Receive ye one another, as Christ hath received you, (saith Paul,) to the glory of God.” Yea, though they be saints of opinions contrary to you, though it goeth against the mind of them that are strong, “We that are strong ought to bear the infirmities of the weak, and not to please ourselves.” What infirmities? Those that are natural are incident to all; they are infirmities then that are sinful, that cause a man for want of light to err in circumstantialia. And the reason upon which he grounds this admonition is, “that Christ pleased not himself; but as it is written, The reproaches of them that reproached thee have fallen upon me.” You say, to have communion with such weak brethren reproacheth your opinions and practice. Grant it; your dullness, and deadness, and imperfections also reproach the holiness of God. If you say, No, for Christ hath born our sins, the answer is still the same, Their sins also are fallen upon Christ. He, then, that hath taken away thy sins from before the throne of God hath taken away their shortness in conformity to an outward circumstance in religion. Both your infirmities are fallen upon

Christ; yea, if notwithstanding thy great sins, thou standest by Christ complete before the throne of God, why may not thy brother, notwithstanding his little ones, stand complete before thee in the Church?

Vain man! think not by the straitness of thine order in outward and bodily conformity to outward and shadowish circumstances that thy peace is maintained with God; for peace with God is by faith in the blood of His cross who hath borne the reproaches of you both. Wherefore he that hath communion with God for Christ's sake is as good and as worthy of the communion of saints as thyself. He erreth in a circumstance, thou errest in a substance. Who must bear these errors? Upon whom must these reproaches fall? Some of the things of God that are excellent have not been approved by some of the saints. What then? Must these for this be cast out of the Church? No; these reproaches by which the wisdom of heaven is reproached have fallen upon me, saith Christ. But to return: God hath received him, Christ hath received him, therefore do you receive him. There is more solidity in this argument than if all the churches of God had received him. This receiving, then, because it is set an example to the Church, is such as must needs be visible to them, and is best described by that word which discovereth the visible saint. Whose, therefore, you can, by the word, judge a visible saint, one that walketh with God, you may judge by the selfsame word that God hath received him. Now, him that God receiveth and holdeth communion with, him you should receive and hold communion with. Will any say, We cannot believe that God hath received any but such as are baptized? I will not suppose a brother so stupefied, and therefore to that I will not answer.

“Receive him to the glory of God.” *“To the glory of God”* is put in on purpose to show what dishonor they bring to God who despise to have communion with them who yet they know have communion with God. For how doth this man or that Church glorify God or count the wisdom and holiness of heaven beyond them, when they refuse communion with them concerning whom they are by the word convinced that they have communion with God?

“Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus.” By this word “patience” Paul insinuateth how many imperfections the choicest Christians do mingle their best performances with, and by this of “consolation,” how readily God overlooks, passeth by them, and comforteth you, notwithstanding. Now,

that this mind should be in Christians one to another is manifest, because Paul prays that it might be so. But this is an heavenly gift, and therefore must be fetched from thence. But let the patience of God, and the willingness of Christ to bear the reproaches of the weak, and the consolations that they have in God, notwithstanding, moderate your passions, and put you upon prayer to be minded like Jesus Christ.

Fifthly. Because a failure in such a circumstance as water doth not unchristian us. This must needs be granted, not only from what was said before, but for that thousands of thousands that could not consent thereto as we have, more gloriously than we are like to do, acquitted themselves and their Christianity before men, and are now with the innumerable company of angels and the spirits of just men made perfect. What is said of eating, or the contrary, may, as to this, be said of water baptism. Neither if I be baptized, am I the better; neither if I be not, am I the worse — not the better before God, not the worse before men still meaning as Paul doth, provided I walk according to my light with God; otherwise it is false; for if a man that seeth it to be his duty shall despisingly neglect it, or if he that hath no faith therein shall foolishly take it up, both these are for this the worse, being convicted in themselves for transgressors. He therefore that doth it according to his light doth well; and he that doth it not, or dare not do it for want of light, doth not ill; for he approveth his heart to be sincere with God; he dare not do anything but by light in the word. If therefore he be not by grace a partaker of light in that circumstance which thou professest, yet he is a partaker of that liberty and mercy by which thou standest. He hath liberty to call God Father, as thou, and to believe he shall be saved by Jesus; his faith, as thine, hath purified his heart; he is tender of the glory of God as thou art, and can claim by grace an interest in heaven, which thou must not do because of water; ye are both, then, Christians before God, and men without it: he that can, let him preach to himself by that; he that cannot, let him preach to himself by the promises; but yet let us rejoice in God together, let us exalt his name together. Indeed, the baptized can thank God for that for which another cannot; but may not he that is unbaptized thank God for that which the baptized cannot? Wouldst thou be content that I should judge thee because thou canst not for my light give thanks with me? Why, then, should he judge me for that I cannot give thanks with him for his? “Let us not therefore judge one another anymore; but judge this rather, that no man put a stumbling-block or occasion of offence in his brother’s way.” And seeing the things wherein

we exceed each other are such as neither make nor mar Christianity, let us love one another, and walk together by that glorious rule above specified, leaving each other in all such circumstances to our own Master, to our own faith. “Who art thou that judgest another man’s servant? To his own master he standeth or falleth: yea, he shall be holden up, for God is able to make him stand.”

Sixthly. I am therefore for holding communion thus, because the edification of souls in the faith and holiness of the Gospel is of greater concernment than an agreement in outward things: I say, it is of greater concernment with us, and of far more profit to our brother, than our agreeing in or contesting for the business of water baptism. That the edification of the soul is of the greatest concern is out of measure evident, because heaven and eternal happiness are so immediately concerned therein. Besides, this is that for which Christ died, for which the Holy Ghost was given, yea, for which the Scriptures and the gifts of all the godly are given to the Church; yea, and if gifts are not bent to this very work, the persons are said to be proud or uncharitable that have them, and stand but for ciphers, or worse, among the churches of God. Further, edification is that that cherisheth all grace, and maketh the Christian quick and lively, and maketh sin lean and dwindling, and filleth the mouth with thanksgiving to God. But to contest with gracious men, with men that walk with God, to shut such out of the churches because they will not sin against their souls, rendereth thee uncharitable. Thou seekest to destroy the word of God; thou begettest contentions, janglings, murmurings, and evil-surmisings; thou ministerest occasion for whisperings, backbitings, slanders and the like, rather than godly edifying, contrary to the whole current of the Scriptures and peace of all communities. Let us, therefore, leave off these contentions, and follow after things that make for peace, and things wherewith one may edify another. And know that the edification of the Church of God dependeth not upon, neither is tied to, this or that circumstance. Especially when there are in the hearts of the godly different persuasions about it, then it becometh them, in the wisdom of God, to take more care for their peace and unity than to widen or make large their uncomfortable differences.

Although Aaron transgressed the law because he ate not the sin-offering of the people, yet seeing he could not do it with satisfaction to his own conscience, Moses was content that he left it undone. ~~(B106)~~ Leviticus 10:16-20.

Joshua was so zealous against Eldad and Medad for prophesying in the camp, without first going to the Lord to the door of the tabernacle, as they were commanded, that he desired Moses to forbid them, (⁴⁰¹⁶Numbers 11:16-26;) but Moses calls his zeal envy, and prays to God for more such prophets, knowing that, although they failed in a circumstance, they were right in that which was better. The edification of the people in the camp was that which pleased Moses.

In Hezekiah's time, though the people came to the passover in an undue manner, and did eat it otherwise than it was written, yet the wise king would not forbid them, but rather admitted it, knowing that their edification was of greater concern than to hold them to a circumstance or two. ⁴⁰¹³2 Chronicles 30:13-27. Yea, God himself did like the wisdom of the king, and healed — that is, forgave — the people at the prayer of Hezekiah. And observe it, notwithstanding this disorder as to circumstances, the feast was kept with great gladness, and the Levites and priests praised the Lord day by day, singing with loud instruments unto the Lord; yea, there was not the like joy in Jerusalem from the time of Solomon unto that same time. What shall we say? All things must give place to the profit of the people of God, yea, sometimes laws themselves for their outward preservation, much more for godly edifying. When Christ's disciples plucked the ears of corn on the sabbath, no doubt for very hunger, and were rebuked by the Pharisees for it, as for that which was unlawful, how did their Lord succor them? By excusing them and rebuking their adversaries: "Have ye not read (said he) what David did when he was an hungered, and they that were with him — how he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them that were with him, but for the priests only? Or have ye not read in the law how that on the sabbath-day the priests in the temple profaned the sabbath, and were blameless?" Why blameless? Because they did it in order to the edification of the people. If laws and ordinances of old have been broken, and the breach of them borne with (when yet the observance of outward things were more strictly commanded than now) when the profit and edification of the people came in competition, how much more may not we have communion, church communion, where no law is transgressed thereby!

Seventhly. Therefore I am for holding communion thus, because love, which, above all things we are commanded to put on, is of much more worth than to break about baptism. Love is also more discovered when it

receiveth for the sake of Christ and grace than when it refuseth for want of water. And observe it, as I have also said before, this exhortation to love is grounded upon the putting on of the new creature, which new creature hath swallowed up all distinctions that have before been common among the churches. As I am a Jew, you are a Greek; I am circumcised, you are not; I am free, you are bound, because Christ was all in all these: "Put on therefore, (saith he,) as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, long-suffering, (that is, with reference to the infirmities of the weak,) forbearing one with another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye; and, above all things, put on. charity, which is the bond of perfectness;" which forbearing and forgiving respecteth not only private and personal injuries, but also errors in judgment about inclinations and distinctions, tending to divisions and separating upon the grounds laid down, which, how little soever they now seem to us who are beyond them, were strong and of weight to them who in that day were entangled with them. Some saints then were not free to preach to any but the Jews, denying the word of life to the Gentiles, and contending with them who proffered it to them; which was a greater error than this of baptism. But what should we do with such kind of saints? Why, love them still, forgive them, bear with them, and maintain church communion with them. Why? Because they are new creatures, because they are Christ's, for these swallow up all distinctions; further, because they are elect and beloved of God. Divisions and distinctions are of a shorter date of election. Let not them, therefore, that are but momentary and hatched in darkness break that bond that is from everlasting. It is love, not baptism, that discovereth us to the world to be Christ's disciples. It is love that is the undoubted character of our interest in and sonship with God; I mean, when we love as saints and desire communion with others because they have fellowship one with another in their fellowship with God the Father and his Son Jesus Christ. And now, though the truth and sincerity of our love to God be then discovered when we keep his commandments in love to his name, yet we should remember again that the two head and chief commandments are, faith in Jesus and love to the brethren. So, then, he that pretendeth to love, and yet seeks not the profit of his brother in chief, he loveth, but they are his own opinions and froward notions. "Love is the fulfilling of the law," but he fulfils it not who judgeth and setteth at naught his brother, who stumbleth, offendeth, and maketh weak his brother; and all for the sake of a circumstance — that to which he cannot consent

except he sin against his own soul, or, papist-like, live by an implicit faith. Love, therefore, is sometimes more seen and showed in forbearing to urge and press what we know than in publishing and imposing. “I could not,” saith Paul — love would not let me — “speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ; I have fed you with milk, and not with strong meat; for hitherto you have not been able to bear it, neither yet now are you able.”

The apostle considered not only the knowledge that he had in the mysteries of Christ, but the temper, the growth, and strength of the churches, and accordingly kept back or communicated to them what might be their profit. So Christ: “I have many things to say unto you, but ye cannot bear them now.” It may be some will count these old and threadbare texts, but such must know that the word of the Lord must stand forever. And I should dare to say to such, If the best of thy new shifts be to slight and abuse old Scriptures, it shows thou art more fond of thy unwarrantable opinion than swift to hear and ready to yield to the authority that is infallible. But to conclude this: when we attempt to force our brother beyond his light or to break his heart with grief, to thrust him beyond his faith or to bar him from his privilege, how can we say, I love? What shall I say? To have fellowship one with another for the sake of an outward circumstance, or to make that the door to fellowship which God hath not — yea, to make that the including, excluding charter, the bounds, bar, and rule of communion, when by the word of the everlasting testament, there, is no warrant for it — to speak charitably, if it be not for want of love it is for want of knowledge in the mysteries of the kingdom of Christ. Strange! Take two Christians equal in all points but this, nay, let one go beyond the other far for grace and holiness — yet this circumstance of water shall drown and sweep away all his excellencies, not counting him worthy of that reception that with hand and heart shall be given a novice in religion because he consents to water.

Eighthly. But for God’s people to divide into parties, or to shut each other from church communion, though from greater points and upon higher pretences than this of water baptism, hath heretofore been counted carnal and the actors herein babyish Christians. Paul and Apollos, Cephas and Christ were doubtless higher things than those about which we contend, yet when they made divisions for them how sharply are they rebuked! Are ye not carnal, carnal, carnal? For whereas there are among you envyings, strife, divisions, or factions, are ye not carnal? ~~ROM~~ 1 Corinthians 1:11, 12,

and ~~400~~ 1 Corinthians 3:1, 2, 3, 4. While one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? See therefore from whence arise all thy endeavors, zeal, and labor to accomplish divisions among the godly. Let Paul, or Cephas, or Christ himself be the burden of thy song, yet the heart from whence they flow is carnal, and thy actions discoveries of childishness. But doubtless, when these contentions were among the Corinthians, and one man vilified that another might be promoted, a lift with a carnal brother was thought great wisdom to widen the breach. But why should he be rebuked that said he was for Christ? Because he was for him in opposition to his holy apostles. Hence he saith, Is Christ divided or separate from his servants? Note, therefore, that these divisions are deserted by the persons the divisions were made about; neither Paul, nor Apollos, nor Cephas, nor Christ is here. Let the cry be never so loud, Christ, Order, The rule, The command, or the like, carnality is at the bottom, and they are but babes that do it; their zeal is but a puff. ~~400~~ 1 Corinthians 4:6. And observe it, the great division at Corinth was helped forward by water baptism. This the apostle intimates by, “Were ye baptized in the name of Paul?” Ah, brethren! carnal Christians, with outward circumstances, will, if they be let alone, make sad work in the churches of Christ against the spiritual growth of the same. “But I thank God (saith Paul) that I baptized none of you,” etc. Not but that it was then an ordinance of God, but they abused it in making parties thereby. “I baptized none of you but Crispus and Gaius, and the household of Stephanas;” men of note among the brethren, men of good judgment, and revered by the rest; they can tell you I intended not to make a party to myself thereby. “Besides, I know not whether I baptized any other.” By this negligent relating of whom were baptized by him he sheweth that he made no such matter of baptism as some in these days do; nay, that he made no matter at all thereof with respect to church communion; for if he did not heed who himself had baptized, he much less heeded who were baptized by others. But if baptism had been the initiating or entering ordinance, and so appointed of God, no doubt he had made more conscience thereof than so lightly to pass it over. “For Christ sent me not to baptize, but to preach the Gospel.” The Gospel then may be effectually preached, and yet baptism neither administered nor mentioned — the Gospel being good tidings to sinners upon the account of free grace through Christ; but baptism, with things of like nature, are duties enjoined such a people who received the Gospel before. I speak not this because I would teach men to break the least of the commandments of God, but to persuade my brethren of the

baptized way not to hold too much thereupon, not to make it an essential of the Gospel of Christ, nor yet of communion of saints. “He sent me not to baptize.” These words are spoken with a holy indignation against them that abuse this ordinance of Christ. So, when he speaketh of the ministers themselves, which also they had abused, in his speaking he as it were trampled upon them as if they were nothing at all: “Who then is Paul? And who is Apollos? He that planteth is not anything, neither is he that watereth, but God that giveth the increase.” Yet for all this the ministers and their ministry are a glorious appointment of God in the world. Baptism also is a holy ordinance; but when Satan abuseth it and wrencheth it out of its place, making that which was ordained of God for the edification of believers the only weapon to break in pieces the love, the unity, the concord of saints, then what is baptism? then neither is baptism anything. And this is no new doctrine; for God, by the mouth of his prophets of old, cried out against his own institutions when abused by his people: “To what purpose is the multitude of your sacrifices to me? saith the Lord: I am full of burnt-offerings of rams and the fat of fed beasts: I delight not in the blood of bullocks, or of lambs, or of he-goats. When you come to appear before me, who hath required these things at your hands to tread my courts? Bring no more vain oblations; incense is an abomination to me; the new moons and the sabbaths and the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am even weary to bear them.” And yet all these were his own appointments. But why then did he thus abhor them? Because they retained the evil of their doings, and used them as they did other of his appointments — viz., for strife and debate, and to strike with the fist of wickedness. Isaiah 58.

4. Wherefore when that of God that is great is outweighed by that which is small, it is the wisdom of them that see it to put a load to the other end of the scale, until the things thus abused poise in their own place. But to pass this and proceed.

Ninthly. If we shall reject visible saints by calling, saints that have communion with God, that have received the law at the hand of Christ, that are of holy conversation among men, they desiring to have communion with us, as much as in us lieth we take from them their very privilege and the blessings to which they are born of God. For Paul saith, not only to the gathered Church at Corinth, but to all scattered saints that in every place call upon the name of the Lord, “That Jesus Christ is theirs, that Paul and

Apollos, and the world, and life, and death, and all things are theirs,” because they are Christ’s and Christ is God’s. “But (saith he) let no man glory in men,” such as Paul and Cephas, though these were excellent, because this privilege comes to you upon another bottom, even by faith of Jesus Christ. “Drink ye all of this” is entailed to faith, not baptism. Nay, baptized persons may yet be excluded this when he that discerneth the Lord’s body hath right and privilege to it. ~~4612~~ 1 Corinthians 11:28, 29. But to exclude Christians from church communion, and to debar them their heaven-born privileges, for the want of that which yet God never made a wall of division between us —

- 1.** This looks too like a spirit of persecution.
- 2.** It respecteth more a form than the spirit and power of godliness.
- 3.** This is to make laws where God hath made none, and to be wise above what is written, contrary to God’s word and our own principles.
- 4.** It is a directing of the Spirit of God.
- 5.** It bindeth all men’s faith and light to mine opinion.
- 6.** It taketh away the children’s bread.
- 7.** It withholdeth from them the increase of faith.
- 8.** It tendeth to harden the hearts of the wicked.
- 9.** It tendeth to make wicked the hearts of weak Christians.
- 10.** It setteth open a door to all temptations.
- 11.** It tempteth the devil to fall upon those that are alone and have none to help them.
- 12.** It is the nursery of all vain janglings, backbitings, and strangeness among the Christians.
- 13.** It occasioneth the world to reproach us.
- 14.** It holdeth staggering consciences in doubt of the right way of the Lord.
- 15.** It giveth occasion to many to turn aside to most dangerous heresies.
- 16.** It abuseth the Holy Scriptures; it wresteth God’s ordinances out of their place.

17. It is a prop to Antichrist.

18. Shall I add, is it not that which greatly prevailed to bring down those judgments which at present we feel and groan under? I will dare to say it was the cause thereof.

Tenthly, and lastly. Bear with one word farther. What greater contempt can be thrown upon the saints than for their brethren to cast them off or to debar them church communion? Think you not that the world may groundly say, “Some great iniquity lies hid in the skirts of your brethren,” when in truth the transgression is yet your own? But I say, what can the Church do more to the sinners or open profane? Civil commerce you will have with the worst, and what more will you have with these? Perhaps you will say, “We can pray and preach with these, and hold them Christians, saints, and godly.” Well, but let me ask you one word farther: Do you believe that, of very conscience, they cannot consent, as you, to that of water baptism, and that if they had light therein, they would as willingly do it as you? Why then, as I have showed you, our refusal to hold communion with them is without a ground from the word of God.

But can you commit your soul to their ministry and join with them in prayer, and yet not count them meet for other Gospel privileges? I would know by what Scripture you do it. Perhaps you will say, I commit not my soul to their ministry, only hear them occasionally for trial. If this be all the respect thou hast for them and their ministry, thou mayest have as much for the worst that pisseth against the wall. But if thou canst hear them as God’s ministers, and sit under their ministry as God’s ordinance, then show me where God hath such a Gospel ministry as that the persons ministering may not, though desiring it, be admitted with you to the closest communion of saints. But if thou sittest under their ministry for fleshly, politic ends, thou hearest the word like an atheist, and art thyself, while thou judgest thy brother, in the practice of the worst of men. But I say, where do you find this piecemeal communion with men that profess faith and holiness as you and separation from the world?

If you object that my principles lead me to have communion with all, I answer, With all, as before described, if they will have communion with me.

Objection. Then you may have communion with the members of Antichrist?

Answer. If there be a visible saint yet remaining in that Church, let him come to us and we will have communion with him.

Question. What! though he yet stand a member of that sinful number and profess himself one of them?

Answer. You suppose an impossibility; for it cannot be that at the same time a man should visibly stand a member of two bodies diametrically opposite one to another. Wherefore it must be supposed that he who professeth himself a member of a Church of Christ must forthwith, nay before, forsake the antichristian one. The which, if he refuseth to do, it is evident he doth not sincerely desire to have fellowship with the saints.

But he saith he cannot see that that company to which you stand opposite, and conclude antichristian, is indeed the antichristian Church.

If so, he cannot desire to join with another if he know them to be professedly and directly opposite.

I hold, therefore, to what I said at first: "That if there be any saints in the antichristian Church, my heart and the door of our congregation are open to receive them into closest fellowship with us."

Objection. But how if they yet retain some antichristian principles?

Answer. If they be such as eat out the bowels of a Church so soon as they are detected, they must either be kept out while out or cast out if in. For it must be the prudence of every community to preserve its own unity with peace and truth; the which the churches of Christ may do, and yet, as I have showed already, receive such persons as differ upon the point of water baptism, for the doing or not doing of that neither maketh nor marreth the bowels or foundation of church communion.

Objection. But this is receiving for opinion's sake, as before you said of us.

Answer. No; we receive him for the sake of Christ and grace, and for our mutual edification in the faith; and that we respect not opinions, I mean in lesser matters, it is evident, for things wherein we differ are no breach of communion among us; we let every man have his own faith in such things to himself before God.

I now come to a short application.

1. Keep a strict separation, I pray you, from communion with the open profane, and let no man use his liberty in church relation as an occasion to the flesh; but in love serve one another, looking diligently lest any root of bitterness, (any poisonous herb, ^{<629S>}Deuteronomy 29:18,) springing up, trouble you, and thereby many be defiled; and let those that before were reasons for thy separation be motives to you to maintain the like; and remember that when men have said what they can for a sinful mixture in the worship of God, the arm of the Lord is made bare against it.

2. In the midst of your zeal for the Lord remember that the visible saint is his, and is privileged in all those spiritual things that you have in the word and live in the practice of, and that he is to partake thereof according to his light therein. Quarrel not with him about things that are circumstantial, but receive him in the Lord, as becometh saints; if he will not have communion with you, the neglect is his, not yours. But, saith the open profane, “Why cannot we be reckoned saints also? We have been christened, we go to church, we take the communion.” Poor people! this will not do; for so long as in life and conversation you appear to be open profane, we cannot, unless we sin, receive you into our fellowship, for by your ungodly lives you show that you know not Christ; and while you are such by the word, you are reputed but beasts. Now, then, judge yourselves if it be not a strange community that consisteth of men and beasts. Let beasts be with the beasts; you know yourselves do so; you receive not your horse nor your hog to your table; you put them in a room by themselves. Besides, I have showed you before that for many reasons we cannot have communion with you.

1st. The Church of God must be holy. ^{<8144>}Leviticus 11:44; ^{<899D>}Leviticus 19:2; ^{<8910>}Leviticus 20:7; ^{<6015>}1 Peter 1:15, 16; ^{<334D>}Isaiah 26:2; ^{<6C8D>}Psalms 128:20; ^{<668D>}Ezekiel 43:12; ^{<644D>}Ezekiel 44:9; ^{<3521>}Isaiah 52:11.

2ndly. The example of the churches of Christ before hath been a community of visible saints. ^{<6007>}Romans 1:7; ^{<400D>}1 Corinthians 1:2; ^{<600E>}Ephesians 1:1, 2; ^{<500C>}Colossians 1:1; ^{<500E>}1 Thessalonians 1:1, 2; ^{<300E>}2 Thessalonians 1:1. Poor, carnal man! there are many other reasons urged in this little book that show why we cannot have communion with thee; not that we refuse of pride or stoutness, or because we scorn you as men; no, we pity you, and pray to God for you, and could, if you were converted, with joy receive you to fellowship with us. Did you never read in Daniel

that “iron is not mixed with miry clay?” ^{<202B>}Daniel 2:43. No more can the saints with you in the worship of God and fellowship of the Gospel. When those you read of in the 4th of Ezra attempted to join in temple-work with the children of the captivity, what said the children of Judah? — “You have nothing to do with us, to build an house to the Lord our God; but we ourselves together will build unto the Lord God of Israel,” etc.

I return now to those that are visible saints by calling, that stand at a distance one from another upon the accounts before specified. Brethren, close, close; be one, as the Father and Christ are one.

- 1.** This is the way to convince the world that you are Christ’s and the subjects of one Lord, whereas the contrary makes them doubt it. ^{<B134>}John 13:34, 35; ^{<B173>}John 17:23.
- 2.** This is the way to increase love, that grace so much desired by some and so little enjoyed by others. ^{<A174>}2 Corinthians 7:14, 15.
- 3.** This is the way to savor and taste the Spirit of God in each other’s experience; for which, if you find it in truth, you cannot but bless (if you be saints) the name of our Lord Jesus Christ. ^{<S100>}1 Thessalonians 1:2, 3, 4.
- 4.** This is the way to increase knowledge, or to see more in the word of God, :for that may be known by two that is not seen by one. ^{<S108>}Isaiah 52:8.
- 5.** This is the way to remove secret jealousies and murmurings one against the other, yea, this is the way to prevent much sin and greatly to frustrate that design of hell. ^{<A166>}Proverbs 6:16-20.
- 6.** This is the way to bring them out of the world into fellowship that now stand off from our Gospel privileges for the sake of our vain janglings.
- 7.** This is the way to make Antichrist shake, totter, and tremble. ^{<S113>}Isaiah 11:13, 14.
- 8.** This is the way to leave Babylon as an habitation for devils only, and to make it an hold for foul spirits and a cage only for every unclean and hateful bird.
- 9.** This is the way to hasten the works of Christ’s kingdom in the world, and to forward his coming to the eternal judgment.

10. And this is the way to obtain much of that, “Well done, good and faithful servant!” when you stand before his face.

I beseech you, brethren, suffer the words of exhortation; for I have written a letter unto you in few words. ~~HEB 13:22~~ Hebrews 13:22.

DIFFERENCES IN JUDGMENT

ABOUT WATER BAPTISM NO BAR TO COMMUNION.

To communicate with saints, as saints, proved lawful, in answer to a book written by the baptists, and published by Mr. T. P. and Mr. W. K., entitled “Some Serious Reflections on That Part of Mr. Bunyan’s Confession of Faith Touching Church Communion With Unbaptized Believers;” Wherein their objections and arguments are answered, and the doctrine of communion still asserted and vindicated. Here is also Mr. Henry Jesse’s judgment in the case, fully declaring the doctrine I have asserted.

“Should not the multitude of words be answered? And should a man full of talk be justified? Should thy lies make men hold their peace? And when thou mockest, shall no man make thee an answer?” — ~~<8100>~~ Job 11:2, 3.

“I am for peace; but when I speak, they are for war.” — ~~<8000>~~ Psalm 120:7.

TO THE READER.

COURTEOUS READER:

BE entreated to believe me I had not set pen to paper about this controversy had we been let at quiet alone in our Christian communion. But being assaulted for more than sixteen years, wherein the brethren of the baptized way, as they and their opportunity, have sought to break us in pieces merely because we are not, in their way, all baptized first, I could not, I durst not, forbear to do a little, if it might be, to settle the brethren, and to arm them against the attempts which also of late they began to revive upon us. That I deny the ordinance of baptism, or that I have placed one piece of an argument against it, though they feign it, is quite without color of truth. All I say is, that the Church of Christ hath not warrant to keep out of their communion the Christian that is discovered to be a visible saint by the word, the Christian that walketh according to his light with God. I will not make reflections upon those unhandsome brands that my brethren have laid upon me for this, as that I am a Machiavellian, a man devilish, proud, insolent, presumptuous, and the like; neither will I say, as they, “The Lord rebuke thee!” — words fitter to be spoken to the devil than a brother. But, reader, read and compare, lay aside prejudice and judge. What Mr. Kiffin hath done in the matter I forgive, and love him never the worse, but must stand by my principles, because they are peaceable, godly, profitable, and such as tend to the edification of my brother, and, as I believe, will be justified in the day of judgment.

I have also here presented thee with the opinion of Mr. Henry Jesse in the case, which providentially I met with as I was coming to London to put my papers to the press. And that it was his judgment is asserted to me, known many years since to some of the Baptists, to whom it was sent, but never yet answered; and will yet be attested if need shall require. Farewell.

Thine, in all Christian service,

According to my light and power,

JOHN BUNYAN.

DIFFERENCES IN JUDGMENT, ETC.

SIR,

YOUR seemingly serious reflections upon that part of my plain-hearted Confession of Faith which rendereth a reason of my freedom to communicate with those of the saints and faithful who differ from me about water baptism, I have read and considered, and have weighed them so well as my rank and abilities will admit me to do. But finding yours (if I mistake not) far short of a candid replication, I thought convenient, not only to tell you of those impertinencies everywhere scattered up and down in your book, but also that, in my simple opinion, your rigid and church-disquieting principles are not fit for any age and state of the Church.

But before I enter the body of your book give me leave a little to discourse with you about your preamble to the same, wherein are two miscarriages unworthy your pretended seriousness, because void of love and humility.

The first is in that you closely disdain my person because of my low descent among men, stigmatizing me for a person of that rank that need not to be heeded or attended unto.

Answer. What it is that gives a man reverence with you I know not, but for certain “he that despiseth the poor reproacheth his Maker;” yet a poor man is better than a liar. To have gay clothing or gold rings, or the persons that wear them, in admiration, or to be partial in your judgment or respects for the sake or upon the account of flesh and blood, doubtless convicteth you to be of the law a transgressor, and not without partiality, etc., in the midst of your seeming sanctity.

Again, you say, “I had not meddled with the controversy at all, had I found any of parts that would divert themselves to take notice of you.”

Answer. What need you, before you have snowed one syllable of a reasonable argument in opposition to what I assert, thus trample my person, my gifts, and grace (have I any) so disdainfully under your feet? What a kind of *you* am *I*? and why is my rank so mean that the most gracious and godly among you may not duly and soberly consider of what I have said? Was it not the art of the false apostles of old to say thus — to bespatter a man that his doctrine might be disregarded? “Is not this the

carpenter?" and "His bodily presence is weak and contemptible," did not use to be in the mouths of the saints, for they knew "the wind blew where it listed." Neither is it high birth, worldly breeding, or wealth, but electing love, grace, and the wisdom that comes from heaven, that those who strive for strictness of order in the things and kingdom of Christ should have in regard and esteem. Need I read you a lecture? "Hath not God chosen the foolish, the weak, the base, yea, and even things that are not, to bring to naught things that are?" Why, then, do you despise my rank, my state, and quality in the world?

As for my Confession of Faith, which you also secretly despise, if it be good and godly why may it not be accepted? "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" If you and the brethren of your way did think it convenient to show to the world what you held, if perhaps by that means you might escape the prison, why might not I, after above eleven years' endurance there, give the world a view of my faith and practice, if peradventure wrong thoughts and false judgments of me might by that means be abated and removed?

But you suggest I did it because I was so willing to be known in the world by my singular faith and practice.

How singular my faith and practice is may be better known to you hereafter; but that I did it for a popular applause and fame, as your words seem to bear, (for they proceed from a taunting spirit,) that will be known to you better in the day of God, when your evil surmises of your brother and my designs in writing my book will be published upon the house-tops.

And even now, before I go any further, I will give you a touch of the reason of my publishing that part thereof which you so hotly oppose.

It was because of those continual assaults that the rigid brethren of your way made, not only upon this congregation to rend it, but also upon many others about us, if peradventure they might break us in pieces and draw from us disciples after them.

Assaults, I say, upon this congregation by times, for no less than these sixteen or eighteen years; yea, myself they have sent for and endeavored to persuade me to break communion with my brethren; also with many others they have often tampered if haply their seeds of division might take. Neither did they altogether fail of their purpose; for some they did rend and dismember from us, but none but those of whom now they begin to be

ashamed; the judgment of God so following their design that the persons which then they prevailed upon are now a stain and reproach to religion. Neither were these spirits content with that discord they did sow among us, but they proceeded to seize upon others. But to pass these, the wild and unsound positions they have urged to maintain their practice would be too large here to insert.

Now, sir, to settle the brethren (the brethren of our community) and to prevent such disorders among others was the cause of my publishing my papers; and, considering my concern in the house of God, I could do no less than to give them warning, that every man might deliver his soul.

You proceed, saying, “It is my liberty, as well as others into whose hands it falls, to weigh what you have said in truth’s balance; and if it be found too light to reject it, whether you will or no.”

Answer. Do but grant me, without mocking of me, the liberty you desire to take, and, God helping me, I desire no more to shift for myself among you.

As to your saying that I proudly and imperiously insult because I say they are babes and carnal that attempt to break the peace and communion of churches, though upon no better pretences than water, you must know I am still of that mind, and shall be so long as I see the effects that follow — viz., the breach of love, taking off Christians from the more weighty things of God, and to make them quarrel and have heart-burnings one against another.

Where you are pleased to charge me with raging for laying those eighteen particular crimes to the charge of such who exclude Christians from church communion, and debar them their heaven-born privileges, for the want of that which yet God never made the wall of division between us, I say, when you can prove that God hath made water baptism that wall, and that the stress of the after eighteen charges lies wholly and only in that, then you may, time enough, call my language such as wanteth charity; but I question, though that was granted, whether your saying I rage will be justified in the day of judgment. My great noise, as you call it, about an initiating ordinance you say you shall take no notice of.

Answer. Although you do not, I must. For if baptism be not that, but another, and if visible saints may enter into fellowship by that other, and

are nowhere forbidden so to do, because they have no light into water baptism, it is of weight to be considered by me, yea, and of others too who are unprejudiced.

2. How ignorant you are of such as hold it the initiating ordinance I know not, and how long you have been of that persuasion I know not. This I know, that men of your own party, as serious, godly, and it may be more learned than yourself, have within less than this twelvemonth urged it. Mr. D., in my hearing did, from ~~ROM~~ Romans 6:1, 2, in the meeting in Lothbury, affirm it; also my much-esteemed Mr. D. A. did twice in a conference with me assert it.

3. But whatever you say, whether for or against, it is no matter; for while you deny it to be the entering ordinance, you account it the wall, bar, bolt and door, even that which must separate between the righteous and the righteous; nay, you make want of light therein a ground to exclude the most godly from your communion, when every novice in religion shall be received into your bosom and be of esteem with you because he hath (and from what ground God knows) submitted to water baptism.

I am glad that you conclude with me what is the initiating ordinance; but withal give me leave to correct, as I think, one extravagant expression of yours.

You say, "It is consent on all hands, and nothing else, that makes them members of particular churches; and not faith and baptism."

You might have stopped at "and nothing else." You need not, in particular, have rejected faith; your first error was bad enough. What! nothing else but consent? What! not so much as a respect to the matter or end? Why, then, are not all the communities of all the highwaymen in the land truly constituted churches of Christ, unless you can prove that they hold together, but not by consent?

