

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.*

Then the Shepherds conducted them into their Pavilions, and set before them such Dainties as they had not met with before in all their Journey. So they eat and drank chearfully, and were mightily refreshed, and afterwards the Shepherds invited them to walk out and take the Air of the Mountain, which they did, and found it the wholesomest, purest, and pleasantest Air in the World: For it was perfumed with the Odour of Oranges and Lemons, Pomegranates and Citrons, and all manner of Spice-Trees, which grew upon the Mountain in Abundance; so that what with the admirable Diet, and what with the delicious Air of this Place, their strength was renewed like Eagles, for they rested there with the Shepherds two or three Days, who shewed them great Hospitality; for they had all Things common among themselves, and therefore the Pilgrims went freely up and down from one Tent to another, and were kindly received every where; for this is *Emanuel's Land*, the holy Mountain of the Kingdom of Peace, where their Spears were turned into Pruning-hooks, and their Swords into Plough-shares, every one sitting peaceably under his own Vine, and under his own Fig-Tree, and no Man did Harm to another, but all lived together in Unity, Love, and Peace. The Shepherds also shewed them many wonderful Things of the Mountain, as the Hill of *Error*, and the Hill of *Caution*; and when the Time came that the Pilgrims were desirous to pursue their Journey, the Shepherds had them to their Overseer, whom the King had set over them, even one of their Brethren, and a Shepherd: To this Man they

they brought the Pilgrims, who, when they came before him, blessed them, saying, *Peace be unto you*: And when the Shepherds had told him who they were, and how far they had travelled, and whither they were going, he anointed them with a certain rich and sovereign Ointment, which would exceedingly strengthen them in the rest of their Journey. Then the Pilgrims bowing their Heads down to the Ground, took their Leave of the venerable Old Man, giving him Thanks for the Kindness he had shewed them.

Then the Shepherds went along with them, and shewing them the Door in the Side of the Hill, which is a *By-way to Hell*; and lent them their Prospective-Glass to take a Prospect of the Coelestial City through it. Which when the Pilgrims had a Glimpse of, they were ravished with the Sight of such glorious Things, and longed to be there; wherefore they desired the Shepherds to give them Leave to depart, which was granted them; only the Shepherds first gave them Directions concerning the Way, bidding them to have an especial Care lest they slept upon the *Enchanted Ground*, which they must needs pass through, before they could arrive at the Heavenly City, and it lies just on this Side the Region called *Beulah*.

Moreover, I saw in my Dream, that the Pilgrims having bid Adieu to the Shepherds, went down from the Mountain into the Plain, having a large Valley before them, which was called the Valley of *Vain Opinions*: Now as they were going through this Valley, they saw a company of Men before them, and as they drew

nearer, they could hear them talk very eagerly one to another, as tho' it were about some weighty Matter. So when they came up to them, they perceived that the Men were talking about the King of the Country, which made them dispute very passionately, and with a great deal of Heat: One asserted, That the King was of his Opinion, another, That he only had the right Understanding of the Royal Mind, Will, and Pleasure; and each Man quoted some Article or Sentence of the King's Statute-book, in Confirmation of what he had said: So that there was a great Noise and Hurly-burly among them, insomuch that they were ready to go together by the Ears, while every one thought himself in the right, and all the rest in the wrong: Thus contended they till *Spiritual-man* spoke to them, and said, Good People, What is all this Clamour for? Then they all ceased their loud Talking, and gave Attention to what he would say, who thus proceeded:

Spiritual-man. I here you very vehement and earnest in Controversy about the King's Pleasure, one saying, he knows best, and another, that he is best acquainted with it: This puts me in Mind of the Words of Christ, where he says, * *If any Man shall say unto you, Lo, here is Christ; or he is there, believe it not: For there shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, inasmuch that (if it were possible) they shall deceive the very Elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold he is in the Desert, go not forth; behold, he is in the se-*

