

*Carnal-security.* Aye, but tarry and eat first, for you have a long Way to walk, before you find another House; and therefore it is not convenient for you to go out fasting from hence, lest you faint by the Way.

*Tender-consc.* It is written, *Man lives not by Bread alone, but by every Word that proceedeth out of the Mouth of God.*

*Carnal-security.* That is not applicable to your Case, you must not expect to be fed by Miracles; Meat and Drink are appointed for the Support of our frail Bodies; and therefore it is a foolish Preciseness to abstain from Eating, when we have absolute need of it.

*Tender consc.* Aye, but I have no such absolute Need of Eating or Drinking either at this Time, it being early in the Morning; I have read in a certain Book thus; *Woe be to thee, O Land, when thy Princes eat in the Morning; but blessed is the Land whose Princes eat in the due Season for Refreshment, and not for Riotousness.*

*Carnal-security.* Neither is this saying, any ways applicable to you; for you are no Prince, but a poor Pilgrim, and this is spoken altogether of Princes.

*Tender-consc.* Yes, I am a Prince, and am going to take possession of my Crown and Kingdom: For we are made Kings and Princes, and Princes unto God, and we shall reign with him for ever; and therefore cease to persuade me in this Manner, or to retard my Journey, for I will go on in the Strength of the Lord my God.

*Carnal-*

*Carnal-security.* Well, since you are so obstinate, that you will not harken to my Counsel in this Point, pray be advised to drink before you go, at yonder vine, where you see the Grapes hang so thick and plump.

*Tender-conf.* No; neither will I drink in this Place; for I remember how I drank of the Juice of those fatal Grapes, and they intoxicated me, so that I committed Folly with Mrs. *Wantonness*, and slept away my Time, when I should have been going forward on my Journey; and I believe you have a Design upon me to make me drunk again, or else you would not press me so hard.

Now by this Time, as they went on talking together, they came to a Fountain of Water clear as Crystal, and Mrs. *Wantonness* was bathing herself in the Fountain, who, when she saw *Tender-conscience* coming out of the Court with her Father, she ran out of the Fountain, naked as she was, and embraced him, and prayed him to tarry a while longer. This was a greivous Temptation, and he knew not how to resist it, for she used such alluring Arts and fawning Tricks, as had almost conquered him; but at length calling to Mind the Terrible Thundring and Lightning, With the Voice which followed them, he suddenly sprang out of her Arms, and ran away as fast as he could; neither did he stop 'till he came out of the outermost Gate of the Palace, and 'till he was got into the Highway again, where *Carnal-security* first seduced him. Then he went on singing,

*My Soul like a Bird, from Fowler's Snare,  
Escaped is, while after me they stare:  
Their Ways are pleasant, but they sting at last:  
Woe be to them that in their Nets are cast.  
They spread their Gins on ev'ry Side for Men;  
Seducing Souls to their enchanted Den:  
All's fair without, but rotten is within;  
Fair is the Form, but black the Guilt of Sin.*

At length he came to the Place where the Lions lay, who began to roar at the Sight of him, which put him into a great Fright, so that he stood still at first; but calling to Mind, what he had seen in the Cave of *Good-resolution* concerning the Dangers which those brave Worthies had encountered and overcome, he took Courage, and went boldly on his Way, brandishing his Crutch towards the Lions; at which they immediately ceased their Roaring, and lay still while he passed by, and came up to the Gate of the Palace called *Beautiful*, where the Porter stood ready to receive him; but first he examined from whence he came, and whither he was going?

*Tender-conf.* Sir, I am come from the Valley of *Destruction*, and am going toward the Holy Sion or Heavenly Jerusalem.

*Porter.* But did you come in by the *Wicket-gate*, which is the Head of the *Way of Life*?

*Tender-conf.* Yes Sir, and was directed by one *Goodwill*, who kept that Gate, to call at the House of the *Interpreter*.

*Porter.*

*Porter.* Let me see your Pass, that I may shew it to one of the Virgins; who, if she be satisfy'd in your Truth, will receive you hospitably, and shew you the Civilities of this House.

So *Tender-conscience* pulled out his Pass, and gave it to *Watchful* the Porter, who immediately rang a little Bell, at which the *Virgin Discretion* came out, and the Porter told her what *Tender-conscience* was, and whither he was going; withal, giving her the *Interpreters* Pass to read, which, when she had perused, and marked the Seal, she desired him to walk in. So she had him to the Hall, and there came to him *Prudence*, *Piety*, and *Charity*, and welcomed him to the House, and brought him a little Wine and a few Figs, to refresh himself at present, 'till Dinner should be ready; for they supposed him to be weary and spent in getting up the *Hill Difficulty*, not knowing that he had taken a long Rest and Sleep in the House of *Carnal-Security*. But he voluntarily told them how he met with an Old Man, as soon as he was past the stage on the Top of the Hill, who invited him into his House, which said he, is a stately Palace on the Left-hand of the high Road: So he told them all that had happened to him in that Place, and how he was forced at last to take up his Heels, and run away from Mrs. *Wantonness*.

Then *Piety* desired to know his name, and he told her, saying My Name is *Tender-conscience*.

Well, says she, *Tender-conscience*, You have escaped one of the greatest Dangers on the Road, for the Old Man who enticed you into his House, is called *Carnal-security*, and his wife is the Lady *Intemperance*, who is always to be seen with a Golden Cup in her hand, full of Enchantments, whereby she intoxicates those that drink out of it.

*Tender-conf.* Aye, says *Tender-conscience*, I believe that was the Lady who gave me the Juice of Grapes to drink out of a Golden Cup, when we were entering the Second Court.

*Piety.* And did not you see her two Daughters, Mrs. *Wantonness*, and Mrs. *Forgetfulness*?

*Tender-conf.* I know not their Names, said he, but I saw two beautiful young Damsels, waiting upon the Lady *Intemperance*; and I, being overcome with the Strength of the Wine, fell to dallying with one of them, till at length I fell asleep in the other's Arms.

*Piety.* These are the same I mean, and they use to bewitch Men to Destruction, if once they are within their Arms, especially if they fall asleep therein. But how could you get away from them again? For they use to have so many Tricks and Artifices to entangle them that once come within their Doors, that not one in ten gets out of their Clutches without suffering some great Damage.

*Tender-conf.* O said he, I tarried talking and arguing the Case with the Old Man so long, that I almost lost the Day; for as we were discoursing together, his Daughter came out of a Fountain stark naked, and embraced me, using all the enticing Words imaginable, to hinder my going  
away;

away; but I finding myself not able to struggle, or resist so powerful a Temptation, on a sudden gave a Spring out of her arms, and ran away as fast as I could drive.

*Piety.* In this I commend your conduct: for tho' it be said, *Resist the Devil, and he will flee from you*, yet it is to be understood also of other Temptations. For when any one is tempted to unchaste or lascivious Actions, there is no Time for disputing. A resolute and speedy Flight is the only Way to secure the Victory. The soul may stand the Battle against Adversities, Persecutions, Crosses, and the like; but pleasures must be subdued by retreating from them. *He that toucheth Pitch, shall be defiled*, says the Wise Man: *And he that stands capitulating with the Temptations of Uncleanness, is in Danger to fall.* The Soul, like Wax, is hardened by cold and stormy Weather; but in the Sunshine of Prosperity, and the Heat of Lusts, she melts and becomes effeminate and yeilding. Therefore well said one of Old, *Flee youthful Lusts, which war against the Soul*; he does not say, Stand and face them, and resist them, but flee them, avoid them as a Plague, run away from them. It is in some Degree the same in that common Vice which this Age does so much, and so shamefully abound in, I mean excessive drinking: Men think they may safely venture into Company, without being obliged to drink, and when they are in Company, they think they may drink a little, without doing themselves any Harm; not considering, that that little does but embolden them to venture on more; every Glass they pour down, depriving them of

o much of their Resolution and Strength to resist; and when they came to be doubtful, whether they shall let this one Glass more go down, they throw down the Sense of their Soul, their Reason, and expose her to be polluted by the Height of Debauchery and Folly, letting into their unguarded Breasts, a flood of vain Passions, with their Superfluity of Drink: Thus by little and little the poor Soul comes at length to suffer Shipwreck. In such a Case, the only remedy is, to fly the first Occasions and Temptations, to stop the Avenues of the Soul, to set a Guard upon the Senses, and restrain the Imaginations within its proper Limits. A man ought not so much as to fancy that Company pleasant or delightful, by keeping of which he runs the Hazard of his Soul's Health. Much less ought he to follow them, and court them: 'Tis much better to be thought ill-natur'd and uncomplaisant to others, than to be really so to one's self, by ruining myself to oblige my Acquaintance.