What! consent and nothing else? But why do you throw out faith? Why, I throw out baptism; which, because you cannot as to the case in hand fetch in again, therefore out must faith go too. Your action is much like that harlot's that stood to be judged by Solomon, who, because her own child was dead, would have her neighbor's killed also. Faith, sir, both in the profession and confession of it, as of immediate and absolute concern, even in the very act of the Church's reception of this or another member. Throw out faith, and there is no such thing as a Christian, neither visible or

invisible. You ought to receive no man but upon a comfortable satisfaction to the Church that you are now receiving a believer. Faith, whether it be savingly there or no, is the great argument with the Church in receiving any; we receive not men as men, but the man immediately under that supposition: He hath faith, he is a Christian. Sir, consent simply, without faith, makes no man a member of the Church of God, because then would a Church not cease to be a Church, whoever they received among them; yea, by this assertion you have justified the Church of Rome itself to be to this day both good and godly, unless you can prove that they did at first and do now receive their unbelieving members without their own consent.

The Church hath no such liberty to receive men without respect to faith; yea, faith and holiness must be the essentials or basis upon and for the sake of which you receive them — holiness, I say, yet not such as is circumstantial, but. that which is such in the very heart of it. Pray you, in your next, therefore, word it better, lest while you slight and trample upon me, you stand before all blame worthy yourself.

The Scriptures you speak of I did not in my first produce to show that persons unbaptized might hold communion with the Church, (though I am fully convinced they may,) but to show that knowledge of those persons, of their faith and holiness in general, ought first to be showed to the Church, before she can lawfully receive them. ⁴⁴²⁵Acts 9:25, 26, 27; ⁴⁴⁶⁰1 Corinthians 16:10; ⁴⁴²³2 Corinthians 8:23.

As to my answer to a question which you have of yours corrupted, and then abused, I tell you, again, that a discovery of the faith and holiness, and a declaration of the willingness of a person to subject himself to the laws and government of Christ in his Church, is a ground sufficient to receive such a member.

But you descant, “Is baptism none of the laws of Christ?”

Answer. It is none of those laws, neither any part of them, that the Church, as a Church, should show her obedience by. For albeit that baptism be given by Christ our Lord to the Church, yet not for them to worship him by as a Church. Show me what church ordinance it is, and when or where the Church as a Church is to practice it as one of those laws and appointments that he hath commanded his Church to show to him her obedience by?

Again, that submitting to water baptism is a sign or note that was ever required by any of the primitive churches of him that would hold fellowship with them, or that it infuseth such grace and holiness into those that submit thereto as to capacitate them for such a privilege, or that they did acknowledge it a sign thereof, I find not in all the Bible.

I find not, as I told you in my first, that baptism is a sign to any but the person that is baptized. The Church hath her satisfactions of the person from better proof. ~~5022~~Colossians 2:12; ~~6101~~Romans 6:1, 2, 3, 4; ~~6152~~1 Corinthians 15:29; ~~4078~~Acts 2:38; ~~4216~~Acts 22:16; ~~4081~~1 Peter 3:21.

I told you also that baptism makes thee no member of the Church, neither doth it make thee a visible saint; it giveth thee, therefore, neither right to nor being of membership at all. Why, sir, did you not answer these things, but slip them with others, as if you were unconcerned, troubling your reader with such kind of insinuations as must needs be unsavory to godly ears?

You make the moral law none of Christ's but Moses's; not the Son's, but the servant's; and tell me, because I plead for faith and holiness, according to moral duties gospelized, (they are my words,) whereby we ought to judge of the fitness of members, that therefore Moses is more beholden to me than Christ.

Sir, know you not yet that a difference is to be put betwixt those rules that discover the essentials of holiness and those that in themselves are not such, and that that of faith and the moral law is the one, and baptism, etc., the other?

Is not love to God, abhorrence of idols, to forbear blaspheming, to honor our parents, to do no murder, to forbear theft, not to bear false witness, nor covet, etc. — are not, I say, these the precepts of the Lord Jesus, because delivered by Moses? Or are these such as may better be broken than, for want of light, to forbear baptism with water? Or doth a man, while he liveth in the neglect of these, and in the mean time bustles about those you call Gospel commands, most honor Christ or best fit himself for fellowship with the saints? Need I tell you that the faith of Christ, with the ten commandments, are as much now Gospel commands as baptism, and ought to be in as much and far more respect with the holy ones than that or other the like?

Yea, shall I tell you that baptism will neither admit a man into fellowship nor keep him there if he be a transgressor of a moral precept; and that a man who believeth in Jesus and fulfilleth the moral law doth more glorify God and honor religion in the world than he that keepeth, if there were so many, ten thousand figurative laws?

As to those commands that respect God's instituted worship in a Church as a Church, I have told you that baptism is none of them, and you have been driven to confess it; the Church, then, must first look to faith, then to good living according to the ten commandments; after that she must respect those appointments of our Lord Jesus that respect her outward order and discipline; and then she walks as becomes her, sinning if she neglecteth either, sinning if she overvalueth either.

But why did you not answer those texts I produced for the strengthening of my argument — viz., ~~5418~~ Romans 14:18; ~~6234~~ Deuteronomy 23:47; ~~3018~~ James 2:8-12; ~~4612~~ 1 Corinthians 9:21; ~~4610~~ 1 Corinthians 5:9, 10, 11; ~~4015~~ Galatians 6:15, 16; ~~5701~~ Philemon 3; ~~5009~~ 1 Timothy 1:9, 10, 11; ~~4018~~ Acts 20:28, 32; ~~5133~~ Romans 13:13; ~~5041~~ James 4:11; ~~4612~~ 1 Corinthians 5:12?

Deal fairly; answer those texts, with the argument made upon them; and when you have, after a godly manner, done that, you may the more boldly condemn.

You tell me that in of mine I say, “None ever received baptism without light therein.”

What if I did, as I did not? but you grant it. And now I will ask you — and pray deal fairly in your answer — May a man be a visible saint without light therein? May he have a good conscience without light therein? And seeing that baptism is none of the worship that Christ instituted in his Church for them to practice as a Church, must he be kept dark about all other things concerning the worship of God in his Church until he receive light therein?

You have answered already “that they ought to be ashamed, and to repent of that abomination, (their sprinkling,) before they come to have a sight of the pattern of the house of God, the goings in and the comings out thereof.” ~~2610~~ Ezekiel 43:10, 11.

But, sir, whereof do you find that want of light in water baptism, or because a man hath been sprinkled, that he is to be kept dark in all other

temple institutions till he be ashamed and repent of that? Pray produce the texts, for Ezekiel helps you nothing. He speaks only of the pattern of the house, the goings out and comings in thereof. As for the coming in, you have already confessed that baptism is not the entering ordinance. And as for the worship that Christ hath instituted in his Church as a Church, I say, and you also have said it, baptism is none of the forms thereof, none of the ordinances thereof; for baptism is, as to the practice of it, that which is without the Church, without the house of God. Then, by your own text, if a man do repent him of his christening in his childhood, he may be received into fellowship without submitting to baptism. But I will not strain you too far.

You add, “Is it a person’s light that giveth being to a precept?”

Answer. Who said it? Yet it is his light and faith about it that can make him do it acceptably.

You ask again, “Suppose men plead want of light in other commands?”

Answer. If they be not such the forbearance of which discapacitates him of membership, he may yet be received to fellowship.

“But what if a man want light in the supper?”

Answer. There is more to be said in that case than in the other, for that is a part of that worship which Christ hath instituted for his Church to be conversant in as a Church, presenting them as such, with their communion with their Head and with one another as members of him. “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body, for we are all partakers of that one bread.” ⁴⁰¹⁶1 Corinthians 10:16, 17. Wherefore this being a duty incumbent on the Church as a Church, and on every member of that body as such, they are obliged in that case more closely to deal with the members than in that wherein they are not so concerned, and with which as such they have nothing to do. No man baptizeth by virtue of his office in the Church; no man is baptized by virtue of his membership there.

“But what if a man want light in his duty to the poor?”

Answer. If he doth, God must give it him — I mean, to know his duty as a church member. Now I will add, But what if he that can give a shilling

giveth nothing? I suppose all that the Church can do in that case is but to warn, to exhort, and charge, and to show him his duty; and if he neglect, to show him “that he that soweth sparingly shall not reap plentifully.” But to cut a man off for this, as you frowardly urge, would argue that Church (at least I think so) a little too bold with so high and weighty a censure. I plead not here for the churl, but seek to allay your heat; and should it be granted that such deserve as you would have it, this makes no matter to the case in hand.

Now, whereas you suggest that “moral evils are but sins against men,” you are too much unadvised. The moral evil, as you call it, whether you respect the breach of the first or second table, is first and immediately a sin against God; and more insufferable, yea and damnable, than for a man for want of light to forbear either baptism or the Lord’s Supper.

But you say, “We have now found an advocate for sin against God in the breach of one of his holy commands.”

Answer. As if none of the moral precepts were his! But, sir, who have I pleaded for in the denial of any one ordinance of God, yea, or for their neglect of it either? What I say is but that men must have light, that they may not do in darkness, or papist-like live by an implicit faith.

But I see you put no difference between an open breach of the law and a forbearing that which to him is doubtful. But I will suppose a case: There is a man wants light in baptism, yet by his neighbor is pressed to it; he saith he seeth it not to be his duty; the other saith he sins if he doth it not. Now, seeing whatsoever is not of faith is sin, what should this man do? If you say, “Let him use the means,” I say so too. But what if, when he hath used, he still continueth dark about it, what will you advise him now? If you bid him wait, do you not encourage him to live in sin as much as I do? Nay, and seeing you will not let him, for want of light in that, obey God in other his institutions, what is it but to say, “Seeing you live for want of light in the neglect of baptism, we will make you, while you continue so, live, though quite against your light, in the breach of all the rest?” And where you are commanded thus, you may show the place when you find it.

Now, where you urge that you are one of them that say, “The epistles were writ to particular churches, and so serve nothing at all for our kind of communion,” urging further, “That it will be difficult for me to prove that they were also directed to particular saints.”

Answer. I wish there were nothing harder that were good for me to do.

But what should be the reason that our author, with others of his opinion, should stickle so hard to prove all the epistles were wrote to particular churches? Why, because those members were, as they think, everyone baptized; and so the epistles from which we fetch our arguments for the love and concord of saints to be only proper to themselves. But if this be true, there is virtue indeed, and more than ever I dreamed of, in partaking of water baptism; for if that shall take away the epistles, and consequently the whole Bible, from all that are not baptized, then are the other churches, and also particular saints, in a very deplorable condition. For he asketh me very devoutly, “Whether any unbaptized persons were concerned in these epistles?” But why would they take from us the Holy Scriptures? Verily, that we might have naught to justify our practice withal; for if the Scriptures belong only to baptized believers, they then belong not to the rest; and in truth if they could persuade us to yield them this grant, we should but sorrily justify our practice. But I would ask these men if the word of God came out from them? or if it came to them only? or whether Christ hath not given his whole word to everyone that believeth, whether they be baptized or in or out of church fellowship? (~~Ex~~ John 18,) or whether every saint, in some sort, hath not the keys of the kingdom of heaven, which are the Scriptures and their power?

Would to God. they had learned more modesty than thus to take from all others and appropriate to themselves, and that for the sake of their observing a circumstance in religion, so high and glorious a privilege!

But we will come a little to proof. What Church will this author find in Rome, that time the epistle was sent to the brethren there, besides that Church that was in Aquila’s house, although many more saints were then in the city? Yea, the apostle, in his salutation at the beginning, embraceth them only as brethren, without the least intimation of their being gathered into fellowship. “To all that be at Rome, beloved of God, called to be saints, grace to you,” etc. To all there, to all in that city, beloved of God and that are converted to the Lord Jesus Christ. A Church there was in Aquila’s house, and that there were :many more saints besides is, and that by the text, manifest. Besides, considering the rules that are given them in the 14th and 15th chapters about their receiving one another, doth yet strongly suggest to me that they were not yet in fellowship, but as it were now about it, when Paul wrote his epistle to them.

The first epistle written to Corinth was also wrote to

“all them that in every place called upon the name of the
Lord Jesus Christ.” ~~400~~ 1 Corinthians 1:2.

But it will be hard work for our author to make it manifest that none in those days did call on the name of our Lord but those that were first baptized.

The second epistle, also, was not only written to the Church at Corinth, but also “to all the saints which were in all Achaia.” To the Galatians and Thessalonians, indeed, his salutation was only to the churches there, but the three epistles before were as well to all other, as also that to the Ephesians, Philippians, and Colossians, in which the faithful and saints in Christ Jesus were also every one comprehended. Besides, to what particular Church was the epistle to the Hebrews wrote? or the epistle of James? both those of Peter and the first of John? Nay, that of John was wrote to some at that time out of fellowship, “that they might have fellowship with the Church.” Chapter 1:1, 2, 3, 4. So that these brethren must not have all the Scriptures. We have, then, a like privilege with all the saints to use the Scriptures for our godly edifying, and to defend ourselves thereby from the assaults of those that would make spoil of us. But to pass this and come to the next.

You object for that I said, “If water baptism (as the circumstances with which the Church was pestered of old) trouble the peace and wound the consciences of the godly, dismember and break their fellowship, it is, although an ordinance, for the present prudently to be shunned.”

At this, as I said, you object and say, “Did I ever find baptism a pest or a plague to the churches? and did ever God send an ordinance to be a pest and a plague to his people?”

I answer, I said not that God did send it for any such end at all: God’s ordinances are none of this in themselves; not if used as and for the end for which God sent them. But yet both baptism and the supper of the Lord have (by being wrested out of their place) been a great affliction to the godly both in this and other ages. What say you to breaking of bread, which the devil, by abusing, made an engine in the hands of papists to burn, starve, hang, and draw thousands? What say you to John of Leyden? What work did he make by the abuse of the ordinance of water baptism! And I wish this age had not given cause, through the church-rending spirit that

some are possessed with, to make complaint of this matter, who have also had for their engine the baptism with water. Yea, yourself, sir, so far as I can perceive, could you get but the opportunity — yourself, I say, under pretence of this innocent ordinance, as you term it--would not stick to make inroads, and outroads too, in all the churches that suit not your fancy in the land. For you have already been bold to affirm, “That all those that have been baptized infants ought to be ashamed and repent before they be showed the pattern of the house.” And what is this but to threaten that could you have your will of them you would quickly take from them their present church privileges, and let them see nothing thereof till those qualifications, especially subjection to water baptism, were found to attend to each of them?

As to the persons you speak of, “who have rent churches in pieces by making preaching by method, doctrine, reason, and use to be antichristian,” or because they could not have other ministrations performed after their fancies, the imprudence of such with yourselves hath been heartbreaking to many a gracious soul, an high occasion of stumbling to the weak, and a reproach to the ways of the Lord. That it may be prudently shunned, I referred you then for proof to what should be offered after; but to this you cry out, and so pass it.

And now, reader, although this author hath thus objected against some passages in this my first argument for communion with persons unbaptized, yet the body of my argument he misseth and passeth over, as a thing not worth the answering; whether because he forgot, or because he was conscious to himself that he knew not what to do therewith, I will not now determine.

- 1.** I effectually prove, “That baptism is not the initiating ordinance.”
- 2.** I prove, “That though it was, yet the case may so fall out that members might be received without it.”
- 3.** I prove, “That baptism makes no man a visible saint, nor giveth any right to church fellowship.”
- 4.** I prove, “That faith, and a life becoming the law of the ten commandments, should be the chief and most solid argument with the true churches to receive saints to fellowship.”

5. I prove, “That circumcision in the flesh, which was the entering ordinance of old, was a type of circumcision in the heart.”

These things, with others, our author letteth pass, although in the proof of them abideth the strength of this first argument, to which I must entreat him in his next to cast his eye and give a fair answer, as also to the Scriptures on which each are built, or he must suffer me to say I am abused. Further, I make a question upon three Scriptures: Whether all the saints, even in the primitive times, were baptized with water? To which also he answereth nothing; whereas he ought to have done it if he will take in hand to confute. The Scriptures are — ~~<B11>~~ 1 Corinthians 1:14, 15, 16; ~~<B12>~~ Romans 6:2; ~~<B13>~~ Galatians 3:27. Yet were they effectually answered my argument is nothing weakened.

You come to my second argument, drawn from ~~<B14>~~ Ephesians 4:4, 5, 6, upon which a little more now to enlarge, and then to take notice of your objection.

The apostle, then, in that 4th of the Ephesians, exhorteth the Church there, “with all lowliness, and meekness, with long-suffering and forbearing one another, to endeavor to keep the unity of the Spirit in the bond of peace.” This done, he presents them with such arguments as might fasten his exhortation to purpose upon them.

1. The first is, because the body is one: “There is one body;” therefore they should not divide; for if the Church of Christ be a body, there ought not to be a rent or schism among them.

2. His second argument is, “There is one Spirit,” or one quickening principle, by which the body is made to live. For having asserted before that Christ hath indeed a body, it was meet that he showed also that this body hath life and motion. Now that life, being none other than that nourishment or spirit of life from which the “whole body, fitly joined together, and compact by that which every joint supplieth, according to the effectual working of the measure in every part, maketh increase of the body, to the edifying of itself in love” — now this spirit, being first and chiefly in the head, therefore none other but those that hold the head can have this nourishment ministered to them. Besides, this is the spirit that knits the body together, and makes it increase with the increase of God. ~~<B15>~~ Colossians 2:16. This is the unity of the Spirit which he before exhorts them to keep.

3. The third argument is, because their hope is also but one: “Even as you are called (saith he) in one hope of your calling.” As who should say, My brethren, if you are called with one calling — if your hope, both as to the grace of hope and also the object, be but one — if you hope for one heaven and for one eternal life, then maintain that unity of the Spirit and hope, while here, in love and the bond of peace.

4. The fourth argument is, “There is one Lord,” or Husband, or Prince, to whom this Church belongs; therefore if we have husband but one, lord and prince but one, let us not rend into many parties, as if we had many husbands, lords, and princes to govern us as his wife, his house, and kingdom. Is Christ divided?

5. The fifth argument is, “There is one faith,” by which we all stand justified by one Lord Jesus Christ; one faith by which we escape the wrath of God; one faith by which only they that have it are blessed. Yea, seeing there is but one faith, by which we are all put into one way of salvation, let us hold together as such.

6. The sixth argument, “There is one baptism.” Now we are come to the pinch — viz., Whether it be that of water or no? which I must positively deny —

1. Because water baptism hath nothing to do in a Church as a Church; it neither bringeth us into the Church, nor is any part of our worship when we come there: how, then, can the peace and unity of the Church depend upon water baptism? Besides, he saith expressly it is the unity of the Spirit, not water, that is here intended; and the arguments brought to enforce it are such as wholly and immediately relate to the duty of the Church as a Church.

2. Further, that other text that treateth of our being baptized into a body saith expressly it is done by the Spirit:

“For by one Spirit we are all baptized into one body.”

 1 Corinthians 12:13.

Here is the Church presented as under the notion of a body; here is a baptism mentioned by which they are brought or initiated into this body; now that this is the baptism of water is utterly against the words of the text: “For by one Spirit are we all baptized into one body.” Besides, if the baptism here be of water, then is it the initiating ordinance; but the contrary

I have proved, and this author stands by my doctrine. So, then, the baptism here respecting the Church as a body, and water having nothing to do to enter men into the Church nor to command them to practice it as a Church in order to their peace or communion, or respecting the worship of God as such — and I say again the baptism in the sixth argument being urged precisely for no other purpose but with respect to the Church's peace as a body — it must needs be that baptism by virtue of which they were initiated, and joined together in one; and that baptism being only that which the Spirit executeth, this therefore is that one baptism.

7. The other argument is also effectual: “There is one God and Father of all, who is above all, and through all, and in you all.” If we are one body, if to it there be but one Spirit, if we have but one hope, one faith, and be all baptized by one Spirit into that one body, and if we have but one Lord, one God, and he in every one of us, let us be also one, and let them that are thus qualified both join together and hold in one.

But our author against this objecteth, “That now I employ my pen against every man, and give the lie to all expositors; for they hold this one baptism to be none other than that of water.”

Answer. What if I should also send you to answer those expositors that expound certain Scriptures for infant baptism, and that by them brand us for Anabaptists? Must this drive you from your belief of the truth? Expositors I reverence, but must live by mine own faith. God hath nowhere bound himself to them more than to others with respect to the revelation of his mind in his word.

But it becomes not you to run thus to expositors, who are, as to your notions in many things, but of yesterday: “To the law and to the testimony,” for out of the mouth of babes the Lord hath ordained strength.

But you bid me tell you “what I mean by Spirit baptism.”

Answer. Sir, you mistake me: I treat not here of our being baptized with the Spirit, with respect to its coming from heaven into us, but of that act of the Spirit, when come, which baptizeth us into a body or Church. It is one thing to be baptized *with* the Spirit in the first sense, and another to be baptized *by* it in the sense I treat of: for the Spirit to come upon me is one thing, and for that, when come, to implant, embody, or baptize me into the body of Christ is another.

Your question therefore is grounded on a mistake both of my judgment and the words of the apostle. Wherefore thus I soon put an end to your objections. For the Spirit to come down upon me is one thing, and for the Spirit to baptize or implant me into the Church is another; for to be possessed with the Spirit is one thing, and to be led by that Spirit is another. I conclude, then, seeing the argument taken from that one baptism respecteth church fellowship properly, and seeing water baptism meddleth not with it as such, it is the other, even that in ~~426~~ 1 Corinthians 12:16, that is here intended, and no other.

But you add, “If nothing but extraordinary gifts are called the baptism of the Spirit in a strict sense, then that baptism (~~421~~ 1 Corinthians 12.) must be water baptism, as well as that in Ephesians.”

Hold: you make your conclusions before you have cause. First prove that in the Ephesians to be meant of water baptism, and that the baptism in ~~426~~ 1 Corinthians 12:16 is the baptism you would have it, and then conclude my argument void.

That is the baptism of the Holy Ghost, according to the common notion, I say not; for you to assert it is the baptism of water gives the lie to the text; but that it is an act of the Holy Ghost baptizing the saints into a body or Church, you will hardly be able to make the contrary appear to be truth.

But behold, while here you would have this to be baptism with water, how you contradict and condemn your own notion! You say water baptism is not the *entering* ordinance, yet the baptism here is such as baptizeth us *into* a body; wherefore, before you say next time that this in ~~423~~ 1 Corinthians 12:13 is meant of water baptism, affirm that water baptism is the *initiating* or *entering* ordinance, that your opinion and doctrine may hang better together.

We come to my third argument, which is, “To prove it is lawful to hold church communion with the godly, sincere believer, though he hath not been baptized with water, because he hath the doctrine of baptism. ~~801~~ Hebrews 6.” Which doctrine I distinguish from the practice of it; the doctrine being that which by the outward sign is presented to us, or which by the outward circumstance of the act is preached to the believer — viz., the death of Christ, my death with Christ; also his resurrection from the dead, and mine with him to newness of life. This our author calleth “one of the strangest paradoxes that he hath lightly observed.”

Answer. How light he is in his observation of things I know not; this I am sure, the apostle makes mention of the *doctrine* of baptism; now that the *doctrine* of a man or ordinance is the signification of what is preached is apparent to very sense. What is Christ's doctrine, Paul's doctrine, Scripture doctrine, but the truth couched under the words that are spoken? So the doctrine of baptism, yea, and the doctrine of the Lord's Supper, are those truths or mysteries that such ordinances preach unto us. And that the doctrine of baptism in this sense is the great end for which that and the Lord's Supper were instituted is apparent from all the Scriptures. It is that which the apostle seeketh for in that eminent 6th of the ~~<R11>~~Romans: "Know you not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism, that like as Christ was raised from the dead by the glory of the Father, so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." What is here discoursed but the doctrine of or that which baptism teacheth; with an intimation that that was the chief for the sake of which that shadow was instituted, as also that they that have the doctrine, or that which is signified thereby, they only must reign with Christ?

Again. This is that which he seeketh for among the Corinthians: "If the dead rise not at all, (saith he,) why then were you baptized for the dead?" Why then were you baptized? what did baptism teach you? what doctrine did it preach to you? Further, "Buried with him in baptism, wherein also you are risen again with him through the faith of the operation of God, who raised him from the dead." What is here in chief asserted but the doctrine only which water baptism preacheth with an intimation that they, and they only are the saved of the Lord that have heard, received, and that live in this doctrine? ~~<S1012>~~Colossians 2:12, 13.

The same may be said of the Lord's Supper; it also hath its doctrine. But against this our author objecteth, saying, "That this is called the doctrine of baptism I am yet to learn."

Answer. Your ignorance of the truth makes it not an error; but I pray you, what is the doctrine of baptism if not that which baptism teacheth, even that which is signified thereby as that is the doctrine of Christ and the Scriptures which he and they teach as the mind of God?

But you say, “I took the doctrine of baptism to be the command that a believer should be baptized for such ends as the Gospel expresseth.”

Answer. To assert that a figurative ordinance is of God is one thing, but the doctrinal signification of that ordinance is another; a man may preach the command, yet none of the doctrines which baptism preacheth. The doctrine lieth not in the command, but the mystery discovered to faith by the act.

You object, “If the resurrection be the doctrine of baptism, why doth the apostle make that and the doctrine of baptism things distinct in ~~ROM~~ Hebrews 6?”

Answer. The resurrection, simply considered, is not the doctrine of baptism, but Christ’s. and mine by him. Besides, there is more in it than the mystery of this resurrection; there is my death first, and then my rising with him.

But you add, “Under the law, all the sacrifices of that dispensation, with their sabbaths, were types of that Christ who was the substance of all those ceremonies. If any of them, then, that professed faith, in the Messias to come should, upon scruples or want of pretended light, neglect the whole or part of that typical worship, why may not a man say of them, as this advocate of the practice under debate, They had the richer and better sacrifice?”

Answer. First, that the brethren which refuse to be baptized, as you and I would have them, refuse it for want of pretended light, becomes you not to imagine, unless your boldness will lead you to judge that all men want sincerity that come not up to our judgment. Their conscience may be better than either yours or mine, yet God, for purposes best known to himself, may forbear to give them conviction of their duty in this particular. But what! because they are not baptized, have they not Jesus Christ? or must we now be afraid to say, Christ is better than water baptism? Yea, God himself, for the sake of this better thing, hath suffered in his Church a suspension of some of his ordinances, yet owned them for his truly constituted congregation. What say you to the Church in the wilderness? I touched you with it in my first, but perceived you listed not to meddle therewith. That Church received members the way which was not prescribed by, but directly against, the revealed mind of God, yet stood a true Church, their members true members; also that Church in that state

was such before whom, among whom, and to whom God continually made known himself to be their God and owned them for his peculiar treasure.

And now I am fallen upon it, let me a little enlarge. This Church, according to the then instituted worship of God, had circumcision for their entering ordinance, (~~1113~~Genesis 13:13, 14,) without which it was unlawful to receive any into fellowship with them; yea, he that without it was received was to be cut off and cast out again. Further, as to the passover, the uncircumcised was utterly forbidden to eat it. ~~1121~~Exodus 12. Now if our brethren had as express prohibition to justify their groundless opinion as here is to exclude the uncircumcised from the communion of the Church and the passover — I say, if they could find it written, “No unbaptized person shall enter, no unbaptized person shall eat of the supper” — what a noise would they make about it! But yet let the reader observe that although circumcision was the entering ordinance, and our author saith baptism is not, yea, though this Church was expressly forbidden to receive the uncircumcised, (and we have not a syllable now to forbid the unbaptized,) yet this Church received members without and otherwise than by this entering ordinance. They also admitted them to the passover; yea, entertained, retained, and held communion with them so long as forty years without it. I say again, that the number of this sort of communicants was not so few as six hundred thousand. Moreover, to these uncircumcised was the land of Canaan given, yea, a possession of part thereof, before they were circumcised, but the old circumcised ones might not enter therein. I am the larger in this because our author hath overlooked my first mention thereof. And now I ask, What was the reason that God continued his presence with this Church, notwithstanding this transgression? Was it not because they had that richer and better thing, the Lord Jesus Christ? “For they did all eat of that spiritual bread, and drank of that spiritual rock which followed them; and that rock was Christ.” 1 Corinthians 10. I confess I find them under rebukes and judgments in the wilderness, and that they were many times threatened to be destroyed, but yet I find not so much as one check for their receiving of members uncircumcised. Further, in the New Testament, where we have a catalogue of their sins, and also of their punishment for them, we find not a word about circumcision, nor the smallest intimation of the least rebuke for neglecting the entering ordinance. ~~1105~~1 Corinthians 10:5, 10. I will therefore say of them, as I have also said of my brethren, “They had the richer and better thing.”

But you object, “This putteth the whole of God’s instituted worship, both under the law and Gospel, to the highest uncertainties.”

Answer. This putteth our opposers out of their road, and quencheth the flame of their unwarrantable zeal. For if the entering ordinance, if the ordinance without which no man might be added to the Church, was laid aside for forty years — ye, if more than six hundred thousand did communicate with them without it — I say again, if they did it, and held communion with God, that notwithstanding, yea, and had not, that we read of, all that time one small check for so doing, why may not we now enter communion, hold communion, maintain communion, church communion, without being judged and condemned by you, because we cannot, for want of light, be all baptized before, especially considering baptism makes no man a saint, is not the entering ordinance, is no part of the worship of God enjoined the Church as a Church? To conclude, although we receive members unbaptized, we leave not God’s instituted worship at uncertainties, especially what he hath commanded us as his Church: we only profess our want of light in some things, but see no word to warrant the forbearance of our duty in all for want of persuasion in one.

You object, “I call baptism a circumstance — an outward show I nickname it.”

Answer. Deep reproof! But why did you not show me my evil in thus calling it when opposed to the substance and the thing signified? Is it the substance? Is it the thing signified? And why may not I give it the name of a show, when you call it a symbol and compare it to a gentlemen’s livery?

But you say I call it an outward show.

Answer. Is it an inward one? What is it? “It is a command.”

Answer. But doth that install it in that place and dignity that was never intended for it?

You object further, “They cannot have the doctrine of baptism that understand not our way of administering it.”

This is your mistake, both of the doctrine and thing itself. But if you will not scorn to take notice of me, I advise you again to consider that a man may find baptism to be commanded, may be informed who ought to administer it, may also know the proper subject, and that the manner of

baptizing is dipping, and may desire to practice it because it is commanded, and yet know nothing of what water baptism preacheth or of the mystery baptism sheweth to faith. But that the doctrine of baptism is not the practice of it, not the outward act, but the thing signified, and that every believer hath that, must argue you more than bold to deny it.

But say you, “Who taught you to divide betwixt Christ and his precepts, that you word it at such a rate, That he that hath the one?” etc.

Answer. To say nothing of faith and the word, verily reason itself teacheth it. For if Christ be my righteousness, and not water, if Christ be my advocate, and not water, if there be that good and blessedness in Christ that is not in water, then is Jesus Christ better than water, and also in these to be eternally divided from water, unless we will make them co-saviors, co-advocates, and such as are equally good and profitable to men.

But say you, “I thought that he that hath Christ had an orderly right to all Christ’s promises and precepts, and that the precepts of Christ are part of the riches that a believer hath in and by Christ.”

Answer. A believer hath more in Christ than either promise or precept; but all believers know not all things that of God are given to them by Christ. But must they not use and enjoy that which they know because they know not all? or must they neglect the weightier matters because they want mint, anise, and cumin? Your pretended orderly rite is your fancy: there is not a syllable in the whole Bible that bids a Christian to forbear his duty in other things, because he wanteth, as you term it, the symbol or water baptism.

But say you, “He that despiseth his birthright of ordinances, our church privileges, will be found to be a profane person, as Esau, in God’s account.”

Baptism is not the privilege of a Church as such. But what! are they all Esaus indeed? Must we go to hell and be damned for want of faith in water baptism? And take notice, do not plead for a despising of baptism, but a bearing with our brother that cannot do it for want of light. The best of baptism he hath — viz., the signification thereof; he wanteth only the outward show, which, if he had, would not prove him a truly visible saint; it would not tell me he had the grace of God in his heart; it is no characteristical note to another of my sonship with God.

But why did you not answer these parts of my argument? Why did you only cavil at words, which, if they had been left out, the argument yet stands good? “He that is not baptized, if yet a true believer, hath the doctrine of baptism; yea, he ought to have it before he be convinced it is his duty to be baptized, or else he playeth the hypocrite. There is therefore no difference between that believer that is and he that is not yet baptized with water, but only his going down into the water, there to perform an outward ceremony of the substance which he hath already; which yet he is not commanded to do with respect to membership with the Church, but to obtain by that further understanding of his privilege by Christ, which before he made profession of, and that as a visible believer.”

But to come to my fourth argument, which you so tenderly touch as if it burnt your fingers: “I am bold, say I, to have communion with visible saints as before, because God hath communion with them, whose example in the case we are strictly commanded to follow.” Receive ye one another, as Christ Jesus hath received you to the glory of God. Yea, though they be saints in opinion contrary to you or I, “we that are strong, ought to bear the infirmities of the weak, and not to please ourselves” — infirmities that are sinful, for they that are natural are incident to all. Infirmities, therefore, they are that for want of light cause a man to err in circumstantial. And the reason upon which Paul groundeth this admonition is, “For Christ pleased not himself, but, as it is written, The reproaches of them that reproached thee are fallen on me.”

You say to this, “That it is Paul’s direction to the Church at Rome how to receive their brethren church members.”

I **ANSWER:**

1. What! are not the poor saints now in this city, are not they concerned in these instructions? Or is not the Church, by these words, at all directed how to carry it to those that were not yet in fellowship? A bold assertion, but grounded upon nothing but that you would have it so.

2. But how will you prove that there was a Church, a right-constituted Church at Rome, besides that in Aquila’s house? Chapter 16. Neither doth this epistle, nor any other in the whole book of God, affirm it. Besides, since Paul, in this last chapter, saluteth the Church in this man’s house, but the other only as particular saints, it giveth farther ground of conviction to you that those others were not as yet embodied in such a fellowship.

3. But suppose there was another Church besides, it doth not therefore follow that the apostle exhorteth them only to receive persons already in fellowship, but him, even every him, that there was weak in faith, but not to doubtful disputations.

4. Suppose, again, the receiving here exhorted to be such as you would have it, yet the rule by which they are directed to do it is that by which we perceive that Christ hath received them; but Christ did not receive them by baptism, but as given to him by the Father. Him therefore concerning whom we are convinced that he by the Father is given to Christ, him should we receive.

5. But what need I grant you that which cannot be proved? Yet if you could prove it, it availeth nothing at all, because you may not, cannot, ought not, to dare to limit the exhortation to receiving one another into each other's affections only, and not also receiving saints into communion.

But you object, "To make God's receiving the rule of our receiving in all cases will not hold."

Answer. Keep to the thing, man: if it hold in the case in hand, it is enough, the which you have not denied. And that it holds thus is plain, because commanded. But let the reader know that your putting in that way of his receiving which is invisible to us is but an unhandsome straddling over my argument, which treateth only of a visible receiving, such as is manifest to the Church. This you knew, but sought, by evading, to turn the reader from considering the strength of this my argument. "The receiving, then, because it is set as an example to the Church, is such as must needs be visible unto them, and is best discovered by that word that describeth the visible saints. Whoso then you can judge a visible saint, one that walketh with God, you may, nay, ought to, judge by the same word God hath received him. Now, him that God receiveth, him should you receive." But will any object they cannot believe that God receiveth the unbaptized saints? I will not suppose you so much stupefied, and therefore shall make no answer. But you seem to be much offended because I said, "Vain man! think not, by the straitness of thine order in outward and bodily conformity to outward and shadowish circumstances, that thy peace is maintained with God."