cret Chambers, believe it not. For as the Lightning cometh out of the East, and shineth even unto the West, so also shall the Coming of the Son of Man be. Therefore I have Reason to judge of you all as Deceivers and false Prophets, since you so exactly make good the Character which our Lord has given them. For whereas one boasteth that he knows the King's Mind; another that he is the best Interpreter of his Will; ye are all out of the Way of Truth; The King's Mind is with none of you, Christ is not among you: 'Tis the Shepherds who are his Privy counsellors, who know the Secrets of the Kingdom; go you therefore and feed with the Flocks, and frequent the Places where they lie down at Noon, so shall ye learn Knowledge, and preserve your Feet from stumbling into Error. And having spoken, these Words, he turned from them with all his Company, and they kept on their Way over the Plain. Now they had not gone far, before a Man bolted out upon them from a little Cave on the Side of the Highway, which was called the Cave of *Natural-Speculation*, and the Name of the Man was *Human-reason*: So he asked them, Whence they came, and whither they were going? To whom *Spiritual-man* made answer, We came from the Valley of *Destruction*, and we are going towards the Heavenly *Jerusalem*, and we shall be glad of thy Company, if thou wilt go along with us.

Human-reason. I am designed for the same Place myself, and would gladly accept of any good Company; but I suppose you intend to go the same Way as yonder Shepherds shewed

you, who know no more of it than the Man in the Moon, but only 'tis their Livelihood to tell a Parcel of strange Stories to Strangers and Travellers, making them believe, that they are Servants to the King, and that it is their Office to entertain Pilgrims, and give them Directions for the Way. They pretended also to give them a Prospect of the Heavenly *Jerusalem*, through a Prospective-Glass, and to shew them one of the Mouths of Hell; whereas they are a Pack of meer Jugglers and religious Cheats, amusing the credulous and unwary Travellers with Fictions and romantick Stories of Heaven and Hell, and using Enchantments to delude them in their Way thither, casting a Mist before there Eyes, when they pretended to give them a Glimpse of the Glories of that Place. For that is a deceitful Glass through which you looked, and presents you not with the true Appearance of Things; as I can prove at large, if you would be pleased to hear me out. Nay, I can demonstrate before your Eyes, without the Help of any Glass, the Situation and Beauty of the Cœlestical City, and shew you the nearest Road thither, and as plain, as that two and three make five.

Spiritual-man. Thou art as blind as a Beetle thyself, and wilt thou pretend to direct us in the Way to a Place which thou never sawest, nor knowest? Go, get thee into thy Den again, and go not about to seduce poor harmless Pilgrims; for we will not hearken to thy insinuating Discourse, but keep on our Way, as the Shepherds directed us.

Tender-

Tender-conf. Nay, pray let us hear what the Man can say for himself; for he seems to be a smart Man, and no Fool: And therefore I would fain hear his Reasons.

Spiritual-man. Your Curiosity is dangerous, and may cost you dear; therefore pray be persuaded to turn away your Ears from hearing of Vanity and Delusions. You have run well hitherto, do not halt so near your Journey's End.

Tender-conf. I cannot be satisfy'd in my Mind, unless I hear this Man's Arguments; for he seems to have something extraordinary in his very Face, and more in his Words.

Zealous-mind. To the Empty are empty Things; if this Man be so obstinate, that he will tarry and hear the Fellow prate, let him tarry alone; why should we lose Time for his Folly? Let us hasten forwards to Run the Race that is set before us.

Spiritual-man. No, Brother, let us rather bear one another's Burthen, and to fulfil the Royal Law of Christ our King. Let us pity his Infirmitie, as St. Paul exhorts us in the like Case:

* Brethren, says he, if a man be overtaken in a Fault, ye which are

* Gal. vi. 1, 2.

spiritual, restore such a one in the Spirit of Meekness, considering thyself lest thou also be tempted. And another

† Jam. v. 19,

Apostle saith, † Brethren, if any of you do err from the Truth, and one convert him, let him know that

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he who converteth a Sinner from the Error of his Way, shall save a Soul from Death, and shall hide a Multitude of Sins. Now therefore since this

our Brother is tempted with a vain Curisfity to hear the Arguments of *Human-reason*, let us stay a while, and I will undertake to confute him; which will be more to my Brother's Profit, than if he had never heard him speak. Go to then, said he, turning to *Human-reason*, let's hear what thou hast to argue against the Way that we are going.