*Charity.* There are some Souls, that are naturally so affable and courteous, so soft and pliant, that they comply oftentimes with Company, more through Flexibleness and Sweetness of their own Disposition, than out of any real Inclination to Debauchery; nay, while they loath the Drink, they cannot forbear obliging their unreasonable Companions: This is a great Weakness, and tho' it may be capable of admitting some Excuse on the Account of that Sweetness of Temper from whence it flows; yet 'tis nevertheless dangerous, and therefore must not be palliated, lest in so doing, we turn Advocates for Vice.

*Prud.*

*Prudence*. If you please, let us break off our Discourse for the present, and go to Dinner, which is now ready, for the Bell rings. So they rose, and went into the Refectory, or Dining-room, where were more Virgins of that Society waiting for their coming, who all welcomed *Tender-conscience* to the House, every one saluting him with a particular Congratulation; and then they sat down in exquisite Order and Silence. After the Divine Blessing was invoked, one of the Virgins, whose Name was *Temperance*, carved out for the rest, for that was her Office, while another of them, named *Decency*, waited at the Table. Here was no loud Laughter to be heard, no offensive or unseemly Jest broached, but a modest Cheerfulness crowned the Entertainment. They had Plenty without Riot, Variety without Extravagance; and *Frugality* and *Bounty* seemed to hand in the Dishes together. They are to nourish Nature, not to pamper Lust, or cloy the Appetite, and they rose from the Table lightsome and well refreshed, having returned Thanks to the Sovereign Giver of all good Gifts, to the Creator and Preserver of all Mankind, for refreshing them with his good Creatures.

Then one of the Virgins, Named *Health*, proposed to the Company that it would be convenient and pleasant to take the Air in the Garden after Dinner: to which they all readily consented, and *Discretion*, *Prudence*, *Piety*, *Charity*, and *Temperance*, took *Tender-conscience* along with them unto a Mount, which gave them a lovely prospect of the Country round about it. And there they



fat down under the shade of a broad-spreading Sycamore, and fell afresh into Discourse. *Tender-conscience* being desirous to learn the Reason of their living thus in a Society together, and to know the Rule and Manner of their Life; to whom *Piety* thus replied :

*Piety.* When we were young and lived at Home with our Friends, we were daily exposed to innumerable Vanities and Folies, and were carried away with the Flood of Custom: yet being Religiously inclined from our Childhood, we, by Degrees, as we grew up, began to grow sick of our carnal Education, and to despise the Vanities and Fooleries of the world; and sought for a Place where we might be free from them, and where we might serve the Lord both Night and Day, in all Holiness and Purity of Life. So, after much Enquiry, and diligent Search, at length we were inform'd that a certain Holy Woman, named *Religion*, had built her a House in this Place, and that she being an especial Favourite of the King of this County, was permitted to gather together a certain Number of Virgins, who were willing to renounce the World, and live in this Retirement with her; having a particular Charter granted them, whereby they should be for ever free from certain Taxes, Imposts, and Homages, on Conditions they would make it their Business to observe such Laws and Statutes as the aforesaid Holy Woman, *Religion*, should prescribe unto them, and to live in true Obedience to her Commands all the Days of their Lives. Whereupon we were presently inflamed with a fervent Desire

to see this Woman, and if possible, to come and live with her, I speak for us all, because I have heard the rest of my companions here own the same Inclinations as I myself had; so we consulted no longer with Flesh and Blood, but immediately resolv'd to wait on her, and declare our Intentions, hoping to find favour in her Eyes, and to be admitted into her Society; which we did accordingly. And having made her a Visit, and heard her heavenly Voice, we were ravished more than ever, and grew impatient till we were taken into the House. At length our Wishes were fulfilled, our Desires granted, and here we have lived ever since, and would not change our Life for the whole World; for this Woman is of a sweet Temper, and all her Laws pleasant; her Yoke is easy, and her Burden light.

*Charity.* Not that we condemn all those who do not live in such a State, or just according to our Rules; for without doubt many do live mix'd with the rest of the World, yet keep themselves unspotted from the Vices of the World; but they are exposed to greater Danger. They run the Risque of more Temptations than we. For here one Spirit and Soul (as it were) animates us all; Holiness and Purity are all that we aim at, and we mutually encourage one another, assist one another, and forward one another in the Practise of it. We have no Cares to embitter us, nor vain Pleasures to debauch us; we have no Honours to tempt us to Ambition, nor Riches to make us covetous. All our Ambition is to approve our-

selves blameless in the Sight of God; and all the Riches we covert, are those which never fade away, the Gifts and Graces of the Holy Ghost.

*Tender-conf.* But I suppose you have some particular Laws and Rules, to which you are obliged to conform yourselves, which I should be glad to know.

*Piety.* Yes, we have so, and I will acquaint you with them in the best Manner I can.

1. We are obliged to rise every Morning before the Sun, and then we join altogether in Prayer and Praises to the great God of Heaven, thanking him for his past Blessings, and imploring his Favour and Protection over us.

2. Then every one goes to their proper Business, as belongs to their Office, 'till the Time of Refreshment, and so again 'till Dinner.

3. We are obliged to entertain all Pilgrims that are travelling towards the Heavenly Country; provided they shew their Pass, or give an Account of themselves, as may be thought equivalent.

4. At the Close of the Day, we are obliged to join all again in Prayer and Praises, as in the Morning.

5. We are obliged to keep and maintain the King's Armoury, and to furnish all Pilgrims with Weapons and Armour of Proof against all Dangers and Disasters whatsoever.

These

These are the general and most important Laws of our Society; but besides these, we have many particular Rules of less Note, tho' very good, and in a Manner necessary to our well being: All which it would be too tedious to rehearse.

*Temp.* Only give me leave to insist upon the Statute of Moderation in Eating and Drinking, which we are strictly charged to keep under severe Penalties, which I suppose you have forgot.

*Piety.* It is true indeed, I had forgot to mention it, and am very glad of that Forgetfulness, since I have thereby given you an Opportunity of discoursing more at large upon that Subject, who are best able to do it, as being appointed the particular Interpreter of this Statute; therefore pray inform the Pilgrim about it.

*Temperance.* This Statute of Moderation in Eating and Drinking, is groundd on this Consideration:

That *Adam* fell by eating the forbidden Fruit; the first Sin that was committed in the World by Mankind was by Eating. Now though it be not certain whether it proceeded from some natural Contagion in the Fruit which *Adam* did eat, or from the Venomous Breath of the Serpent, that recommended it to *Eve*, or from any other hidden Cause, yet we are sure that whereas *Adam* was before in the full Perfection of human Nature, being the lively Image of the glorious God, his Soul being very full of the Beams of Eternal Light, his Understanding clear and serene as the Morning, his Will regular and obedient to his Reason, his Body in

in perfect Vigour and Health, Beauty and Proportion, impassable and immortal; no sooner had he tasted the fatal Morsel, but a strange Alteration befel him: The Image of God was immediately defaced and sullied. His Soul grew dark and cloudy, his Understanding and Reason become dull and unactive, and his Will went retrograde; in short, all the Faculties of his Soul were dislocated and disjointed. As for his Body, it become weak and unhealthful, subject to divers Casualties, Sickneses, and Infirmities, and at last to Death itself. This was the Effect of irregular Eating. Nor did the Mischiefe rest here, but he transmitted it to his Posterity, conveyed all these ill Qualities of Body and Soul to his Children, whereby all the Generations of Men in the World are under the same Misfortunes, corrupted both in Body and Soul, conceived in Sin, and brought forth in Iniquity. But as if we were not unhappy enough in this Original Depravation of our Nature, the greatest Part of Mankind endeavour to increase the Misery, by their own actual Repetition, and continuall Practise of the same Crime; Gluttony and Drunkenness reigning over the greatest Part of the World. This is the Reason why the Statute of Moderation in Eating and Drinking is so strictly enjoined to Society; and well it were if all the World would observe it, then would there be found Minds in sound Bodies.

*Tender-conf.* Wherein does this Moderation in Eating and Drinking consist?