But why so much offended at this?

“Because you intend by this the brethren of the baptized way.”

Answer. If they be vain men and set up their own order, how strait soever they make it, they are worthy to be reprov'd. “If they have rejected the word of the Lord, what wisdom is in them?” And as you suggest the first, I affirm the second. But if you would be justified in excluding those with whom yet you see God hath communion, because they yet see not a shadow with you, produce the Scripture for such order, that we may believe it is the order of God; but deal fairly, lest we show your nakedness and others see your shame.

You tell me of the order of the Colossians. ~~SOME~~ Chapter 2:5. But if you can prove that that Church refused to hold communion with that saint whom they knew to be received by Christ and held communion with him, or that none but those that are baptized are received by and hold communion with him, then you justify your order. In the meanwhile the whole of my argument stands firm against you: “You must have communion with visible saints, because God hath communion with them, whose example in the case we are strictly commanded to follow.”

But you ask me, “If outward and bodily conformity has become a crime?”

Answer. I nowhere said it, but know that to glorify God with our bodies respecteth chiefly far higher and more weighty things than that of water baptism: “Whatsoever is not of faith is sin;” and to set up an ordinance, though an ordinance of God, that by it the Church may be pulled in pieces or the truly visible saints excluded communion with their brethren — I say again, to make water baptism a bar and division between saint and saint every whit otherwise gracious and holy alike, “this is like fasting for strife and debate, and to smite with the fist of wickedness,” and is not to be found within the whole Bible, but is only an order of your own devising. As to the peace you make an objection about, you have granted me what I intended; and now I add further, that for church peace to be founded in baptism or any other external rite, not having to do with the Church as a Church, is pure peace indeed. Church peace is founded in blood and love to each other for Jesus’ sake, bearing with and forbearing one another in all things circumstantial that concern not church worship as such. And in my other I have proved that baptism is not such, and therefore ought not to be urged to make rents and divisions among brethren.

But you ask, “Is my peace maintained in a way of disobedience?” and conclude, if it be, “you fear it is false.”

Answer. If the first were true, you need not to doubt of the second; but it may be thought he hath little to say in the controversy who is forced to stuff out his papers with such needless prattles as these.

My fifth argument is, “That a failure in such a circumstance as water baptism doth not unchristian us.” This you are compelled to grant. And I conclude with your words, persons ought to be Christians before visible Christians, such as any congregation in the land may receive to communion with themselves, because God hath showed us that he has received them. Receive him to the glory of God. “To the glory of God” is put in on purpose to show what dishonor they bring to him who despise to have communion with such whom they know do maintain communion with God. I say again, How doth this man or that Church glorify God, or count the wisdom and holiness of heaven beyond them, when they refuse communion with them concerning whom yet they are convinced that they have communion with God?

But my argument you have not denied, nor meddled with the conclusion at all; which is, “That therefore, even because a failure here doth not unchristian us, doth not make us insincere, and I add, doth not lay us open to any revealed judgment or displeasure of God, (if it doth, show where,) therefore it should not, it ought not, to make us obnoxious to the displeasure of the Church of God.”

But you say, “I rank Gospel precepts with Old Testament abrogated ceremonies.”

Answer. You should have given your reader my words, that he might have judged from my own mouth. I said then, (speaking before of Christianity itself,) “That thousands of thousands that could not consent to water, as we, are now with the innumerable company of angels and the spirits of just men made perfect.” What was said of eating or the contrary may as to this be said of water baptism: Neither if I be baptized am I the better, neither if I be not am I the worse; not the better before God, not the worse before men; still meaning, as Paul, provided I walk according to my light with God. Otherwise it is false; for if a man that seeth it to be his duty shall despisingly neglect it, or if he that hath not faith about it shall foolishly take it up, both these are for this the worse; I mean as to their

own sense, being convicted in themselves as transgressors. He therefore that doeth according to this light, doeth well, and he that doth it not for want of light, doth not ill, for he approveth his heart to be sincere with God, even by that his forbearance. And I tell you again, it is nowhere recorded that this man is under any revealed threatening of God for his not being baptized with water, he not having light therein, but is admitted through his grace to as many promises as you. If therefore he be not a partaker of that circumstance, yet he is of that liberty and mercy by which you stand with God.

But that I practice instituted worship upon the same account as Paul did circumcision and shaving is too bold for you to presume to imagine. What! because I will not suffer water to carry away the epistles from the Christians and because I will not let water baptism be the rule, the door, the bolt, the bar, the wall of division between the righteous and the righteous, must I therefore be judged to be a man without conscience to the worship of Jesus Christ? he Lord deliver me from superstitious and idolatrous thoughts about any of the ordinances of Christ and of God! But my fifth argument standeth against you untouched; you have not denied, much less confuted, the least syllable thereof.

You tell me my sixth argument is, “Edification.”

Answer. If it be, why is it not embraced? But my own words are these: “I am for holding communion thus, because the edification of souls in the faith and holiness of the Gospel is of greater concern than an agreement in outward things; I say, it is of greater concern with us, and of far more profit to our brother, than our agreeing in or contesting for water baptism. ~~<B163>~~ John 16:13; ~~<B142>~~ 1 Corinthians 14:12; ~~<B131>~~ 1 Corinthians 13:1, 2; ~~<B101>~~ 1 Corinthians 8:1.” Now why did you not take this argument in pieces, and answer those Scriptures, on which the strength thereof depends? But if to contest, and fall out about water baptism, be better than to edify the house of God, produce the texts, that we may be informed.

You say, “Edification is the end of all communion, but all things must be done in order, orderly.”

Answer. When you have proved that there is no such thing as an orderly edifying of the Church without water baptism precede, then it will be time enough to think you have said something.

You add, “Edification as to church fellowship, being a building up, doth suppose the being of a Church, but pray you show us a Church without baptism.”

Answer. See here the spirit of these men, who, for the want of water baptism, have at once unchurched all such congregations of God in the world. But against this I have and do urge that water baptism giveth neither being nor well-being to a Church; neither is any part of the instituted worship of God, that the Church, as such, should be found in the practice of. Therefore her edification as a Church may, yea, ought to be, attained unto without it.

But you say, “Show us a New Testament Church without baptism.”

Answer. What say you to the Church all along the Revelation, quite through the reign of Antichrist? Was that a New Testament Church or no?

Again. If baptism be without the Church as a Church, if it hath nothing to do in the constituting of a Church, if it be not the door of entrance into the Church; if it be no part of church worship as such, then, although all the members of that Church were baptized, yet the Church is a Church without water baptism. But all the churches in the New Testament were such; therefore, etc.

Again. If baptism respects believers as particular persons only, if it respects their own conscience only, if it makes a man no visible believer to me, then it hath nothing to do with church membership, because that which respects my own person only, my own conscience only, that which is no character of my visible saintship to the Church, cannot be an argument unto them to receive me into fellowship with themselves. But this is true; therefore, etc.

You proceed, “If by edification be meant the private increase of grace in one another, in the use of private means, as private Christians in meeting together, how doth the principle you oppose hinder that? Endeavor to make men as holy as you can, that they may be fitted for church fellowship when God shall show them the orderly way to it.”

Answer. What a number of private things have we now brought out to public view? Private Christians, private means, and a private increase of grace. But, sir, are none but those of your way the public Christians? or ought none but those that are baptized to have the public means of grace? or must their graces be increased by none but private means? Are you

awake now? or are you become so high in your own fantasies that none have, or are to have, but private means of grace? And are there no public Christians or public Christian meetings but them of your way? I did not think that all but Baptists should only abide in holes.

But you find fault because I said, “Edification is greater than contesting about water baptism.”

Answer. If it be not, confute me; if it be, forbear to cavil. Water baptism and all God’s ordinances are to be used to edification, not to beget heats and contentions among the godly; wherefore edification is best.

Objection. I had thought that the preaching and opening baptism might have been reckoned a part of our edification.

Answer. The act of water baptism hath not place in church worship, neither in whole nor in part; wherefore, pressing it upon the Church is to no purpose at all.

Objection. Why may you not as well say that edification is greater than breaking of bread?

Answer. So it is, else that should never have been instituted to edify withal. That which serveth is not greater than he that is served thereby. Baptism and the Lord’s Supper both were made for us, not we for them; wherefore both were made for our edification, but no one for our destruction.

But again: The Lord’s Supper, not baptism, is for the Church as a Church; therefore, as we will maintain the Church’s edifying, that must be maintained in it; yea, used oft to show the Lord’s death till he come. ^{<4112>}1 Corinthians 11:22-26.

Besides, because it is a great part of church worship, as such, therefore it is pronounced blessed; the Lord did openly bless it also: “The cup of blessing which we bless.” Not to say more, therefore, your reasoning from one to the other will not hold.

Objection. How comes contesting for water baptism to be so much against you?

Answer. First. Because weak brethren cannot bear it, whom yet we are commanded to receive, but not to doubtful disputation — doubtful to them; therefore, for their sakes I must forbear it. ~~<641>~~ Romans 14:1.

Secondly. Because I have not seen any good effect, but the contrary, wherever such hot spirits have gone before me: “For where envy and strife is, there is confusion (or tumults) and every evil work.”

Thirdly. Because by the example of the Lord and Paul we must consider the present state of the Church, and not trouble them with what they cannot bear. ~~<613>~~ John 16:13; ~~<601>~~ 1 Corinthians 3:1, 2, 3.

I conclude, then, edification in the Church is to be preferred above what the Church as a Church hath nothing to do withal. All things, dearly beloved, are for our edifying. ~~<645>~~ 1 Corinthians 14:5; ~~<626>~~ 1 Corinthians 12:26; ~~<729>~~ 2 Corinthians 12:19; ~~<906>~~ Ephesians 4:26; ~~<930>~~ Ephesians 15:2; ~~<648>~~ 1 Corinthians 14:3; ~~<708>~~ 2 Corinthians 10:8; ~~<730>~~ 2 Corinthians 13:10; ~~<649>~~ Romans 14:19.

Before I wind up this argument I present you with several instances showing that the breach of some of God’s precepts have been borne with when they came in competition with edification. As first, that of Aaron, who let the offering for sin be burnt that should indeed have been eaten, (~~<800>~~ Leviticus 10;) yet because he could not do it to his edification, Moses was content. But the law was thereby transgressed: “The priest that offereth it for sin shall eat it.”

To this you reply, “That was not a constant continued forbearing of God’s worship, but a suspending of it for a season.”

Answer. We also suspend it but for a season: when persons can be baptized to their edification they have the liberty.

But, **secondly.** This was not a bare suspension, but a flat transgression of the law. “Ye should indeed have eaten it.” Yet Moses was content.

But say you, “Perhaps it was suspended upon just and legal grounds, though not expressed.”

Answer. The express rule was against it: “Ye should indeed (saith Moses) have eaten it in the holy place, as I commanded.” But, good sir, are you

now for unwritten verities? for legal grounds, though not expressed? I will not drive you farther; here is room enough.

As for Eldad and Medad, it cannot be denied but that their edifying of the people was preferred before their conforming to every circumstance.

~~<04116>~~ Numbers 11:16-26.

You add, "That Paul, for a seeming low thing, did withstand Peter."

Sir, if you make but a seeming low thing of dissembling and teaching others so to do, especially where the doctrine of justification is endangered, I cannot expect much good conscience from you.

As for your answer to the case of Hezekiah, it is faulty in two respects:

- 1.** For that you make the passover a type of the Lord's Supper, when it was only a type of the body and blood of the Lord: "For even Christ our Passover is sacrificed for us."
- 2.** In that you make it an example to you to admit persons unprepared to the Lord's Supper.

Answer. May you indeed receive persons into the Church unprepared for the Lord's Supper: yea, unprepared for that, with other solemn appointments? For so you word it. Oh what an engine have you made of water baptism!

Thus, gentle reader, while this author teareth us in pieces for not making baptism the orderly rule for receiving the goodly and conscientious into communion, he can receive persons, if baptized, though unprepared for the supper and other solemn appointments. I would have thee consult the place, and see if it countenanceth such an act, that a man who pleadeth for water baptism above the peace and edification of the Church ought to be received, although unprepared, into the Church to the Lord's Supper and other solemn appointments, especially considering the nature of right church constitution, and the severity of God towards those that came unprepared to his table of old. ~~<46128>~~ 1 Corinthians 11:28, 29, 30. A riddle indeed, that the Lord should, without a word, so severely command that all which want light in baptism be excluded church privileges, and yet against his word admit of persons unprepared to the Lord's table and other solemn appointments!

But, good sir, why so short-winded? Why could not you make the same work with the other Scriptures as you did with these? I must leave them upon you unanswered, and standing by my argument conclude that if laws and ordinances of old have been broken, and the breach of them borne with, when yet the observation of outward things was more strictly commanded than now, if the profit and edification of the Church come in competition, how much more may not we have communion, church communion, when no law of God is transgressed thereby!

And note, that all this while I plead not (as you) for persons unprepared, but godly and such as walk with God.

We come now to my seventh argument for communion with the godly, though baptized persons, which you say is love.

My argument is this: “Therefore I am for communion thus, because love, which above all things we are commanded to put on, is of much more worth than to break about baptism.” And let the reader note that of this argument you deny not so much as one syllable, but run to another story; but I will follow you.

I add further, that love is more discovered when we receive for the sake of Christ than when we refuse his children for want of water; and tell you again that this exhortation to love is grounded not upon baptism, but the putting on of the new creature, which hath swallowed up all distinctions. ~~Colossians~~ Colossians 3:9-14. Yea, there are ten arguments in this one which you have not so much as touched, but thus object, ‘That man that makes affection the rule of his walking, rather than judgment, it is no wonder if he go out of the way.’

Answer. Love to them we are persuaded that, God hath received is love that is guided by judgment; and to receive them that are such because God hath bidden us (Romans 14.) is judgment guided by rule. My argument, therefore, hath forestalled all your noise, and standeth still on its legs against you.

As to the duties of piety and charity you boast of, sound not a trumpet, tell not your left hand of it; we are talking now of communion of saints, church communion, and I plead that to love and hold together as such is better than to break in pieces for want of water baptism. My reason is, because we are exhorted in all things to put on love, the love of church communion;

contrariwise, you oppose, “above all things put on water,” for the best saint under heaven that hath not that, with him you refuse communion. Thus you make baptism, though no church ordinance, a bar to shut out the godly and a trap-door to let the unprepared into churches, to the Lord’s Supper and other solemn appointments.

But you object, “Must our love to the unbaptized indulge them in an act of disobedience? Cannot we love their persons, parts, graces, but we must love their sins?”

Answer. We plead not for indulgence.

“But are there not with you, even with you,
sins against the Lord your God?” ~~4310~~ 2 Chronicles 28:10.

But why can you indulge the Baptists in any acts of disobedience? for to come unprepared into the Church is an act of disobedience; to come unprepared to the supper is an act of disobedience; and to come so also to other solemn appointments are acts of disobedience.

“But for these things (you say) you do not cast nor keep any out of the Church.”

Answer. But what acts of disobedience do we indulge them in?

“In the sin of infant baptism.”

Answer. We indulge them not, but, being commanded to bear with the infirmities of each other, suffer it, it being indeed in our eyes such, but in theirs they say a duty, till God shall otherwise persuade them. If you be without infirmity, do you first throw a stone at them; they keep their faith in that to themselves and trouble not the brethren therewith; we believe that God hath received them; they do not want to us a proof of their sonship with God; neither hath he made water a wall of division between us; and therefore do we receive them.

Objection. “I take it to be the highest act of friendship to be faithful to these professors, and to tell them they want this one thing in Gospel order, which ought not to be left undone.”

Answer. If it be the highest piece of friendship to preach water baptism to unbaptized believers, the lowest act thereof must needs be very low. But, contrariwise, I count it so far off from being any act of friendship to press

baptism in our notion on those that cannot bear it that it is a great abuse of the peace of my brother, the law of love, the law of Christ, or the society of the faithful. Love suffereth long and is kind, is not easily provoked: let us therefore follow after the things that make for peace and things wherewith one may edify another: let every one of us please his neighbor, for his good to edification: bear you one another's burdens, and so fulfil the law of Christ. ~~<630>~~1 Corinthians 13; ~~<649>~~Romans 14:19; ~~<659>~~Romans 15:2; ~~<669>~~Galatians 6:2.

But say you, "I doubt when this comes to be weighed in God's balance it will be found no less than flattery, for which you will be reproved."

Answer. It seems you do but doubt it, wherefore the principles from which you doubt it, of that methinks you should not be certain. But this is of little weight to me; for he that will presume to appropriate the epistles to himself and fellows for the sake of baptism, and that will condemn all the churches of Christ in the land for want of baptism, and that will account his brother as profane Esau, and rejected as idolatrous Ephraim, because he wanteth his way of water baptism, he acts out of his wonted way of rigidity when he doth but doubt and not affirm his brother to be a flatterer. I leave therefore this your doubt to be resolved at the day of judgment, and in the mean time trample upon your harsh and unchristian surmises.

As to our love to Christians in other cases, I hope we shall also endeavor to follow the law of the Lord; but because it respects not the matter in hand, it concerns us not now to treat thereof.

My argument treateth of church communion, in the prosecution of which I prove —

1. That love is grounded upon the new creature. ~~<5889>~~Colossians 3:9, etc.
2. Upon our fellowship with the Father and Son. ~~<6002>~~1 John 1:2, 3.
3. That with respect to this it is the fulfilling of the moral law. ~~<5081>~~James 4:11; ~~<6402>~~Romans 14:21.

4 That it shows itself in acts of forbearing rather than in publishing some truths, communicating only what is profitable, forbearing to publish what cannot be borne. ~~<4801>~~1 Corinthians 3:1, 2; ~~<4808>~~Acts 20:18, 19, 20; ~~<6167>~~John 16:17.

5. I show further, that to have fellowship for, to make that the ground of, or to receive one another chiefly upon the account of an outward circumstance, to make baptism the including and excluding charter, the bounds, bar, and rule of communion, when by the word of the everlasting Testament there is no word for it, (to speak charitably,) if it be not for want of love, it is for want of light in the mysteries of the kingdom of Christ. Strange! Take two Christians equal in all points but this, nay, let one go beyond the other in grace and goodness as far as a man is beyond a babe, yet water shall turn the scale, shall open the door of communion to the less, and command the other to stand back; yet it is no proof to the Church of this babe's faith and hope, hath nothing to do with his entering into fellowship, is no part of the worship of the Church. These things should have been answered, seeing you will take upon you so roundly to condemn our practice.

You come now to my eighth argument, which you do not only render falsely, but by so doing abuse your reader. I said not that the Church at Corinth did shut each other out of communion, but, for God's people to divide into parties, or to shut each other from church communion, though for greater points and upon higher pretences than that of water baptism, hath hitherto been counted carnal, and the actors therein babyish Christians; and then bring in the factions that were in the Church at Corinth. But why may not the evil of denying church communion now, if proved naught by a less crime in the Church at Corinth, be counted carnal and babyish, but the breach of communion must be charged upon them at Corinth also?

That my argument is good you grant, saying, "The divisions of the Church at Corinth were about the highest fundamental principles, for which they are often called carnal," yet you cavil at it. But if they were to be blamed for dividing, though for the highest points, are not you much more for condemning your brethren to perpetual banishment from church communion, though found in all the great points of the Gospel, and right in all church ordinances also, because for want of light they fail only in the point of baptism?

As to your quibble about Paul and Apollos, whether they or others were the persons, (though I am satisfied you are out,) yet it weakeneth not my argument; for if they were blameworthy for dividing, though about the highest fundamental principles, (as you say,) how ought you to blush for

carrying it as you do to persons perhaps more godly than yourselves, because they jump not with you in a circumstance?

That the divisions at Corinth were helped on by the abuse of baptism to me is evident from Paul's so oft suggesting it: "Were you baptized in the name of Paul? I thank God I baptized none of you, lest any should say I had baptized in my own name."

I do not say that they who baptized them designed this, or that baptism in itself effected it, nor yet (though our author feigns it) "that they were most of them baptized by their factious leaders." But that they had their factious leaders is evident, and that these leaders made use of the names of Paul, Apollos, and Christ is as evident; for by these names they were beguiled by the help of abused baptism.

But say you, "Wherein lies the force of this man's argument against baptism, as to its place, worth, and continuance?"

I answer, I have no argument as to its place, worth, or continuance, although you seek thus to scandalize me. But this kind of sincerity of yours will never make me one of your disciples.

Have not I told you even in this argument, "That I speak not as I do to persuade or teach men to break the least of God's commandments, but that my brethren of the baptized way may not hold too much thereupon, may not make it an essential of the Gospel nor yet of the communion of saints?" Yet he feigns that I urge two arguments against it. But, reader, thou mayest know I have no such reasons in my book. Besides, I should be a fool indeed, were I against it, should I make use of such weak arguments. My words, then, are these: "'I thank God (saith Paul) that I baptized none of you but Crispus,' etc. Not but that then it was an ordinance, but they abused it in making parties thereby, as they abused also Paul and Cephas. 'Besides, (said he,) I know not whether I baptized any other.' By this negligent relating who were baptized by him he sheweth that he made no such matter thereof, as some in these days do, nay, that he made no matter at all thereof with respect to a church communion; for if he did not heed who himself had baptized, much less did he heed who were baptized by others. But if baptism had been the initiating ordinance (and I now add) essential to church communion, then no doubt he had made more conscience of it than thus lightly to pass it by."

I add further: Where he saith he was not sent to baptize, that he spake with an holy indignation against those that had abused that ordinance. “Baptism is a holy ordinance, but when Satan abuseth it and wrencheth it out of its place, making that which is ordained of God for the edification of believers the only weapon to break in pieces the love, unity, and concord of the saints, then, as Paul said of himself and fellows, ‘What is baptism? Neither is baptism any thing.’ This is no new doctrine, for God by the mouth of the prophet of old cried out against his own appointments when abused by his own people, ‘because they used them for strife and debate, and to smite with the fist of wickedness.’ “ But to forbear to take notice thus of these things, my argument stands firm against you. “For if they at Corinth were blameworthy for dividing, though their divisions were (if you say true) about the highest fundamentals, you ought to be ashamed thus to banish your brethren from the privileges of church communion for ever for the want of so low a thing as water baptism.” I call it not low with respect to God’s appointment, though it is far from the highest place in comparison of those fundamentals about which you say “the Corinthians made their division.”

You come next to my ninth argument, and serve it as Hanun served David’s servants, (~~2~~2 Samuel 10:4;) you have cut off one half of its beard and its garments to its buttocks, thinking to send it home with shame. You state it thus:

“That by denying communion with unbaptized believers you take from them their privileges to which they are born.”

Answer. Have I such an argument in all my little book? Are not my words verbatim these? “If we shall reject visible saints by calling, saints that have communion with God, that have received the law at the hand of Christ, that are of a holy conversation among men, they desiring to have communion with us, as much as in us lieth we take from them their very privileges and the blessings to which they were born of God.”

THIS IS MY ARGUMENT: NOW CONFUTE IT.

Paul saith (~~1~~1 Corinthians 1:1, 2; ~~1~~1 Corinthians 3:22) not only to the gathered Church at Corinth, but to all scattered saints that in every place call upon the name of the Lord, “that Jesus Christ is theirs; that Paul, and Apollos, and Cephas and the world, and all things else were theirs.”

But you answer, “We take from them nothing, but we keep them from a disorderly practice of Gospel ordinances; we offer them their privileges in the way of Gospel order.”

Answer. Where have you one word of God that forbiddeth a person so qualified, as is signified in mine argument, the best communion of saints for want of water? There is not a syllable for this in the word of God. So then, you, in this your plausible defense, do make your scriptureless light, which in very deed is darkness, (~~2380~~ Isaiah 8:20, 21,) the rule of your brother’s faith; and how well you will come off for this in the day of God you might, were you not wedded to your worthless opinion, soon begin to conceive.

I know your reply: “New Testament saints are all baptized first.”

Answer. Suppose it granted, were they baptized that thereby they might be qualified for their right to communion of saints, so that without their submitting to water they were to be denied the other? Further, suppose I should grant this groundless notion, were not the Jews in Old Testament times to enter the Church by circumcision, for that, though water is not, was the very entering ordinance? Besides, as I said before, there was a full forbidding of all that were not circumcised from entering into fellowship, with a threatening to cut them off from the Church if they entered in without it, yet more than six hundred thousand entered that Church without it. But how now if such an one as you had then stood up and objected, Sir Moses, what is the reason that you transgress the order of God to receive members without circumcision? Is not that the very entering ordinance? Are not you commanded to keep out of the Church all that are not circumcised? Yea, and for all those that you thus received are you not commanded to cast them out again, “to cut them off from among his people?”

I say, would not this man have had a far better argument to have resisted Moses than you in your wordless notion have to shut out men from the Church more holy than many of ourselves? But do you think that Moses and Joshua and all the elders of Israel would have thanked this fellow, or have concluded that he spake on God’s behalf? or that they should then, for the sake of a better than what you call order, have set to the work that you would be doing, even to break the Church in pieces for this?

But say you, “If any will find or force another way into the sheepfold than by the footsteps of the flock, we have no such customs, nor the churches of God.”

Answer. What was done of old I have showed you; that Christ, not baptism, “is the way to the sheepfold” is apparent; and that the person in mine argument is entitled to all these — viz., Christ, grace, and all the things of the kingdom of Christ in the Church — is, upon the Scriptures urged, as evident.

But you add, “That according to mine old confidence I affirm, ‘That drink ye all of this’ is entailed to faith, not baptism — a thing, say you, soon said, but yet never proved.”

Answer 1. That it is entailed to faith must be confessed of all hands. 2. That it is the privilege of him “that discerneth the Lord’s body,” and that no man is to deny him it, is also by the text as evident, (and so let him eat,) because he is worthy. Wherefore he, and he only, “that discerneth the Lord’s body,” he is the worthy receiver, in God’s estimation; but that none “discerneth the Lord’s body” but the baptized is both fond and ridiculous once to surmise.

Wherefore to exclude Christians, and to debar them their heaven-born privileges, for want of that which yet God never made the wall of division betwixt us, this looks too like a spirit of persecution, (~~18025~~ Job 19:25, 26, 27, 28, etc.) and carrieth in it those eighteen absurdities which you have so hotly cried out against. And I do still add, “Is it not that which greatly prevaieth with God to bring down those judgments, which at present we (the people of God) groan under? I will dare to say it was a cause thereof.” Yea, I will yet proceed: I fear, I strongly fear, that the rod of God is not yet to be taken from us; for what more provoking sin among Christians than to deny one another their rights and privileges to which they are born of God? And then to father these their doings upon God, when yet he hath not commanded it, neither in the New Testament nor the Old!

But I may not lightly pass this by, for because I have gathered eighteen absurdities from this abuse of God’s ordinances, or from the sin of binding the brethren to observe order founded on the command of God, (and I am sure you have none to shut out men as good, as holy and as sound in faith as ourselves from communion,) therefore you call my conclusion *devilish*,

topfull of ignorance and prejudice, and me one of Machiavel's scholars, also proud, presumptuous, impeaching the judgment of God.

Answer. But what is there in my proposition that men considerate can be offended at? These are my words: "But to exclude Christians from church communion, and to debar them their heaven-born privileges, for the want of that which yet God never made a wall of division between us, this looks too like a spirit of persecution, this respecteth more the form than the spirit and the power of godliness, etc. Shall I add, is it not that which greatly prevailed to bring down those judgments which at present we feel and groan under? I will dare to say it was a cause thereof." A was in my copy, instead whereof the printer put in *the*; for this, although I speak only the truth, I will not beg of your belief; besides, the bookseller desired me, because of the printer's haste, to leave the last sheet to be overlooked by him, which was the cause it was not among the errata.

But, I say, wherein is the proposition offensive? Is it not a wicked thing to make bars to communion where God hath made none? Is it not a wickedness to make that a wall of division betwixt us which God never commanded to be so? If it be not, justify your practice; if it be, take shame. Besides, the proposition is universal; why then should you be the chief intended? But you have in this done like to the lawyers of old, who when Christ reprov'd the Pharisees of wickedness before them, said, "Master, thus saying thou reproachest us also."

But you feign, and would also that the world should believe, that the eighteen absurdities which naturally flow from the proposition I make to be the effects of baptism, saying to me, "None but yourself could find an innocent truth big with so many monstrous absurdities."

I answer: this is but speaking wickedly of God, or rather to justify your wordless practice. I say not that baptism hath any absurdity in it, though your abusing it hath them all, and many more, while you make it, without warrant from the word, as the flaming sword to keep the brotherhood out of communion, because they, after your manner, cannot consent thereto.

And let no man be offended for that I suggest that baptism may be abused to the breeding such monstrous absurdities, for greater truths than that have been as much abused. What say you to, "This is my body?" To instance no more, although I could instance many, are not they the words of our Lord? Are not they part of the Scriptures of truth? And yet behold,

even with those words, the devil by abusing them made an engine to let out the heart-blood of thousands. Baptism also may be abused, and is, when more is laid upon it by us than is commanded by God. And that you do so is manifest by what I have said already, and shall yet say to your fourteen arguments.

MY LAST ARGUMENT, YOU SAY, IS THIS:

“The world may wonder at your carriage to these unbaptized persons in keeping them out of communion.”

Answer. You will set up your own words and then fight against them; but my words are these: “What greater contempt can be thrown upon the saints than for their brethren to cut them off from or to debar them church communion!”

And now I add, is not this to deliver them to the devil, (~~and~~ 1 Corinthians 5,) or to put them to shame before all that see your acts? There is but one thing can hinder this, and that is, bystanders see that these your brethren, that you thus abuse, are as holy men as ourselves. Do you more to the open profane, yea, to all wizards and witches in the land? For all you can do to them (I speak now as to church acts) is no other than to debar them the communion of saints.

And now I say again, the world may well wonder when they see you deny holy men of God that liberty of the communion of saints which you monopolize to yourselves; and though they do not understand the grounds of profession or communion, yet they can both see and say those holy men of God, in all visible acts of holiness, are not one inch behind you. Yea, I will put it to yourselves, if those many, yea very many, who thus severely (but with how little ground is seen by men of God) you deny communion with are not of as good, as holy, as unblamable in life, as sound, if not sounder, in the faith than many among ourselves? Here only they make the stop — they cannot, without light, be driven into water baptism — mean after our notion of it; but what if they were, it would be little sign to me that they were sincere with God.

To conclude this: when you have proved that water baptism (which you yourself have said is not a church ordinance,) is essential to church communion, and that the Church may, by the word of God, bolt, bar, and forever shut out those far better than ourselves that have not, according to

our notion, been baptized with water, then it will be time enough to talk of ground for so doing. In the meantime I must take leave to tell you there is not in all the Bible one syllable for such a practice; wherefore your great cry about your order is wordless, and therefore faithless, and is a mere human invention.

I come now to your fourteen arguments, and shall impartially consider them.

YOUR FIRST ARGUMENT, to prove it lawful to reject the unbaptized saint, is: "Because the great commission of Christ (~~481E~~ Matthew 28.) from which all persons have their authority for their ministry (if any authority at all) doth clearly direct the contrary. By that commission ministers are first to disciple, and then to baptize them so made disciples, and afterwards to teach them to observe all that Christ commands them as to other ordinances of worship. If ministers have no other authority to teach them other parts of Gospel worship before they believe and are baptized, it may be strongly supposed they are not to admit them to other ordinances before they have passed this first enjoined in the commission."

Answer 1. That the ministers are to disciple and baptize is granted. But that they are prohibited (by the commission, ~~481E~~ Matthew 28.) to teach the disciples other parts of Gospel worship that have not light in baptism, remains for you to prove. Shall I add, this position is so absurd and void of truth that none who have ever read of the love of Christ, the nature of faith, the end of the Gospel, or of the reason of instituted worship, which is edification with understanding, should so much as once imagine.

But where are they here forbidden to teach them other truths; before they be baptized? This text as fairly denieth to the unbaptized believer heaven and glory. Nay, our author in the midst of all his flutter about the 28th of Matthew dare venture to gather no more therefrom but that it may be strongly supposed. Behold, therefore, gentle reader, the ground on which these brethren lay the stress of their separation from their fellows is nothing else but a supposition, without warrant, screwed out of this blessed word of God. Strongly supposed! But may it not be as strongly supposed that the presence and blessing of the Lord Jesus with his ministers is laid upon the same grounds also? For thus he concludes the text: "And lo! I am with you always, even to the end of the world." But would, I say, any man from these words conclude that Christ Jesus hath here promised his presence only to them that after disciplining baptize those that are so made, and that

they that do not baptize shall neither have his presence nor his blessing? I say again, should any so conclude hence, would not all experience prove him void of truth? The words therefore must be left by you as you found them; they favor not at all your groundless supposition.

To conclude, these words have not laid baptism in the way to debar the saint from fellowship of his brethren, no more than to hinder his inheritance in life and glory. Mark reads it thus: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned;” letting baptism, which he mentioned in the promise, fall when he came at the threatening.

God also doth thus with respect to his worship in the Church; he commands all and every whit of his will to be done, but beareth with our coming short in this, and that, and the other duty. But let us go on.

YOUR SECOND ARGUMENT IS:

“That the order of Christ’s commission, as well as the matter therein contained to be observed, may easily be concluded from God’s severity towards them that sought him not according to due order. ^{<353>}1 Chronicles 15:13. Was God so exact with his people then that all things to a pin must be according to the pattern in the mount, (^{<376>}Hebrews 7:16; ^{<391>}Hebrews 9:11,) whose worship then, comparatively to the Gospel, was but after the law of a carnal commandment, and can it be supposed he should be so indifferent now to leave men to their own liberty to time and place his appointments, contrary to what he hath given an express rule for in his word as before? ^{<347>}Ezekiel 44:7, 9, 10. It was the priest’s sin formerly to bring the uncircumcised in heart and flesh into his house.”

Answer. That there is no such order in that commission as you feign I have proved. As for your far-fetched instance, (1 Chronicles 15,) it is quite beside your purpose. The express word was, that the priest, not a cart, should bear the ark of God. Also they were not to touch it, and yet Uzza did. ^{<254>}Exodus 25:14; ^{<352>}1 Chronicles 15:12-16; ^{<445>}Numbers 4:15; ^{<330>}1 Chronicles 13. Now if you can make the 28th of ^{<480>}Matthew say, “Receive none that are not baptized first, or that Christ would have them of his that are not yet baptized kept ignorant of all other truths that respect church communion, then you say something, else you do but raise a mist before the simple reader; but whose listeth may hang on your sleeve.

As for the pins and tacks of the tabernacle, they were expressly commanded; and when you have proved by the word of God that you ought to shut saints out of your communion for want of baptism, then you may begin more justly to make your parallel. How fitly you have urged ~~Ezekiel~~ Ezekiel 44 to insinuate that unbaptized believers are like the uncircumcised in heart and flesh, I leave it to all Gospel novices to consider.

YOUR THIRD ARGUMENT IS:

“The practice of the finest Gospel ministers with them that first trusted in Christ discovers the truth of what I assert. Certainly, they that lived at the spring-head or fountain of truth, and had the law of Christ’s own mouth, knew the meaning of his commission better than we; but their constant practice in conformity to that commission, all along the acts of the apostles, discovers that they never arrived to such a latitude as men plead for now-a-days. They that gladly received the word were baptized, and they, yea, they only, were received into the Church.”