Human-reason. Then *Human-reason* putting on a grave and serious Countenance, spake as follows: Gentlemen, it is not manly to fall into a Passion, and abuse a Stranger, before you have a just Cause given you, especially when you are ignorant of, or mistake his Quality. I am sprung of a right noble and illustrious Family, and as ancient as any in the World, by my Father's Side: *Understanding* is my Father, who is a Prince and Courtier, and of near Kin to the Royal Family of Heaven. Therefore, as ye are Gentlemen, I hope you'll use me with that Respect which is due to my Birth and Extraction, and not run me down with reproachful Names and scurrilous Language.

Spiritual-man. Cry you Mercy, Sir, I know your Father very well, and honour his noble Birth and illustrious Quality; and give me Leave to tell you, your Mother is but of mean and obscure Quality, and a notorious Strumpet; and therefore you must excuse us, if we esteem no better of you than of a Bastard, or at best a very degenerate Son, a Mungrel Breed, partaker more of your Mothers Vices than your Father's Virtues, who surely was much overseen, when he suffered himself to be debauched by such a common Drab as she. Her name was *Sense*, the
Daughter

Daughter of *Animal-life*, an old doating Sot, that minded nothing else but Eating, Drinking, and Sleeping, his Birth-Place being no better than a Dunghil; this was your goodly Grandfather by your Mother's Side. Now he used to prostitute your Mother, when she was young, to all comers and Goers; and among the rest, the Prince your Father fell in Love with her once upon a Time, and lay with her, and begot you. So that you have no such Reason to glory in your high Birth, but rather to be ashamed of your Father's Infirmity, in committing Folly with such an Addultress as your Mother. Besides, what signifies your being his Son, unless you were also endued with his princely Virtues? and he himself lost these Virtues after he had defiled himself by Acquaintance with your Mother. For he was once quick-sighted as an Eagle, but now his Eyes are dim: In this you resemble him to the Life, for you are purblind. He was active and sincere, but now is dull and treacherous; in this also you are like him, for you are heavy and dull in all your Operations, and as uncertain and wavering as a Weather-cock. I could take Notice of a great many more ill Features and Qualities in you, but that it would be tedious and tiresome to the Company.

Zealous-mind. Aye, aye, it is not worth while to lose so much Time in talking to this Impostor, when we are on a Journey.

Weary-o'th'-World. No, indeed, Brother *Spiritual-man*, no more it is; and were you but half so tired as I, you would not stand reckoning up

this Fellow's Genealogy, or making Comparisons between him and his Father, I long to be at my Journey's End: come, let's be jogging.

Spiritual-man. Have Patience, my Brethren, whilst this Man and I discourse this Point farther, for the Sake of *Tender-conscience*, who seems to be stagger'd at his first Words, and has an itching Desire to hear what he can say for himself: Perhaps he will have a better Opinion of the Man, if we should refuse to converse with him, he might think that we were ashamed or afraid to stand the Brunt of his boasted Demonstration, and so would conclude the Truth on his Side. Therefore, for his Sake, have patience a while, and I doubt not but I shall convince this Man of his Error, and make him hold his Peace, if not recant his ill-grounded Opinions, to the Glory of God, and the Edification of us all, especially of poor wavering *Tender-conscience*.

Then they all agreed to tarry and hear out the Dispute between them: So *Spiritual-man* bid *Human-reason* wave all farther Preamble about his Birth and Family, and fall upon the Point in Hand, making as quick Dispatch as he could.

Human-reason. Well then, I tell you in short, you are out of the Way, and if you will follow my Directions, I will shew you a far nearer and more secure Road to the Heavenly Country. I believe, and know there is a God, as well as you, and worship him Day and Night; but I take not up this Belief, nor practise this Worship on other Mens Credits; I do not blindly pin my Faith on other Mens Sleeves, nor worship God according to the Traditions of Men, as you do; but