*Temp.*

*Temp.* It consists in bridling and regulating the Appetite, as to the Quantity and Quality of Meats and Drinks.

*Tender-conf.* Pray shew me how it consists in bridling the Appetite as to Quantity.

*Temp.* It teaches us to eat and drink no more at a Time, nor no oftner in a Day, than is requisite to preserve the body in Health, to suffice Nature, and refresh the Spirit. It is a taming of the Body, and bringing it into Subjection to the Soul, so that the Inferior Faculties may be subservient to the Superior.

*Tender-conf.* But how shall a Man know how much will exactly serve to keep the Body in Health, to suffice Nature, and refresh the Spirit, since there are as many different Constitutions in the World as there are Faces?

*Temp.* The Way to know this, is for every one to observe his own Temper, and then they will quickly find out the true Measure, and proper Time for Eating and Drinking. But take this for a general Rule: That it is by all Means convenient to rise from Table with an Appetite, and to have a Mind, after a Meal, as well disposed for Labour, for Exercise, or for Prayer, as it was before. He that Eats and Drinks beyond this, breaks the Rule of Moderation; for the End of Eating and Drinking is to refresh Nature, and make it more vigorous and active, and not to render it dull and heavy.

*Tender-conf.* Pray tell me what good Effects this Moderation produces in the Soul, and how it works there.

*Temp.*

*Temp.* Great certainly, and manifold are the Benefits which redound to the Soul, from the constant Practice of this Moderation in Eating and Drinking: for tho' the Soul be of itself an immortal and impassable Essence, yet while it is joined with our mortal Body, it partakes of all its Conveniences and Inconveniencies: If the Body be in Pain, the Soul suffers with it; if the Body feels Pleasure, the Soul enjoys it likewise. Nay, rather 'tis the Soul alone that is sensible of every Thing that happens to the Body; for the body of itself is but dead and inactive Matter, incapable of Sense or Motion in itself; 'tis the Soul which gives Life, Motion, and Sense to it. Now therefore as the Body is maintained in Health and Vigour, so does the Soul flourish and triumph within herself: On the contrary, when the Body is sickly and weak, the Soul languishes by Sympathy. He therefore that eats and Drinks to Excess, and thereby cloyes his Stomach, fills his Body full of contagious Humours, and sows the Seed of many Diseases in his own Bowels: This Man is no Friend to his Soul, for she by this Means grows dull and sluggish, dark and cloudy, dull and melancholy, and void of all Pleasure and Comfort; whereas, on the contrary, he that bridles his Appetite, and eats and drinks no more, nor oftner than suffices Nature, and refreshes his Spirits, his Soul is always lively and vigorous, sprightly as Youth, and serene as the Morning, full of Light and Comfort; and, in a Holy Triumph, she often soars aloft, and basks in the Rays of eternal Brightness, despising the World, and all that is in it, excepting her own

Taber-

Tabernacle, which is always kept neat and clean, and therefore she takes Delight to repose herself therein, when, like the Eagle, she is tired with her lofty Flights. Our Bodies are the Temples of the Holy Ghost, and he that pollutes them with Riot and Uncleaness, is guilty of Sacrilege. And therefore well said Solomon, *Be not a Companion of Wine-bibbers, and riotous Eaters of Flesh.*

*Tender-conf.* I thank you for your good and wholesome Talk: Now pray shew me how Moderation in Eating and Drinking consists in bridling the Appetite, as to the Quality of Meats, &c.

*Temp.* In order to the better clearing up of this Point, it is necessary to look back to Adam, who, we find, had Permission and Leave given him to eat of the Fruits in the Garden of Eden, but only he was forbid to taste of the Fruit of the Tree of Knowledge of Good and Evil. And afterwards to intimate that God took an especial Regard to the Qualities of Man's Food, he was told by God what Sorts of Fruits and Herbs should be his Diet, and which should be Food for the Beasts: *Of every Herb bearing Seed, and of every Tree bearing Fruit, he was allowed to eat: And the Grass of the Field was appointed for the Beasts.* Here we may observe, that there was no mention made as yet of Flesh or Fish to be eaten, not 'till after the Flood; so that many are of Opinion that the Fathers before the Flood did eat no manner of Flesh; and it is not improbable, that this was the Reason of their living so very long, nothing more conducing to Health and long Life, than an Ascetick Diet, that is, a  
Diet



Diet of Fruits, Roots, and Herbs, Honey, Oil, &c. without Flesh or Fish.

The first Time we read that God gave to Man a License to eat Flesh, was after the Flood, when he blessed Noah and his Sons, saying unto them, *Be ye fruitful and multiply and replenish the Earth; and the Fear of you, and the Dread of you shall be upon every Beast of the earth, and upon every Fowl of the Air, upon all that moveth upon the Earth, and upon all the Fishes of the Sea, into your Hands are they delivered. Every moving Thing that liveth shall be Meat for you, even as the green Herb have I given you all Things; but Flesh with the Life thereof, which is the Blood thereof, you shall not eat.*

So that you may see, that even in this first License to eat Flesh, man was restrained from eating it with the Blood, which Restraint was afterwards more particularly confirmed in the Law of Moses, when the Fat was also forbidden to be eaten in these words, *Speak*  
*Levit. vii. 23, unto the Children of Israel, say-*  
*24. ing, Ye shall eat no manner of*  
*Fat, of Ox, of sheep, or of*  
*Goat, &c. which Prohibition must needs have*  
 Regard to the Quality of Fat. And a little afterwards, there is a separation made between the Meats that were to be eaten, and those that were not; between the clean and the unclean Beasts, Birds, and Fishes.

*Lev. xi. 23, to*  
*the End.*

Which Law was strictly observed by the Children of Israel throughout their Generations, and it is to this Day: Now, without doubt, it was

on the Account of the different good or ill Qualities that resided in the Flesh of these Creatures, that some were forbidden, and others allowed.

And though this Law was abolished by the Coming of Christ, yet we find the Apostles in their Council at *Jerusalem*, forbid the eating of Things strangled, and Commanded the Christians to abstain from Blood. And in the Lives of the Apostles, it is *Acts xv. 19, 20.* recorded, that some of them abstained from all Flesh, during their Lives. And not only the Apostles, but other Christians in those Days were abstemious, living chiefly upon Herbs, or the like Sustenance, as *Paul* witnesses in the Epistle to the *Corinthians*.

Upon the whole Matter, we may conclude, That all this Caution and Care about the Difference of Meats from the Beginning of the World to the Flood, and from the Flood to the giving of the *Mosaick* Law, and from thence to the Times of the Apostles of Jesus Christ, would not have been, had there not been some greater Reason for it, than barely to try Mens Obedience, or to furnish them with Emblems of Virtue and Vice, as some hold. There must be something in the Nature of living Creatures, some different Qualities that occasioned one Sort to be forbidden and another allowed. And though we are not now obliged to keep the Law of *Moses*, yet I cannot find upon what Grounds many Christians take the Liberty to act contrary to the Ordinance of the Apostles  
of

of Christ, in eating Blood and Things strangled.

*Tender-conf.* I remember I have heard this Point handled before by some Disputants; and to this last Part of your Discourse it has been answered, that Jesus said, *Not that which goeth into a Man defileth him, but that which cometh out.* And Paul says, *To the Pure all Things are pure.* And he called the Doctrine of, *Touch not, Taste not, Handle not,* a Doctrine of wordly Elements, and beggarly Rudiments.

*Discretion.* But then if that saying of Christ be taken literally, one may venture on all Manner of venomous living Creatures without Danger of Hurt. Without doubt, there is a discreet Choice to be made in our Diet, as to the Qualities of the Things we eat and drink, and every one in this is left to his own Conduct; only this general Rule ought to be observed, that we forbear eating and drinking such Things as we find by experience, or know by common Observation to be prejudicial to Health, Impediments of Virtue and Devotion, Spurs to Vice and Passion, by intoxicating the Brain, heightning the Blood, disordering the Spirits, or by any other Ways being subservient to the Works of the Flesh, or the Temptations of the Devil. In so doing, we shall do well.