Answer. How well you have proved what you have asserted is manifest by my answer to the two former arguments. I add, that the ministers and servants of Jesus Christ in the first churches (for that you are to prove) were commanded to forbear to preach other truths to the unbaptized believers, or that they were to keep them out of the Church, or that the apostles and first fathers have given you to understand by their example that you ought to keep as good out of churches as yourselves, hath not yet been showed by the authority of the word. The second of the Acts proveth not that the three thousand were necessitated to be baptized in order to their fellowship with the Church; neither doth it say they, yea, they only, were received into the Church. But suppose all this, as much was done at the first institution of circumcision, etc., yet afterwards thousands were received without it.

YOUR FOURTH ARGUMENT IS:

“None of the Scripture saints ever attempted this church privilege without baptism, (if they did, let it be shown.) The eunuch first desired baptism before anything else; Paul was first baptized before he did essay to join with the Church. Our Lord Christ, the great example of the New

Testament, entered not upon his public ministry, much less any other Gospel ordinance of worship, till he was baptized.”

Answer. That none of the Scripture saints (if there be any unscripture ones) so much as attempted this church privilege, first remains for you to prove. But suppose they were all baptized because they had light therein, what then? Doth this prove that baptism is essential to church communion, or that Christ commanded in the 28th of ~~400~~ Matthew, or gave his ministers by that authority, not to make known to believers other parts of Gospel worship if they shall want light in baptism? The eunuch, Paul, and our blessed Lord Jesus did none of them, by their baptism, set themselves to us examples how to enter into church communion. What Church was the eunuch baptized into or made a member of? But where is it said that the unbaptized believer, how excellent soever in faith and holiness, must, for want of water baptism, be shut out from the communion of saints or be debarred the privilege of his Father’s house? This you are to prove.

YOUR FIFTH ARGUMENT IS:

“If Christ himself was made manifest to be the Sent of God by baptism, as appears, (~~400~~ Mark 1:9, 10,) then why may not baptism, as the first-fruits of faith and the first step of Gospel obedience as to instituted worship, be a manifesting, discovering ordinance upon others who thus follow Christ’s steps?”

Answer. That Jesus Christ was manifested as the Sent of God by baptism, or that baptism is the first-fruit of faith and the first step of Gospel obedience as to instituted worship, is both without proof and truth: the text saith not he was manifest to be the Sent of God by baptism; nay, it saith not that by that he was manifest to others to be anything: you have therefore but wronged the text to prove your wordless practice by. Yea, John himself, though he knew him before he was baptized to be a man of God; for, saith he, “I have need to be baptized of thee, and comest thou to me?” and knew him after to be the Sent of God; yet not in or by, but after he was baptized — viz., by the descending of the Holy Ghost after he was come out of the water, as he was in prayer; for the heavens were opened to John, and he saw and bore record, because he saw the Spirit descend from heaven and abide upon Jesus after his baptism, as he was in prayer. ~~400~~ Matthew 3:13-17; ~~400~~ Luke 3:21, 22. Thus we find him made known before and after, but not at all by baptism, to be the Sent of God.

And that baptism is the fruit of faith, or that faith ought to be tied to take its first step in water baptism in the instituted worship of God, (this you must prove,) is not found expressed within the whole Bible. Faith acts according to its strength and as it sees; it is not tied or bound to any outward circumstance; one believeth he may and another believeth he may not either do this or that.

YOUR SIXTH ARGUMENT IS:

“If baptism be in any sense any part of the foundation of a Church as to order, (~~SCD~~ Hebrews 6:1, 2,) it must have place here or nowhere: why are those things called first principles if not first to be believed and practiced? Why are they rendered by the learned the A, B, C, of a Christian and the beginning of Christianity milk for babes if it be no matter whether baptism be practiced or no? If it be said, Water baptism is not there intended, let them show me how many baptisms there are besides water baptism. Can you build and leave out a stone in the foundation? I intend not baptism a foundation any other way but in respect of order, and it is either intended for that or nothing.”

Answer. Baptism is in no sense the foundation of a Church. I find no foundation of a Church but Jesus Christ himself. ~~AGS~~ Matthew 16:18; ~~ABD~~ 1 Corinthians 3:11. Yea, the foundation mentioned (~~SCD~~ Hebrews 4:1, 2) is nothing else but this very Christ. For he is the foundation, not only of the Church, but of all that good that at any time is found in her. He is the foundation of our repentance and of our faith towards God. Verse 1, 2. Further, baptisms are not here mentioned with respect to the act in water, but of the doctrine — that is, the signification thereof, the doctrine of baptisms. And observe, neither faith, nor repentance, nor baptisms are called here foundations. Another thing for a foundation is here by the Holy Ghost intended, even a foundation for them all — a foundation of faith, of repentance, of the doctrine of baptisms, of the resurrection of the dead, and of eternal judgment. And this foundation is Jesus Christ himself, and these are the first principles, the milk, the A, B, C, and the beginning of the Christian religion in the world.

I dare not say, No matter whether water baptism be practiced or no. But it is not a stone in the foundation of a Church, no not respecting order; it is not to another a sign of my sonship with God; it is not the door into

fellowship with the saints; it is no church ordinance, as you yourself have testified. So, then, as to church work, it hath no place at all therein.

YOUR SEVENTH ARGUMENT IS:

“If Paul knew the Galatians only upon the account of charity, no other ways to be the sons of God by faith but by this part of their obedience, as he seems to import, then the same we may judge of the truth of men’s profession of faith when it shows itself by this self-same obedience, (~~and~~ Galatians 3:26, 27;) baptism being an obligation to all following duties.”

Answer. This your argument, being built upon no more than a seeming import, and having been above ten times overthrown already, I might leave still with you till your seeming import is come to a real one, and both to a greater persuasion upon your own conscience. But verily, sir, you grossly abuse your reader. Must imports, yea, must seeming imports, now stand for arguments, thereby to maintain your confident separation from your brethren? Yea, must such things as these be the basis on which you build those heavy censures and condemnations you raise against your brethren that cannot comply without you, because you want the word? A seeming import! But are these words of faith? or do the Scriptures only help you to seeming imports and me-hap-soes for your practice? No, nor yet to them neither, for I dare boldly affirm it, and demand if you can to prove that there is so much as a seeming import in all the word of God that countenanceth your shutting men better than ourselves from the things and privileges of our Father’s house.

That to the Galatians saith not that Paul knew them to be the sons of God by faith no other way but by this part of their obedience; but puts them upon concluding themselves the sons of God if they were baptized into the Lord Jesus, which could not (ordinarily) be known but unto themselves alone, because being thus baptized respecteth a special act of faith, which only God and him that hath and acteth it can be privy to. It is one thing for him that administereth to baptize in the name of Jesus; another thing for him that is the subject by that to be baptized into Jesus Christ. Baptizing into Christ is rather the act of the faith of him that is baptized than his going into water and coming out again; but that Paul knew this to be the state of the Galatians no other way but by their external acts of being

baptized with water is both wild and unsound, and a miserable import indeed.

YOUR EIGHTH ARGUMENT IS:

“If being baptized into Christ be a putting on of Christ, as Paul expresses, then they have not put on Christ, in that sense he means, that are not baptized; if this putting on of Christ doth not respect the visibility of Christianity, assign something else as its signification; great men’s servants are known by their master’s liveries, so are Gospel believers by this livery of water baptism, that all that first trusted in Christ submitted unto, which is in itself as much an obligation to all Gospel obedience as circumcision was to keep the whole law.”

Answer. For a reply to the first part of this argument go back to the answer of the seventh.

Now that none have put on Christ in Paul’s sense, yea, in a saving, in the best sense, but them that have, as you would have them, gone into water, will be hard for you to prove, yea, is ungodly for you to assert.

Your comparing water baptism to a gentleman’s livery, by which his man is known to be his, is fantastical.

Go you but ten doors from where men have knowledge of you, and see how many of the world or Christians will know you by this goodly livery to be one that hath put on Christ. What! known by water baptism to be one that hath put on Christ, as a gentleman’s man is known to be his master’s servant by the gay garment his master gave him! Away, fond man! you do quite forget the text: “By this shaft all men know that you are my disciples, if you love one another.”

That baptism is in itself obliging, to speak properly, it is false, for set it by itself and it stands without the stamp of heaven upon it, and without its signification also; and how, as such, it should be obliging I see not.

Where you insinuated it comes in the room of and obligeth as circumcision, you say you know not what. Circumcision was the initiating ordinance, but this you have denied to baptism. Further, circumcision then bound men to the whole obedience of the law when urged by the false apostles and received by an erroneous conscience. Would you thus urge water baptism?

Would you have men to receive it with such consciences? Circumcision in the flesh was a type of circumcision in the heart, and not of water baptism.

YOUR NINTH ARGUMENT IS:

“If it were commendable in the Thessalonians that they follow the footsteps of the Church of Judea, (~~1~~ 1 Thessalonians 2:24,) who it appears followed this order of adding baptized believers unto the Church, then they that have found out another way of making church members are not by that rule praiseworthy, but rather to be blamed: it was not what was since in corrupted times, but that which was from the beginning: the first churches were the purest pattern.”

Answer. That the text saith there was a Church of Judea I find not. ~~1~~ 1 Thessalonians 2:14. And that the Thessalonians are commended for refusing to have communion with the unbaptized believers, (for that is our question,) prove it by the word, and then you do something. Again, that the commendations (~~1~~ 1 Thessalonians 2:14) do chiefly or at all respect their being baptized, “or because they followed the churches of God which in Judea were in Christ Jesus” in the example of water baptism, is quite beside the word. The verse runs thus: “For the brethren became followers of the churches of God which in Judea are in Christ Jesus, for ye also have suffered like things of your own countrymen, even as they have of the Jews,” etc. This text then commends them, not for that they were baptized with water, but for that they stood their ground although baptized with suffering, like them in Judea, for the name of the Lord Jesus: “For suffering like things of their own countrymen, as they did of the Jews.” Will you not leave off to abuse the word of God, and forbear turning it out of its place to maintain your unchristian practice of rejecting the people of God and excluding them their blessed privileges?

The unbaptized believer, instead of taking shame for entering into fellowship without it, will be ready, I doubt, to put you to shame for bringing Scriptures so much beside the purpose, and for stretching them so miserably to uphold you in your fancies.

YOUR TENTH ARGUMENT IS:

“If it so be that any of the members at Corinth, Galatia, Colosse, Rome, or them that Peter wrote to, were not baptized, then Paul’s arguments for the resurrection to them, or to press them to holiness from that ground,

(~~<800>~~ Romans 6; ~~<5000>~~ Colossians 2; ~~<6500>~~ 1 Corinthians 15,) was out of doors and altogether needless; yea, it bespeaks his ignorance, and throweth contempt upon the Spirit's wisdom (~~<8000>~~ Hebrews 6; ~~<6002>~~ 1 Peter 3:12) by which he wrote; if that must be asserted as a ground to provoke them to such an end which had no being, and if all the members of all those churches were baptized, why should any plead for an exemption from baptism for any such member now?"

Answer. Suppose all, if all these churches were baptized, what then? that answereth not our question. We ask where you find it written that those that are baptized should keep men as holy and as much beloved of the Lord Jesus as themselves out of church communion for want of light in water baptism?

Why we plead for their admission, though they see not yet that that is their duty, is because we are not forbidden, but commanded, to receive them, because God and Christ hath done it. ~~<6145>~~ Romans 14:15.

YOUR ELEVENTH ARGUMENT IS:

"If unbaptized persons must be received into churches only because they are believers, though they deny baptism, then why may not others plead for the like privileges that are negligent in any other Gospel ordinance of worship, from the same ground of want of light, let it be what it will? So, then, as the consequence of this principle, churches may be made up of visible sinners instead of visible saints."

Answer. I plead not for believers simply because they are believers, but for such believers of whom we are persuaded by the word that God hath received them.

2. There are some of the ordinances that, be they neglected, the being of a Church, as to her visible Gospel constitution, is taken quite away; but baptism is none of them, it being no church ordinance as such, nor any part of faith, nor of that holiness of heart or life that sheweth me to the Church to be indeed a visible saint. The saint is a saint before, and may walk with God, and be faithful with the saints and to his own light also, though he never be baptized. Therefore to plead for his admission makes no way at all for the admission of the open profane, or to receive, as you profess you do, persons unprepared to the Lord's table and other solemn appointments.

YOUR TWELFTH ARGUMENT IS:

“Why should professors have more light in breaking of bread than baptism, that this must be so urged for their excuse? Hath God been more sparing in making out his mind in the one rather than the other? Is there more of precept or precedent for the supper than baptism? Hath God been so bountiful in making out himself about the supper that few or none that own ordinances scruple at it? And must baptism be such a rock of offence to professors that few will inquire after it or submit to it? Hath not man’s wisdom interposed to darken this part of God’s counsel, by which professors seem willingly led, though against so many plain commands and examples, written as with a sunbeam, that he that runs may read? And must an advocate be entertained to plead for so gross a piece of ignorance that the meanest babes of the first Gospel times were never guilty of?”

Answer. Many words to little purpose.

1. Must God be called to an account by you why he giveth more light about the supper than baptism? May he not show to or conceal from this or any other of his servants which of his truths he pleaseth? Some of the members of Jerusalem had a greater truth than this kept from them, for aught I know, as long as they lived, (~~44119~~ Acts 11:19,) yet God was not called in question about it.

2. Breaking of bread, not baptism, being a church ordinance, and that such also as must be often reiterated, yea, it being an ordinance so full of blessedness as likely to present union and communion with Christ to all the members that worthily eat thereof — I say, the Lord’s Supper being such that while the members sit at that feast they show to each other the death and blood of the Lord, as they ought to do, *till he comes*, (~~46015~~ 1 Corinthians 10:15, 16, 17; ~~46122~~ 1 Corinthians 11:22, 23, 24, 25, 26,) the Church as a Church is much more concerned in that than in water baptism, both as to her faith and comfort, both as to her union and communion.

3. Your supposition that very few professors will seriously inquire after water baptism is too rude. What! must all the children of God that are not baptized for want of light be still stigmatized with want of serious inquiry after God’s mind in it?

4. That I am an advocate, entertained to plead for so gross a piece of ignorance as want of light in baptism, is but like the rest of your jumbling. I

plead for communion with men godly and faithful; I plead that they may be received that God hath showed us he hath received and commanded we should receive them.

YOUR THIRTEENTH ARGUMENT IS:

“If obedience must discover the truth of a man’s faith to others, why must baptism be shut out, as if it was no part of Gospel obedience? Is there no precept for this practice, that it must be thus despised as a matter of little use? Or shall one of Christ’s precious commands be blotted out of a Christian’s obedience, to make way for a church fellowship of man’s devising?”

Answer 1. This is but round, round, the same thing over and over. That my obedience to water is not a discovery of my faith to others is evident; from the body of the Bible we find nothing that affirms it.

And I will now add, that if a man cannot show himself a Christian without water baptism, “he shall never show either saint or sinner that he is a Christian by it.”

2. Who they are that despise it I know not; but that church membership may be without it (seeing even you yourself have concluded it is no church ordinance, nor the entering ordinance, pages 3, 4) standeth both with Scripture and reason, as mine arguments make manifest. So that all your arguments prove no more than this “that you are so wedded to your wordless notions that charity can have no place with you.” Have you all this while so much as given me one small piece of a text to prove it unlawful for the Church to receive those whom she, by the word, perceiveth the Lord God and her Christ hath received? No; and therefore you have said so much as amounts to nothing.

YOUR LAST ARGUMENT IS:

“The baptism of John was so far honored and dignified that they that did submit to it are said to justify God, and those that did it not are said to reject his counsel against themselves; so that their receiving or rejecting the whole doctrine of God hath its denomination from this single practice. And is there not as much to be said of the baptism of Christ, unless you will say it is inferior to John’s in worth and use?”

Answer 1. That our denomination of believers, and of our receiving the doctrine of the Lord Jesus is not to be reckoned from our baptism is evident, because, according to our notion of it, they only that have before received the doctrine of the Gospel, and so show it us by their confession of faith, they only ought to be baptized. This might serve for an answer for all; but —

2. The baptism of John was “the baptism of repentance for the remission of sins,” of which water was but an outward signification. ~~BOOK~~ Mark 1:4. Now what is the baptism of repentance but an unfeigned acknowledgment that they were sinners, and so stood in need of a Savior, Jesus Christ. This baptism, or baptism under this notion, the Pharisees would not receive, “for they trusted to themselves that they were righteous, that they were not as other men, that they had need of no repentance;” not but that they would have been baptized with water, might that have been without an acknowledgment that they were sinners; wherefore, seeing the counsel of God respected rather the remission of sins by Jesus Christ than the outward act of water baptism, ye ought not, as you do by this your reasoning, to make it rather, at least in the revelation of it, to terminate in the outward act of being baptized, but in unfeigned and sound repentance and the receiving Jesus Christ by faith.

Further. A desire to submit to John’s water baptism, or of being baptized by him in water, did not demonstrate by that single act the receiving of the whole doctrine of God, as you suggest.

Why did John reject the Pharisees that would have been baptized, and Paul examine them that were? ~~BOOK~~ Matthew 3:7; ~~BOOK~~ Acts 29:2, 3.

If your doctrine be true, why did they not rather say, Oh, seeing you desire to be baptized, and seeing you have been baptized, you need not to be questioned any further; your submitting to John’s water to us is a sufficient testimony, even that single act, that you have received the whole doctrine of God.

But I say, why did John call them vipers, and Paul ask them whether they had yet received the Holy Ghost? Yea, it is evident that a man may be desirous of water, that a man may be baptized, and neither own the doctrine of repentance nor know on whom he should believe — evident I say, and that by the same texts.

You have grounded therefore this your last argument, as also the rest, upon an utter mistake of things.

I come now to your questions; which although they be mixed with gall, I will with patience see if I can turn them into food.

YOUR FIRST QUESTION IS:

“I ask your own heart whether popularity and applause of variety of professors be not in the bottom of what you have said — that hath been your snare to pervert the right ways of the Lord, and lead others into a path wherein we can find none of the footsteps of the flock of the first ages?”

Answer. Setting aside a retaliation like your question, I say, and God knows I speak the truth, I have contemplated to do what I have done by a provocation of sixteen years long — tempted, I say, by the brethren of your way, who, whenever they saw their opportunity, have made it their business to seek to rend us in pieces; mine own self they have endeavored to persuade to forsake the Church; some they have rent quite off from us, others they have attempted and attempted to divide and break off from us, but by the mercy of God have hitherto prevented.

A more large account you may have in my next, if you think good to demand it; but I thank God that I have written what I have written.

Question 2. “Have you dealt brotherly or like a Christian to throw so much dirt upon your brethren, in print, in the face of the world, when you had opportunity to converse with them of reputation amongst us before printing, being allowed the liberty by them at the same time for you to speak among them?”

Answer. I have thrown no dirt upon them, nor laid anything to their charge, if their practice be warrantable by the word; but you have not been offended at the dirt yourselves have thrown at all the godly in the land that are not of your persuasion, in counting them unfit to be communicated with or to be accompanied with in the house of God. This dirt you never complained of, nor would, I doubt, to this day, might you be still let alone to throw it. As to my book, it was printed before I spake with any of you or knew whether I might be accepted of you. As to them of reputation

among you, I know others not one tittle inferior to them, and have my liberty to consult with whom I like best.

Question 3. “Doth your carriage answer the law of love or civility, when the brethren used means to send for you for a conference, and their letter was received by you, that you should go out again from the city, after knowledge of their desires and not vouchsafe a meeting with them, when the glory of God and the vindication of so many churches is concerned?”

Answer. The reason why I came not amongst you was, partly because I consulted mine own weakness, and counted not myself (being a dull-headed man) able to engage so many of the chief of you as I was then informed intended to meet me; I also feared, in personal disputes, heats and bitter contentions might arise, a thing my spirit hath no pleasure in. I feared also that both myself and words would be misrepresented, and that not without cause; for if they that answer a book will alter and screw arguments out of their places, and make my sentences stand in their own words, not mine — when (I say) my words are in a book to be seen, what would you have done, had I in the least, either in matter or manner, though but seemingly, miscarried among you?

As for the many churches which you say are concerned, as also the glory of God, I doubt not to say they are only your wordless opinions that are concerned; the glory of God is vindicated: “We receive him that God hath received, and that to the glory of God.” ~~615~~ Romans 15:16.

Question 4. “Is it not the spirit of Diotrephes of old in you, who loved to have the preeminence, that you are so bold to keep out all the brethren that are not of your mind in this matter from having any entertainment in the churches or meetings to which you belong, though you yourself have not been denied the like liberty among them that are contrary-minded to you? Is this the way of your retaliation? Or are you afraid lest the truth should invade your quarters?”

Answer. I can say I would not have the spirit you talk of; what I have of it, God take it from me. But what was the spirit of Diotrephes? Why, not to receive the brethren into the Church and to forbid them that would. ~~600~~ John 1:9, 10. This do not I; I am for communion with saints because they are saints; I shut none of the brethren out of the churches, nor forbid them that would receive them. I say again, show me the man that is a visible believer and that walketh with God, and though he differ with me about

baptism, the doors of the Church stand open for him, and all our heaven-born privileges, he shall be admitted to them. But how came Diotrephes so lately into our parts? Where was he in those days that our brethren of the baptized way would neither receive into the Church nor pray with men as good as themselves, because they were not baptized, but would either, like Quakers, stand with their hats on their heads or else withdraw till we had done?

As to our not suffering those you plead for to preach in our assemblies, the reason is because we cannot yet prevail with them to repent of their church-rending principles. As to the retaliation, mind the hand of God and remember Adonibezek. ~~<BOOK>~~ Judges 1:7.

Let the truth come into our quarters and welcome, but sowers of discord, because the Lord hates it, we also ourselves will avoid them.

Question 5. “Is there no contempt cast upon the brethren who desired your satisfaction, that at the same time when you had opportunity to speak to them, instead of that you committed the letters to others by way of reflection upon them?”

Answer. It is no contempt at all to consult men more wise and judicious than him that wrote or myself either. But why not consult with others? Is wisdom to die with you? Or do you count all that yourselves have no hand in done to your disparagement?

Question 6. “Did not your presumption prompt you to provoke them to printing in your letter to them, when they desired to be found in no such practice, lest the enemies of truth should take advantage by it?”

Answer. What provoked you to print will be best known at the day of judgment — whether you fear of losing your wordless opinion or my plain answer to your letter. The words in my letter are, “As for my book, never defer its answer till you speak with me, for I strive not for mastery, but truth.” Though you did not desire to write, yet with us there was continual labor to rend us to pieces, and to prevent that which was in my first book written. And let who will take advantage, so the truth of God and the edification of my brother be promoted.

Question 7. “Whether your principle and practice is not equally against others as well as us — viz., Episcopalians, Presbyterians, and Independents —

who are also of our side for our practice, though they differ with us about the subject of baptism? Do you delight to have your hand against every man?"

Answer. I own water baptism to be God's ordinance, but I make no idol of it. Where you call now the Episcopal to side with you, and also the Presbyterian, etc., you will not find them easily persuaded to conclude with you against me. They are against your manner of dipping, as well as the subject of water baptism; neither do you, for all you flatter them, agree together in all but the subject. Do you allow their sprinkling? Do you allow their signing with the cross? Why then have you so stoutly, an hundred times over, condemned these things as antichristian? I am not against every man, though by your abusive language you would set everyone against me; but I am for union, concord, and communion of saints as saints, and for that cause I wrote my book.

TO CONCLUDE:

- 1.** In all I have said I put a difference between my brethren of the baptized way; I know some are more moderate than some.
- 2.** When I plead for the unbaptized, I chiefly intend those that are not so baptized as my brethren judge right, according to the first pattern.
- 3.** If any shall count my papers worth the scribbling against, let him deal with mine arguments and things immediately depending upon them, and not conclude he hath confuted a book when he hath only quarreled at words.
- 4.** I have done when I have told you that I strive not for mastery nor to show myself singular, but, if it might be, for union and communion among the godly. And count me not as an enemy because I tell you the truth.
- 5.** And now, dissenting brethren, I commend you to God, who can pardon your sin, and give you more grace and an inheritance among them that are sanctified by faith in Jesus Christ. Amen.

HERE FOLLOWETH MR. HENRY JESSE'S JUDGMENT UPON THE SAME ARGUMENT.

Such as are weak in the faith receive you, etc. —
¶ Romans 14:1.

WHEREAS some suppose the receiving there mentioned was but receiving into brotherly affection such as were in church fellowship, but not a receiving of such as were weak into the Church;

For answer unto which, consider —

That in the text are two things to be inquired into:

First. What weakness of faith this is that must not hinder receiving.

Secondly. By whom and to what he that is weak in the faith is to be received.

To the first, What weakness of faith this is that must not hinder receiving — whether was it weakness in the graces of faith or in the doctrine of faith? It is conceived the first is included, but the second principally intended.

First. That some of the Lord's people are weak in the graces of faith will be confessed by all, and that the Lord would have his lambs fed as well as his sheep, and his children as well as grown men, and that he hath given the right to Gospel privileges not to degrees of grace, but to the truth. "Him that is weak in the faith receive you," or unto you, as some good translations read it. ¶ Romans 14:1.

Secondly. It is supposed this command of receiving him that is weak in the faith doth principally intend he that is weak in the doctrine of faith, and that not so much in the doctrine of justification as in Gospel institutions, as doth appear by the second and sixth verses, which show that it was in matters of practice, wherein some were weak and at which others were offended; notwithstanding the glorious Lord, who bears all Israel upon his heart, receives (¶ Romans 14:3) and commandeth, "Him that is weak in the faith receive you," or unto you.

Therefore, here we are to inquire of the receiving in the text, “by whom and to what” he that is weak in the faith should be received?

In which inquiry there are two parts:

First. By whom?

Secondly. To what?

To the first. The text makes answer, “Him that is weak in the faith receive you,” or unto you; which must be the Church at Rome, to whom the epistle was writ, as also to all the beloved of God, called to be saints. ^{<BOM>}Romans 1:7. And as to them, so unto all churches and saints beloved and called throughout the world.

Note, that epistles are as well to direct how churches are to carry things towards saints without as to saints within, and also towards all men, so as to give no offence to Jew or Gentile, nor to the Church of God.

The second part of the inquiry is, To what he that is weak in the faith is to be received? Whether only unto mutual affection, as some affirm, as if he were in church fellowship before that were weak in the faith? Or whether the text doth as well, if not rather, intend the receiving such as were and are weak in the faith not only unto mutual affection if in the Church but unto church fellowship also if they were out. For clearing of which consider to whom the epistle was written. ^{<BOM>}Romans 1:7. Not only to the Church there, but unto all that were beloved of God and called to be saints in all ages. And as at Rome it is like there then were, and in other places now are, saints weak in the faith, both in and out of church fellowship, so it is probable there then were, and elsewhere now are, those that will cast such out of their mutual affection. And if they will cast such out of their mutual affection that are within, no doubt they will keep out of their church fellowship those that are without.

Argument 1. Whereas the Lord’s care extends to all his, and if it were a good argument in the third verse for them to receive those within because God hath received them, it would be as good an argument to receive in those without, for God hath received them also; unless it could be proved that all that were and are weak in the faith were and are in church fellowship, which is not likely, for if they would cast such out of their affection that are within, they would, upon the same account, keep them out of church fellowship that were without. Therefore, as it is a duty to

receive those within unto mutual affection, so it is no less a duty, by the text, to receive such weak ones as are without into church fellowship.

Argument 2 is urged from the words themselves, which are, “Receive him that is weak in the faith,” wherein the Lord puts no limitation in this text or in any other; and who is he then that can restrain it, unless he will limit the Holy One of Israel? And how would such an interpretation foolishly charge the Lord, as if he took care only of those within, but not like care of those without; whereas he commandeth them to receive them, and useth this motive, *he had received them*; and he receiveth those that are weak in the faith, if without as well as those within.

From the example, viz., that God had received them; whereas had he been of the Church, they would have been persuaded of that before the motive was urged, for no true Church of Christ’s would take in or keep in any whom they judged the Lord had not received; but those weak ones were such as they questioned whether the Lord had received them, else the text had not been an answer sufficient for their receiving them. There might have been objected, They hold up Jewish observations of meats and days, which by the death of Christ were abolished, and so did deny some of the effects of his death; yet the Lord, who was principally wronged, could pass this by, and commandeth others to receive them also. And if it be a good argument to receive such as are weak in anything whom the Lord hath received, then there can be no good argument to reject for anything for which the Lord will not reject them; for else the command in the first verse and this example in the third verse were insufficient without some other arguments, unto the Church, besides his command and example.

Some object, “Receive ye one another, as Christ hath received us unto the glory of God,” and from thence supposing they were all in church fellowship before, whereas the text saith not so; for if you consider the 8th and 9th verses, you may see he speaks unto Jews and Gentiles in general, that if the Jews had the receiving, they should receive Gentiles, and if the Gentiles had the receiving, they should receive Jews; for had they not been on both sides commanded, the Jews might have said to the Gentiles, You are commanded to receive us, but we are not commanded to receive you; and if the weak had the receiving, they should receive the strong, and if the strong had the receiving, they should not keep out the weak; and the text is reinforced with the example of the Son’s receiving us unto the glory of God, that as he receiveth Jews and poor Gentiles, weak and strong, in

church fellowship or out of church fellowship, so should they, to the glory of God. And as the Lord Jesus received some, though they held some things more than were commanded and some things less than were commanded, and as those that were weak and in church fellowship, so those that were weak and out of church fellowship, and that not only into mutual affection, but unto fellowship with himself; and so should they not only receive such as were weak within into mutual affection, but such as were without both to mutual affection and to church fellowship, or else such weak ones as were without had been excluded by the text. Oh how is the heart of God the Father and the Son set upon this, to have his children in his house and in one another's hearts as they are in his, and are borne upon the shoulders and breasts of his Son, their High Priest! And as if all this will not do it, but the devil will divide them still, whose work it properly is;

“But the God of peace will come in shortly,
and bruise Satan under their feet,”

as in ~~<51a>~~ Romans 16:20. And they will agree to be in one house when they are more of one heart; in the mean time pray as in ~~<51b>~~ Romans 15:5:

“Now the God of patience and consolation grant that we be like-minded one towards another, to Christ Jesus.”

I shall endeavor the answering of some objections, and leave it unto consideration.

Objection. Some say, “This bearing or receiving was but in things indifferent.”

Answer. That eating or forbearing upon a civil account are things indifferent is true, but not when done upon the account of worship, as keeping of days and establishing Jewish observations about meats, which by the death of Christ are taken away; and it is not fairly to be imagined the same Church at Rome looked so upon them as indifferent, nor that the Lord doth. That it were all alike to him to hold up Jewish observations or to keep days or no days, right days or wrong days, as indifferent things, which is a great mistake, and no less than to make God's grace little in receiving such; for if it were but in things wherein they had not sinned, it were no great matter for the Lord to receive, and it would have been as

good an argument or motive to the Church to say the things were indifferent as to say the Lord had received them.

Whereas the text is to set out the riches of grace to the vessels of mercy, as ~~ROM~~ Romans 9:15. That as at first he did freely choose and accept them, so when they fail and miscarry in many things, yea, about his worship also, although he be most injured thereby, yet he is first in passing it by, and persuading others to do the like: that as the good Samaritan did in the Old Testament, so our good Samaritan doth in the New, when priest and Levite passed by, pastor and people pass by, yet he will not, but pours in oil, and carries them to his inn, and calls for receiving and setting it upon his account.

Objection. “That this bearing with and receiving such as are weak in the faith must be limited to meats, and days, and such like things that had been old Jewish observations, but not unto the being ignorant in or doubting of any New Testament institution.”

Answer. Where the Lord puts no limitation, men should be wary how they do it, for they must have a command or example before they can limit this command; for although the Lord took this occasion from their difference about meats and days to give this command, yet the command is not limited there, no more than in ~~MT~~ Matthew 12:1, 2, 3, 4, 5, 6, 7. That when they made use of his good law rigorously in the letter, he presently published an act of grace in the 7th verse, and tells them, ““ Had they known what this meaneth, I will have mercy and not sacrifice, they would not have condemned the guiltless;” as also in ~~MT~~ Matthew 9:13: “Go learn what this meaneth: I will have mercy and not sacrifice,” which is not to be limited unto what was the present occasion of publishing the command, but observed as a general rule upon all occasions wherein mercy and sacrifice come in competition, to show the Lord will rather have a duty omitted that is due to him than mercy to his creatures omitted by them. So in the text, when some would not receive such as were weak in the faith as to matters of practice, the Lord was pleased to publish this act of grace: “Him that is weak in the faith receive you, but not to doubtful disputation.” Now unless it be proved that no saint can be weak in the faith in anything but meats and days or in some Old Testament observations, and that he ought not to be judged a saint that is weak in the faith as it relates to Gospel institutions in matters of practice, you cannot limit the text, and you must also prove his weakness such as that the Lord will not receive him, else the command in

the first verse, and the reason or motive in the third verse, will both be in force upon you — viz., “Him that is weak in the faith receive you, (or unto you,) for God hath received him.”

Objection. But some may object from ^{<4623>}1 Corinthians 12:13, “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles.” Some there are that affirm this to be meant of water baptism, and that particular churches are formed thereby, and all persons are to be admitted and joined unto such churches by water baptism.

Answer. That the baptism intended in the text is the Spirit’s baptism, and not water baptism, and that the body the text intends is not principally the Church of Corinth, but all believers, both Jews and Gentiles, being baptized into one mystical body, as in ^{<4004>}Ephesians 4:4: “There is one body and one Spirit,” wherein there is set out the uniter and the united; therefore in the third verse they are exhorted to keep the unity of the Spirit in the bond of peace. The united are all the faithful in one body. Into whom? In the fifth verse, in one Lord Jesus Christ. By what? One faith, one baptism; which cannot be meant of water baptism, for water baptism doth not unite all this body, for some of them never had water baptism, and are yet of this body and by the Spirit gathered into one Lord Jesus Christ, (^{<4000>}Ephesians 1:10,) both which are in heaven and in earth, Jew and Gentile, (^{<4016>}Ephesians 2:16,) that he might reconcile both unto God in one body by his cross; the instrument you have in ^{<4018>}Ephesians 2:18, “by one Spirit.” That the Gentiles should be fellow-heirs of the same body, (^{<4015>}Ephesians 2:15,) “of whom the whole family in heaven and earth is named.” And the reason of their keeping the unity of the Spirit in ^{<4003>}Ephesians 4:3 is laid down in verses 4, 5, being one body, one Spirit, having one hope, one Lord, one faith, one baptism, whether they were Jews or Gentiles, such as were in heaven or in earth; which cannot be meant of water baptism, for in that sense they had not all one baptism, nor admitted and united thereby: “For by one Spirit we are all baptized into one body, whether Jews or Gentiles, whether we be bond or free, we having been all made to drink into one Spirit;” which cannot be meant of water baptism, in regard all the body of Christ, Jews and Gentiles, bond and free, partook not thereof.

Objection. “But ^{<4005>}Ephesians 4:5 saith, There is but ‘one baptism,’ and by what hath been said, if granted, water baptism will be excluded, or else there is more baptisms than one.”