but I lay a sure Foundation of my Faith, I behold and contemplate this wonderful and glorious Fabrick of the World, and by a regular Deduction I trace the Footsteps of an Eternal Divinity, whilst climbing up the Chain of inferior and second Causes, I at length fasten upon the uppermost link, and clearly see the first and Supreme Cause, Source, and Spring of all Things visible and invisible. Thus as common bodily Objects are the first and lowermost of this Chain of Causes, so my senses are the first and lowest Step of my Faith, whilst by a Chain of rational Inferences, I join the first and last Things together, and make my Senses, Reason, and Faith, to be all proportionably subservient to the Adoration I pay to the eternal Godhead. Thus I observe a due Order in letting that which is Natural first take place, and then afterwards that which is Spiritual. Whereas you take a quite contrary Course, and so do all that hearken to those blind Guides, the Shepherds on yonder Mountains. For they teach you to begin at the wrong End, and laying aside the Service of your Senses and Reasons, which are the essential Properties of your Nature, to believe by an implicit blind Faith, the Doctrines and Opinions of such a Number of Men, pretending they were divinely inspired; and not only so, but to believe Doctrines that are diametrically opposite to your Reason, and the common Sense and Experience of the whole World. As for Example, They Teach, and you must Believe, that One can be Three, and Three are but One,

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contrary to the first Principles of Natural Reason, That God is Man, and Man is God: That a Virgin could conceive a Son without the Help of a Man, and after a Child-birth remain a Virgin: With many more Opinions of the like Nature, inconsistent in themselves, and with other fundamental Principels of Nature.

Tender-conf. If all be true as this Man says, then for ought I see, we are guilty of Downright Popery. I have heard many wise and learned Men say, That the great Secret of that Religion is to make its Profelytes believe, by a blind implicit Faith, Things directly contrary to Sense and Reason; and if we are guilty of the same Error, wherein do we differ from the Papiſts? For my part, I am wonderfully taken with this Man's Discourse, he speaks home to the Purpose, and I can't see what can be objected against it, or how it can be answered.

Spiritual-man. Be not carried away with every Wind of false Doctrine, but let your Heart be established in the Truth. Be not credulous, but examine well his Discourse, and you shall find it all Sophistry and Deceit, as I shall make apparent, if you give me the Hearing.

In the First Place therefore, he goes upon a wrong Ground, in supposing our Reason to be perfect, in exercising itself upon its proper Objects. Before the Fall of *Adam* indeed, it was so, but now it is imperfect and frail; it was then one intire shining Diamond, but now it is shattered into pieces. We only retain some Fragments or Sparks of the original Jewel; we can
boast

boast of nothing but some broken Remnants of Reason, escaped from that fatal Shipwreck of human Nature, which still float up and down in a Sea of uncertainties. We grope as in the Dark, and can hardly discern the Things that are familiar to us. Our Notion of Things are liable to a Thousand Mistakes, our Inferences loose and incoherent, and all our faculties turn'd upside down. Our Discourse commonly is rather Rhetorick than Reason, and has either a Smatch of the Serpent's Sophistry, or the Woman's soft and insinuating Eloquence: These generally supply the Place of true Masculine Reason, whilst the Sophist does but mimick the Philosopher, and both they and the Orator act the Divine, as this Man does in his specious Accusation of the Shepherds, and Vindication of his own Way. For,

In the Second Place, Suppose we grant his Ground to be good, and that Reason is perfect in its exercising itself on its proper Objects; yet his inferences from thence are but the Effort of his Eloquence and Sophistry, while he would endeavour to persuade us, that Divine and Supernatural Things are the objects of Natural Reason also. It is but just the same Thing as if he would go about to convince us, that we may hear with our Noses, and see with our Ears. We may as well do this, as discern Divine and Supernatural Things by Natural and Human Reason. God has endued us with different Faculties, suitable and proportionable to the different Objects that engage them. We discover sensible Things by our Senses, rational Things by