*Prudence.* And as to that Saying of Paul, *To the Pure all Things are pure*; it may well be retorted, that the same Apostle said in another

\* 1 Cor. vi. 12. *Place, \* All Things are lawful to me, but all Things are not expedient: All Things are lawful for me, but I will*

not

not be brought under the Power of any thing. To which he immediately subjoins these Words, (*Meats for the Belly, and the Belly for Meats; but the Lord shall destroy both it and them.*) Now by this Coherence of the Text, it is plain that he spoke in Reference to the Liberty that was given to Christians in Eating; shewing, that tho' they were freed from the strict and punctual Observation of the *Mosaick Law*, according to the Letter, yet, that nevertheless, they were obliged by the Law of Prudence and Christian Virtue, to make such an Election of Meats, as might neither offend Charity, nor interfere with the grand Design of Religion, which is to make us more holy and pure, not more licentious and profane.

*Charity.* Your mentioning the Offence which may be given to *Charity*, by dissolute Libertinism in Eating, puts me in Mind of another Passage of the same Apostle, where he 1 Cor. viii. 13. says, *If Meat make my Brother to offend (or, be scandalized) I will eat no Flesh while the World standeth, lest I give Scandal to my Brother.* Certainly *Charity* is the very Flower and Quintessence of all Christian Virtues, the particular Glory of the Christian Religion, and the fulfilling both the Law and the Prophets. He that pretends to Christianity, and has not *Charity*, is an Infidel in Masquerade, a Spy upon the Faith, a religious Juggler, a dead Mimick of Divine Life: he runs with the Hare, and holds with the Hounds; he mocks God, cheats Man, and damns himself; he is the very Sink of Sin, for in him all the Vices in the World disemboague them-

themselves, as in a common Emunctory. But lest I be mistaken by those that here give me this Character of a Man that wants Charity, I will explain myself more at large, and give you a particular Description of this radical Virtue. I do not mean by Charity, only that Branch of it which bears the Fruits of material good Works, in feeding the Hungry, giving Drink to the Thirsty, cloathing the Naked, visiting and redeeming Prisoners and Captives, harbouring those that want a Place to lay their Heads in, visiting and relieving, comforting and healing the Sick, and the like Acts of Mercy. Charity is of a far larger and more spiritual Extent than all these good Works amount to: Nay, some of them may be perform'd without

Charity, as good Paul witnesseth,  
 \* I Cor. xiii. 3. when he says, \* *Tho' I bestow all my Goods to feed the Poor, and though I give my Body to be burned, and have not Charity, it profiteth me nothing.* In which Words he plainly supposes, that many outward good Works may be done, and yet the Doer of them may want Charity: Therefore when I speak of Charity, I understand that divine Accomplishment of the Soul, which the same Apostle in the following Words describes:

† I Cor. xiii. 3. † *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*

*dureth all Things*: This is the compleat Character of *Charity*, and he that makes it good in his Practice, is a perfect Christian, a Believer in his true Colours, a Companion of the Faith, an *Israelite* indeed, in whom there is no Guile, a living Stone in the Temple of God. He runs with Patience the Race that is set before him: He practises Sobriety, Rightousness and Godliness, toward God Man, and himself: His Soul is the Receptacle of Goodness, the Center of Piety, in which all Virtues delight to inhabit. In all Things he has a holy Tenderness, and acts even to the Curiosity and Niceness of Divine Love. Tho' his Body dwells on Earth, his Soul lives in Heaven; he couches under the Shadow of the Trees of Paradise; he breaths immortal Air, and often tastes of the Fruits of the Tree of Life.

Now to apply this to the Subject you have been handling; I say, that a Man endued with this Divine and Suppernatural Gift of Charity, as he loves God above all Things, so he loves his Neighbour as himself, and will in all Things so compose himself, as to be void of Offence both toward God and Man. He will (in all Things indifferent) comply with the Prepossessions, Prejudices, and Customs of his weak Brother. \* 1 Cor. xi.

*To the Jews he became as a Jew, 20, 21, 22. that he might win the Jews: To them that are under the Law, as under the Law, that he might gain them that are under the Law. To them that are without Law, as without Law, (being not without Law to God, but under the Law to Christ) that he might gain them that are without Law:*

To the Weak, he will become as Weak, that he may gain the Weak: He made all Things to all Men, that by any Means he may save some. With them that eat Flesh, he will eat likewise, asking no Questions for Conscience-sake, for the Earth is the Lord's, and the Fullness thereof. With those that abstain, he

\* I Cor. xi. 31, 32, 33. will practise Abstinence. \* Whichever he eats or drinks, or whatever he does, he does all to the

Glory of God; giving none offence, neither to the Jews nor to the Gentiles, nor to the Church of God; but pleasing all Men in all Things, not seeking his own Profit, but the Profit of many, that they may be saved. This is the Practice of a perfect Christian; this is the ultimate End of the Commandments; the *non ultra* of both the Law and the Gospel, and the Aim of our statute of Moderation in Eating and Drinking.

To this Discourse of Charity the whole Company agreed; and Tender-conscience expressed a more than ordinary Satisfaction and Complacency in her grave and moderate Decision of a Controversy which he had raised. He had long been disturbed in his Mind about this Point, but was now convinced of the Truth, and gave them almost hearty Thanks for their edifying Discourse, making a particular Acknowledgment and Address to Charity for his Evangelical Conclusion.

Then the Virgin Temperance, who began this Discourse of Moderation in Eating and Drinking, and whose proper Office it was to interpret and expound that Statute, called for two Lamps, which were immediately brought by

by *Obedience*, one of the Waiters. Now one of the Lamps gave but a dim Light, so that you could hardly discern whether it was burning or not. On the contrary, the other shined very bright and clear. Then said *Temperance*, You see the Difference between these two Lamps, how the one affords but a weak faint Light, and the other sheds her Beams round with great Splendor. The Crystals are both alike, but only one of them is sullied and sooted (as it were) with Smoke and Vapours, the other is transparent and clear. These are Emblems of Moderation and Riot in Eating and Drinking. The Soul of Man is a Lamp, which will burn and shine with great Splendor, if the Body be kept clean and purify'd by *Temperance*, *Abstinence*, and *Fasting*. But if a Man by excessive Eating and Drinking, does pollute and stain his Body, his Spirits (which are the Crystal of his Soul) are clouded and thickned with Vapours and Smoke, so that he neither shines in good Works to others, nor has much Light to himself; and if the Light that is in him be *Darkness*, how great must that *Darkness* be?

*Tender-conf.* Pray give me Leave to trouble you with one Question more about *Fasting*, because I think you mention'd that just now, as one Means to purify and cleanse the Body, and render it more instrumental to the Operations of the Soul. I desire to be informed what Example you have of *Fasting* in the Scripture, and whether it be now requisite and profitable for a Christian to fast, and what are the proper Effects of it?

D

*Temp.*



*Temp.* It will be no trouble to me, but a Delight to satisfy you in this Point, according to my Ability, as it is my Office: Know then, that Fasting is a practice frequently recommended in the Book of God, and warranted by the Example of sundry good and holy Men: We read that *Moses* fasted Forty Days and Forty Nights in the Mountain; and though no Mention be made of Fasting before the Flood, yet the Lives of Men in that Infancy of the World, in all Probability were a daily Fast, or at least a continual Abstinence from Flesh. So that what now seems so grievous and troublesome a Discipline, was then, peradventure, esteemed but a natural and universal Diet, observed by all Mankind, whereby they preserved their Body in an inviolable Health and Vigour, prolonged their Lives almost a Thousand Years. But now, in these later Ages of the World, the Bodies of Men are grown weaker, and Men count it a heavy Task to fast once a Month; nay, once a Year seems too much for some dainty Constitutions. There were several occasions for Fasting among the People of God in Old Time. \* There was

\* *Lev. xxiii.* a day of Atonement commanded 27, 28, 29, 30, to be yearly observed by the *Israelites*, throughout their Generations for ever, in which Day they were to fast and afflict their Souls from Even to Even. This was an Annual Day of Publick Humiliation enjoined to that People for ever. It was customary also to fast on any mournful Occasion. and † *David* fasted when

† 2 *Sam. xii.* his Child lay sick. And the Men of *Jabesh Gilead* † fasted Seven

16, 17. † 2 *Sam. xxvi.* Days when they buried the Bones of *Saul* and *Jonathan* his Son under a Tree at *Jabesh*. And as soon as *David*

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heard the News of their Death, both he and all the Men that were with him, took hold of their Cloaths and rent them: *And they mourned and wept and \* fasted until* *Even, for Saul, and for Jonathan his Son, and for the People of the Lord, and for the House of Israel, because they were fallen by the Sword.* Moreover, the People of Israel used to fast in Time of any publick Calamity, and not only they, but other Nations also, as the Inhabitants of the great City of Nineveh, when the Prophet *Jonah* foretold the Destruction of that stately City would come to pass in forty Days, they proclaimed a † Fast, and put on Sackcloth, from the greatest of them even to the least: For Word 5, 6, 9. † *Jonah* iii. came unto the King of Nineveh, and he arose from his Throne, and laid his Robes aside, covering himself with Sackcloth, and sitting in Ashes. And he caused it to be proclaimed throughout Nineveh (by a decree of the King and his Nobles) saying; Let neither Man nor Beast, Herd nor Flock, taste any Thing, let them not feed, nor drink Water.