Answer. It followeth not that because the Spirit will have no co-rival, that therefore other things may not be in their places; that because the Spirit of God taketh the pre-eminence, therefore other things may not be subservient. The apostle tells them, “That the anointing which they had received of him abideth in them; and you need not (saith he) that any man teach you, but as the same anointing teacheth you all things.” By this some may think John excludes the ministry; no such matter, though the Holy Ghost hath confirmed and instructed them so in the truth of the Gospel as that they were furnished against seducers in verse 26, yet you see John goes on still teaching them in many things as also in ~~4011~~ Ephesians 4:11, 12, 13; he gave some apostles, some evangelists, some pastors, and teachers, (verse 12,) for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; verse 13: “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” So in the Spirit’s baptism, though it have the pre-eminence, and appropriateth some things as peculiar to itself, it doth not thereby destroy the use and end of water baptism, or any other ordinance in its place; for water baptism is a means to increase grace, and in it and by it sanctification is forwarded and remission of sins more cleared and witnessed; yet the giving graces and regenerating and renewing is the Holy Spirit’s peculiar. Consider ~~4015~~ Titus 3:5: “By the washing of regeneration and the renewing of the Holy Ghost,” baptism being the outward sign of the inward graces wrought by the Spirit, a representation or figure, as in ~~4021~~ 1 Peter 3:21: “The like figure whereunto baptism doth now also save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ,” not excluding water baptism, but showing that the spiritual part is chiefly to be looked at; though such as slight water baptism, as the Pharisees and lawyers did, (~~4023~~ Luke 7:30,) reject the counsel of God against themselves, not being baptized; and such as would set water baptism in the Spirit’s place exalt a duty against the deity and dignity of the Spirit, and do give the glory due unto him, as God blessed forever, unto a duty.

By which mistake of setting up water baptism in the Spirit’s place, and assigning it a work which was never appointed unto it, of forming the body of Christ, either in general, (as in ~~4023~~ 1 Corinthians 12:13; ~~4025~~ Ephesians 4:5,) or as to particular churches of Christ, we may see the fruit, that instead of being the means of uniting as the Spirit doth, that it hath not only

rent his seamless coat, but divided his body, which he hath purchased with his own blood, and opposed that great design of Father, Son, and Spirit in uniting poor saints, thereby pulling in pieces what the Spirit hath put together. “Him that is weak in the faith receive you, for God hath received him;” being such as the Spirit had baptized and admitted of the body of Christ, he would have his churches receive them also; whose baptism is the only baptism, and so is called the one baptism. Therefore consider whether such a practice hath a command or an example that persons must be joined into church fellowship by water baptism; for John baptized many, yet he did not baptize some into one Church and some into another, nor all into one Church, (as the Church of Rome doth;) and into what Church did Philip baptize the eunuch, or the apostle the jailer and his house? And all the rest they baptized, were they not left free to join themselves for their convenience and edification? All which I leave to consideration. I might have named some inconveniencies, if not absurdities, that would follow the assertion; as to father the mistakes of the baptizers on the Spirit’s act, who is not mistaken in any he baptized; no false brethren creep in unawares into the mystical body by him; and also how this manner of forming churches would suit a country where many are converted and willing to be baptized, but there being no Church to be baptized into, how shall such a church state begin? The first must be baptized into no Church, and the rest into him as the Church, or the work stand still for want of a Church.

Objection. “But God is a God of order, and hath ordained order in all the churches of Christ; and for to receive one that holds the baptism he had in his infancy, there is no command nor example for, and by the same rule children will be brought in to be church members.”

Answer. That God is a God of order, and hath ordained orders in all the churches of Christ, is true, and that this is one of the orders, to receive him that is weak in the faith, is as true. And though there be no example or command in so many words — Receive such an one that holds the baptism he had in his infancy, nor to reject such an one — but there is a command to receive him that is weak in the faith, without limitation; and it is like this might not be a doubt in those days, and so not spoken of in particular.

But the Lord provides a remedy for all times in the text, “Him that is weak in the faith receive you;” for else receiving would not be upon the account of saintship, but upon knowing and doing all things according to rule and order; and that must be perfectly, else for to deny anything or affirm too

much is disorderly and would hinder receiving; but the Lord deals not so with his people, but accounts love the fulfilling of the law, though they be ignorant in many things both as to knowing and doing; and receives them into communion and fellowship with himself, and would have others do the same also; and if he would have so much in bearing apostles' days, when they had infallible helps to expound truths unto them, much more now the Church hath been so long in the wilderness and in captivity, and not that his people should be driven away in the dark day, though they are sick and weak. And that it should be supposed such tenderness would bring in children in age to be church members, yea, and welcome, if anybody could prove them in the faith, though never so weak; for the text is, "Him that is weak in the faith receive you;" it is not he, and his wife, and children, unless it can be proved they are in the faith.

Objection "By this some ordinances may be lost or omitted; and is it to be supposed the Lord would suffer any of his ordinances to be lost or omitted in the Old or New Testament, or the right use of them, and yet own such for true churches? and what reason can there be for it?"

Answer. The Lord hath suffered some ordinances to be omitted and lost in the Old Testament, and yet owned the Church. Though circumcision were omitted in the wilderness, yet he owned them to be his Church, and many of the ordinances were lost in the captivity. See Ainsworth upon ~~(Exo)~~ Exodus 28:30, etc., which showed what the high priest was to put on, and were not to be omitted upon pain of death, as the Urim and Thummim; yet being lost, and several other ordinances, the ark, with the mercy-seat and cherubims, the fire from heaven, the majesty and divine presence, etc., yet he owns the second temple, though short of the first, and filled it with his glory, and honored it with his Son being a member and a minister therein: "The Lord whom you seek will suddenly come to his temple." So in the New Testament, since their wilderness condition and great and long captivity, there is some darkness and doubts and want of light in the best of the Lord's people in many of his ordinances, and that for several ages; and yet how hath the Lord owned them for his churches, wherein he is to have "glory and praise throughout all ages!" And so should we own them, unless we will condemn the generation of the just. It must be confessed that if exact practice be required and clearness in Gospel institutions before communion, who dare be so bold as to say his hands are clean, and that he hath done all the Lord's commands as to institutions in his worship? and must not confess the change of times doth necessitate some variation, if not

alteration, either in the matter or manner of things according to primitive practice? yet owned for true churches and received as visible saints, though ignorant either wholly or in great measure in laying on of hands, singing, washing of feet, and anointing with oil, in the gifts of the Spirit, which is the Urim and Thummin of the Gospel? And it cannot be proved that the churches were so ignorant in the primitive times, nor yet that such were received into fellowship; yet now herein it is thought meet there should be bearing, and why not in baptism, especially in such as own it for an ordinance, though in some things miss it, and do yet show their love unto it and unto the Lord, and unto his law therein, that they could be willing to die for it rather than to deny it, and to be baptized in their blood; which sheweth they hold it in conscience their duty, while they have further light from above, and are willing to hear and obey as far as they know, though weak in the faith as to clearness in Gospel institutions; surely the text is on their side, or else it will exclude all the former: "Him that is weak in the faith receive you, but not to doubtful disputation." Let every man be fully persuaded in his own mind, and such the Lord hath received.

As to the query, "What reason is there why the Lord should suffer any of his ordinances to be lost?"

Answer. If there were no reason to be shown it should teach us silence, for he doth nothing without the highest reason; and there doth appear some reason in the Old Testament why those ordinances of Urim and Thummim, etc., were suffered to be lost in the captivity, that they might long and look for the Lord Jesus, the Priest that was to stand up with Urim and Thummim, which the Lord by this puts them upon the hoping for, and to be in expectation of so great a mercy, which was the promise of the Old Testament, and all the churches' losses in the New Testament. By all the dark night of ignorance she hath been in, and long captivity she hath been under in her wandering wilderness state, therein she hath rather been fed with manna from heaven than by men upon earth; and after all her crosses and losses the Lord lets light break in by degrees and deliverance by little and little; "and she is coming out of the wilderness leaning upon her Beloved; and the Lord hath given the valley of Achor for a door of hope," that ere long she may receive the promise of the Gospel richly by the Spirit, to be poured upon us from on high, "and the wilderness be a fruitful field, and the fruitful field become a forest, and then the Lord will take away the covering cast over all people and the veil that is spread over all nations; for the earth shall be filled with the knowledge of the Lord as the waters cover

the sea. Then Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” Thus will the God of peace bruise Satan under foot shortly; and one reason why the Lord may suffer all the darkness and differences that have been, and yet are, is, that we might long and look for this blessed promise of the Gospel, the pourings out of the Spirit.

Objection. “But many authors do judge that the weak and strong were all in church fellowship before, and that the receiving was but into mutual affection.”

Answer. It ought to be seriously weighed how any differ from so many worthy authors is confessed, to whom the world is so much beholden for their help in many things; but it would be of dangerous consequence to take all for granted they say, and unlike the noble Bereans. Though they had some infallible teachers, yet they took not their words or doctrines upon trust; and there may be more ground to question expositors on this text, in regard their principles necessitate them to judge that the sense; for if it be in their judgments a duty to compel all to come in, and to receive all and their children, they must needs judge by that text they were all of the Church and in fellowship before their scrupling meats and days, because that is an act of grown persons at years of discretion, and therefore the receiving is judged by them to be only into mutual affection, for it is impossible for them to hold their opinion and judge otherwise of the text; for in baptism they judge infants should be received into church fellowship, and then scrupling meats and days must needs be after joining. Their judgments might as well be taken that it is a duty to baptize infants as that they can judge of this text rightly and hold their practice.

Objection. “But no uncircumcised person was to eat the passover. And doth not the Lord as well require the sign of baptism now as of circumcision then? And is there not like reason for it?”

Answer. The Lord, in the Old Testament, expressly commanded no uncircumcised person should eat the passover, (⁽¹²²⁸⁾Exodus 12:28,) and in ⁽³⁴⁹⁾Ezekiel 34:9 that no stranger, uncircumcised in heart or uncircumcised in flesh, should enter into his sanctuary; and had the Lord commanded that no unbaptized person should enter into his churches, it had been clear; and no doubt Christ was as faithful as a Son in all his house as Moses was as a servant: and although there had been but little reason if the Lord had commanded it so to be; yet in God’s worship we must not make the

likeness of anything in our reason, but the will of God, the ground of duty; for upon such a foundation some would build the baptizing of infants, because it would be like unto circumcision, and so break the second commandment, in making the likeness of things of their own contrivance of force with institutions in the worship of God.

The most that I think can be said is, that we have no Gospel example for receiving without baptism or rejecting any for want of it; therefore it is desired what hath been said may be considered, lest while we look for an example we do not overlook a command upon a mistake, supposing that they were all in church fellowship before; whereas the text saith not so, but “him that is weak in the faith receive you,” or unto you.

We may see also how the Lord proceeds under the law: though he accounts those things that were done contrary to his law sinful, though done ignorantly, yet never required the offender to offer sacrifice till he knew thereof. ~~Leviticus~~ Leviticus 5:5, compared with 15th and 16th verses. And that may be a man’s own sin through his ignorance, that though it may be another’s duty to endeavor to inform him in, yet not thereupon to keep him out of his Father’s house; for surely the Lord would not have any of his children kept out without we have a word for it. And though they scruple some meats in their Father’s house, yet it may be dangerous for the stronger children to deny them all the rest of the dainties therein till the weak and sick can eat strong meat; whereas Peter had meat for one and milk for another, and Peter must feed the poor lambs as well as the sheep; and if others will not do it, the great Shepherd will come ere long and look up what hath been driven away. “He will feed his flock like a shepherd; he shall gather the lambs into his bosom, and gently lead those that are with young.”

PEACEABLE PRINCIPLES AND TRUE;

OR, A BRIEF ANSWER TO MR. DANVERS' AND
MR. PAUL'S BOOKS AGAINST MY CONFESSION
OF FAITH, AND DIFFERENCES IN JUDGMENT
ABOUT WATER BAPTISM NO BAR TO
COMMUNION;

**WHEREIN THEIR SCRIPTURELESS NOTIONS ARE
OVERTHROWN AND MY PEACEABLE PRINCIPLES
STILL MAINTAINED.**

Do ye indeed speak righteousness, O congregation? Do ye judge
uprightly, O ye sons of men? — ~~Psalm~~ Psalm 58:1

SIR:

I HAVE received and considered your short reply to my “Differences in Judgment about Water Baptism no Bar to Communion,” and observe that you touch not the argument at all, but rather labor what you can, and beyond what you ought, to throw odiums upon your brother for reproving you for your error — viz.: “That those believers that have been baptized after confession of faith made by themselves ought and are in duty bound to exclude from their church fellowship and communion at the table of the Lord those of their holy brethren that have not been so baptized.” This is your error: error, I call it, because it is not founded upon the word, but a mere human device; for although I do not deny, but acknowledge, that baptism is God’s ordinance, yet I have denied that baptism was ever ordained of God to be a wall of division between the holy and the holy — the holy that are, and the holy that are not so baptized with water as we. You, on the contrary, both by doctrine and practice, assert that it is, and therefore do separate yourself from all your brethren that in that matter differ from you, accounting them, notwithstanding their saving faith and

holy lives, not fitly qualified for church communion, and all because they have not been, as you, baptized; further, you count their communion among themselves unlawful, and therefore unwarrantable; and have concluded, “They are joined to idols, and that they ought not to be showed the pattern of the house of God until they be ashamed of their sprinkling in their infancy, and accept of and receive baptism as you.” Yea, you count them as they stand not the churches of God, saying, We have no such custom, nor the churches of God.

At this I have called for your proofs, the which you have attempted to produce; but in conclusion have showed none other, but “that the primitive churches had those they received, baptized before so received.”

I have told you that this, though it were granted, comes not up to the question: “For we ask not whether they were so baptized, but whether you find a word in the Bible that justifieth your concluding that it is your duty to exclude those of your holy brethren that have not been so baptized?” From this you cry out that I take up the arguments of them that plead for infant baptism. I answer, I take up no other argument but your own — viz., “That there being no precept, precedent, nor example in all the Scripture for our excluding our holy brethren that differ in this point from us, therefore we ought not to dare to do it,” but, contrariwise, to receive them, because God hath given us sufficient proof that himself hath received them, whose example in this case he hath commanded us to follow.

~~6145~~ Romans 14:15.

This might serve for an answer to your reply, but because, perhaps, should I thus conclude, some might make an ill use of my brevity, I shall therefore briefly step after you, and examine your short reply, at least where show of argument is.

Your first five pages are spent to prove me either proud or a liar for inserting in the title-page of my *Differences*, etc., that your book was written by the Baptists or brethren of your way.

In answer to which, whoso (if unbiased) readeth your second, your fifth and sixth questions to me may not perhaps be easily persuaded to the contrary; but the two last in your reply are omitted by you, whether for brevity's sake, or because you were conscious to yourself that the sight of them would overthrow your insinuations, I leave to the sober to judge. But put the case I had failed herein, doth this warrant your unlawful practice?

You ask me next, “How long is it since I was a Baptist?” and then add, “‘Tis an ill bird that bewrays his own nest.”

Answer. I must tell you, (avoiding your slovenly language,) I know none to whom that title is so proper as to the disciples of John. And since you would know by what name I would be distinguished from others, I tell you, I would be, and hope I am, a Christian; and choose, if God should count me worthy, to be called a Christian, a believer, or other such name which is approved by the Holy Ghost. And as for those factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they came neither from Jerusalem nor Antioch, but rather from hell and Babylon, for they naturally tend to divisions: you may know them by their fruits.

Next, you tell me of “your goodly harmony in London, or of the amicable Christian correspondence betwixt those of divers persuasions there until my turbulent and mutineering spirit got up.”

Answer. The cause of my writing I told you of, which you have neither disapproved in whole nor in part. And now I ask what kind of Christian correspondence you have with them? Is it such as relates to church communion, or such only as you are commanded to have with every brother that walketh disorderly, that they may be ashamed of their church communion, which you condemn? If so, your great flourish will add no praise to them; and why they should glory in a correspondence with them as Christians who yet count them under such deadly sin, which. will not by any means, as they now stand, suffer you to admit them to their Father’s table, to me is not easy to believe.

Further, your Christian correspondence (as you call it) will not keep you now and then from fingering some of their members from them, nor from teaching them that you so take away to judge and condemn them that are left behind. Now who boasteth in this besides yourself I know not.

Touching Mr. Jesse’s judgment in the case in hand, you know it condemned your practice; and since in your first you have called for an author’s testimony, I have presented you with one whose arguments you have not condemned.

For your insinuating my abusive and unworthy behavior as the cause of the brethren’s attempting to break our Christian communion is not only false,

but ridiculous — false, for they have attempted to make me also one of their disciples, and sent to me and for me for that purpose. Besides, it is ridiculous: surely their pretended order and, as they call it, our disorder, was the cause, or they must render themselves very malicious, to seek the overthrow of a whole congregation for (if it had been so) the unworthy behavior of one.

Now since you tell me “that Mr. Kiffin had no need of my forgiveness for the wrong he hath done me in his epistle” —

I ask, Did he tell you so? But let it lie as it doth; I will at this time turn his argument upon him, and desire his direct answer: “There being no precept, precedent, or example for Mr. Kiffin to exclude his holy brethren from Christian communion that differ with him about water baptism, he ought not to do it; but there is neither precept, precedent, nor example; therefore,” etc.

You blame me for writing his name at length, but I know he is not ashamed of his name; and for you, though at the remotest rate, to insinuate it, must needs be damage to him.

Your artificial, squibbing suggestions to the world about myself, imprisonment, and the like I freely bind upon me as an ornament, among the rest of my reproaches, till the Lord shall wipe them off at his coming. But they are no argument that you have a word that binds you to exclude the holy brethren communion.

Now what if (as you suggest) the sober Dr. Owen, though he told me and others at first he would write an epistle to my book, yet waived it afterwards? This is also to my advantage, because it was through the earnest solicitations of several of you that at that time his hand was stopped; and perhaps it was more for the glow of God that truth should go naked into the world than as seconded by so mighty an armor-bearer as he.

You tell me also that some of the sober Independents have showed dislike to my writing on this subject: what then? If I should also say, as I can without lying, that several of the Baptists have wished yours burnt before it had come to light, is your book ever the worse for that?

In you tell us, “You meddle not with Presbyterians, Independents, Mixed Communionists, (a new name,) but are for liberty for all, according to their light.”

Answer. I ask then, suppose an holy man of God that differerth from you, as those above named do, in the manner of water baptism — I say, suppose such an one should desire communion with you, yet abiding by his own light as to the things in question, would you receive him to fellowship? If no, do you not dissemble?

But you add, “If unbaptized believers do not walk with us they may walk with them with whom they are better agreed.”

Answer. Then it seems you do but flatter them. You are not, for all you pretend to give them their liberty, agreed they should have it with you; thus do the Papists give the Protestants their liberty, because they can neither will nor choose.

Again. But do you not follow them with clamors and outcries that their communion, even amongst themselves, is unwarrantable? Now, how then do you give them their liberty? Nay, do not even these things declare that you would take it away if you could?

“For the time that I have been a Baptist (say you) I do not remember that ever I knew that one unbaptized person did so much as offer himself to us for church fellowship.”

Answer. This is no proof of your love to your brethren, but rather an argument that your rigidness was from that day to this so apparent that those good souls despaired to make such attempts; we know they have done it elsewhere where they hoped to meet with encouragement.

In you seem to retract your denial of baptism to be the initiating ordinance. And indeed Mr. Danvers told me that you must retract that opinion, and that he had or would speak to you to do it; yet by some it is still so acknowledged to be, and in particular by your great helper, Mr. Denne, who strives to maintain it by several arguments; but your denial may be a sufficient confutation to him, so I leave you together to agree about it, and conclude you have overthrown him.

But it seems, though you do not now own it, to be the inlet into a particular Church, yet (as you tell us in of your last) “you never denied that baptism doth not make a believer a member of the universal, orderly Church visible.” And in this Mr. Danvers and you agree. “Persons enter into the visible Church thereby,” saith he.

Answer. Universal — that is, the whole Church. This word now comprehendeth all the parts of it, even from Adam to the very world's end, whether in heaven or earth, etc. Now that baptism makes a man a member of this Church I do not yet believe, nor can you show me why I should.

I. The universal, orderly Church. What Church this should be (if by orderly you mean harmony or agreement in the outward parts of worship) I do not understand neither.

And yet thus you should mean, because you add the word visible to all at the last — the universal, orderly, visible Church. Now I would learn of this brother where this Church is, for if it be visible he can tell and also show it. But to be short, there is no such Church; the universal Church cannot be visible; a great part of that vast body being already in heaven, and a great part as yet (perhaps) unborn.

But if he should mean by universal, the whole of that part of this Church that is on earth, then neither is it visible nor orderly.

1. Not visible; for the part remains always to the best man's eye utterly invisible.

2. This Church is not orderly; that is, hath not harmony in its outward and visible parts of worship, some parts opposing and contradicting the other most severely. Yea, would it be uncharitable to believe that some of the members of this body could willingly die in opposing that which others of the members hold to be a truth of Christ? As for instance at home: could not some of those called Baptists die in opposing infant baptism? And again, some of them that are for infant baptism die for that as a truth? Here therefore is no order, but an evident contradiction, and that too in such parts of worship as both count visible parts of worship indeed.

So then by universal, orderly, visible Church this brother must mean those of the saints only that have been or are baptized as we; this is clear, because baptism (saith he) maketh a believer a member of this Church; his meaning then is, that there is an universal, orderly, visible Church, and they alone are the Baptists; and that everyone that is baptized is by that made a member of the universal, orderly, visible Church of Baptists, and that the whole number of the rest of the saints are utterly excluded.

But now if other men should do as this man, how many universal churches should we have? An universal, orderly, visible Church of Independents; an

universal, orderly, visible Church of Presbyterians, and the like: and who of them, if as much confused in their notions as this brother, might not (they judging by their own light) contend for their universal Church as he for his? But they have more wit.

But suppose that this unheard-of, fictitious Church were the only true universal Church, yet whoever they baptize must be a visible saint first; and if a visible saint, then a visible member of Christ; and if so, then a visible member of his body, which is the Church, before they be baptized; now he that is a visible member of the Church already, that which hath so made him hath prevented all those claims that by any may be made or imputed to this or that ordinance to make him so. His visibility is already; he is already a visible member of the body of Christ, and after that baptized. His baptism, then, neither makes him a member nor visible member of the body of Christ.

You go on: "That I said it was consent that makes persons members of particular churches is true."

Answer. But that it is consent and nothing else; consent without faith, etc., is false. Your after endeavor to heal your unsound saying will do you no good; faith gives being to, as well as probation for, membership.

What you say now of the epistles, that they were written to particular saints, and those too out of churches as well as in, I always believed; but in your first you were pleased to say, "You were one of them that objected against our proofs out of the epistles, because they were written to particular churches., (intending these baptized,) and that they were written to other saints would be hard for me to prove;" but you do well to give way to the truth.

What I said about baptism being a pest, take my words as they lie and I stand still thereto: "Knowing that Satan can make any of God's ordinances a pest and plague to his people, even baptism, the Lord's table, and the Holy Scriptures; yea, the ministers also of Jesus Christ may be suffered to abuse them, and wrench them out of their place." Wherefore I pray, if you write again, either consent to or deny this position before you proceed in your outcry.

But I must still continue to tell you, though you love not to hear thereof, that, supposing your opinion hath hold of your conscience, if you might

have your will you would make inroads and outroads too in all the churches that are not as you in the land. You reckon that church privileges belong not to them who are not baptized as we, saying, “How can we take these privileges from them before they have them? We keep them from a disorderly practice of ordinances, especially among ourselves,” intimating you do what you can also among others; and he that shall judge those he walketh not with, or say, as you, that “they, like Ephraim, are joined to an idol, and ought to repent and be ashamed of that idol before they be showed the pattern of the house,” and then shall back all with the citation of a text, doth it either in jest or in earnest: if in jest, it is abominable; if in earnest, his conscience is engaged; and being engaged, it putteth him upon doing what he can to extirpate the thing he counteth idolatrous and abominable out of the churches abroad, as well as that he stands in relation unto. This being thus, ‘tis reasonable to conclude you want not an heart, but opportunity, for your inroads and outroads among them.

Touching those five things I mentioned in my second, you should not have counted they were found nowhere because not found under that head which I mention; and now, lest you miss them again, I will present you with them here:

- 1.** Baptism is not the initiating ordinance.
- 2.** That though it was, the case may so fall out that members might be received without it.
- 3.** That baptism makes no man a visible saint.
- 4.** That faith and a life becoming the ten commandments should be the chief and most solid argument with churches to receive to fellowship.
- 5.** That circumcision in the flesh was a type of circumcision in the heart, and not of water baptism.

To these you should have given fair answers; then you had done like a workman.

Now we are come to pages of yours, where you labor to insinuate “that a transgression against a positive precept respecting instituted worship hath been punished with the utmost severity that God hath executed against men, on record, on this side hell.”

Answer. Mr. Danvers says, “That to transgress a positive precept respecting worship is a breach of the first and second commandments.” If so, then ‘tis for the breach of them that these severe rebukes befall the sons of men.

1. But you instance the case of Adam, his eating the forbidden fruit, yet to no great purpose. Adam’s first transgression was, that he violated the law that was written in his heart in that he hearkened to the tempting voice of his wife, and after because he did eat of the tree: he was bad, then, before he did eat of the tree, which badness was infused over his whole nature, and then he bare this evil fruit of eating things that God hath forbidden. “Either make the tree good and his fruit good, or the tree bad and his fruit bad;” men must be bad ere they do evil, and good ere they do good.

Again, which was the greatest judgment, to be defiled and depraved or to be put out of paradise, do you in your next determine.

But as to the matter in hand: “What positive precept do they transgress that will not reject him that God bids us receive” if he want light in baptism?

As for my calling for Scripture to prove it lawful thus to exclude them, blame me for it no more; verily I still must do it; and had you but one to give, I had had it long before this. But you wonder I should ask for a Scripture to prove a negative.

Answer. Are you at that door, my brother? If a drunkard, a swearer, or whoremonger should desire communion with you, and upon your refusal demand your grounds, would you think his demands such you ought not to answer? Would you not readily give him by scores? So doubtless would you deal with us but that in this you are without the lids of the Bible.

2. But again, you have acted as those that must produce a positive rule. You count it your duty, a part of your obedience to God, to keep those out of church fellowship that are not baptized as you. I then demand what precept bids you do this? Where are you commanded to do it?

You object that in Ephesians 4 and 1 Corinthians 12 is not meant of Spirit baptism, but Mr. Jesse says it is not, cannot be, the baptism with water; and you have not at all refuted him.

And now for the Church in the wilderness: you thought, as you say, I would have answered myself in the thing, but yet I have not, neither have you. But let us see what you urge for an answer.

1. Say you, “Though God dispensed with their obedience to circumcision in that time, it follows not that you or I should dispense with the ordinance of water baptism now.”

Answer. God commanded it and made it the initiating ordinance to Church communion. But Moses, and Aaron, and Joshua, and the elders of Israel dispensed with it for forty years; therefore the dispensing with it was ministerial, and that with God’s allowance, as you affirm. Now if they might dispense with circumcision, though the initiating ordinance, why may not we receive God’s holy ones into fellowship, since we are not forbidden it, but commanded? yea, why should we make water baptism, which God never ordained to that end, a bar to shut out and let in to church communion?

2. You ask, “Was circumcision dispensed with for want of light, it being plainly commanded?”

Answer. Whatever was the cause, want of light is as great a cause; and that it must necessarily follow, they must needs see it, because *commanded* savors too much of a tang of free will, or of the sufficiency of our understanding, and entrencheth too hard on the glory of the Holy Ghost, whose work it is “to bring all things to our remembrance, whatsoever Christ hath said to us.”

3. You ask, “Cannot you give yourself a reason that their moving, travelling state made them incapable, and that God was merciful? Can the same reason, or any thing like it, for refusing baptism be given now?”

Answer. I cannot give myself this reason, nor can you by it give me any satisfaction.

First. Because their travelling state could not hinder, if you consider that they might, and doubtless did, lie still in one place years together.

1. They were forty years going from Egypt to Canaan, and they had but forty-two journeys thither.

2. They at times went several of these journeys in one and the same year. They went (as I take it) eleven of them by the end of the third month after they came out of the land of Egypt. Compare ~~Exodus~~ Exodus 19:1 with ~~Numbers~~ Numbers 33:15.

3. Again, in the fortieth year we find them in Mount Hor, where Aaron died and was buried. Now that was the year they went into Canaan, and in that year they had nine journeys more, or ten by that they got over Jordan. Here, then, were twenty journeys in less than a year and a half. Divide then the rest of the time to the rest of the journeys, and they had above thirty-eight years to go their two and twenty journeys in. And how this should be such a travelling, moving state as that it should hinder their keeping this ordinance in its season viz., “to circumcise their children tile eighth day” — especially considering to circumcise them in their childhood, as they were born might be with more security than to let them live while they were men — I see not.

If you should think that their wars in the wilderness might hinder them, I answer, they had, for aught I can discern, ten times as much fighting in the land of Canaan where they were circumcised as in the wilderness where they were not. And if carnal or outward safety had been the argument, doubtless they would not have circumcised themselves in the sight (as it were) of one and thirty kings — I say, they would not have circumcised their six hundred thousand warriors and have laid them open to the attempts and dangers of their enemies. No such thing, therefore, as you are pleased to suggest, was the cause of their not being as yet circumcised.

Fourthly. “An extraordinary instance to be brought into a standing rule are no parellels.” That is the sum of your fourth.

Answer. The rule was ordinary, which was circumcision; the laying aside of this rule became as ordinary so long a time as forty years, and in the whole Church also. But this is a poor shift, to have nothing to say but that the case was extraordinary when it was not.

But you ask, “Might they do so when they came in Canaan?”

Answer. No, no. No more shall we do as we do now when that which is perfect is come.

You add, "Because the Church in the wilderness could not come by ordinances, etc., therefore when they may be come at we need not practice them."

Answer. Nobody told you so. But are you out of that wilderness mentioned in ~~Rev~~ Revelation 12? Is Antichrist down and dead to aught but your faith? Or are we only out of that Egyptian darkness that in baptism have got the start of our brethren? For shame, be silent: yourselves are yet under so great a cloud as to imagine to yourselves a rule of practice not found in the Bible; that is, "to count it a sin to receive your holy brethren, though not forbidden, but commanded to do it."

Your great flourish against my fourth argument I leave to them that can judge of the weight of your words, as also what you say of the fifth or sixth.

For the instance I give you of Aaron, David, and Hezekiah, who did things not commanded, and that about holy matters, and yet were held excusable, you, nor yet your abettors for you, can by any means overthrow. Aaron transgressed the commandment; David did what was not lawful; and they in Hezekiah's time did eat the passover otherwise than it was written. But here I perceive the shoe pincheth, which makes you glad of Mr. Denne's evasion for help. At this also Mr. Danvers (but you to no purpose) cries out, charging me with asserting "that ignorance absolves from sin of omission and commission." But, sirs, fairly take from me the texts, with others that I can urge, and then begin to accuse.

You have healed your suggestion of unwritten verities poorly. But any shift to shift off the force of truth. After the same manner also you have helped your asserting, "That you neither keep out nor cast out from the Church, if baptized, such as come unprepared to the supper and other solemn appointments." Let us leave yours and mine to the pondering of wiser men.

My seventh argument (as I said) you have not so much as touched, nor the ten in that one, but only derided at the ten. But we will show them to the reader:

- 1.** Love, which above all other things we are commanded to put on, is much more worth than to break about baptism.
- 2.** Love is more discovered when we receive for the sake of Christ and grace than when we refuse for want of water.

- 3.** The Church at Colosse was charged to receive and forbear the saints because they were new creatures.
- 4.** Some saints were in the Church at Jerusalem that opposed the preaching of salvation to the Gentiles, and yet retained their membership.
- 5.** Divisions and distinctions among saints are of later date than election and the signs of that, and therefore should give place.
- 6.** It is love, not baptism, that discovereth us to the world to be Christ's disciples. ~~¶~~ John 13:35.
- 7.** It is love that is the undoubted character of our interest in and fellowship with Christ.
- 8.** Fellowship with Christ is sufficient to invite to, and the new creature the great rule of, our fellowship with Christ.
- 9.** Love is the fulfilling of the law; wherefore he that hath it is accepted with God, and ought to be approved of men; but he fulfils it not who judgeth and setteth at naught his brother.
- 10.** Love is sometimes more seen and showed in forbearing to urge and press what we know than in publishing and imposing. ~~¶~~ John 16:12; ~~¶~~ 1 Corinthians 3:1, 2.
- 11.** When we attempt to force our brother beyond his light or to break his heart with grief, to thrust him beyond his faith or bar him from his privileges, how can we say, I love?
- 12.** To make that the door to communion which God hath not, to make that the including, excluding charter, the bar, bounds, and rule of communion, is for want of love.

Here are two into the bargain.

If any of these, sir, please you not in this dress, give me a word and I shall, as well as my wit will serve, give you them in a syllogistical mode.

Now that you say, (practically,) "for some speak with their feet" (their walking) that water is above love and all other things, is evident, because have they all but water you refuse them for want of that, yea, and will be so hardy, though without God's word, to refuse communion with them.

In our discourse about the carnality that was the cause of the divisions that were at Corinth you ask, “Who must the charge of carnality fall upon — them that defend or them that oppose the truth?”

Answer. Perhaps on both, but be sure upon them that oppose: “Wherefore look ye to yourselves, who, without any command of God to warrant you, exclude your brother from communion — your brother, whom God hath commanded you to receive.”

My ninth argument you make yourself merry with in the beginning, but why do you, by and by, so cut and hack and cast it as it were in the fire? These seventeen absurdities you can by no means avoid. For if you have not, as indeed you have not, (though you mock me for speaking a word in Latin,) one word of God that commands you to shut out your brethren for want of water baptism from your communion — I say, if you have not one word of God to make this a duty to you, then unavoidably —

1. You do it by a spirit of persecution.
2. With more respect to a form than the spirit and power of godliness.
3. This also makes laws where God makes none, and is to be wise above what is written.
4. It is a directing the Spirit of the Lord.
5. And bindeth all men’s consciences to our light and opinion.
6. It taketh away the children’s bread.
7. And withholdeth from them the increase of faith.
8. It tendeth to make wicked the hearts of weak Christians.
9. It tendeth to harden the hearts of the wicked.
10. It setteth open a door to all temptation.
11. It tempeth the devil to fall upon them that are alone.
12. It is the nursery of all vain janglings.
13. It occasioneth the world to reproach us.

14. It holdeth staggering consciences in doubt of the right ways of the Lord.

15. It abuseth the Holy Scriptures.

16. It is a prop to Antichrist.

17. And giveth occasion to many to turn aside to most dangerous errors.

And though the last is so abhorred by you that you cannot contain yourselves when you read it, yet do I affirm, as I did in my first, “That to exclude Christians from church communion, and to debar them their heaven-born privileges, for the want of that which God never yet made a wall of division between us, did, and doth, and will prevail with God to send those judgments we have or may hereafter feel.” Like me yet as you will.

I come next to what you have said in justification of your fourteen arguments. “Such as they were, (say you,) I am willing to stand by them: what I have offered I have offered modestly, according to the utmost light I have into those Scriptures upon which they are bottomed; having not arrived unto such a peremptory way of dictatorship as what I render must be taken for laws binding to others in faith and practice, and therefore express myself by suppositions, strong presumptions, and fair-seeming conclusions from the premises.”