by our Reason Things intellectual by Understanding, but Divine and Cœlestial Things he has reserved for the Exercise of our Faith, which is a kind of Divine and superior Sense in the Soul. Our Reason and Understanding may sometimes snatch a Glimpse, but cannot make a steady and adequate Prospect of Things so far above their Reach and Sphere. Thus by the Help of Natural Reason I may espy there is a God, the first Cause and Original of all Things; but his Essence, Attributes, and Will, are hid within the Veil of inaccessible Light, and can't be discerned by us, but through Faith in his Divine Revelation. He that walks without this Light, walks in Darkness, tho' he may strike out some faint and glimmering Sparkles of his own. And he that out of the gross and wooden Dictates of his Natural Reason, carves out a Religion to himself, is but a more refined Idolater than those who worship Stocks and Stones, hammering an Idol out of his Fancy, and adoring the Work of his vain Imagination. For this Reason God is no where said to be jealous, but on the Account of his Worship. To this End he was so particularly nice, (if I may so speak with Reverence) in all these strict Injunctions he laid on the Children of *Israel*, as to his Worship: He gave to *Moses* in the Mount an exact Pattern of the Tabernacle, and all its Vessels, Instruments, and Appurtenances: He prescribed the particular Times and Seasons, the particular Manner, and Rites, and Ceremonies of his Worship, not a Tittle of which they were to transgress under pain of Death. Now what needed all this Caution and Severity, if it were a
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Matter so indifferent as this Man makes it, how God is worshipped? He thinks, if by patching up half a Dozen Natural Reasons together, he can prove a Deity, and pay some Homage or Acknowledgment to him as such, that all is well with him; nay, that he is in the nearest and most ready Way to Heaven, in the Mean while concluding that we go round about, if not a quite contrary Way, to take up our Religion on no less Credit and Authority than that of Divine Revelation. This he calls laying aside our Senses and our Reason, to believe by a blind and implicit Faith, the Doctrines and opinions of a certain Number of Men, pretending to be divinely inspired; and not only so, but believing Doctrines diametrically opposite to our Reason, and the Common Sense and Experience of the whole World. But tell me, O vain Man! how do we lay aside our Senses and our Reason, when we use both in a due Subordination to our Faith? Faith itself comes by Hearing, which is one of our Senses: We hear the glad Tidings of the Gospel preached to us, and our Hearts are brought into Subjection to the Power thereof: Natural Reason taught us to believe there is a God, but Faith teaches us how to believe in him, and how to worship him. The Things which we believe of him are indeed far above our Sense and Reason, but not contrary to them. Nay, in this our Sense and Reason are instrumental to our Faith, that when we read or hear of the Miracles which were done by Christ and his Apostles, our Reason tells us they could not be done but by the mighty Power of God, and that God

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would not by such Miracles give Testimony to a Lie; therefore, consequently, our Reason teaches us to believe, that Christ and his Apostles were really such as they professed themselves to be: He the Son of God, they his Servants, and Men inspired by the Holy Ghost, and consequently, that all their Doctrines were true. How then can I stumble at the Doctrine of the Trinity, the Incarnation of Christ, his being conceived without Help of Man, and brought forth by a Virgin, she remaining a pure Virgin? Thus far my Reason is serviceable to my Faith. The one leads by the Hand to the Veil; the other draws it back, and discovers all the sacred Mysteries. Yet still let Reason keep her Distance; she is but the Handmaid, Faith the Mistress. Sense and Reason attend in the outer Courts of the Temple, but Faith enters into the Holy of Holies. Now, *without Faith it is impossible to please God. Faith is the Evidence of Things not seen, the Substance of Things hoped for.* This is that Faith, which thou, O *Human-reason*, much contemned and vilified! This is that Faith which the Shepherds recommended to us: This is that Perspective-Glass thro' which we saw the Glories of the Cœlestial Jerusalem; therefore cease henceforward to speak Evil of the Ways of the Lord; cease to pervert the Souls of such as seek the Lord in Sincerity, and with an humble Faith. When he had made an End of these Words, *Tender-conscience* burst out into Tears for Grief and Joy; for Grief that he had suffered his Mind to be warped by the seducing Eloquence of *Human-reason*, and for Joy that *Spiritual-man* had so well answered and confuted

futed his Arguments, which made him address himself thus to *Spiritual-man*.

Tender-conf. I am heartily sorry that my Foolishness should hinder all the Company of such Time, while we might have been a good Way on our Journey: Now I am fully satisfied that *Human-reason* is but an *Ignis-fatuus* to the Mind, a false Light, a Deceiver, and therefore let us leave him to his Den of Shadows, and prosecute our Journey.