But besides those solemn and publick Fasts, we read of some private Men who practised it, as the Prophet *Daniel*, § who fasted Three full Weeks, in which Time he eat no pleasant Bread, 2, 3. § *Daniel* x. neither came Flesh nor Wine within his Mouth. And this Fast of his was so acceptable to God, that he sent one of the Holy Angels to him, and saluted him with the Title of, *A man greatly beloved*, bidding him not to fear or be troubled; For, says he, from

the first Day that thou didst set thine Heart to understand and to chasen thyself before God, thy Words were heard, and I am come for thy Words. Now I come to make thee understand what shall befall thy people in the latter Days. And when he had thus comforted and strengthened Daniel, he revealed to him many wonderful and secret Things that should come to pass in the World. So that by these great Favours shewed to Daniel, we may plainly see how acceptable Religious Fasting is to God. Many more Examples of this Kind might be produced out of the Old Testament; but these may suffice to shew, that Fasting was a Duty often practised by the People of God, and by Holy Men under the Law of Moses. And the Gospel recommends it from the Beginning to the End, by the Examples of Christ and John the Baptist, of Peter, Paul, and the rest of the Holy Apostles, as well as by their Counsels and Exhortations; nothing is more frequently inculcated than this Duty of Fasting, throughout the Writings of the New Testament.

And without all Doubt, it is now as requisite as ever it was; since we are liable to the same Infirmities, exposed to the same Temptations, and beset with the same Dangers as the former Christians were, against all which Evils, Fasting is the proper Remedy. Fasting mortifies the Body, and tames Concupiscence: it quenches Lust, and kindles Devotion: it is the Handmaid of Prayer, and the Nurse of Meditation. It refines the Understanding, and subdues the Passions; it regulates the Will, and sublimates the whole Man to a more spiritual State of Life. It is the Life of Angels, the Animator of the Soul, the great Advantage of Religion, the best Opportunity for Retirements

of Devotion. Whilst the Smoke of carnal Appetites is suppressed and extinguished, the Heart breaks forth with holy Fires, 'till it be burning like the Cherubim, and the most extasy'd Order of pure and unpolluted Souls. These are the proper and genuine Effects of religious and frequent Fasting, as they can witness who make it their private Practice.

*Tender-conf.* You have made me in Love with Fasting, by giving so fair an Account of it, and discovering the good Consequences of it to the Soul and Body, and I am resolv'd to make Trial of it myself hereafter; for in my Opinion, as you describe it, it causes a Man to draw near unto God, while his Soul, being by Abstinence and Fasting withdrawn (as it were) from the Body, and abstracted from all outward Things, retires into herself and in the secret Tabernacle within, she sits under the shadow of the Divinity, and enjoys a more close Communion and intimate Union with God.

When *Tender-conscience* had made an End of these Words, he began to think of his Journey; and giving them all his Thanks for the kind Entertainment he had met with in this Place, and especially for their edifying Discourse, he rose up to take his Leave: Then they rose up with him, and accompanied him to the Armoury, which stood by the Gate, and there they armed him all over with armour and Weapons of Proof, as was the Custom to do to all Pilgrims, because the rest of the Journey was like to be more dangerous, the Ways being infested with Thieves and Robbers, with Sons of *Belial*, and Murderers, also with Fiends and Devils. Also they gave him his Pass,

which he had delivered to them at his first coming thither; now they had all set their Hands to it, to confirm and strengthen it the more, bidding him be sure to have a Care of it. So they conducted him to the Gate, and wishing him a prosperous Journey, he parted with Tears in his Eyes.

Now I saw in my Dream, that *Tender-conscience* went forward a good Pace, 'till he came to the Brow of the Hill, where the Way led down into the Valley of *Humiliation*; but because it was steep and dangerous going down, he was forced to slacken his Pace, and lean hard upon his strong Crutch; yet he was apt to slip, and could hardly stop himself from running, or rather tumbling down the Hill; but at length, with much ado he got safe to the Bottom, and came to the Valley of *Humiliation*. Now all this Valley was a kind of a Marshy Boggy Ground, and was at this Time all overflowed with Water, so that there was but one Way to pass though it with Safety, and that was over certain Planks fastened to stumps or Posts, and joined one to another; that is, the End of one Plank to the End of another, for it was but one Plank's Breadth all the Way, and that a very narrow one. This Set of Planks was called the Bridge of *Self-denial*, and it reached quite over the Valley of *Humiliation*. Now the Waters were very high, and touched the Planks; nay, in some Places they covered them so, that a Man could hardly discern his Way. The Sight of this dangerous and narrow Bridge, did not a little discourage *Tender-conscience*; but considering that it grew toward Night, he was resolved to venture over it. So on he went courageously, but with a very

very slow Pace, because of the exceeding Narrowness of the Planks, which also now and then would seem to yield and bend under him, which often put him into a Fright lest they should break, and he be drowned in the Waters. And the more to increase his Troubles, when he was got half Way over, the Air was all hung full of Nets and Traps and Gins, which were placed so low, that a Man could not walk upright, but he must be caught in some of them: These were planted here by the Prince of the Power of the Air, to catch such Pilgrims in as were high minded, and walked with out-stretched Necks; therefore when *Tender-conscience* perceived the Danger that was spread before him, he stooped down, and crept along upon his Hands and Knees, and so escaped the Nets and Gins; and he had this Advantage moreover, that he could go faster in this Manner, and more securely, without Danger of tottering over on either Side of the Planks into the Water, as he was often like to do, when he walked upright. In this Manner crawled he along, 'till he was almost got over, when he saw several Boats making towards him on either Side of the Bridge, and in the Boats there were Men that rowed them, who hallooed and called after *Tender-conscience*, but he regarded them not: For he was afraid, lest they were some of the Robbers or Murderers which infested that Country, and therefore he kept on his Pace; but they rowed hard by him, and shot several Arrows at him, some of which missed him, others he received with the *Shield of Faith*, that was given him out of the King's Armoury: Now the Names of those Men who rowed in the Boats, and shot at *Tender-conscience* so fiercely, were *Wordly-Honour*, *Arrogancy*,

gaucy, Pride, Self-conceit, Vain-glory, and Shame; which last happened to let fly an Arrow that wounded *Tender-conscience* slightly in the Cheek, fetching up all the Blood into his Face, but did him no greater Harm; so at length he got to the End of the Bridge, and then he was past the Danger of the Nets and Gins, so that he could now walk upright, and that upon dry Ground, and he went on singing;

*Through many Toils and Dangers I have run,  
 Much Pain and Hardship I have undergone;  
 Yet still my God hath mingled Sweet with Sorrow;  
 Oft-times he smil'd when he did seem to low'r.  
 O'er Hills and Dales he leads me by the Hand,  
 Thro' Bogs and Fens, by Water and by Land:  
 He feeds, and cloath's, and arms his Pilgrims still,  
 Protecting them from Danger, Death, and Ill.  
 Tho' Satan spreads his Nets, and lays his Gins,  
 To trap their Souls in Labyrinth of Sins,  
 Yet by God's Grace I have escaped his Wiles,  
 The humble Pilgrim Satan ne'er beguiles.  
 Humility the Soul's pure Refuge is,  
 The lowest Step that leads to highest Bliss.*