Answer. Your arguments, as you truly say, are built upon or drawn from suppositions and presumptions, and all because you want for your help the words of the Holy Scripture. And let the reader note, for as I have often called for the word, but as yet could never get it, because you have it not, neither in precept, precedent, nor example, therefore come you forth with your seeming imports and presumptions.

The judicious reader will see in this last that not only here, but in other places, to what poor shifts you are driven to keep your pen going.

But, sir, since you are not peremptory in your proof, how came you to be so absolute in your practice? For notwithstanding all your seeming modesty, you will neither grant these communion with you nor allow of their communion among themselves that turn aside from your seeming imports and that go not with you in your strong presumptions. You must not, you dare not, lest you countenance their idolatry and nourish them up

in sin; they live in the breach of Gospel order, and, Ephraim-like, are joined to an idol. And as for your love, it amounts to this: you deal with them and withdraw from them, and all because of some strong presumptions and suppositions.

But you tell me, “I use the arguments of the Pedobaptist, viz.: But where are infants forbidden to be baptized?”

But I ingenuously tell you I know not what *Pedo* means, and how then should I know his arguments?

I take no man’s argument but Mr. K.’s, (I must not name him farther;) — I say, I take no man’s argument but his now, viz.: “That there being no precept, precedent, or example for you to shut your holy brethren out of church communion, therefore you should not do it.” That you have no command to do it is clear, and you must of necessity grant it. Now, where there is no precept for a foundation, it is not what you by all your reasonings can suggest can deliver you from the guilt of adding to his word.

Are you commanded to reject them? If yea, where is it? If nay, for shame be silent.

“Let us say what we will (say you) for our own practice, unless we bring positive Scriptures that yours is forbidden, though nowhere written, you will be as a man in a rage without it, and would have it thought you go away with the garland.”

Answer. 1. I am not in a rage, but contend with you earnestly for the truth. And say what you will or can, though with much more squibbling, frumps, and taunts than hitherto you have mixed your writing with, Scripture, Scripture, we cry still; and it is a bad sign that your cause is naught when you snap and snarl because I call for Scripture.

2. Had you a Scripture for this practice that you ought to keep your brethren out of communion for want of water baptism, I had done; but you are left of the word of God, and confess it.

3. And as you have not a text that justifies your own, so neither that condemns our holy and Christian communion; we are commanded also to “receive him that is weak in the faith, for God hath received him.” I read not of garlands, but those in the Acts; take you them. And I say, moreover,

that honest and holy Mr. Jesse hath justified our practice, and you have not condemned his arguments; they therefore stand upon their feet against you.

I leave your 2nd, 3rd, 4th, 5th, and 6th arguments under my answers, where they are suppressed. In your 7th you again complain for that I touch your seeming impart, saying, “I do not use to say, as John Bunyan, This I say, and I dare to say. I please myself by commending my apprehension soberly and submissively to others much above me.”

Answer 1. Seeming imports are a base and unworthy foundation for a practice in religion, and therefore I speak against them.

2. Where you say you submit your apprehensions soberly to those much above you, it is false, unless you conclude none are above you but those of your own opinion. Have you soberly and submissively commended your apprehensions to those congregations in London that are not of your persuasion in the case in hand? and have you consented to stand by their opinion? Have you commended your apprehensions soberly and submissively to those you call Independents and Presbyters? and are you willing to stand by their judgment in the case? Do you not reserve to yourself the liberty of judging what they say, and of choosing what you judge is right, whether they conclude with you or no? If so, why do you so much dissemble with all the world in print to pretend to submit to others’ judgment and yet abide to condemn their judgments? You have but one help; perhaps you think they are not above you, and by that proviso secure yourself; but it will not do.

For the offence you take at my comment upon your calling baptism a livery, and for your calling it the Spirit’s metaphorical description of baptism, both phrases are boldness without the word; neither do I find it called a listing ordinance nor the solemnization of the marriage betwixt Christ and a believer. But perhaps you had this from Mr. Danvers, who pleaseth himself with this kind of wording it, and says, moreover, in justification of you, “That persons entering into the visible Church thereby (by baptism, which is untrue, though Mr. Baxter also saith it) are by consent admitted into particular congregations, where they may claim the privileges due to baptized believers, being orderly put into the body, and put on Christ by their baptismal vow and covenant; for by that public declaration of consent is the marriage and solemn contract made betwixt Christ and a believer in baptism. And (saith he) if it be preposterous and wicked for a man and woman to cohabit together and to enjoy the

privileges of a married estate without the passing of that public solemnity, so it is no less disorderly, upon a spiritual account, for any to claim the privileges of a Church, or be admitted to the same, till the passing of this solemnity by them.”

Answer. But these words are very black.

First. Here he hath not only implicitly forbidden Jesus Christ to hold communion with the saints that are not yet his by baptism, but is bold to charge him with being as preposterous and wicked if he do as a man that liveth with a woman in the privileges of a married state, without passing that public solemnity.

Secondly. He here also chargeth him as guilty of the same wickedness that shall but dare to claim church communion without it; yea and the whole Church too, if they shall admit such members to their fellowship.

And now, since cleaving to Christ by vow and covenant will not do without baptism after personal confession of faith, what a state are all those poor saints of Jesus in that have avowed themselves to be his a thousand times without this baptism! yea, and what a case is Jesus Christ in too, by your argument, to hold that communion with them that belongeth only unto them that are married to him by this solemnity!

Brother, God gave him repentance. I wot that through ignorance and a preposterous zeal he said it. Unsay it again with tears, and by a public renunciation of so wicked and horrible words. But I thus sparingly pass you by.

I shall not trouble the world any farther with an answer to the rest of your books. The books are public to the world; let men read and judge. And had it not been for your endeavoring to stigmatize me with reproach and scandal, (a thing that does not become you,) I need not have given you two lines in answer.

And now, my angry brother, if you shall write again, pray keep to the question — namely, “What precept, precedent, or example have you in God’s word to exclude your holy brethren from church communion for want of water baptism?”

Mr. Denne’s great measure, please yourself with it; and when you shall make his arguments your own, and tell me so, you perhaps may have an

answer; but considering him, and comparing his notions with his conversation, I count it will be better for him to be better in morals before he be worthy of an answer.

THE CONCLUSION.

READER: When Moses sought to set the brethren that strove against each other at one, he that did the wrong thrust him away, as unwilling to be hindered in his ungodly attempts; but Moses continuing to make peace betwixt them, the same person attempted to charge him with a murderous and bloody design, saying, “Wilt thou kill me as thou didst the Egyptian yesterday?” — a thing too commonly thrown upon those that seek peace and ensue it. “My soul (saith David) hath long dwelt with him that hateth peace. I am for peace, (saith he,) but when I speak they are for war.” One would think that even nature itself should count peace and concord a thing of greatest worth among saints, especially since they, above all men, know themselves; for he that best knoweth himself is best able to pity and bear with another; yet even among these such will arise as will make divisions among their brethren, and seek to draw away disciples after them, crying still that they, even they, are in the right, and all that hold not with them in the wrong and to be withdrawn from.

But whenever he hath said all that he can, it is one of the things which the Lord hateth, to sow discord among brethren.

Yet many years’ experience we have had of these mischievous attempts, as also have others in other places, as may be instanced if occasion require it; and that especially by those of the rigid way of our brethren, the Baptists so called, whose principles will neither allow them to admit to communion the saint that differeth from them about baptism, nor consent they should communicate in a church state among themselves; but take occasion still, ever as they can, both to reproach their church state and to finger from amongst them who they can to themselves. These things being grievous to those concerned, (as we are, though perhaps those at quiet are too little concerned in the matter,) therefore, when I could no longer forbear, I thought good to present to public view the warrantableness of our holy communion and the unreasonableness of their seeking to break us to pieces. At this Mr. William K., Mr. Thomas Paul, and Mr. Henry Danvers, and Mr. Denne, fell in might and main upon me; some comparing me to the

devil, others to a bedlam, others to a sot, and the like, for my seeking peace and truth among the godly. Nay, further, they began to cry out murder, as if I intended nothing less than to accuse them to the magistrate and to render them incapable of a share in the commonwealth, when I only struck at their heart-breaking, church-rending principles and practice, in their excluding their holy brethren's communion from them, and their condemning of it among themselves. They also follow me with slanders and reproaches, counting (it seems) such things arguments to defend themselves.

But I, in the mean time, call for proof, Scripture proof, to convince me it is a duty to refuse communion with those of the saints that differ from them about baptism. At this Mr. P. takes offence, calling my demanding of proof for their rejecting the unbaptized believer, how excellent soever in faith and holiness, a clamorous calling for proof with high and swelling words, which he counteth not worthy of answer; but I know the reason — he, by this demand, is shut out of the Bible, as himself also suggesteth; wherefore, when coming to assault me with arguments, he can do it but by seeming import, suppositions, and strong presumptions; and tells you further, in his reply, "That this is the utmost of his light in the Scriptures urged for his practice;" of which light thou mayest easily judge, good reader, that hast but the common understanding of the mind of God concerning brotherly love. Strange! that the Scripture, that everywhere commandeth and presseth to love, to forbearance, and bearing the burden of our brother, should yet imply or implicitly import that we should shut them out of our Father's house, or that those Scriptures that command us to receive the weak should yet command us to shut out the strong! Thinkest thou, reader, that the Scripture hath two faces and speaketh with two mouths? Yet we must do so by these men's doctrine. It saith expressly, "Receive one another, as Christ also received us to the glory of God." But these men say it is not our duty; it is preposterous and idolatrous; concluding that to receive this brother is not a custom of them nor yet of the churches of God; consequently telling thee that those who receive such a brother are not (let them talk while they will) any of the churches of God. See their charity, their candor, and love in the midst of their great pretensions of love!

But be thus assured, Christian reader, that for these their uncharitable words and actions they have no footing in the word of God, neither can they heal themselves with suggesting their amicable correspondence to the world. Church communion I plead for, church communion they deny them;

yet church communion is Scripture communion, and we read of none other among the saints. True, we are commanded to withdraw from every brother that walks disorderly, that they may be ashamed, yet not to count him an enemy, but to admonish him as a brother. If this be that they intend, for I know not of another communion that we ought to have with those to whom we deny church communion, then what ground of rejoicing those have that are thus respected by their brethren, I leave it to themselves to consider of.

In the mean while I affirm that baptism with water is neither a bar nor bolt to communion of saints, nor a door nor inlet to communion of saints. The same which is the argument of my books, and, as some of the moderate among themselves have affirmed, that neither Mr. K., Mr. P., nor Mr. Danvers have made invalid, though sufficiently they have made their assault.

For Mr. Denne, I suppose they count him none of themselves, though both he and Mr. Lamb (like to like) are brought for authors and abettors of their practice and to repel my peaceable principles. For Mr. Denne, if either of the three will make his arguments their own, they may see what their servant can do; but I shall not bestow paper and ink upon him, nor yet upon Mr. Lamb — the one already having given his profession the lie, and for the other, perhaps they that know his life will see little of conscience in the whole of his religion, and conclude him not worth the taking notice of. Besides, Mr. P. hath also concluded against Mr. Denne that baptism is not the initiating ordinance, and that his utmost strength for the justification of his own practice is suppositions, imports, and strong presumptions — things that they laugh at, despise, and deride when brought by their brethren to prove infant baptism.

Railing for railing I will not render, though one of these opposers (Mr. Dan by name) did tell me that Mr. Paul's reply, when it came out, would sufficiently provoke me to so beastly a work; but what is the reason of his so writing if not the peevishness of his own spirit or the want of better matter?

This I thank God for, that some of the brethren of this way are of late more moderate than formerly, and that those that retain their former sourness still are left by the brethren to the vinegar of their own spirits, their brethren ingenuously confessing that could these of their company bear it

they have liberty in their own souls to communicate with saints as saints, though they differ about water baptism.

Well, God banish bitterness out of the churches, and pardon them that are the maintainers of schisms and divisions among the godly. “Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, and that went down to the skirts of his garment; (farther) it is as the dew of Hermon, that descended on the mountains of Sion. (Mark!) For there the Lord commanded the blessing, even life for evermore.”

I was advised by some, who considered the wise man’s proverb, not to let Mr. Paul pass with all his bitter invectives, but I considered that the wrath of man worketh not the righteousness of God; therefore I shall leave him to the censure and rebuke of the sober, where I doubt not but his unsavory ways with me will be seasonably brought to his remembrance. Farewell.

I am thine to serve thee, Christian, so long as I can look out at those eyes that have had so much dirt thrown at them by many.

JOHN BUNYAN.

QUESTIONS ABOUT THE NATURE AND PERPETUITY OF THE SEVENTH-DAY SABBATH;

AND PROOF THAT THE FIRST DAY OF THE
WEEK IS THE TRUE CHRISTIAN SABBATH.

THE SON OF MAN IS LORD ALSO OF THE SABBATH DAY.

TO THE READER.

SOME may think it strange, since God's Church has already been so well furnished with sound grounds and reasons by so many wise and godly men for proof that the first day of the week is our true Christian sabbath, that I should *now* offer this small treatise upon the *same* account. But when the scales are *even* by what already is put in, a little more, you know, makes the weight the better.

Or grant that we had down-weight before, yet something over and above may make *his* work the harder who shall, by hanging fictions on the other end, endeavor to make things seem too light.

Besides, this book, being little, may best suit such as have but *shallow* purses, *short* memories, and but *little* time to spare, which usually is the lot of the mean and poorest sort of men.

I have also written upon this subject for that I would, as in other Gospel truths, be a fellow-witness with good men that the day in which our Lord rose from the dead should be much set by of Christians.

I have observed that some, otherwise sound in faith, are apt to be entangled with a Jewish sabbath, etc.; and that some also that are far off from the observation of that, have but little to say for their own practice, though good; and might I help them I should be glad.

A Jewish seventh-day sabbath has no promise of grace belonging to it, if that be true (as to be sure it is) where Paul says, “The command to honor parents is the first commandment with promise.”

Also it follows from hence that the sabbath that has a promise annexed to the keeping of it is rather that which the Lord Jesus shall give to the churches of the Gentiles. Isaiah 56.

Perhaps my method here may not in all things keep the common path of argumentation with them that have gone before me; but I trust the godly wise will find a taste of Scripture truth in what I present them with as to the sanction of our Christian sabbath.

I have *here*, by handling four questions, proved that the seventh-day sabbath was not moral. For that must of necessity be done before it can be made to appear that the first day of the week is that which is the sabbath day for Christians. But withal it follows that if the seventh-day sabbath was not moral, the first day is not so. What is it then? Why a ;sabbath for holy worship is moral, but *this* or *that* day appointed for such service is sanctified by precept or by approved example. The timing, then, of a sabbath for us lies in God, not man; in grace, not nature; nor in the ministration of death written and engraven in stones; God always reserving to himself a power to *alter* and *change* both *time* and *modes* of worship according to his own will.

A sabbath, then, or day of rest from worldly affairs, to solemnize worship to God in, all good men do by nature conclude is meet, yea, necessary; yet *that*, *not* nature, *but* God reveals.

Nor is that day or time by God so fixed on, in its own nature, better than any other; the holiness then of a sabbath lies not in the nature or place of a day, but in the ordinance of God.

Nor doth our sanctifying of it to the ends for which it is ordained lie in a bare confession that it is such, but in a holy performance of the duty of the day to God by Christ according to his word.

But I will not enlarge to detain the reader longer from the following sheets, but shall commit both him and them to the wise disposal of God, and rest,

Thine to serve thee,

JOHN BUNYAN.

QUESTIONS, ETC.

QUESTION 1.

Whether the seventh-day sabbath is of, or made known to man by, the law and light of nature?

SOMETHING must be here premised before I show the grounds of this question.

First, then. By the law or light of nature I mean that law which was concrete with man; that which is natural to him, being original with and essential to himself; consequently that which is invariable and unalterable, as is that nature.

Secondly. I grant that by this law of nature man understands that there is one eternal God; that this God is to be worshipped according to his own will; consequently that time must be allowed to do it in; but whether the *law* or *light* of nature teacheth, and *that of itself*, without the help of revelation, that the seventh day of the week is that time sanctified of God and set apart for his worship, that is the question; and the grounds of it are these:

First. Because the *law of nature* is antecedent to this day, yea, completed as a law before it was known or revealed to man that God either did or would sanctify the seventh day of the week at all.

Now this law, as was said, being natural to a man, (for “man is a law unto himself,”) could only teach the things of a man, and there the apostle stints it. But to be able to determine, and that about things that were yet without being either in nature or by revelation, is that which belongs not to a man as a man; and the seventh-day sabbath, as yet, was such. For Adam was completely made the day before, and God did not sanctify the seventh day before it was none otherwise than by his secret decree. Therefore, by the law of nature Adam understood it not; it was not made known to him thereby.

Secondly. To affirm the contrary is to make the law of nature *supernatural*, which is an impossibility. Yea, they that do so make it a predictor, a prophet — a prophet about divine things to come; yea, a

prophet able to foretell *what shall be*, and that *without* a revelation, which is a strain that never yet prophet pretended to.

Besides, to grant this is to run into a grievous error, for this doth not only make the law of nature the *first* of prophets, contrary to ~~GEN~~ Genesis 3:10, compared with ~~JOH~~ John 1:1, but it seems to make the will of God made known by a revelation a needless thing. For if the law of nature, as such, can predict or foretell God's secrets, and that before he reveals them, and this law of nature is universal in every individual man in the world, what need is there of particular prophets or of their holy writings? (and indeed here the Quakers and others split themselves.) For if the law of nature can of itself reveal unto me *one thing* pertaining to instituted worship, for that we are treating of now, and the exact time which God has not yet sanctified and set apart for the performance thereof, why may it not reveal unto me more, and so still more, and at last *all* that is requisite for me to know, both as to my salvation and how God is to be worshipped in the Church on earth?

Thirdly. If it be of the law of nature, then all men by nature are convinced of the necessity of keeping it, and that though they never read or heard of the revealed will of God about it; but this we find not in the world.

For though it is true that the law of nature is common to all, and that all men are to this day under the power and command thereof, yet we find not that they are by nature under a conviction of the necessity of keeping of a seventh-day sabbath. Yea, the Gentiles, though we read not that they ever despised the law of nature, yet never had, as such, a reverence of a seventh-day sabbath, but rather the contrary.

Fourthly. If, therefore, the seventh-day sabbath is not of the law of nature, then it should seem not to be obligatory to all. For instituted worship and the necessary circumstances thereunto belonging is obligatory but to some. The tree that Adam was forbid to eat of, we read not but that his children might have eaten the fruit thereof; and circumcision, the passover, and other parts of the instituted worship were enjoined but to some.

Fifthly. I doubt the seventh-day sabbath is not of the law of nature, and so not moral; because though we read that the law of nature, and that before Moses, was charged upon the world, yet I find not till then that the profanation of a seventh-day sabbath was charged upon the world; and indeed to me this very thing makes a great scruple in the case.

A law, as I said, we read of, and that from Adam to Moses. The transgression also of that law we read of then, and that particularly, as in Genesis, Ezekiel, Deuteronomy, and Romans the first and second chapters.

But in all the Scriptures we do not read that the breach of the seventh-day sabbath was charged upon men as men all that time. Whence I gather, that either a seventh-day sabbath was not discerned by the light of nature, and so not by that law imposed; or else that men, by the help and assistance of that, (for we speak of men as men,) in old time kept it better than in after ages did the Church of God with better assistance by far, for they are there yet found fault with as breakers of that sabbath.

It follows, therefore, that if the law of nature doth not of itself reveal to us, as men, that the seventh day is the holy sabbath of God, that that day, as to the sanction of it, is not moral, but rather arbitrary — to wit, imposed by the will of God upon his people until the time he thought fit to change it for another day.

And if so, it is hence to be concluded that, though by the light of nature men might see that time must be allowed and set apart for the performance of that worship that God would set up in his house, yet, as such, it could not see *what* time the Lord would to that end choose. Nature therefore saw *that* by a positive precept or a word revealing it, and by no other means.

Nor doth this at all take away a whit of that sanction which God once put upon the seventh-day sabbath, unless any will say, and by sufficient argument prove, that an ordinance for divine worship receiveth greater sanction from the law of nature than from a divine precept, or standeth stronger when it is established by a law human, for such is the law of nature, than when imposed by revelation of God.

But the text will put this controversy to an end. The sanction of the seventh-day sabbath, even as it was the “rest of God,” was not till after the law of nature was completed: “God rested the seventh day, and sanctified it;” — sanctified it; that is, set it apart to the end there mentioned — to wit, to rest thereon.

Other grounds of this question I might produce, but at present I will stop here, and conclude that if a seventh-day sabbath was an essential necessary to the instituted worship of God, then itself also, as to its sanction for that work, was not founded but by a positive precept, consequently not known of man at first but by the revelation of God.

QUESTION 2.

Whether the seventh-day sabbath, as to man's keeping of it holy, was ever made known to or imposed by a positive precept upon him until the time of Moses, which from Adam was about two thousand years?

SOMETHING must also be here premised in order to my propounding of my grounds for this question; and that is, that the seventh day was sanctified so soon as it had being in the world unto the rest of God, (as it is ^{<WORD>}Genesis 2:2, 3,) and he did rest from all his works which he had made therein. But the question is, *Whether, when God did thus sanctify this day to his own rest, he did also, by the space of time above mentioned, impose it as an holy sabbath of rest upon men, to the end they might solemnize worship to him in special manner thereon?* And I question this —

First. *Because that we read not that it was.* And reading — I mean of the divine testimony — is ordained of God, for us to find out the mind of God, both as to our faith and our performance of acceptable service to him.

In reading also we are to have regard to two things:

1. To see if we can find a precept; or,
2. A countenanced practice for what we do. For both these ways we are to search, that we may find out what is that good, that acceptable will of God.

For the first of these we have ^{<WORD>}Genesis 2:16,17; and for the second, ^{<WORD>}Genesis 8:20, 21.

Now as to the imposing of a seventh-day sabbath upon men from Adam to Moses, of that we find nothing in holy writ either from precept or example. True, we find that solemn worship was performed by the saints that then lived — for both Abel, Noah, Abraham, Isaac, Jacob sacrificed unto God — but we read not that the seventh day was the time prefixed of God for their so worshipping, or that they took any notice of it. Some say that Adam in eating the forbidden fruit broke also the seventh-day sabbath, because he fell on that day, but we read not that the breach of the sabbath was charged upon him. That which we read is this: “Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?” Some say also

that Cain killed Abel on a sabbath day, but we read not that in his charge God laid any such thing at his door. This was it of which he stood guilty before God — namely, “That his brother’s blood cried unto God against him from the ground.”

I therefore take little notice of what a man saith, though he flourisheth his matter with many brave words, if he bring not with him, “Thus saith the Lord.” For that, and that only, ought to be my ground of faith as to how my God would be worshipped by me. For in the matters material to the worship of God it is safest that thus I be guided in my judgment, for here only I perceive “the footsteps of the flock.” They say further that for God to sanctify a thing is to set it apart. This being true, then it follows that the seventh-day sabbath was sanctified — that is, set apart — for Adam in paradise; and so that it was ordained a sabbath of rest to the saints from the beginning.

But I answer, as I hinted before, that God did sanctify it to his own rest. “The Lord also hath set apart him that is godly for himself.” But again, it is one thing for God to sanctify this or that thing to an use, and another thing to command that that thing be forthwith in being to us. As for instance, the land of Canaan was set apart many years for the children of Israel before they possessed that land. Christ Jesus was long sanctified — that is, set apart to be our Redeemer — before God sent him into the world.

If, then, by God’s sanctifying of the seventh day for a sabbath you understand it for a sabbath for man, (but the text saith not so,) yet, it might be so set apart for man long before it should be, as such, made known unto him. And that the seventh-day sabbath was not as yet made known to men, consider —

Secondly. Moses himself seems to have the knowledge of it at first, not by *tradition*, but by *revelation*; as it is, (^{Exodus 16:23}) “This is that,” saith he, “that the Lord hath said,” (namely, to me, for we read not, as yet, that he said it to anybody else,) “To-morrow is the sabbath of the holy rest unto the Lord.”

Also holy Nehemiah suggesteth this when he saith of Israel to God, “Thou madest known to them thy holy sabbaths.” The first of these texts shows us that tidings of a seventh-day sabbath for men came first to Moses from heaven; and the second, that it was to Israel before unknown.

But how could be either the one or the other if the seventh-day sabbath was taught men by the light of nature, which is the moral law, or if from the beginning it was given to men by a positive precept for to be kept?

This therefore strengtheneth my doubt about the affirmative of the first question, and also prepareth an argument for what I plead as to this we have now under consideration.

Thirdly. This yet seems to me more scrupulous because that the punishment due to the breach of the seventh-day sabbath was hid from men to the time of Moses, as is clear for that it is said of the breaker of the sabbath, “They put him in ward, because it was not as yet declared what should be done unto him.” But methinks, had this seventh-day sabbath been imposed upon men from the beginning, the penalty or punishment due to the breach thereof had certainly been known before now.

When Adam was forbidden to eat of the tree of the knowledge of good and evil, the penalty was then, if he disobeyed, annexed to the prohibition. So also it was it was as to circumcision, the passover, and other ordinances for worship. How then can it be thought that the seventh-day sabbath should be imposed upon men from the beginning, and that the punishment for the breach thereof should be hid with God for the space of two thousand years?

Fourthly. God’s giving of the seventh-day sabbath was with respect to stated and stinted worship in his Church; the which, until the time of Moses, was not set up among his people. Things till then were adding or growing — now a sacrifice, then circumcision, then again, long after that, the passover, etc. But when Israel was come into the wilderness there to receive, as God’s congregation, a stated, stinted, limited way of worship, then he appoints them a time and times to perform this worship in; but, as I said before, before that it was not so, as the whole five books of Moses plainly show; wherefore the seventh-day sabbath, as such a limited day, cannot be moral or of the law of nature, nor imposed till then.

And methinks Christ Jesus and his apostles do plainly enough declare this very thing; for that when they repeat unto the people or expound before them the moral law, they quite exclude the seventh-day sabbath; yea, Paul makes that law to us complete without it.

We will first touch upon what Christ doth in this case.

As in his sermon upon the mount, in all that large and heavenly discourse upon this law, you have not one syllable about the seventh-day sabbath.

So when the young man came running and kneeling, and asking what good thing he should do to inherit eternal life, Christ bids him keep the commandments; but when the young man asked which, Christ quite leaves out the seventh day and puts him upon the other.

You will say he left out the first, and second, and third likewise. To which I say, that was because the young man by his question did presuppose that he had been a doer of them, for he professed in his supplication that he was a lover of that which is naturally good, which is God, in that his petition was so universal for everything which he had commanded.

Paul also, when he makes mention of the moral law, quite leaves out of that the very name of the seventh-day sabbath, and professeth that to us Christians the law of nature is complete without it.

“He that loveth another,” saith he, “hath fulfilled the law. For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet; and if there be any other commandment, it is briefly comprehended under this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.”

I make not an argument of this, but take an occasion to mention it as I go. But, certainly, had the seventh-day sabbath been moral or of the law of nature, (as some would fain persuade themselves,) it would not so slenderly have been passed over in all these repetitions of this law, but would by Christ or his apostles have been pressed upon the people where so fair an opportunity as at these times offered itself unto them. But they knew what they did, and wherefore they were so silent as to the mention of the seventh-day sabbath when they so well talked of the law as moral.

Fifthly. Moses and the prophet Ezekiel both do fully confirm what has been insinuated by us — to wit, that the seventh day as a sabbath was not imposed upon men until Israel was brought into the wilderness.

1. Moses saith to Israel, “Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commandeth thee to keep the sabbath day.”

Yea, he tells us that the covenant which God made with them in Horeb, that written in stones, “was not made with their forefathers, (to wit, Abraham, Isaac, and .Jacob,) but with them.”

2. Ezekiel also is punctual as to this: “I caused them,” saith God by that prophet, “to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes and showed them my judgments, which if a man do he shall even live in them. Moreover, I gave them my sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctifieth them.”

What can be more plain? And these, to be sure are two notable witnesses of God, who, as you see, do jointly concur in this — to wit, that it was not from paradise, nor from the fathers, but from the wilderness and from Sinai that men received the seventh-day sabbath to keep it holy.

True, it was God’s sabbath before, for on the first seventh day we read that God rested thereon and sanctified it. Hence he calls it, in the first place, *my sabbath*: “I gave them my sabbath.” But it seems it was not given to the Church till he had brought them into the wilderness.

But, I say, if it had been moral it had been natural to man, and by the light of nature men would have understood it, even both before was, and otherwise. But of this you see we read nothing, either by *positive law* or *countenanced* example, or any other way, but rather the flat contrary — to wit, that Moses had the knowledge of it first from heaven, not by tradition; that Israel had it not of or from their fathers, but in the wilderness from him, to wit, Moses, after he had brought them out of the land of Egypt; and that that whole law in which this seventh-day sabbath is placed was given for the bounding and better ordering of them in their church state for their time, till the Messiahs should come and put, by a better ministration, this out of his Church, as we shall further show anon.

The seventh-day sabbath, therefore, was not from paradise, nor from nature, nor from the fathers, but from the wilderness and from Sinai.

QUESTION 3.

Whether, when the seventh-day sabbath was given to Israel in the wilderness, the Gentiles, as such, were concerned therein?

BEFORE I show my ground for this question I must also first premise that the Gentiles, as such, were then without the Church of God and pale thereof; consequently had nothing to do with the essentials or necessary circumstances of that worship which God had set up for himself now among the children of Israel.

Now then for the ground of the question:

First. We read not that God gave it to any but to the seed of Jacob. Hence it is said to Israel, and to Israel only, “The Lord hath given (you) his sabbath;” and again, “I also gave (them) my sabbaths.”

Now if the gift of the seventh-day sabbath was only to Israel, as these texts do more than seem to say, then to the Gentiles, as such, it was not given; unless any should conclude that God by thus doing preferred the Jew to a state of Gentilism, or that he bestowed on them by thus doing some high Gentile privilege; but this would be very fictitious; for, to lay aside reason, the text always, as to preference, did set the Jew in the first of places, (~~420~~ Romans 2:10,) nor was his giving the seventh-day sabbath to them but a sign and token thereof.

But the great objection is because the seventh-day sabbath is found amongst the rest of those precepts which is so commonly called the Moral Law, for thence it is concluded to be of a perpetual duration.

But I answer, that neither that, as given on Sinai, is moral; I mean as to the *manner* and *ends* of its ministration, of which, God permitting, we shall say more in our answer to the fourth question, whither I direct you for satisfaction. But,

Secondly. The Gentiles could not be concerned, as such, with God’s giving of a seventh-day sabbath to Israel, because, as I have showed before, it was given to Israel considered as the Church of God. ~~421~~ Acts 7:31.

Nor was it given to them as such, but with rites and ceremonies thereto belonging. ^{<1245>}Leviticus 24:5-9; ^{<1230>}Numbers 28:9, 10; ^{<1232>}Nehemiah 13:22; ^{<1244>}Ezekiel 46:4.

Now, I say, if this sabbath hath ceremonies thereto belonging, and if these ceremonies were essential to the right keeping of the sabbath, and again, if these ceremonies were given to Israel only, excluding all but such as were their proselytes, then this sabbath was given to them as excluding the Gentiles as such. But if it had been moral, the Gentiles could as soon have been deprived of their nature as of a seventh-day sabbath, though the Jews should have appropriated it unto themselves only.

Again, to say that God gave this seventh-day sabbath to the Gentiles, as such, (and yet so he must if it be of the moral law,) is as much as to say that God hath ordained that *that* sabbath should be kept by the Gentiles *without*, but by the Jews *not* without, her ceremonies. And what conclusion will follow from hence but that God did at one and the same time set up two sorts of acceptable worship in the world — one among the Jews, another among the Gentiles? But how ridiculous such a thought would be, and how repugnant to the wisdom of God, you may easily perceive.

Yea, what a diminution would this be to God's Church that then was, for one to say the Gentiles were to serve God with more liberty than the Jew! For the law was a *yoke*, and yet the Gentile is called the *dog*, and said to be without God in the world. ^{<1270>}Deuteronomy 7:7; ^{<1279>}Psalms 147:19, 20; ^{<1256>}Matthew 15:26; ^{<1211>}Ephesians 2:11, 12.

Thirdly. When the Gentiles, at the Jews' return from Babylon, came and offered their wares to sell to the children of Israel at Jerusalem on this sabbath, yea, and sold them too, yet *not they*, but the Jews, were rebuked as the only breakers of that sabbath. Nay, there dwelt then at Jerusalem men of Tyre that on this sabbath sold their commodities to the Jews and men of Judah, yet *not they*, but the men of Judah, were contended with as the breakers of this sabbath.

True, good Nehemiah did threaten the Gentiles that were merchants for lying then about the walls of the city, for that by that means they were a temptation to the Jews to break their sabbaths, but still he charged the breach thereof *only* upon his own people. ^{<1215>}Nehemiah 13:15, 16, 17, 18, 19, 20.

But can it be imagined, had the Gentiles now been concerned with *this sabbath* by the law divine, that so holy a man as Nehemiah would have let

them escape without a rebuke for so notorious a transgression thereof, especially concerning that now also they were upon God's ground — to wit, *within* and *without* the walls of Jerusalem?

Fourthly. Wherefore he saith to Israel again, “Verily, my sabbaths (ye) shall keep.” And again, (Ye) “shall keep my sabbaths.” And again, “The children of Israel shall keep my sabbaths, to observe my sabbath throughout (their) generations.”

What can be more plain, these things thus standing in the Testament of God, than that the seventh-day sabbaths, as such, were given to Israel, to Israel only, and that the Gentiles, as such, were not concerned therein?

Fifthly. The very reason also of God's giving of the seventh-day sabbath to the Jews doth exclude the Gentiles, as such, from having any concern therein. For it was given to the Jews, as was said before, as they were considered God's Church, and for a sign and token by which they should know that he had chosen and sanctified them to himself for a peculiar people. ^{<DE13>}Exodus 31:13, 14, 15, 16, 17; ^{<DE12>}Ezekiel 20:12, 13. And a great token and sign it was that he had so chosen them, for in that he had given to them this sabbath he had given to them (his own rest) a figure and pledge of his sending his Son into the world to redeem them from the bondage and slavery of the devil; of whom, indeed, this sabbath was a shadow or type. ^{<SI16>}Colossians 2:16, 17.

Thus have I concluded my ground for this third question: I shall therefore propound another.

QUESTION 4.

Whether the seventh-day sabbath did not fall, as such, with the rest of the Jewish rites and ceremonies? Or whether that day, as a sabbath, was afterwards by the apostles imposed upon the churches of the Gentiles?

I WOULD now also, before I show the grounds of my proposing this question, premise what is necessary thereunto — to wit, that *time* and *day* were both fixed upon by law for the solemn performance of divine worship among the Jews, and that *time* and *day* is also by law fixed for the solemnizing of divine worship to God in the churches of the Gentiles; but that the seventh-day sabbath, as such, is *that* time, *that* day, that still I question.

Now, before I show the grounds of my questioning of it, I shall inquire into the *nature* of *that* ministration in the bowels of which this seventh-day sabbath is placed. And —

First. I say, as to that, the *nature* of the law is *moral*, but the ministration and circumstances thereunto belonging are *shadowish* and *figurative*.

By the *nature* of it, I mean the matter thereof; by the ministration and circumstances thereto belonging, I do mean the giving of it by such hands, at such a place and time, in such a mode, as when it was given to Israel in the wilderness.