Now I saw in my Dream that they went forward, while *Tender-conscience* sang,

*Vain Human-reason boasts himself a Light,
Tho' but a wandring Meteor of the Night,
Bred in the Bogs and Fens of common Earth,
A Dunghil was the Place of his high Birth;
Yet the Impostor would aspire to be,
Esteem'd a Son of noble Pedigree:
Vaunting his Farther's Titles, and high Race,
Tho' you see Mungrel written in his Face.
A better Herald has unmask'd the Sham,
And prov'd a Strumpet was the Juggler's Dam.
In vain he seeks on Pilgrims to impose;
In vain he strives to lead them by the Nose;
The Cheat's discover'd, and bright Truth prevails,
When humble Faith does hold the sacred Scales.
Reason and Sense are but deceitful Guides;
A better convoy God for us provides.
Cælestical Truth dwells in th' Abyss of Light,
Wrapt up in Clouds, from Human-reason's Sight.
He that would see her, as she's thus conceal'd,
Must look by Faith, believing what's reveal'd*

Reason

Reason may well at her own Quarry fly,
But Finite cannot grasp Infinity.

Rest then, my Soul, from endless Anguish freed,
Meer Reason's not thy Guide, nor Sense thy Creed:
Faith is the best Insurer of thy Bliss;
The Bank above must fail before the Venture miss.

Now as they went along, they came to the Place where the *Flatterer* had seduced *Christian* and *Hopeful* out of the Road into a *By-way*, which might easily be done; for tho' it was a *By-way*, yet it seemed to lie as strait before them as the true Way. But however our Pilgrims had the good Fortune to escape the Way that led to the Nets, by Means of *Spiritual-man's* Company, who had a shrewd Insight into the Road.

Now I saw in my Dream, that they had not gone far, before they all began to grow very drowsy, inasmuch that *Weary-o'th'-World* began to talk of lying down and taking a Nap. At which *Convert*, who had not spoken a Word since they parted from the Cave of *Reformation* 'till this Time, fetched a deep Sigh, and wept bitterly; but amidst his Tears he called out very earnestly to *Weary-o'th'-World*, warning him not to sleep in that Place. This sudden Passion and extraordinary Carriage of *Convert*, who had been silent all the Way before, made every Body curious to learn the Occasion of it, and *Spiritual-man* desir'd him to acquaint the Company with the Occasion of this sudden Motion. Then *Convert* told them, if they would escape Death, or the very near Danger of it, they must not offer to sleep on that Ground, and promised to give them

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an Account of his Life in short, desiring them to give good Attention to his Words, which would be a means to keep them waking. So he began:

Conv. You may remember, the Shepherds at parting, among other good and wholesome Advices, bid us have an especial Care not to sleep on the *Enchanted Ground*. Now when I saw some of the Company inclined to sleep, I called to Mind the Shepherds Exhortation, and also my own former Miscarriage in this Point, which made me burst into Tears, to think how far I had gone back from Heavenward, by reason of sleeping on this Place; and what Danger you would all have run, should you but have lain down on this *Enchanted Ground*. This is the Place the Shepherds told us of.

Spiritual-man. Blessed art thou of the Lord, O happy Young Man, who hast prevented us from sleeping in this Place. Pray entertain us with a Relation of your past Travels, for I perceive by your Discourse, that you have been this Way before now.

Convert. 'Tis possible that you may have heard of one *Atheist*, who met *Christian* and *Hopeful* a little Way off from this Place, as they were travelling towards the Heavenly City. I am the Man, tho' my Name be now changed, neither was that my proper Name, but was given me after my Sleep on the *Enchanted Ground*: For my Name before was *Well-meaning*, and now my Name is *Convert*. I was born in the Valley of *Destruction*, and brought from thence very young by my Father; but as we came along by that man behind us, even by *Human-reason*, I was so pleased with his deluding