Then I saw in my Dream, that *Tender-conscience* enter'd the Valley of the *Shadow of Death*, and Night overtook him, so that his Feet stumbled in the Dark, and he was ready to fall into the Ditch or the Quag, which were on each Side of the narrow Way: But being in the midst of Summer, the Sun arose within a few Hours, and so he enjoyed the Day-light, which was exceeding comfortable to him, though he met with dismal

mal and frightful Objects? for the Valley is of itself very dark, and there hangs perpetually over it such dark and thick Clouds of Confusion, that what for them, and what for Death, who spreads his Wings over this Valley, the Sun gives but a very dim and faint Light here: Yet that which shined at this Time, served to light *Tender-conscience* along the hollow dreadful Way, where he heard, as he went along, a continual Howling and Yelling; but at length he got clear of all, and came to the End of the Valley, even to the Place where *Christian* saw Blood, Bones, Ashes, and mangled Bodies of Men lying upon the Ground; but now they were buried, and a Pillar was erected in the Place, as a standing Memorial of all the Cruelties that were acted by the two Giants that lived in the Cave hard by this Place. There was an Inscription on the Pillar also, giving an Account of all the righteous Blood that had been shed in the World on the Score of Religion, from *Abel's* to that Day. There was also a Summary of all the bloody sanguinary Laws that had been enacted on that Account by cruel Tyrants, as *Pharaoh*, *Nebuchadnezzar*, *Darius*, *Antiochus*, *Nero*, &c. There was a Relation of a Woman and her Seven Sons, that were all barbarously tormented with exquisite Tortures, and afterwards put to Death, because they would not taste of Swine's Flesh, contrary to their Conscience, and the Law of God: On the same Account also, a venerable Old Man called *Elazar*, was cruelly scourged to Death, by the Command of a Tyrant. Many curious Memorials were there engraven on this Pillar, which *Tender-conscience* took great Delight to read. Now the Name of the Pillar is *Victory*, and hard by it, even over-against



the Cave of the two Giants, *Pagan* and *Pope*, there is another Cave, wherein *Tender-conscience* saw a middle-aged Man sitting, of a mild, grave, and venerable Countenance, and his Name was *Reformation*; Now it was this Man's Charge to look after this Pillar, and to see that no Injury be done to it by the Thieves and Robbers that infest that Road, nor by any Giant of the *Pope's* Party; for he maintained a great Army under Ground, his Cave being of a vast Extent, and his Army used sometimes to issue out, and commit great Spoils and Ravages in the neighbouring Countries. But now *Reformation* kept as strong a Party as he, and had as much Room in his Cave to lodge them in, and sometimes they would go out and skirmish, sometimes come to a pitched battle, and then the Ground would be afresh strew'd with dead Bodies, and stained with Blood, 'till they were buried out of the Way. All this *Tender-conscience* learned from one that came out of the Cave of *Reformation*, and fell into Discourse with him, telling these and many other Matters to him, as they stood talking by the Pillar. At length the Man having understood that *Tender-Conscience* came from the Valley of *Destruction*, and was going to the Heavenly *Jerusalem*, was very inquisit after his Country, and the Place of his Birth: For, said he, I have heard my Father say, that I was born in that Country too, and brought from thence very young; and when my Father came to this Place, he left me in the Custody of *Reformation*, with whom I have continued ever since, and what is become of my Father, I know not, nor whether I shall ever see him again, or no; but I remember he used to talk

of

of going to the Coelestial City, which I suppose is the same Place whither you are now travelling, and therefore if you will accept of my Company, I will gladly travel along with you, having great Hopes of seeing my Father there, or hearing something of him: and besides, they say it is brave living in that City, and that it is the richest Place in World; therefore I would gladly go along with you, in Hopes of getting into that City to dwell.

*Tender-conf.* I like your Motion very well, for I have travelled alone hitherto, which made the Way seem more tedious to me, and a Companion in the rest of my Journey would divert Melancholy, and we should encourage each other in our Pilgrimage. But I must acquaint you with one Thing first, and that is, That your Journey will prove ineffectual, I doubt, unless you came in by the Wicket-gate that is at the Head of the Narrow Way, and can produce your Certificate from the *Interpreter*: For, as I am certainly informed, the King has given strict Orders that none shall be admitted into the Heavenly City, that are not thus qualified.

Then *Seek-truth* (for so was the other Man called) replied, I have a Pass by me, which my Father procured for me when he brought me along with him, and he told me he had it from the *Interpreter*, giving me a strict Charge to have a Care of it.

*Tender-conf.* What was your Father's Name, and from whence came he?

*Seek-Truth.* His Name was *Little-Faith*, and he came from the Town of *Sincere*.

*Tender-conf.* Oh! I believe I have heard Talk of him; if he be the same Man that I mean, there goes a Report, as if he had been robbed in a Place called *Deadman's Lane*.

*Seek-truth.* I hope not so, for I am sure he had Store of Silver and Gold about him, besides some very rich Jewels; nay, I may say, he carried his whole Estate about him, so that if he was robbed on the Road, he is utterly ruined and undone; I am very much concerned at this sad News, and shall not be at Rest 'till I have enquired farther about it. Therefore, if you please let us harken to go forward on our Journey, and it is Ten to One, but I shall be more particularly informed of this Matter by the Way. I will only call two or three more Friends of mine, who are very desirous to travel towards the Heavenly Country, and would be glad to take the Opportunity of your good Company: So he ran into the Cave, and called for *Zealous-mind*, *Weary o'-th'-World*, *Convert*, and *Yielding*, who all came out to know what he would have.

*Zealous-mind.* Have! says *Zealous-Mind*, you may be sure that 'tis no Hurt he would have, when *Seek-truth* calls for us.

*Seek-truth.* No, my Friends, I call you for your Good, I hope, and to fulfill your own Wishes; for you have often told me how desirous you were to travel towards the Heavenly *Jerusalem*, and now here is a Man going that Way, that would be glad

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of your Company; for my Part, I am resolv'd to go along with him, do as you please.

*Weary-o'-th'-World.* And I, said *Weary-o'-th'-World*, for here's nothing in this Country but Trouble, Vexation, Cares, Grief, and all Manner of Evil; I would not tarry a Day longer in it, if I might be a King. Come, let's be going.

*Convert.* I burn with Desire to go to that glorious Place, of which I have heard so many renowned Things. I care not what Hardships I undergo, nor what Torments I suffer, provided I may get thither at last.

*Yielding.* And for my Part, I like your Companies so well, that I will go with you to the End of the World with all my Heart. For you talk so wisely, and tell such pretty Stories, that you have won my very Heart; I am ready to melt, when I hear *Seek-truth's* discourse of such strange Things as are in the Heavenly Country, and tells his Father's Travels from the Valley of *Destruction*, and how kindly he was entertained by the Way at some good Houses.

*Seek-truth.* Well, if you are all agreed, come follow me, and I will bring you to the Man that is now on his Pilgrimage to *Sion*; he stands not far off from the Cave's Mouth, by the Pillar of *History*. So they all follow'd him by one Consent, and went out of the Cave, where they found *Fender-conscience* waiting for their Appearance: Then they went up to him, and saluted him one by one, and after some Questions pass'd on both Sides, they went forward together.

Now

Now I saw in my Dream, that as they were going up a Kind of rising Ground, they saw before them a Man walking an even moderate Pace, and they made Haste to overtake him; for by his Gait they guessed he was no ordinary Man, as a certain Wise Man observed, *By a Man's Gait you may know what he is.* So when they came up to him they saluted him courteously, and he returned their Salutation with an Air which discovered the Tranquillity and Peace of his Soul. Then *Tender-conscience* said to him, Sir, If a Stranger may take the Liberty to ask you a Question I intreat you to tell me, whither your Name be not *Spiritual-man*; for I think I have seen you before, and was told that you were called by that Name.

*Spiritual-man.* Yes, said *Spiritual-man*, I am the same you take me for, and though your Knowledge of me be but as yet imperfect, yet I very well know you and all your Company, and am glad to see you so far in your Journey towards the Heavenly City, whither we are all going.

*Tender-conf.* I do not wonder that you know me and my Fellow-Travellers here with me; for I have heard a very learned and holy Man, one *Paul* the Apostle, say, \* *Cor. ii. 15.* That you know \* all Things, and judge all Things; and therefore I am very glad that we are so happy as to overtake you upon the Road: I hope we shall have your good Company to our Journey's End.

*Spiritual-man.* With a very good Will, for it is my Delight to keep Company with those that set their Faces *Sion*-wards, and are going thither.

as I perceive you are at this Time; but I espy a Young Man in your Company, who, I doubt, will not be able to go through this tedious Journey. but will either faint by the Way, or turn aside with the *Flatterer*, or take up his Abode in *Vanity Fair*. Then turning himself to *Yielding*, he said unto him, Young Man, you are the Person I mean: Do you think you shall be able to hold out to the Heavenly *Jerusalem*?