The matter therefore — to wit, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself” — is everlasting, (~~cf. 12:29~~ Mark 12:29, 30, 31,) and is not from Sinai nor from the two tables of stone, but in nature; for this law commenced and took being and place that day in which man was created; yea, it was concrete with him, and without it he cannot be a rational creature, as he was in the day in which God created him. But for the ministration of it from Sinai, with the circumstances belonging to that ministration, they are not moral, not everlasting, but shadowish and figurative only.

That ministration cannot be moral, for three reasons:

1. It commenced not when morality commenced, but two thousand years after.
2. It was not universal, as the moral law is, it was given only to the Church of the Jews in those tables.
3. Its end is passed as such a ministration, though the same law, as to the morality thereof, abides. Where are the tables of stone and this law as therein contained? We only, as to that, have the notice of such a ministration and a rehearsal of the law, with that mode of giving it, in the Testament of God.

But to come to particulars:

1. The very preface to that ministration carrieth in it a type of our deliverance from the bondage of sin, the devil, and hell, Pharaoh, and Egypt, and Israel's bondage there being a type of these.
2. The very stones in which this law was engraven were a figure of the tables of the heart. The first two were a figure of the heart carnal, by which the law was broken; the last two of the heart spiritual, in which the new law, the law of grace, is written and preserved. ~~<134>~~Exodus 34:1; ~~<478>~~2 Corinthians 3:3.
3. The very mount on which this ministration was given was typical of Mount Zion. See ~~<821>~~Hebrews 12, where they are compared.
4. Yea, the very Church whom that ministration was given to was a figure of the Church of the Gospel that is on Mount Zion. See the same Scripture, and compare it with ~~<478>~~Acts 7:38; ~~<641>~~Revelation 14.
5. That ministration was given in the hand and by the disposition of angels, to prefigure how the new law or ministration of the Spirit was to be given afterwards to the churches, under the New Testament, by the hands of the angel of God's everlasting covenant of grace, who is his only-begotten Son.
6. It was given to Israel also in the hand of Moses as a mediator, to show or typify out that the law of grace was in aftertimes to come to the Church of Christ by the hand and mediation of Jesus our Lord.

7. As to this ministration, it was to continue “but till the Seed should come,” and then must, as such, give place to a better ministration.
~~<RRB>~~ Galatians 3:19.

“A better covenant, established upon better promises.”
~~<RRB>~~ Hebrews 8:6.

From all this, therefore, I conclude that there is a difference to be put between the morality of the law and the ministration of it upon Sinai. The law, as to its morality, was before, but as to this ministration, it was not till the Church was with Moses and he with the angels on Mount Sinai in the wilderness.

Now in the law, as moral, we conclude a time propounded, but no seventh-day sabbath enjoined; but in that law as thus ministered, which ministration is already out of doors, we find a seventh day — that seventh day on which God rested, on which God rested from all his works — enjoined. What is it, then? Why, the whole ministration as written and engraven in stones being removed, the seventh-day sabbath must also be removed; for that the time, nor yet the day, was, as to our holy sabbath or rest, moral, but imposed with that whole ministration, as such, upon the Church, until the time of reformation; which time being come this ministration, as I said, as such, ceaseth, and the whole law, as to the morality of it, is delivered into the hand of Christ, who imposes it now also, but not as a law of works, nor as that ministration written and engraven in stones, but as a rule of life to those that have believed in him. ~~<RRB>~~ 1 Corinthians 9:21.

So, then, that law is still moral and still supposes, since it teaches that there is a God, that time must be set apart for his Church to worship him in, according to that will of his that he hath revealed in his word. But though by that law time is required, yet by that, as moral, the time never was prefixed. The time, then, of old was appointed by such a ministration of that law as we have been now discoursing of, and when that ministration ceased that time did also vanish with it. And now by our new Lawgiver, the Son of God, he being “Lord also of the sabbath day,” we have a time prefixed, as the law of nature requireth, a new day, by him who is Lord of it — I say, appointed, wherein we may worship, not in the oldness of that letter written and engraven in stones, but according to, and most agreeing with, his new and holy Testament. And this I confirm further by those reasons that now shall follow:

First. Because we find not, from the resurrection of Christ to the end of the Bible, anything written by which is imposed that seventh-day sabbath upon the churches. Time, as I said, the law as moral requires, but that time we find no longer imposed; and in all duties pertaining to God and his true worship in his churches we must be guided by his laws and testaments — by his old laws when his old worship was in force, and by his new laws when his new worship is in force. And he hath verily now said, “Behold, I make all things new.”

Secondly. I find, as I have showed, that this seventh-day sabbath is confined not to the law of nature, as such, but to that ministration of it which was given on Sinai; which ministration, as it is come to an end as such, for it is rejected by Paul as a ministration no ways capable of abiding in the Church now, since the ministration of the Spirit also hath taken its place. ~~2~~ 2 Corinthians 3. Wherefore, instead of propounding it to the churches with arguments tending to its reception, he seeks, by degrading it of its own luster and glory, to wean the churches from any likement thereof.

Thirdly. 1. By calling of it the ministration of death, of the letter, and of condemnation — a term more frightful, but no ways alluring to the godly.

2. By calling it a ministration that now has NO glory, by reason of the exceeding glory of that ministration under which by the Holy Spirit the New Testament churches are; and these are weaning considerations. ~~2~~ 2 Corinthians 3.

3. By telling of them it is a ministration that tendeth to blind the mind and to veil the heart as to the knowledge of their Christ; so that they cannot, while under that, behold his beauteous face but as their heart shall turn from it to him. ~~2~~ 2 Corinthians 3.

4. And that they might not be left in the dark, but perfectly know what ministration it is that he means, he saith expressly it is “that written and engraven in stones.” See again ~~2~~ 2 Corinthians 3. And in that ministration it is that this seventh-day sabbath is found.

But shall we think that the apostle speaks any thing of all here said to wean saints from the law of nature, as such? No, verily; that he retains in the Church, as being managed there by Christ. But THIS ministration is dangerous now, because it cannot be maintained in the Church but in a way

of contemp to the ministration of the Spirit, and is derogatory to the glory of that.

Now these, as I said, are weaning considerations. No man, I do think, that knows himself or the glory of a Gospel ministration, can, if he understands what Paul says here, desire that such a ministration should be retained in the churches.

Fourthly. This seventh-day sabbath has lost its ceremonies, (those unto which before you are cited by the texts,) which were with it imposed upon the old Church for her due performance of worship to God thereon. How then can this sabbath now be kept — kept, I say, according to law? For if the Church on which it was at first imposed was not to keep it, yea could not keep it legally without the practicing of those ceremonies, and if those ceremonies are long ago dead and gone, how will those that pretend to a belief of a continuation of the sanction thereof keep it, I say, according as it is written?

If they say they retain the day, but change their manner of observation thereof; I ask, Who has commanded them so to do? This is one of the laws of the sabbath: “Thou shalt take fine flour and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table of the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.” ⁽¹²⁴⁵⁾ Leviticus 24:5-9.

Now if these be the laws of the sabbath, this seventh-day sabbath, and if God did never command that this sabbath should by his Church be sanctified without them, and, as was said before, if these ceremonies have been long since dead and buried, how must this sabbath be kept?

Let men take heed, lest while they plead for law, and pretend themselves to be the only doers of God’s will, they be not found the biggest transgressors thereof. And why can they not as well keep the other sabbaths as the sabbaths of months, of years, and the jubilee? For this, as I have showed, is no moral precept; it is only a branch of the ministration of death and condemnation.

Fifthly. The seventh-day sabbath, as such, was a sign and shadow of things to come; and a sign cannot be the thing signified and substance too.

Wherefore when the thing signified or substance is come, the sign or thing shadowing ceaseth. And I say, the seventh-day sabbath being so, as a seventh-day sabbath it ceaseth also. See again ^{<12313>}Exodus 31:13, 14; ^{<12312>}Ezekiel 20:12, 21; ^{<12314>}Colossians 2:14.

Nor do I find that our Protestant writers, notwithstanding their reverence of the sabbath, do conclude otherwise, but that though time, as to worshipping God, must needs be contained in the bowels of the moral law as moral, yet they, for good reasons, forbear to affix the seventh day as that time thereto. They do it, I say, for good reasons — reasons drawn from the Scripture — or rather for that the Scripture draws them so to conclude, yet they cast not away the morality of a sabbath of rest to the Church. It is to be granted, then, that time for God's worship abideth forever, but the seventh day vanishes as a shadow and sign, because such indeed it was, as the Scripture above cited declares as to the sanction thereof as a sabbath.

The law of nature, then, calls for time, but the God of nature assigns it, and has given power to his Son to continue SUCH time as himself shall, by his eternal wisdom, judge most meet for the churches of the Gentiles to solemnize worship to God by him in. Hence he is said to be the

“Lord even of the sabbath day.” ^{<12319>}Matthew 12:9.

Sixthly. I find by reading God's word that Paul, by authority apostolical, takes away the sanctions of all the Jews' festivals and sabbaths.

This is manifest for that he leaves the observation or non-observation of them as things indifferent to the mind and discretion of the believers: “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.”

By this last clause of the verse, “Let every man be fully persuaded in his own mind,” he doth plainly declare that such days are now stripped of their sanction; for none of God's laws, while they retain their sanction, are left to the will and mind of the believers as to whether they will observe them or no. Men, I say, are not left to their liberty in such a case; for when a stamp of divine authority is upon the law, and abides, so long we are bound not to our mind, but to that law; but when a thing once sacred has lost its

sanction, then it falls, as to faith and conscience, among other common or indifferent things. And so the seventh-day sabbath did. Again —

Seventhly. Thus Paul writes to the Church of Colossians: “Let no man judge you in meat, or in drink, or in respect of any holy day, or of the new moon, or of the sabbath, which are a shadow of things to come, but the body is Christ.” Here also as he serveth other holy days he serveth the sabbath; he gives a liberty to believers to refuse the observation of it, and commands that no man should judge against them for their so doing. And as you read the reason of his so doing is because the *body*, the substance, is come: Christ saith he, is the body, or that which these things were a shadow or figure of. “The body is Christ.”

Nor hath the apostle, (since he saith, “or of the sabbath,”) one would think, left any hole out at which men’s inventions could get, but man has sought out many, and so many he will use.

But again. That the apostle by this word *sabbath* intends the seventh-day sabbath is clear, for that it is by Moses himself counted for a sign, as we have showed, and for that none of the other sabbaths were a more clear shadow of the Lord Jesus Christ than this. For that, and that alone, is called “the rest of God;” in it God rested from all his works. Hence he calls it, by way of eminency, *my sabbath* and *my holy day*.

Yet could that rest be nothing else but typical, for God never since the world began really rested but in his Son: “This is he (saith God) in whom I am well pleased.” This sabbath, then, was God’s rest typically, and was given to Israel as a sign of his grace towards them in Christ; wherefore when Christ was risen it ceased, and was no longer of obligation to bind the conscience to the observation thereof. (“Or of the sabbath.”) He distinctly singleth out *this seventh day* as that which was a noble shadow, a most exact shadow. And then puts that with the other together, saying they are a shadow of things to come, and that Christ hath answered them all. “The body is Christ.”

Eighthly. No man will, I think, deny but that ~~ROM~~ Hebrews 4:4 intends the seventh-day sabbath, on which “God rested from all his works,” for the text doth plainly say so; yet may the observing reader easily perceive that both it and the rest of Canaan also, made mention of in verse 5, were typical as to a day made mention of in verse 7 and 8, which day he calls *another*. He would not *afterwards* have made mention of *another* day: If

Joshua had given them rest, he would not. Now if they had not that rest in Joshua's days, be sure they had it not by Moses, for he was still before.

And all the *rests* therefore that Moses gave them, and that Joshua gave them too, were but typical of *another* day, in which God would give them rest. Verses 9, 10. And whether the day to come was Christ or heaven, it makes no matter: it is enough that they before did fail, as always shadows do, and that therefore mention by David is, and that *afterward*, made of another day. "There remains, therefore, a rest to the people of God." A rest to come, of which the *seventh day* in which God rested and the land of Canaan was a type; which rest begins in Christ *now*, and shall be consummated *in glory*.

And in that he saith, "There remains a rest," referring to that of David, what is it if it signifies not that the other rests remain *not*? There *remains* therefore a rest — a rest prefigured by the seventh day and by the rest of Canaan, though they are fled and gone.

"There remains a rest" — a rest which stands not now in signs or shadows in the seventh day or Canaan, but in the Son of God and his kingdom, to whom and to which the weary are invited to come for rest. ^{<2382>}Isaiah 38:12; ^{<4113>}Matthew 11:28; ^{<3841>}Hebrews 4:11.

Yet this casts not out the Christian's holy day or sabbath; for that was not ordained to be a type or shadow of things to come, but to sanctify the name of their God in, and to perform that worship to him which was also in a shadow signified by the ceremonies of the law as the epistle to the Hebrews doth plentifully declare.

And I say again, the seventh-day sabbath cannot be it, for the reason showed before.

Ninthly. Especially if you add to all this that nothing of the ministration of death written and engraven in stones is brought by Jesus or his apostles into the kingdom of Christ as a part of his instituted worship. Hence it is said of that ministration in the bowels of which this seventh-day sabbath is found that it has now no glory, that its glory is done away in or by Christ, and so is laid aside, the ministration of the Spirit that excels in glory being come in the room thereof.

I will read the text to you:

“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, (it was given at first with this proviso, that it should not always retain its glory, that sanction, as a ministration,) how shall not the ministration of the Spirit be rather glorious! For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious!”
~~2~~ 2 Corinthians 3.

What can be more plain? The text says expressly that this ministration doth not remain; yea, and insinuates that in its first institution it was ordained with this proviso, “It was to be done away.” Now if in its first institution upon Sinai it was thus ordained, and if by the coming in of the ministration of the Spirit this ordination is now executed — that is, if by it, and the apostle saith it, it is done away by a ministration that remains — then where is that seventh-day sabbath?

Thus, therefore, I have discoursed upon this fourth question; and having showed by this discourse that the old seventh-day sabbath is abolished and done away, and that it has nothing to do with the churches of the Gentiles, I am next to show what day it is that must abide, that must abide as holy to the Christians, and for them to perform their New Testament church service in. Take the question thus:

QUESTION 5.

Since it is denied that the seventh-day sabbath is moral, and found that it is not to abide as a sabbath forever in the Church, what time is to be fixed on for New Testament saints to perform together divine worship to God by Christ in?

UPON this question hangs the stress of all as to the subject now under consideration. But before I can speak distinctly to it I must premise, as I have in order to my speaking to the questions before, something for the better clearing of our way:

First, then. We are not now speaking of *all* manner of worshipping God, nor of all times in which *all* manner of worship is to be performed, but of that worship which is church worship, or worship that is to be performed by the assembly of saints, when by the will of God they, in all parts of his dominion, assemble together to worship him; which worship hath a prefixed time allotted to or for its performance, and without which it cannot, according to the mind of God, be done. This is the time, I say, that we are to discourse of, and not of *all* time appointed for all manner of worship.

I do not question but that worship by the godly is performed to God every day of the week, yea, and every night too, and that time is appointed or allowed of God for the performance of such worship. But this time is not fixed to the same moment or hour universally, but is left to the discretion of the believers, as their frame of spirit, or occasions, or exigences, or temptations, or duty shall require.

We meddle then *only* with that *time* that the worship aforesaid is to be performed in; which *time* the law of nature, as such, *supposes*, but the God of nature *chooses*. And *this* time, as to the churches of the Gentiles, we have proved is not *that* time which was assigned to the Jews — to wit, THAT seventh day which was imposed upon them by the ministration of death — for, as we have showed already, that ministration indeed is done away by a better and more glorious ministration, the ministration of the Spirit, which ministration surely would be much more inferior than that which has now no glory, was it defective as to this — that is, if it imposed a Gospel service, but appointed no time to perform that worship in, or if,

notwithstanding all its commendation, it should be forced to borrow of a ministration inferior to itself — *that*, to wit, the time without which by no means its most solemn worship can be performed.

This, then, is the conclusion, that TIME to worship God in is required by the law of nature; but that the law of nature doth, as such, fix it on the seventh day from the creation of the world, that I utterly deny, for what I have said already and have yet to say on that behalf. Yea, I hope to make it manifest, as I have, that *this* seventh day is removed — that God, by the ministration of the Spirit, has changed the day to another time — to wit, *the first day of the week*. Therefore we conclude the time is fixed for the worship of the New Testament Christians or churches of the Gentiles unto that day.

Now in my discourse upon this subject I shall —

1. Touch upon those texts that are more close, yet have a divine intimation of this thing in them.
2. And then I shall come to texts more express.

First, for those texts that are more close, yet have a divine intimation of this thing in them.

First. The comparison that the Holy Ghost makes between the rest of God from his works and the rest of Christ from *his* doth intimate such a thing:



“He that hath entered into his rest, he also hath ceased from his own works, as God did from his.” <80410> Hebrews 4:10.

Now God rested from his works, and sanctified a day of rest to himself, as a signal of that rest; which day he also gave to his Church as a day of holy rest likewise. And if Christ thus rested from his own works, (and the Holy Ghost says he did thus rest,) he also hath sanctified a day to himself as that in which he hath finished his work, and given it also to his Church to be an everlasting memento of his so doing, and that they should keep it holy for his sake.

And see, as the Father’s work was first, so his day went before, and as the Son’s work came after, so his day accordingly succeeded. The Father’s day was on the seventh day from the creation — the Son’s, the *first day* following.

Nor may this be slighted, because the text says as God finished his work, so Christ finished his: “He also hath ceased from his own works, as God did from his.” He rested, I say, as God did; but God rested on his resting-day, and therefore so did Christ. Not that he rested on the Father’s resting-day, for it is evident that then he had great part of his work to do, for he had not as then got his conquest over death; but the next day he also entered into his rest, having, by his rising again, finished his work — viz., made a conquest over the powers of darkness, and brought life and immortality to light through his so doing.

So, then, that being the day of the rest of the Son of God, it must needs be the day of the rest of his churches also. For God gave his resting-day to his Church to be a sabbath: “and Christ rested from his own works as God did from his;” therefore he also gave the day in which he rested from his works a sabbath to the churches, as did the Father. Not that there are TWO sabbaths at once. The Father’s was imposed for a time, even until the Son’s should come; yea, as I have showed you, even in the very time of its imposing it was also ordained to be done away. Hence he saith that ministration was to be done away. 2 Corinthians 3. Therefore we plead not for two sabbaths to be at one time, but that a succession of time was ordained to the New Testament saints or churches of the Gentiles to worship in; which time is that in which the Son rested from his own works, as God did from his.

Secondly. Hence he calls himself “the Lord even of the sabbath day,” as  Luke 5 and  Matthew 12 show. Now, to be a LORD is to have dominion, dominion over a thing, and so power to alter or change it according to that power; and where is he that dares say Christ has not this absolutely?

We will therefore conclude that it is granted on all hands he hath. The question then is, Whether he hath exercised that power to the demolishing or removing of the Jews’ seventh day and establishing another in its room? The which I think is easily answered in that he did not rest from his own works therein, but chose for his own rest to himself another day.

Surely had the Lord Jesus intended to have established the seventh day to the churches of the Gentiles, he would himself in the first place have rested from his own works therein; but since he passed by that day and took no notice of it as to the finishing of his own works, as God took notice of it when he had finished his, it remains that he fixed upon another day, even

the first day of the week; on which, by his rising again and showing himself to his disciples before his passion, he made it manifest that he had chosen, as Lord of the sabbath, that day for his own rest; consequently, and for the rest of his churches and for his worship to be solemnized in.

Thirdly. And on *this* day some of the saints that *slept* arose and began their eternal sabbath. See how the Lord Jesus had glorified *this* day! Never was such a stamp of divine honor put upon any other day, no not since the world began. “And the graves were opened, and many bodies of the saints which slept arose and came out of their graves after his resurrection,” etc. That is, they rose as soon as he was risen. But why was not all this done on the seventh day? No, that day was set apart that saints might adore God for the works of creation, and that saints through that might look for redemption by Christ. But now a work more glorious than that is to be done, and therefore another day is assigned for the doing of it in — a work, I say, of redemption completed. A day, therefore, by itself must be assigned for this, and some of the saints to begin their eternal sabbath with God in heaven; therefore a day by itself must be appointed for this. Yea, and that this day might not want *that* glory that might attract the most dim-sighted Christian to a desire after the sanction of it, the resurrection of Christ and also of those saints met together on it; yea, they both did begin their eternal rest thereon.

Fourthly. The Psalmist speaks of a day that the Lord Jehovah, the Son of God, has made, and saith, “We will rejoice and be glad in it.” But what day is this? Why, the day in which Christ was made “the head of the corner,” which must be applied to the day in which he was raised from the dead, which is the first of the week.

Hence Peter saith to the Jews, when he treateth of Christ before them, and particularly of his resurrection, “This is the stone which (was) set at naught of you builders, which (is) become the head of the corner.” He was set at naught by them the whole course of his ministry unto his death, and was made the head of the corner by God that day he rose from the dead. This day, therefore, is the day that the Lord Jehovah has made a day of rejoicing to the Church of Christ, and we will rejoice and be glad in it.

For can it be imagined that the Spirit by the prophet should thus signalize *this* day for *nothing*, saying, “This is the day which the Lord hath made,” to no purpose? Yes, you may say, for the resurrection of his Son.

But I add that this is not all; it is a day that the Lord has both made for that, and that “we might rejoice and be glad in it.” Rejoice, that is, before the Lord, while solemn divine worship is performed on it by all the people that shall partake of the redemption accomplished then.

Fifthly. God the Father again leaves such another stamp of divine note and honor upon this day as he never before did leave upon any, where he saith to our Lord, “Thou art my Son, this day have I begotten thee;” still, I say, having respect to “the first day of the week,” for that, and no other, is the day here intended by the apostle; *This day*, saith God, is the day. “And as concerning that he raised him up from the dead, now no more to return to corruption, he saith on this wise: I will give thee the sure mercies of David;” wherefore he saith in another Psalm, “Thou shalt not suffer thine Holy One to see corruption.” Wherefore, the day in which God did this work is greater than that in which he finished the work of the creation; for his making of the creation saved it not from corruption, but now he hath done a work which corruption cannot touch; wherefore, the day on which he did this has this note from his own mouth, *This day*, as a day that doth transcend.

And, as I said, this day is the first of the week, for it was in that day that God begat his beloved Son from the dead. This first day of the week, therefore on it God found that pleasure which he found not in the seventh day from the world’s creation, for that in it his Son did live again to him.

Now shall not Christians, when they do read that God saith, *This day*, and that too with reference to a work done on it by him so full of delight to him and so full of life and heaven to them, set also a remark upon it? “This was the day of God’s pleasure,” for that his Son did rise thereon, “and shall it not be the day of my delight in him?” This is the day in which his Son was both begotten, and born, and became the first fruits to God of them that sleep; yea, and in which also he was made by him the chief and *head of the corner*; and shall not we rejoice in it?

Shall kings, and princes, and great men set a remark upon the day of their birth and coronation, and expect that both subjects and servants should do them high honor on that day, and shall the day in which Christ was both begotten and born be a day contemned by Christians, and his name not be but of a common regard on that day?

I say again, shall God, as with his finger, point, and that in the face of the world, at this day, saying, “Thou art my Son, this day,” etc., :and shall not Christians fear and awake from their employments to worship the Lord on this day?

If God remembers it, well may I. If God says, and that with all gladness of heart, “Thou art my Son, this day have I begotten thee,” may not, ought not, I also to set this day apart to sing the songs of my redemption in?

This day my redemption was finished.

This day my dear Jesus revived.

This day he was declared to be the Son of God with power.

Yea, this is the day in which the Lord Jesus finished a greater work than ever yet was done in the world; yea, a work in which the Father himself was more delighted than he was in making of heaven and earth. And shall darkness and the shadow of death stain this day, or shall a cloud dwell on this day? Shall God regard this day from above, and shall not his light shine upon this day? What shall be done to them that curse this day, and would not that the stars should give their light thereon? *This day!* After this day was come, God never, that we read of, made mention with delight of the old seventh-day sabbath more.

Sixthly. Nor is that altogether to be slighted when he saith, “When he bringeth his first-begotten into the world let all the angels of God worship him” — to wit, at that very time and day.

I know not what our expositors say of this text, but to me it seems to be meant of his resurrection from the dead, both because the apostle is speaking of that and closes that argument with this text, “Thou art my Son, this day have I begotten thee.” And again, “I will be his Father, and he shall be my Son.” And again, when he bringeth his first-begotten into the world he saith, “And let all the angels of God worship him.”

So, then, for God’s bringing of his first-begotten *now* into the world, was by his raising him again from the dead after they by *crucifying* of him had turned him out of the same.

Thus, then, God brought him into the world, never by them to be hurried out of it again: for “Christ, being now raised from the dead, dies no more; death hath no more dominion over him.”

Now, saith the text, when he bringeth him thus into the world he requireth that worship to be done unto him. When? That very day, and that by all the angels of God And if by all, then ministers are not excluded; and if not ministers, then not churches; for what is said to the angels is said to the Church itself.

So, then, if the question be asked, When must they worship him? the answer is, When he brought him into the world, which was “on the first day of the week;” for then he bringeth him again from the dead, and gave the whole world and the government thereof into his holy hand. This text, therefore, is of weight as to what we have now under consideration — to wit, that the first day of the week, the day in which God brought his first-begotten into the world, should be the day of worshipping him by all the angels of God.

Seventhly. Hence this day is called the Lord’s day, as John saith, “I was in the Spirit on the Lord’s day,” the day in which he rose from the dead.

The Lord’s day! Every day, say some, is the Lord’s day. Indeed this, for discourse sake, may be granted, but, strictly, no day can so properly be called the Lord’s day as this first day of the week, for that no day of the week or of the year has those badges of the Lord’s glory upon it, nor such divine grace put upon it, as his first day of the week. This we have already made appear in part, and shall make appear much more before we have done therewith.

There is nothing, as I know of, that bears this title but the Lord’s Supper and this day. And since Christians count it an abuse to allegorize the first, let them also be ashamed to fantasticalize the last. The Lord’s day is doubtless the day in which he rose from the dead. To be sure it is not the old seventh-day, for from the day that he arose to the end of the Bible we find not that he did hang so much as one twist of glory upon that; but this day is beautified with glory upon glory, and that both by the Father and the Son, by the prophets, and those that were raised from the dead thereon; therefore this day must be more than the rest.

But we are as yet but upon divine intimations drawn from such texts, which, if candidly considered, do very much smile upon this great truth — namely, that the first day of the week is to be accounted the Christian sabbath or holy day for divine worship in the churches of the saints. And now I come to the texts that are more express.

Secondly, then:

First. This was the day in the which he did use to show himself to his people and to congregate with them after he rose from the dead. On the first day, even on the day on which he rose from the dead, he visited his people, both when together and apart, over and over and over, as both Luke and John do testify, “And preached such sermons of his resurrection, and gave unto them,” yea, and gave them such demonstration of the truth of all as was never given them from the foundation of the world. Showing, he showed them his risen body; opening, he opened their understandings; and dissipating, he so scattered their unbelief on this day as he never had done before; and this continued one way or another even from before day until the evening.

Secondly. On the next first day following the Church was within again — that is, congregated to wait upon their Lord. And John so relates the matter as to give us to understand that they were not so assembled together again till then. “After eight days,” saith he, “again the disciples were within,” clearly concluding that they were not so on the days between, no, not on the old seventh day.

Now why should the Holy Ghost thus precisely speak of their assembling together upon the first day if not to confirm us in this, that the Lord hath chosen that day for the new sabbath of his Church? Surely the apostles knew what they did in their meeting together upon that day; yea, and the Lord Jesus also, for that he used so to visit them when so assembled made his practice a law unto them; for practice is enough for us New Testament saints, especially when the Lord Jesus himself is in the head of that practice, and that after he rose from the dead.

Perhaps some may stumble at the word *after* — “after eight days;” but the meaning is, at the conclusion of the eighth day, or when they had spent in a manner the whole of their sabbath in waiting upon their Lord, then in comes their Lord and finisheth that their day’s service to him with confirming Thomas’s faith, and by letting drop other most heavenly treasure among them. Christ said he must lie three days and three nights in the heart of the earth, yet it is evident that he rose the third day.

We must take, then, a part for the whole, and conclude that from the time that the Lord Jesus rose from the dead to the time that he showed his hands and his side to Thomas, eight days were almost expired; that is, he

had sanctified unto them the two first days, and had accepted that service they had performed to him therein, as he testified by giving of them so blessed a farewell at the conclusion of both those days.

Hence now we conclude that this was the custom of the Church at this day — to wit, upon the first day of the week — to meet together and to wait upon their Lord therein. For the Holy Ghost counts it needless to make a continued repetition of things; it is enough, therefore, if we have now and then mention made thereof.

Objections. “But Christ showed himself alive to them at other times also.”

Answer. The names of all those days in which he so did are obliterated and blotted out, that they might not be idolized, for Christ did not set them apart for worship; but this day, the first day of the week, by its name is kept alive in the Church, the Holy Ghost surely signifying thus much, that, how hidden soever other days were, Christ would have his day, the first day, had in everlasting remembrance among saints.

Churches also meet together now on the week-days, and have the presence of Christ with them too in their employments; but that takes not off from them the sanction of the old seventh day had it still continued holy to them; wherefore this is no let or objection to hinder our sanctifying of the first day of the week to our God. But,

Thirdly. Add to this, that upon Pentecost, which was the *first day of the week*, mention is made of their being together again; for Pentecost was always the morrow after the sabbath, the old seventh-day sabbath. Upon this day, I say, the Holy Ghost saith, “they were with one accord together in one place.”

But oh the glory that then attended them by the presence of the Holy Ghost among them! Never was such a thing done as was done on that first day till then. We will read the text: “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, as of fire. And it sat upon each of them, and they were all filled with the Holy Ghost.”

Here's a first day glorified! Here's a countenance given to the day of their Christian assembling. But we will note a few things upon it:

First. The Church was now, as on other first days, all with one accord in one place. We read not that they came together by virtue of any precedent revelation, not by accident, but contrariwise, by agreement; they were together with one accord, or by appointment, in pursuance of their duty, setting apart that day, as they had done the first days before, to the holy service of their blessed Lord and Savior Jesus Christ.

Secondly. We read that this meeting of theirs was not begun on the old sabbath, but when Pentecost was fully come; the Holy Ghost intimating that they had left now, and begun to leave, the seventh-day sabbath to the unbelieving Jews.

Thirdly. Nor did the Holy Ghost come down upon them till every moment of the old sabbath was past; Pentecost, as was said, was fully come first: "And when the day of Pentecost was fully come, they were all with one accord in one place, and then," etc.

And why was not this done on the seventh-day sabbath but, possibly, to show that the ministration of death and condemnation was not that by or through which Christ the Lord would communicate so good a gift unto his churches?

This gift must be referred to the Lord's day, the first day of the week, to fulfil the Scripture, and to sanctify yet further this holy day unto the use of all New Testament churches of the saints. For since on the first day of the week our Lord did rise from the dead, and by his special presence — I mean his personal — did accompany his Church therein, and so preach, as he did, his holy truths unto them, it was most meet that they on the same day also should receive the first fruits of their eternal life most gloriously.

And, I say again, since from the resurrection of Christ to this day the Church then did receive upon the first day (but, as we read, upon no other) such glorious things as we have mentioned, it is enough to beget in the hearts of them that love the Son of God a high esteem of the first day of the week. But how much more when there shall be joined to these proof that it was the custom of the first Gospel Church, the Church of Christ at Jerusalem, after our Lord was risen, to assemble together to wait upon God on the first day of the week, with their Lord as leader.

To say little more to this head, but only to repeat what is written of this day of old — to wit, that it should be proclaimed the self-same day — to wit, the morrow after the sabbath, which is the first day of the week, “that it may be an holy convocation unto you: you shall do no servile work therein: it shall be a statute forever in all your dwellings.”

This ceremony was about the sheaf that was to be waved and the bread of first fruits, which was a type of Christ, for he is unto God “the first fruits of them that sleep.”

This sheaf or bread must not be waved on the old seventh day, but on the morrow after, which is the first day of the week, the day in which Christ rose from the dead and waved himself as the first fruits of the elect unto God. Now from this day they were to count seven sabbaths complete, and on the morrow after the seventh sabbath, which was the first day of the week again, and this Pentecost upon which we now are, then they were to have a new meat-offering, with meat-offerings and drink-offerings, etc.

And on the selfsame day they were to proclaim that that first day should be a holy convocation unto them: the which the apostles did, and grounded that their proclamation so on the resurrection of Jesus Christ, not on ceremonies, that at the same day they brought three thousand souls to God.

Now, what another signal was here put upon the first day of the week! — the day in which our Lord rose from the dead, assembled with his disciples, poured out so abundantly of the Spirit, and gathered, even by the first draught that his fishermen made by the Gospel, such a number of souls to God.

Thus then they proclaimed and thus they gathered sinners on the first day they preached; for though they had assembled together over and over with their Lord before therein, yet they began not jointly to preach until this first day of Pentecost.

Now after this the apostles to the churches did never make mention of a seventh-day sabbath. For as the wave-sheaf and the bread of first fruits were a figure of the Lord Jesus and the waving of his life from the dead, so that morrow after the sabbath on which the Jews waved their sheaf was a figure of that in which our Lord did rise; consequently, when their morrow after the sabbath ceased, our morrow after that began, and so has

continued a blessed morrow after their sabbath, as a holy sabbath to Christians from that time ever since.

Fourthly. We come yet more close to the custom of churches — I mean, to the custom of the churches of the Gentiles — for as yet we have spoken but of the practice of the Church of God which was at Jerusalem; only we will add, that the customs that were laudable and binding with the Church at Jerusalem were with reverence to be imitated by the churches of the Gentiles, for there was but one law of Christ for them both to worship by.

Now, then, to come to the point — to wit, that it; was the custom of the churches of the Gentiles on the first day of the week, but upon no other that we read of, to come together to perform divine worship to their Lord.

Hence it is said, “And upon the first day of the week, when the disciples were come together to break bread,” etc. ~~Act~~ Acts 20:7. This is a text that, as to matter of fact, cannot be contradicted by any, for the text saith plainly they did so; the disciples *then* came together to break bread — the disciples among the Gentiles *did so*.

Thus you see that the solemnizing of a first day to holy uses was not limited to, though first preached by, the Church that was at Jerusalem. The Church at Jerusalem was the mother Church, and not that at Rome, as some falsely imagine, for from this Church went out the law and the holy word of God to the Gentiles. Wherefore it must be supposed that this meeting of the Gentiles on the first day of the week to break bread came to them by holy traditions from the Church at Jerusalem, since they were the first that kept the first day as holy unto the Lord their God.

And indeed they had the best advantage to do it, for they had their Lord at the head of them to back them to it by his presence and preaching thereon.

But we will a little comment upon the text. “Upon the *first* day of the week.” Thus you see the day is nominated, and so is kept alive among the churches; for in that the day is nominated on which this religious exercise was performed it is to be supposed that the Holy Ghost would have it live and be taken notice of by the churches that succeed.

It may also be nominated to show that both the Church at Jerusalem and those of the Gentiles did harmonize in their sabbath, jointly concluding to solemnize worship on one day; and then again to show that they all had left

the old sabbath to the unbelievers, and jointly chose to sanctify the day of the rising of their Lord to this work.