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Discourse, that my Father could not get me along with him, but I must needs tarry a while to converse with *Human-reason*; telling my Father, That he being old and crazy, I should soon overtake him. But *Human-reason* had such enticing Ways with him, that I had not Power to leave his Company a great while; nay, and at last, when he saw that I would go, he must needs accompany me to this Place, and at parting he gave me something to drink out of Phial, which he told me was an excellent Cephalic, and good against all Distempers of the Brain, to which Travellers are liable, by reason of Heats and Colds, and the like; so he took his Leave, and went back to his Cave. But he was no sooner gone, than I fell asleep on the Ground, whether, thro' the Nature of the Vapours which arise out of the Ground, I know not, but my Sleep seem'd very sweet to me; and I believe I had slept my last here, had not I been used from my Childhood to walk in my Sleep: For, getting up in my Sleep, I walked back again the same way by which I came, till I was quite off from the *Enchanted-Ground*, and there I met with *Christian* and *Hopeful*, who were going forward to Mount *Sion*. So when they told me whither they were going, I fell a laughing heartily at them, calling them a Hundred Fools, for taking upon them so tedious a Journey, when they were like to have nothing for their Pains but meer Labour and Travel. Now all this while my Brains were so stupified with that Liquor which *Human-reason* had made me drink, that I was not sensible I had been asleep, but

but was as one in a Dream, and my Fancy was possessed with an Imagination, that I had been as far as any Pilgrim could go, but could find no such Place as the Heavenly Jerusalem, and therefore I believed there was none, and so I told them: But however, they would not hearken to my foolish Words, but went forwards on their Journey, and I kept on my course backwards, till I came to the Town of *Vanity*, where I took up my Lodging for a great while; till once upon a Time, being at one of the Publick shews in the Fair, I was struck with a Thunderbolt from Heaven, which had almost cost me my Life; for I was forced to keep my Chamber a whole Year upon it. Now in this Time of my Confinement, I began to think of my former Life, and the miserable condition I was in, if it should please God to take me away. This made me weep Day and Night by myself; I fasted also and prayed, and humbled myself before the Lord in secret, and vowed a Vow unto God, That if it would please God to restore me to Health again, I would undertake a Pilgrimage to Mount *Sion*, the first Opportunity that I could meet with to have Company. So God heard my Prayers, my Vows, and my Tears, and restored me again in a little Time, and I walked Abroad, and soon left that wicked Town, and remembering that I had an Acquaintance or two in the Cave of *Reformation*, Men of sober Dispositions, and religious Lives, I resolved to go and see them, if perhaps I might prevail upon them to go along with me. So I went accordingly to the aforesaid Cave, and found my two Friends there, whom
I often

I often broke my Mind to about this Matter; But they put me off till we could get more Company, telling me, that it would not be long before some Pilgrims would come by, which made me long for that happy Hour, when I might hear of any Travellers that were going that Way. In the mean while I abode in the Cave, and conversed with a great many Men there, and among the rest, I prevailed on *Zealous-mind* and *Yielding*, to go along with us; for my Friends Names were *Seek-truth* and *Weary-o'th-World*, whom we have in our Company now. So when *Tender-conscience* came by, and was looking on the Pillar of *History*, *Seek-truth* happen'd to see him, and knowing by his Habit that he was a Pilgrim, he presently struck up a Bargain with him to bear him Company, and called the rest of us out of the Cave, a little way off which we overtook *Spiritual-man*, and so we all joined Company, and came along together, not one of us but *Yielding* being lost. He must needs follow the Seducer in the Town of *Vanity*, and so got a Surfeit with Excess of Wine, which killed him.

Now I saw in my Dream, that the Pilgrims by this Time were got over the *Enchanted-Ground*, and entered into the Country of *Beulah*, whose Air was sweetned with all manner of Aromatick Perfumes, which revived their drooping Spirits, grown heavy, and almost stupified, with walking over the *Enchanted-Ground*. Here were Trees growing, whose Fruits never fade away, and whose Leaves are always Green. In this Place there is a perpetual Spring, the Birds always singing, the Meadows adorned with Flow-
ers,