*Yielding*. I make no doubt of it. Sir; for I find myself in good Health, and as able to Foot it as any of the Company.

Then they went on together 'till they came to a great Wilderness, where were several Paths leading Divers Ways; so that had it not been for *Spiritual-man*, (who alone knew the right Way) they had wandered no doubt into some dangerous Parts or other, and had either been devoured by Wild Beasts, or taken Prisoners by some cruel Giants, whose Castles stood in the remote Corner of the Wilderness. This made them all shew a great deal of Respect and Obedience to *Spiritual-man*, and to esteem him as their Guide and Patron: So they went along together 'till they came to a Place where was an altar built, and there was Incense burning thereon, and the Smell of the Incense was very fragrant, refreshing the Spirits of the Pilgrims. Then *Spiritual-man* spake to this Effect. My Brethen, you must know that this Wilderness is much haunted with Wild Beasts, as also by Thieves and Murderers, Spirits and Hobgoblins, which oftentimes assault poor Pilgrims in the Night-time, and sometimes by Day: Now had we taken any other Path, we had been in Danger  
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of falling into their Clutches : but now, I hope, there will be no such Danger, if you will follow my Counsel.

*Tender-conf.* We will readily obey thee in all Things, for we see that thou art a Man of God, and hast the Mind of Christ. Tell us therefore what we shall do to be safe from the Dangers that threaten us in this Place.

*Spiritual-man.* You see this Altar of Incense here perpetually smoaking and sending up Clouds of a sweet smelling Savour to Heaven. Now the Smoke of this Incense keeps off all Spirits and Hobgoblins, and the Fire upon the Altar keeps off all Wild Beasts. If then you would be free from the Danger of Wild Beasts, let every Man take a Coal from the Altar, and carry along with him; and if he would be free from the Spirits and Hobgoblins, let him take of the Incense that is in the Treasury of the Altar, and carry it along with him, as he travels through the Wilderness, let him often kindle a Fire with a Coal from the Altar, and burn the Incense therein, so shall he be protected from all Evil. Let him awaken the Spirit of Prayer, and kindle True Devotion in himself, by making a good Use of the Grace of God: For the Heart of a devout Man, and one that fears God, is an Altar of Incense, always sending up holy Ejaculations, which are a sweet Savour or Perfume before God. Such a Man attracts the Divine Blessing and Protection.

*Tender-conscience.* But how shall a Man pray? In Form, or without? With Words, or in Silence?

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*Spiritual-man.* That you may be the better satisfied in this Point, you ought to consider, that Prayer is the Soul's Discourse, or Conversation with God. Now seeing that God knoweth all Things, and discerneth the secret Thoughts of our Hearts, it is a Thing indifferent in private Prayer, whether we use Words or not; for the Soul may discourse and converse with God as well in Silence as with Words; nay, better sometimes; because Silence preserves her Attention, and Prevents wandering Thoughts; whereas, when the Soul is occupied in Verbal Prayer, it often proves little better than Lip-Service; as God complained of Old, *This People serve me with their Lips, but their Hearts are far from me.* But however, this silent or mental Prayer, is a Gift which all Men are not capable of. Some have not the Recollection of Spirit, that Composedness of Mind, as to pray in this Manner; and it is convenient that such Men should use Words. But whether they use a set Form or no, in private Prayer, is not material; only let me give this seasonable Caution, That those who use Extemporary Prayer, be careful of committing any Indecency, by uttering improper Expressions, vain Repetitions, or using too many Words, which must needs be offensive to the Divine Majesty, who knows our Necessities before we declare them, and only requires an humble and fervent Application of our Hearts to Him for what we stand in need of. All the fine Words in the World without this, all the Rhetorical Flourishes, the elegant Cadences, the softest Periods without this, are but sounding Brass, and a tinkling Cymbal in  
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the Ears of God; and therefore good was the Advice of Solomon. *When thou comest into the House of God, let thy Words be few, and be more ready to hear than to offer the Sacrifice of Fools.* Intimating thereby, That Multiplicity of Words in Prayer, is but the Sacrifice of Fools.

And a greater Man than Solomon has said, \* *When ye pray use no vain Repetitions, as the Heathens do; for they think that they shall be heard for their much speaking. Be not therefore like unto them, for your Father knoweth what Things ye have need of before ye ask him.* And therefore the Form of Prayer which Christ here prescribed them as a Pattern, was very short, but comprehensive, including in less than an Hundred Words, all the several Parts of Prayer, as Adorations, Thanksgiving, Petition, Oblation, Intercession, &c. And this, no doubt, he prescrib'd for a Pattern to others, that all who call upon God may do it with Reverence and Godly Modesty, using but few Words, and those pithy and significant, comprehensive and full, proper and becoming his Majesty we address ourselves to.

*Tender-conscience.* You have given me great Satisfaction, as to this Matter, which has often disturbed my Mind, and kept me at too remote a Distance from God, not knowing certainly how to pray acceptably: But now I am convinced that God requires chiefly the Heart; for it is but Reason, that he who is a Spirit, and the purest of all Spirits, should be served in Spirit and in Truth, which cannot be done where the Heart goes not along with the Lips; and

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and if it does, then it matters not whether it be in a set form of Words or no; the Fervency and Attention of the Mind, the Regularity of the Affections, and the Lawfulness of our Petitions, being the chief Thing regarded by the Sovereign Majesty of Heaven.

*Seek-truth.* How happy am I to light into such good Company! I have been long searching and enquiring into the Nature and Obligation of Christian Duties, and particularly this of Prayer, which puzzles a good many well-meaning People; but I never met with so much Comfort and Satisfaction as now I have found in your Discourse.

*Weary-o'th'-World.* I approve of what has been said concerning Prayer; for I find so many Defects in the best of my Devotion, that I have no Heart to venture on vocal Prayer at some Times; for if I should, my Heart would afterwards check me, with putting an Affront upon God, whilst in the midst of passionate Words, and devout Expressions, my Thoughts were employed clear another way, while my Tongue chatter'd like a Magpye to God, and my Heart was upon the Devil's Ramble, started a Thousand vain and foolish Thoughts, amidst the most serious and religious, the most fervent and pious Words of the World. I know not how it fares with other People, or what Advantages they may find; but for my Part, so long as I carry Flesh and Blood about me, I cannot presume

sume to be free from Distractions, Alienation of Mind, Coldness, Indifference, and impertinent Suggestions, even in the calmest Minutes, the most recollected Seasons, and the severest Application of my Mind to the Duty I am engaged in. Much less can I hope for an Immunity from such Failings, when I give the Reins to my Tongue, and suffer my Lips to prate over a Multitude of formal Words: For then I find it falls out with me, as I have heard say it does to Musicians, who by long accustoming themselves to play on any Instrument, at length get such a Habit, that they can run over the familiar Tunes, without minding or giving Attention to what they are doing. Not that I thereby condemn the Use of Vocal Prayer, for without doubt it is expedient for some People, and in a Manner necessary in the Publick Worship of God, where many People are to join together in offering up the same Petitions, Thanksgivings, Intercessions, &c, which cannot be performed without a Form of Words, which are the only proper Means of conveying our Conceptions and Thoughts one to another, and consequently making each other sensible what we all pray for. In short my Judgment is, That it is all one, in respect to God's hearing us, whether we use Words or not, in publick or in private; but for the Sake of Human Necessities, Words are necessary in Publick, and a frequent Application of Mind is absolutely required both in publick and private, as the only

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efficacious Means to render our Prayers acceptable to the Divine Majesty.

Then I heard in my Dream, that as they walked along the Wilderness, the Wild Beasts roared, and sent forth hideous Noises, which put some of them into no small Disorder and Consternation; but the rest, who had more Courage, heartened them on. So at last they got out of the Wilderness, and came in Sight of the Town of *Vanity*, where *Faithful* was put to Death for his Testimony to the Truth.