“They came together *to break bread* — to partake of the supper of the Lord” And what day so fit as the Lord’s day for this? This was to be the work of that day — to wit, to solemnize that ordinance among themselves, adjoining other solemn worship thereto to fill up the day, as the following part of the verse shows. This day, therefore, was designed for this work — the whole day, for the next declares it. The first day of the week was set by them apart for this work.

“Upon *the* first day;” not upon *a* first, or upon *one* first day, or upon *such* a first day, for had he said so, we had had from thence not so strong an argument for our purpose; but when he saith “upon the first day of the week” they did it, he insinuates it was their custom: (also upon one of these Paul, being among them, preached unto them, ready to depart on the morrow.) Upon the first day. What or which first day? — of this, or that, of the third or fourth week of the month? No, but upon the first day, every first day, for so the text admits us to judge.

“Upon the first day of the week, *when* the disciples were come together,” supposes a custom *when* or as they were wont to come together to perform such service among themselves to God: *then* Paul preached to them, etc.

It is a text also that supposes an agreement among themselves as to this thing. They came together then to break bread; they had appointed to do it then, for that *then* was the day of their Lord’s resurrection, and that in which he himself congregated, after he *revived*, with the first Gospel Church, the Church at Jerusalem.

Thus you see, breaking of bread was the work — the work that by general consent was agreed to be by the churches of the Gentiles performed upon the first day of the week. I say, by the *churches*, for I doubt not but that the practice here was also the practice of the rest of the Gentile churches, even as it had been before the practice of the Church at Jerusalem. For this practice *now* did become universal, and so this text implies; for he speaks here *universally* of the practice of all disciples, *as such*, though he limits Paul’s preaching to that Church with whom he at present personally was. Upon the first day of the week, “when the disciples were come together to

break bread," Paul, being at that time at Troas, preached to them on that day.

Thus then you see how the Gentile churches did use to break bread, not on the *old sabbath*, but on the *first day* of the week. And I say they had it from the Church of Jerusalem, where the apostles were first seated and beheld the way of their Lord with their eyes.

Now, I say, since we have so ample an example, not only of the Church at Jerusalem, but also of the churches of the Gentiles, for the keeping of the first day to the Lord, and that as countenanced by Christ and his apostles, we should not be afraid to tread in their steps, for their practice is the same with the law and commandment.

But, *fifthly*. We will add to this another text: "Now, (saith Paul,) concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him as God has prospered him, that there be no gatherings when I come."

This text some have greatly sought to evade, counting the duty here on this day to be done a duty too inferior for the sanction of an old seventh-day sabbath, when yet to show mercy to an ass on the old sabbath was a work which our Lord no way condemns.

But to pursue our design. We have a duty enjoined, and that of no inferior sort, if charity be indeed, as it is, the very bond of perfectness, and if without it all our doings, yea, and sufferings too, are not worth as much as a rush.

We have here a duty, I say, that a seventh-day sabbath, when in force, was not too big for it to be performed in.

The work now to be done was, as you see, to bestow their charity upon the poor, yea, to provide for time to come. And, I say, it must be collected upon the first day of the week. Upon THE first day, not A first day, as signifying one or two, but upon THE first day, even *every* first day, for so your *ancient Bibles* have it; also our *later* must be so understood, or else Paul had left them to whom he did write utterly at a loss. For if he intended not every first day, and yet did not specify a particular one, it could hardly even have been understood which first day he meant. But we need not

stand upon this: this work was a work for A first day, for EVERY first day of the week.

Note again, that we have this duty here commanded and enforced by an apostolical order: “I have given order (saith Paul) for this;” and his orders, as he saith in another place, “are the commandments of the Lord.” You have it in the same epistle, chapter 14 verse 37.

Whence it follows that there was given, even by the apostles themselves, a holy respect to the first day of the week above all the days of the week, yea, of the year besides.

Further, I find also by this text that this order is universal: “I have (saith he) given this order not only to you, but to the churches in Galatia;” consequently to all others that were concerned in this collection. ~~1~~2 Corinthians 8 and . ~~1~~2 Corinthians 9, etc.

Now this, whatever others may think, puts yet more glory upon the first day of the week, for in that all the churches are commanded, as to make their collections, so to make them on THIS day, what is it but that this day, by reason of the sanction that Christ put upon it, was of virtue to sanctify the offering through and by Christ Jesus, as the altar and temple before did sanctify the gift and gold that were offered on them. The proverb is, “The better day the better deed.” And I believe that things done on the Lord’s day are better done than on other days of the week, in his worship.

Objection. But yet, say some, here are no orders to keep this first day holy to the Lord.

Answer 1. That is supplied for that by this very text this day is appointed, above all the days of the week, to do this holy duty in.

2. You must understand that this order is additional, and now enjoined to fill up that which was begun, as to holy exercise of religious worship, by the churches long before.

3. The universality of the duty being enjoined to this day, supposes that this day was universally kept by the churches as holy already.

4. And let him that scrupleth this show me, if he can, that God, by the mouth of his apostles, did ever command that all the churches should be confined to this or that duty on such a day, and yet put no sanction upon that day; or that he has commanded that this work should be done on the

first day of the week, and yet has reserved other church ordinances as a public solemnization of worship to him to be done of another day, as of a day more fit or more holy.

5. If charity, if a general collection for the saints in the churches, is commanded on this day, and on no other day but this day, (for church collection is commanded on no other,) there must be a reason for it; and if that reason hath not respect to the sanction of the day, I know not why the duty should be so strictly confined to it.

6. But for this, the apostle now to give a particular command to the churches to sanctify that day as holy unto the Lord had been utterly superfluous; for that they already, and that by the countenance of their Lord and his Church at Jerusalem, had done.

Before now, I say, it was become a custom, as by what hath been said already is manifest; wherefore what need that their so solemn a practice be imposed again upon the brethren? An intimation now of a continued respect thereto, by the very naming of the day, is enough to keep the sanctity thereof on foot in the churches. How much more, then, when the Lord is still adding holy duty to holy duty, be performed upon that day. So, then, in that the apostle writes to the churches to do this holy duty on the first day of the week, he puts them in mind of the sanction of the day, and insinuates that he would still have them have a due respect thereto.

Question. But is there yet another reason why this holy duty should in special, as it is, be commanded to be performed on the first day of the week?

Answer. Yes; for that now the churches were come together in their respective places, the better to agree about collections and to gather them. You know church worship is a duty so long as we are in the world, and so long also is this of making collections for the saints. And forasmuch as the apostle speaks here, as I have hinted before, of a church collection, when is it more fit to be done than when the Church is come together upon the first day of the week to worship God?

2. This part of worship is most comely to be done upon the first day of the week, and that at the close of that day's work; for thereby the Church shows not only her thankfulness to God for a sabbath day's mercy, but also returneth him, by giving to the poor, that sacrifice for their benefit that is

most behooveful to make manifest their professed subjection to Christ.

~~<1917>~~ Proverbs 19:17; ~~<1917>~~ 2 Corinthians 9.

It is therefore necessary that this work be done on the first day of the week for a comely close of the worship that we perform to the Lord our God on that day.

3. On the first day of the week, when the Church is performing of holy worship unto God, then that of collection for the saints is most meet to be performed, because then, in all likelihood, our hearts will be most warm with the divine presence, consequently most open and free to contribute to the necessity of the saints. You know that a man when his heart is open is taken with some excellent thing; then, if at all, it is most free to do something for the promotion thereof.

Why? Waiting upon God in the way of his appointments opens and makes free the heart to the poor; and because the first day of the week was it in which now such solemn service to him was done, therefore also the apostle commanded that upon the same day also, as on a day most fit, this duty of collecting for the poor should be done: "For the Lord loves a cheerful giver." ~~<1917>~~ 2 Corinthians 9:6, 7.

Wherefore the apostle by this takes the churches as it were at the advantage, and, as we might say, while the iron is hot, to the intent he might, what in him lay, make their collections not sparing nor of a grudging mind, but to flow from cheerfulness. And the first day of the week, though its institution was set aside, doth most naturally tend to this, because it is the day, the only day, in which we received such blessings from God. ~~<1917>~~ Acts 3:26.

This is the day on which at first it rained manna all day long from heaven upon the New Testament Church, and so continues to do to this day. Oh the resurrection of Christ, which was on this day, and the riches that we receive thereby, though it should be, and is, I hope, thought on every day, yet when the first day of the week is fully come! Then *to-day!* *this day!* This is the day to be warmed; this day he was begotten from the dead. The thought of this will do much with an honest mind. This is the day, I say, that the first saints DID find, and that after saints DO find, the blessings of God come down upon them; and therefore this is the day here commanded to be set apart for holy duties.

And although what I have said may be but little set by of some, yet for a closing word as to this, I do think could but half so much be produced (as for the day Christ rose from the dead) quite down for the sanction of a seventh-day sabbath in the churches of the Gentiles, it would much sway with me. But the truth is, neither doth the Apostle Paul nor any of his fellows so much as once speak one word to the churches that shows the least regard, as to conscience to God, of a seventh-day sabbath more. No, the first day, the first day, the first day, is now all the cry in the churches by the apostles for the performing church worship unto God. Christ began it on that day; then the Holy Ghost seconded it on that day; then the churches practiced it on that day; and, to conclude, the apostle, by the command now under consideration, continues the sanction of that day to the churches to the end of the world.

But as to the old seventh-day sabbath, as hath been said before in this treatise, Paul, who is the apostle of the Gentiles, has so taken away that whole ministration in the bowels of which it is, yea, and has so stripped it of its Old Testament grandeur, both by terms and arguments, that it is strange to me it should by any be still kept up in the churches, especially since the same apostle, and that at the same time, has put a better ministration in its place.

But when the consciences of good men are captivated with an error, none can stop them from a prosecution thereof as if it were itself of the best of truths.

Objections. But Paul preached frequently on the old sabbath, and that after the resurrection of Christ.

Answer. To the unbelieving Jews and their proselytes I grant he did. But we read not that he did it to any New Testament Church on that day, nor did he celebrate the instituted worship of Christ in the churches on that day. For Paul, who had before cast out the ministration of death, as that which had no glory, would not now take thereof any part for New Testament instituted worship; for he knew that that would veil the heart and blind the mind from that which yet instituted worship was ordained to discover.

He preached, then, on the seventh-day sabbath, of a divine and crafty love, to the salvation of the unbelieving Jews.

I say, he preached now on that day to them and their proselytes, because that day was theirs by their estimation: he did it, I say, of great love to their souls, that, if possible, he might save some of them.

Wherefore, if you observe you shall still find that where it is said that he preached on that day, it was to that people, not to the churches of Christ.

Thus, though he had put away the sanction of that day as to himself, and had left the Christians that were weak to their liberty as to conscience to it, yet he takes occasion upon it to preach, to the Jews that still were wedded to it, the faith, that they might be saved by grace.

Paul did also many other things that were Jewish and ceremonial, for which he had, as then, no conscience at all as to any sanction that he believed was in them —

As his circumcising of Timothy;

His shaving of his head;

His submitting to Jewish purifications;

His acknowledging of himself a Pharisee;

His implicit owning of Ananias for high priest after Christ was risen from the dead.

He tells us also, “that to the Jew he became as a Jew, that he might save the Jew. And without law to them that were without law,” that also he might gain them. Yea, he became, as he saith, “all things to all men, that he might gain the more.”

But these things, as I said, he did not of conscience to the things, for he knew that their sanction was gone; nor would he suffer them to be imposed upon the churches directly or indirectly; no, not by Peter himself.

Were I in Turkey with a Church of Jesus Christ, I would keep the first day of the week to God and for the edification of his people, and would also preach the word to the infidels on their sabbath day, which is our Friday; and be glad too if I might have such opportunity to try to persuade them to a love of their own salvation.

Objection. But if the seventh-day sabbath is, as you say, to be laid aside by the churches of the Gentiles, why doth Christ say to his, “Pray that your

flight be not in the winter nor on the sabbath day?" for, say some, by this saying it appears that the old seventh-day sabbath, as you have called it, will, as to the sanction of it, abide in force after Christ is ascended into heaven.

Answer. I say first, these words were spoken to the Jewish Christians, not to the Gentile churches; and the reason of this first hint you will see clearly afterwards.

The Jews had several sabbaths, as their seventh-day sabbath, their monthly sabbath, their sabbath of years, and their jubilee. Now if he means their ordinary sabbaths, or that called the seventh-day sabbath, why doth he join the winter thereto? for in that he joineth the winter with that sabbath that he exhorteth them to pray their flight might not be in, it should seem he meaneth rather their sabbath of years, or their jubilee, which did better answer one to another than one day and a winter could.

And I say again, that Christ should suppose that their flight should or might last some considerable part of a winter, and yet that then they should have their rest on those seventh day sabbaths, is a little beside my reason, if it be considered again that the Gentiles, before whom they were then to fly, were enemies to their sabbath, and consequently would take opportunity at their sabbaths to afflict them so much the more. Wherefore I would that they who plead for a continuation of the seventh-day sabbath from this text would both better consider it and the incoherence that seems to be betwixt such a sabbath and a winter.

But again, were it granted that it is the seventh-day sabbath that Christ here intendeth, yet since, as we have proved, the sanction before this was taken away — I mean, before this flight should be — he did not press them to pray thus because by any law of Heaven they should then be commanded to keep it holy, but because some would, through their weakness, have conscience of it till then. And such would, if their flight should happen thereon, be as much grieved and perplexed as if it yet stood obligatory to them by a law.

This seems to have some truth in it, because among the Jews that believed there continued a long time many that were wedded yet to the law, to the ceremonial part thereof, and were not so clearly evangelized as the churches of the Gentiles were. "Thou seest, brother, (said James to Paul,)

how many thousands of the Jews there are that believe, and they are all zealous of the law.”

Of these, and such weak, unbelieving Jews, perhaps Christ speaks when he gives this exhortation to them to pray thus, whose consciences he knew would be weak, and, being so, would bind when they were entangled with an error as fast as if they were bound by a law indeed.

Again, though the seventh-day sabbath and ceremonies lost their sanction at the resurrection of Christ, yet they retained some kind of being in the Church of the Jews until the desolation spoken of by Daniel should be.

Hence it is said that then the oblation and sacrifices shall cease. And hence it is that Jerusalem and the temple are still called the holy place, even until this flight should be.

Now if Jerusalem and the temple are still called holy, even after the body and substance of which they were shadows was come, then no marvel though some to that day who believed were entangled therewith, etc. For it may very well be supposed that all conscience of them would not be quite taken away until all reason for that conscience should be taken away also. But when Jerusalem and the temple, and the Jews’ worship by the Gentiles was quite extinct by ruins, then in reason that conscience did cease. And it seems, by some texts, that all conscience to them was not taken away till then.

Question. But what kind of being had the seventh-day sabbath and other Jewish rites and ceremonies that by Christ’s resurrection was taken away?

Answer. These things had a virtual and a nominal being. As to their virtual being, that died that day Christ did rise from the dead, they being crucified with him on the cross.

But now, when the virtual being was gone, they still with the weak retained their name (among many of the Jews that believed) until the abomination that maketh desolate stood in the holy place; for in Paul’s time they were, as to that, but ready to vanish away.

Now, I say, they still retaining their nominal grandeur, though not by virtue of a law, they could not, till time and dispensation came, be swept out of the way. We will make out what hath been said as to this by a familiar similitude:

There is a lord or great man dies; now, being dead, he has lost his virtual life. He has now no relation to a wife, to children, virtually, yet his name still abides, and that in that family to which otherwise he is dead.

Wherefore they embalm him, and also keep him above ground for many days; yea, he is still revered by those of the family, and that in several respects, nor doth any thing but time and dispensation wear this name away.

Thus, then, the Old Testament signs and shadows went off the stage in the Church of Christ among the Jews. They lost their *virtue* and signification when Christ nailed them to his cross. But as to their name and the grandeur that attended that, it continued with many that were weak, and vanished not but when the abomination that made them desolate came.

The sum then and conclusion of the matter is this: The seventh-day sabbath lost its glory when that *ministration* in which it was lost, but yet the *name* thereof might abide a long time with the Jewish legal Christians, and so might become obligatory still, though not by the law, to their conscience, even as circumcision and other ceremonies did; and to their it would be as grievous to fly on that day as if by law it was still in force.

For I say, to a weak conscience that law which has lost its life may yet, through their ignorance, be as binding as if it stood still upon the authority of God.

Things, then, become obligatory these two ways:

1. By an *institution* of God.

2. By the *overruling* power of man's misinformed conscience. And although by virtue of an institution divine worship is acceptable to God by Christ, yet conscience will make that a man shall have but little ease if such rules and dictates as it imposes be not observed by him.

This is my answer upon a supposition that the seventh-day sabbath is in this text intended; and the answer, I think, stands firm and good.

Also there remains, notwithstanding this objection, no divine sanction in or upon the old seventh-day sabbath.

Some indeed will urge that Christ here meant the *first day* of the week, which here he puts under the term of sabbath. But this is foreign to me, so I waive it till I receive more satisfaction in the thing.

Question. But if indeed the first day of the week be the new Christian sabbath, why is there no more spoken of its institution in the Testament of Christ?

Answer. No more! What need is there of more than enough? Yea, there is a great deal found in the Testament of the Lord Jesus to prove its authority divine:

- 1.** For we have showed from sundry Scriptures that from the very day our Lord did rise from the dead, the Church at Jerusalem, in which the twelve apostles were, did meet together on that day, and had the Lord himself for their preacher, while they were auditors; and thus the day began.
- 2.** We have showed that the Holy Ghost, the third person in the Trinity, did second this of Christ in coming down from heaven upon *this day* to manage the apostles in their preaching; and in that very day so managed them in that work that by this help they then did bring three thousand souls to God.
- 3.** We have showed also that after this the Gentile churches did solemnize *this day* for holy worship, and that they had from Paul both countenance and order so to do.

And now I will add that more need not be spoken, for the practice of the first Church, with their Lord at the head of them to manage them in that practice, is as good as many commands. What, then, shall we say when we see a first practice turned into holy custom?

I say, moreover, that though a seventh-day sabbath is not natural to man as man, yet our Christian holy day is natural to us as saints if our consciences are not clogged before with some old fables or Jewish customs.

But if an old religion shall get *footing* and *rooting* in us, though the grounds thereof be vanished away, yet the man concerned will be hard put to it, should he be saved, to get clear of his clouds and devote himself to that service of God which is of his own prescribing.

Luther himself, though he *saw* many things were without ground which he had received for truth, had yet work hard enough, as himself intimates, to get his conscience clear from all those *roots* and *strings* of inbred error.

But, I say, to an *untainted* and *well-bred* Christian we have good measure, *shaken* together and *running* over, for our Christian *Lord's day*. And I say

again, that the *first day of the week* and the spirit of *such* a Christian *suit* one another, as *nature* suiteth *nature*; for there is, as it were, a natural *instinct* in Christians, as such, when they understand what in a *first day* was brought forth, to fall in therewith to keep it holy to their Lord.

1. The *first day of the week*! Why it was the day of our life. *After two days he will receive us*, and in the third day we shall live in his sight. *After two days*. There is the Jews' *preparation* and *seventh-day sabbath* quite passed over; and *in the third day* $\frac{3}{4}$ that is, the *first day* of the week, which is the day our Lord did rise from the dead — we began to live by him in the sight of God.

2. The *first day* of the week! That is the day in which, as I hinted before, our Lord was wont to preach to his disciples after he rose from the dead; in which also he did use to show them his hands and his feet, to the end they might be confirmed in the truth of his victory over *death* and the *grave* for them; the day in which he made himself *known* to them in *breaking bread*; the day in which he so plentifully poured out the Holy Ghost upon them; the day in which the Church, both at Jerusalem and *those* of the Gentiles, did use to perform to God divine worship; all which has before been sufficiently proved. And shall we not imitate our Lord, nor the Church that was immediately actuated by him in this, and the churches their fellows? Shall, I say, the Lord Jesus do all this in his Church, and they together with him; shall the churches of the Gentiles also fall in with their Lord and with their *mother* at Jerusalem herein; and again, shall all this be so punctually committed to sacred story, with the day in which these things were done, under denomination over and over, saying, These things were done on the *first day*, on the *first day* of the week, while all other days are, as to name, buried in everlasting oblivion, — and shall we not take that notice thereof as to follow the Lord Jesus and the churches herein? O stupidity!

3. This day of the week! They that make but observation of what the Lord did of old to many sinners and with his churches on this day must need conclude that in this day the treasures of heaven were broken up and the richest things therein communicated to his Church. Shall the children of this world be, as to this also, wiser in their generation than the children of light, and former saints, upon whose shoulders we pretend to stand, go beyond us here also?

Jacob could, by observation, gather that the place where he lay down to sleep was no other but the house of God and the very gate of heaven.

Laban could gather by observation that the Lord blessed him for Jacob's sake.

David could gather by what he met with upon Mount Moriah that that was the place where God would have the temple built: therefore he sacrificed there.

Ruth was to mark the place where Boaz lay down to sleep; and shall not Christians also mark the day in which our Lord "rose from the dead?"

I say, shall we not mark it when so many memorable things were done on it for, and to, and in the churches of God! Let saints be ashamed to think that such a day should be looked over or counted common (when tempted to it by Satan) when kept to religious service of old, and when beautified with so many divine characters of sanctity as we have proved by Christ, his Church, the Holy Ghost, and the command of apostolical authority it was.

But why, I say, is this day, on which our Lord rose from the dead, nominated as it is? Why was it not sufficient to say, "He rose again," or, He rose again the third day, without a specification of the very name of the day? For, as we said before, Christ appeared to his disciples after his resurrection on other days also, yea, and thereon did miracles too. Why, then, did not these days live? why was their name, for all that, blotted out, and this day only kept alive in the churches?

The day on which Christ was born of a virgin, the day of his circumcision, the day of his baptism and transfiguration, are not, by their names, committed by the Holy Ghost to Holy Writ to be kept alive in the word, nor yet such days in which he did many great and wonderful things. But *this* day, this day, is still nominated — the first day of the week is the day. I say, why are things thus left with us but because we, as saints of old, should gather and separate what is of divine authority from the rest? For in that this day is so often nominated while all other days lie dead in their grave, it is as much as if God should say, Remember the first day of the week to keep it holy to the Lord your God.

And, set this aside, I know not what reason can be rendered or what prophecy should be fulfilled by the bare naming of the day.

When God of old did sanctify for the use of his Church a day, as he did many, he always called them either by the name of the day of the month or of the week, or by some other signal by which they might be certainly known. Why should it not then be concluded that for this reason the first day of the week is thus often nominated by the Holy Ghost in the Testament of Christ?

Moreover, he that takes away the first day as to his service, leaves us now no day as sanctified of God for his solemn worship to be by his churches performed in. As for the seventh-day sabbath, that, as we see, is gone to its grave with the signs and shadows of the Old Testament; yea, and has such a dash left upon it by apostolical authority that it is enough to make a Christian fly from it forever. 2 Corinthians 3.

Now, I say, since that is removed by God, if we should suffer the first day also to be taken away by man, what day that has a divine stamp upon it would be left for us to worship God in?

Alas! the first day of the week is the Christian's *market-day* — that which they so solemnly trade in for soul-provision for all the week following. This is the day that they gather manna in. To be sure, the seventh-day sabbath is not that, for of old the people of God could never find manna on that day. “On the seventh day,” said Moses, “which is the sabbath, in it there shall be none.”

Any day of the week manna could be found, but on that day it was not to be found upon the face of the ground. But now our *first day* is the *manna-day*, the only day that the churches of the New Testament, even of old, did gather manna in. But more of this anon.

Nor will it out of mind but that it is a very high piece of ingratitude and of uncomely behavior to deny the Son of God *his day*, the *Lord's day*, the day that he has made; and, as we have showed already, this *first day of the week* is it; yea, and a great piece of unmannerliness is it too for any, notwithstanding the old seventh day is so degraded as it is, to attempt to impose it on the Son of God — to impose a day upon him which yet Paul denies to be a branch of the ministration of the Spirit and of righteousness. Yea, to impose a part of that ministration which he says plainly was to be done away, for that a better ministration stripped it of its glory, is a high attempt indeed.

Yet again the apostle smites the teachers of the law upon the mouth, saying, “They understand neither what they say nor whereof they affirm.”

The seventh-day sabbath was indeed God’s rest from the works of creation; but yet the rest that he found in what the first day of the week did produce, for Christ was born from the dead in it, more pleased him than did all the seventh days that ever the world brought forth; wherefore, as I said before, it cannot be but the well-bred Christian must set apart this day for solemn worship to God and to sanctify his name therein.

Must the Church of old be bound to remember that night in which they did come out of Egypt; must Jephthah’s daughter have four days for the virgins of Israel yearly to lament her hard case in; yea, must two days be kept by the Church of old yearly for their being delivered from Haman’s fury; and must not one to the world’s end be kept by the saints for the Son of God their Redeemer, for all he has delivered them from a worse than Pharaoh or Haman, even from the *devil*, and *death*, and *sin*, and *hell*? O stupidity!

A day! say some — God forbid but he should have a day! But what day? Oh, the old day comprised within the bounds and bowels of the ministration of death.

And is this the love that thou hast to thy Redeemer, to keep that day to him for all the service that he hath done for thee, which has a natural tendency in it to draw thee off from the consideration of the works of thy redemption to the creation of the world? O stupidity!

But why must he be imposed upon? Has he chosen that day? did he finish his work thereon? Is there, in all the New Testament of our Lord, from the day he rose from the dead to the end of his holy book, one syllable that signifies in the least the tenth part of such a thing? Where is the Scripture that saith that this Lord of the sabbath commanded his Church, from that time, to do any part of church service thereon? Where do we find the churches to gather together thereon?

But why the seventh day? What is it, take but the shadow thereof away? Or what shadow *now* is left in it since its institution as to divine service is taken long since from it?

Is there any thing in the works that were done in that day more than shadow, or that in the least tends otherwise to put us in mind of Christ?

and, he being come, what need have we of that shadow? And I say again, since that day was to be observed by a ceremonial method, and no way else, as we find, and since ceremonies are ceased, what way by divine appointment is there left to keep that old sabbath by Christians in?

If they say, Ceremonies are ceased, by the same argument so is the sanction of the day in which they were to be performed. I would gladly see the place, if it is to be found, where it is said that day retains its sanction which yet has lost that method of service which was of God appointed for the performance of worship to him thereon.

When Canaan worship fell the sanction of Canaan fell. When temple worship, and altar worship, and the sacrifices of the Levitical priesthood fell, down also came the things themselves. Likewise so when the service or shadow and ceremonies of the seventh-day sabbath fell, the seventh-day sabbath fell likewise.

On the seventh-day sabbath, as I told you, manna was not to be found. But why? For *that* day was of Moses and of the ministration of death. But manna was not of him. "Moses," says Christ, "gave you not that bread from heaven." Moses, as was said, gave that sabbath in tables of stone, and God gave that manna from heaven. Christ nor his Father gives grace by the law, no not by that law in which is contained the old seventh-day sabbath itself.

The law is not of faith; why then should grace be by Christians expected by observation of the law? The law, even the law written and engraven in stones, enjoins perfect obedience thereto on pain of the curse of God. Nor can that part of it now under consideration, according as is required, be fulfilled by any man was the ceremony thereto belonging allowed to be laid aside. Never man yet did keep it perfectly, except he whose name is Jesus Christ; in him, therefore, we have kept it, and by him are set free from that law and brought under the ministration of the Spirit.

But why should we be bound to seek manna on that day on which God says "none shall be found?"

Perhaps it will be said that the sanction of that day would not admit that manna should be gathered on it:

But that was not all, for on that day there was none to be found. And might I choose, I had rather sanctify that day to God on which I might gather this

bread of God all day long than set my mind at all upon that in which *no* such bread was to be had.

The Lord's day, as was said, is to Christians the principal manna-day.

On this day, even on it, manna in the morning very early gathered was, by the disciples of our Lord, as newly springing out of the ground. The true bread of God, the sheaf of first fruits, which is Christ from the dead, was ordained to be waved before the Lord on the morrow after the sabbath, the day on which "our Lord ceased from his own work, as God did from his."

Now, therefore, the disciples found their green ears of corn indeed. Now they read life, both in and out of the sepulchre in which the Lord was laid. Now they could not come together, nor speak to one another, but either their Lord was with them or they had heart-inflaming tidings from him. Now cries one and says, The Lord is risen; and then another and says, He hath appeared to such and such.

Now come tidings to the eleven that their women were early at the sepulchre, where they had a vision of angels that told them their Lord was risen: then comes another, and says, The Lord is risen indeed. Two also come from Emmaus and cry, We have seen the Lord; and by and by, while they were speaking, their Lord showed himself in the midst of them.

Now he calls to their mind some of the eminent passages of his life, and eats and drinks in their presence, and opens the Scriptures to them; yea, and opens their understanding too, that their hearing might not be unprofitable to them; all which continued from early in the morning till late at night. Oh what a manna-day was this to the Church! And more than all this you will find, if you read but the four evangelists upon this subject.

Thus began the day after the sabbath, and thus it has continued through all ages to this very day. Never did the seventh-day sabbath yield manna to Christians. A new world was now begun with the poor Church of God, for so said the Lord of the sabbath, "Behold I make all things new." A new covenant! and why not then a new resting-day to the Church, or why must the old sabbath be joined to this new ministration? Let him that can show a reason for it.

Christians, if I have not been so large upon things as some might expect, know that my brevity on this subject is from consideration that much needs

not be spoken thereto, and because I may have occasion to write a Second Part.

Christians, beware of being entangled with Old Testament ministrations, lest by one you be brought into many inconveniences.

I have observed that though the Jewish rites have lost their sanction, yet some that are weak in judgment do bring themselves into bondage by them. Yea, so high have some been carried as to a pretended conscience to these that they have at last proceeded to circumcision, to many wives, and the observation of many bad things besides.

Yea, I have talked with some pretending to Christianity who have said, and affirmed as well as they could, that the Jewish sacrifices must up again.

But do you give no heed to these Jewish fables “that turn from the truth.” Do you, I say, that love the Lord Jesus keep close to his Testament, his word, his Gospel, and observe his holy day.

And this caution in conclusion I would give to put a stop to this Jewish ceremony: to wit, that a seventh-day sabbath, pursued according to its imposition by law, (and I know not that it is imposed by the apostles,) leads to blood and stoning to death those that do but gather sticks thereon — a thing which no way becomes the Gospel, that ministration of the Spirit and of righteousness, nor yet the professors thereof.

Nor can it with fairness be said that that sabbath day remains, though the law thereof is repealed, for confident I am that there is no more ground to make such a conclusion than there is to say that circumcision is still of force, though the law for cutting off the uncircumcised is by the Gospel made null and void.

I told you also in the epistle that if the fifth commandment was the first that was with promise, then it follows that the fourth, or that seventh-day sabbath, had no promise entailed to it; whence it follows that where you read in the prophet of a promise annexed to a sabbath, it is best to understand it of our Gospel sabbath.

Now, if it be asked, What promise is entailed to our first-day sabbath? I answer, the biggest of promises. For —

First. The resurrection of Christ was tied by promise to this day, and to none other. He rose the third day after his death, and that was the first day of the week, according to what was forepromised in the Scriptures.

Second. That we should live before God by him is a promise to be fulfilled on this day: “After two days he will revive us, and in the third day we shall live in his sight.” ~~<2012>~~ Hosea 6:2. See also ~~<2319>~~ Isaiah 26:19, and compare them again with ~~<4154>~~ 1 Corinthians 15:4.

Third. The great promise of the New Testament — to wit, the pouring out of the Spirit — fixeth upon these days, and so he began in the most wonderful effusion of it upon Pentecost, which was the first day of the week, that the Scriptures might be fulfilled.

Nor could these three promises be fulfilled upon any other days, for that the Scripture had fixed them to the first day of the week.

I am of opinion that these things, though but briefly touched upon, cannot be fairly objected against, however they may be disrelished by some.

Nor can I believe that any part of our religion, as we are Christians, stands in not kindling of fires and not seething of victuals, or in binding of men not to stir out of those places on the seventh day in which, at the dawning thereof, they were found; and yet these are ordinances belonging to that seventh-day sabbath.

Certainly it must needs be an error to impose these things by divine authority upon New Testament believers, our worship standing now in things more weighty, spiritual, and heavenly.

Nor can it be proved, as I have hinted before, that this day was or is to be imposed without those ordinances, with others in other places mentioned and adjoined, for the sanction of that day, they being made necessary parts of that worship that was to be performed thereon.

I have charity for those that abuse themselves and their Lord by their preposterous zeal and affection for the continuing of this day in the churches; for I conclude that if they did either believe or think of the incoherence that this day with its rites and ceremonies has with the ministration of the Spirit, our New Testament ministration, they would not so stand in their own light as they do, nor so stiffly plead for a place for it

in the churches of the Gentiles. But, as Paul insinuates in other cases, there is an aptness in men to be under the law because they do not hear it.

Nor will it out of my mind but if the seventh-day sabbath was by divine authority, and to be kept holy by the churches of the Gentiles, it should not have so remained among the Jews, Christ's deadliest enemies, and been kept so much hid from the believers, his best friends. For who has retained the pretended sanction of that day from Christ's time quite down in the world but the Jews and a few Jewish Gentiles? (I will except some.) But, I say, since a sabbath is that without which the great worship of God under the Gospel cannot be well performed, how can it be thought that it should, as to the knowledge of it, be confined to so blasphemous a generation as the Jews, with whom that worship is not?

I will rather conclude that those Gentile professors that adhere thereto are Jewified, legalized, and so far gone back from the authority of God, who from such bondages has set his churches free.

I do at this time but hint upon things, reserving a fuller argument upon them for a time and place more fit; where and when I may perhaps also show some other wild notions of those that so stiffly cleave to this.

Meantime, I entreat those who are captivated with this opinion not to take it ill at my hand that I thus freely speak my mind. I entreat them also to peruse my book without prejudice to my person. The truth is, one thing that has moved me to this work is the shame that has covered the face of my soul when I have thought of the fictions and fancies that are growing among professors, and when I see each fiction turn itself to a faction, to the loss of that good spirit of love and that oneness that formerly was with good men.

I doubt not but some unto whom this book may come have had seal from God that the first day of the week is to be sanctified by the Church to Jesus Christ; not only from his testimony, which is and should be the ground of our practice, but also for that the first conviction that the Holy Ghost made upon their consciences to make them known that they were sinners began with them for breaking this sabbath day; which day, by that same Spirit was told them, was that now called the first day, and not the day before, (and the Holy Ghost doth not use to begin this work with a lie;) which first conviction the Spirit has followed so close, with other things tending to complete the same work, that the soul from so good a beginning could not

rest until it found rest in Christ. Let this, then, to such be a second token that the Lord's day is by them to be kept in commemoration of their Lord and his resurrection, and of what he did on this day for their salvation.
AMEN.

FOOTNOTES

PILGRIMS PROGRESS

^{Ft1} Without end.

^{Ft2} Hint, whisper, insinuation.

^{Ft3} Bedford jail, in which the author was a prisoner for conscience sake.

^{Ft4} Wish a curse to.

^{Ft5} The Holy Spirit.

^{Ft6} Of the flesh and blood of Christ.

^{Ft7} A musical instrument.

^{Ft8} A gold angel was a coin of the value of ten shillings sterling, and according to the comparative value of money in Bunyan's time, equal at least to a guinea at the present time.

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