Now the Town was very magnificent and stately to the Eye, *Part i. p. 120.* full of Temples and other publick Structures; whose lofty Towers being adorned with Gold and other costly Embellishments, made a glittering Shew in the Sun-shine. Likewise it was exceeding large and populous, so that there was a perpetual Noise to be heard at a Distance, like the Roaring of the Sea, because of the Multitude of People that were in it, and the Chariots and the Horses that were always running up and down the Streets, which made poor *Yielding* think that this was the City whither they were all going to. He was so taken with the glorious Figure this Town made, that he could hardly contain himself from running thither before the rest of the Company. Which when *Spiritual-man* perceived, he said,

*Spiritual-man.* Young Man, mistake not this Place, for it is not the Heavenly City, as you imagine, but a meer Counterfeit; it is *Babylon*, the Town of *Confusion* and *Vanity*: Though our  
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Way be through it, yet we are not to take up our Rest there. We may abide there for a short Time, as at an Inn, but we must not think of settling there for ever.

*Yielding.* I thought, Sir, by the Description that had been given me of the Heavenly *Jerusalem*, that this had been the very Place indeed, but now you have satisfied me to the contrary.

So the Pilgrims went forward, and enter'd into the Town, but they met with a great many Affronts and Injuries by the Way, by reason of the strange Dresses they were in, and because they had not the Mark of the Beast in their Foreheads, nor on their Right-hands, as all the Inhabitants of the Town had; therefore the Boys hooted and hallooed at them, and gathered a Rabble about them; nay, some of the graver Sort threw Dirt upon them as they went by their Doors, they mocked and derided them, they fastened all manner of Slanders and Reproaches upon them, and very few there were in all that Place, that shewed any Compassion or common Civility to them. But this did not at all dishearten any of them, saving the Young Man to whom *Spiritual man* spake last, whose Name was *Yielding*: He indeed being discouraged by the inhospitable Humour and Carriage of the Townsmen towards his Companions, and being strongly invited by a very courteous spoken Man, to leave that giddy-brained Company of Fools (for so he termed the Pilgrims) and come and dwell with him, and he should

should find all Things to his Content; he accordingly complied, and forsaking his Company, followed the Man, who conducted him to a Tavern in the Market Place, and sending for some of his boon Companions, they fell to carousing and making merry; they also drank Confusion to the Pilgrims that were going to the Heavenly City: But *Yielding* got little by the Bargain, for being surfeited with Excess of Wine, he died suddenly in the Night-time.

In the mean while the rest of the Pilgrims passed through the Streets of the Town molested on all Hands by the ruder Sort of People, and unpitied of them that, according to their Age and Stations, ought to have shewn more Wit and Humanity. Thus they went on, 'till they came to a Place called the *Exchange*, where the Merchants used to meet and traffick; Men of all Nations and Families, Men of all Tribes and Languages, each one busy in his particular occupation or Commerce. But when the Pilgrims came amongst them, they all with one Accord left of their Business and Talk, and stood gazing on these Strangers, saying among themselves, What Countrymen are those that appear in so strange a Dress, so differing from those that use to frequent this Place?

Then I saw in my Dream, that *Zealous-mind*, one of the Pilgrims, stood up and spoke to the Multitude, saying, Men and Brethen, Partakers of the same Flesh and Blood with

us, why stand ye gazing on us, as though some new Thing had happened unto you, which you have never seen before; Have you forgot the Days wherein *Christian* and *Faithful* passed through your Town, whereof the one was burned for the Testimony which he bore to the Truth, and the other, tho' imprisoned, yet by the mighty Power and Providence of God, escaped your Rage and Malice? are these Things out of your Memory already? or are your Records Silent in this Matter? we are come upon the same Account as they, and are going to the same Country whither they bent their Course; therefore wonder not at our unusual Dress, for it is necessary, that all those who travel *Sion*-ward, should be apparelled after the Fashion of that City, that so their Entrance thereto may be easy, and without Blame. This is the Reason why we are not cloathed after the Manner of the Town, or of this World; for we have no abiding City here, but seek one to come, *whose Builder and Maker is God.* After *Zealous-mind* had made an End of speaking, some of the Merchants left their Affairs and joined themselves unto the Pilgrims, others mocked and derided them. But they shook the Dust off their Feet, and departed from that Place, and the Merchants who had left their Merchandize, went along with them. And the People followed them out of the Town; hallooing and hooting at them; but they remembering the Saying of Christ (*Cursed be he that bath set his Hand to the Plough of the Kingdom and looketh back*: regarded not the ridiculous

Noise

Noise they made, but kept on their Course on the King's Highway, neither turning to the Right-hand, nor to the Left, but walked directly forward in the way of the Lord, till they came to the Plain of *Ease*, where the Merchants hearkened to the enticing Words of *Demas*, and were persuaded to go down into the Silver-Mine, to dig for Treasure that corrupteth; but the rest of the Pilgrims would not turn aside out of the Way to follow after filthy Lucre. Yet they had not gone far, before one of them, whose Name was *Weary-o'th'-World*, was turning about to look back toward the Silver-Mine, when *Spiritual-man* espying him, caught hold of his Arm, as he was facing about, and stopped him, saying Brother, here is a Sight just before you, which will convince you of the Danger of looking back in this Place. So he shewed him the Pillar of Salt into which *Lot's Wife* was turned, which stood directly before them on the Way-side. Then *Weary-o'th'-World* thanked him for his friendly Admonition and Assistance, confessing that he was tempted with a thought of Covetousness, which made him attempt to look back toward the Silver-Mine, but that he was glad he had so timely prevented both his Crime and his Punishment, by shewing him the Example of *Lot's Wife*, who for looking back on *Sodom*, was turned into a Pillar of Salt.

Now in my Dream, I saw that the Pilgrims went forward 'till they came to the River of God, their Way lying along by the River-side, where grew Trees bearing all manner of delightful Fruits, which the Pilgrims tasted to their



wonderful Refreshments : They also drank of the Waters of the River, whose Virtue is to rejoice the Heart more than Wine; and there being pleasant Green Pastures all along the Banks of the River, they laid down sometimes to repose themselves there, and then rose up to prosecute their Journey; coming at length to the Place that led down to *Doubting-Castle*, which was demolished in the Days of *Christiana* her Pilgrimage; so they passed by the Stile that *Christian* and *Hopeful* went over, when they were taken Prisoners by Giant *Despair*, kept the Highway, never stopping till they came to the *Delectable Mountains*, were they again refreshed themselves in the Gardens and Vineyards, eating freely of the Fruits that were growing therein. Now as they went up these *Delectable Mountains*, they came at last to a Mountain that was at the Top of all the Mountains, and established above the rest of the Hills, and it was called *The Mountain of the House of the Lord*. Now there were Shepherds feeding of their Flocks all over this Mountain, and there were Men of all Nations, Tribes, and Languages, walking up and down on the Mountain, and sometimes they talked with the Shepherds, at other Times they talked amongst themselves.

So I saw in my Dream, that as the Pilgrims went along the Highway, there stood some Shepherds by the Way-side tending on their Flocks; and the Shepherds asked the Pilgrims, Whence they came, and whither they were going? To whom *Spiritual-man* replied, Sirs, We

are come from the Valley of *Destruction*, and are going to the Cœlestial City.

*Shepherds.* Ye are welcome thus far in your Journey, for now you are on the Top of the *Delectable Mountains*, even on the Mountain of the Lord's House; and here be Men of all Nations, Tribes, and Languages, that are going the same Journey with you; only they tarry here a-while to take the Air of these *Delectable Mountains*, and to partake of the Fruits that grow on this holy Ground, which are good to refresh and strengthen them after their wearisome Travel. Moreover, we Shepherds have Remedies for all the Diseases that Pilgrims are subject to in their toilsome Journey, and we minister freely unto them of such Things as we have; giving Advice and Physick to the Sick, opening the Eyes of the Blind, and the Ears of the Deaf, and loosening the Tongues of the Dumb, causing them to shew forth the Praise and Glory of God. To this End we are placed here, and our Tents are open to all Comers, were we entertain the Stranger, the Fatherless, and the Widow, the Rich and the Poor, the Weak and the Strong, the Young and the Old, at the King's Cost, who prepares a Table for all that will come to it, and hath made us his Stewards, to portion out to every one what they need; we have Milk for Babes, and Meat for them that are ripe of Age. Our Doors are not shut Day nor Night, neither do we cease crying out, *Ho! every one that is thirsty, let him buy Milk without Money, and Wine without Price. For the Lord hath prepared a Feast of fat Things, of Wine well refined, and he inviteth all Men to his Table.*