ows, and all Things abounding that are delightful. For it lies within Sight of *Paradise*, and the Shadow of the *Cœlestial City* reaches it. Here they walked and comforted themselves with the Pleasures which this goodly Land afforded; reflecting back upon the Toils and Hardships they had undergone, they solaced themselves with the Thought that they were now near their Journey's End; and within plain View of the *Cœlestial Jerusalem*, which they had so long, and so fervently desired to see. The farther they walked, the plainer might the Glory of that Place be seen, and the more earnestly did they long to come to it. So that they spurred one another forward with comfortable Words, saying, *Come let us go up to the House of the Lord: Our Foot shall be standing in thy Courts, O Jerusalem. In the Sight of Angels we will sing unto thee, O Lord, and will adore in thy holy Temple.* And as they passed along, they came to certain Vineyards, which belonged to the King, and those who had the Custody of the Vineyards, invited them in, saying, *Come in ye blessed of the Lord, and taste the Wine that rejoiceth the Heart of * God and Man.* So * *Judges ix. 13.* the Pilgrims went into the Vineyards, and drank of the Wine thereof, which inebriated them with Love and Joy, with Desire and Hope to see the King's Face; of whom the Keepers of the Vineyards told them many glorious Things, saying, That he was the Fairest among Ten Thousand; therefore the Virgins loved him, and ran after him, to obey his

his Commands. They said also, That he was a great Lover of Pilgrims, and that he himself took once upon him to be a Pilgrim. Many more good Commendations they gave of him, which made these Men impatient till they got to the City. So they left the Vineyards, and went forward, and ran as it were for their Lives. Thus they continued running, till they came in Sight of the Gate; but in a kind of a Bottom they were stopped by a River, which was very deep, and had no Bridge to go over it.

Moreover, I saw in my Dream, that there sat there a Multitude of Men, Women, and Children, of all Nations, Tribes, and Languages, on the Banks of the River; and many were in the River. So when the Pilgrims came down to the River-side, they sat down likewise on the Bank, and began to question one another how they should get over; they also asked of some that were sitting there before them, Whether there was no other Way to go into the City? and they answered them, No. Then they were greatly perplexed in Mind, to think, how they should do to get over this River. But *Weary-o'th'-World* said to his Companions, Be not discouraged because of this River, for I will venture in first, and according as it fares with me, you may act. If I get over in safety, then you may securely follow; but if I sink and perish in these deep Waters, then you have your Choice before you; do what seems good in your own Eyes. So he boldly rushes into the River, plunging himself over Head and Ears in a Moment, and they never saw him

him rise again ; which did greatly dishearten the rest of the Pilgrims, and they knew not what to do, or which Way to turn themselves, Whilst they were thus disconsolate and melancholy, there came flying to them a Man in bright Cloathing, who said, Peace be unto you; let not your Hearts be troubled, because of the Man who just now enter'd the River, and presently sunk out of your Sight : His Name was *Weary-o'-th'-World*, and his Circumstances answer his Name ; for he has a long Time lain under great Discontent, because the Affairs of his Life went not smoothly on his Side ; he has met with a great many Crosses and Losses, Vexations, and Troubles in this World ; and has been crossed in Body, Soul, and Estate ; in Wife, Children, and Friends. Now all these together made him weary of the World ; and he resolved to go out of it. But he suffered none of these Things for Righteousness Sake, or for the Name of Christ, but for his own Ambition, Covetousness, and Envy, which made him odious to all people that knew him ; nay, he thereby put himself out of the Protection of Providence, so that nothing thrived which he took in hand. His Corn was blasted in the Field, his Barns were burned down to the Ground, when they were filled with the Fruits of a plentiful Harvest. His Body was afflicted with many Diseases, which were occasioned by his Lusts. His Wife and Children cursed him to his Face, because of his Tyranny and Cruelty. His Friends and his

Neighbours mocked and derided at his Calamities; and all Things went against him. So in a Pet he took up a Resolution to leave the World, but he did it not for the Love of God; which was the Reason why you saw him sink in the Waters in this River, and rise no more. It is not enough to be weary of the World, but to be weary of Sin, is that which is acceptable in the Sight of God, and of great Price. Besides, he ought not presumptuously to have rushed into the River himself without Orders, but should have waited till the King's Pleasure was manifested to him, as you see many sitting along the River-side, and waiting for the King's Command. And now I am sent with a Message to *Tender-conscience*, to tell him it is the King's Pleasure he should come over next. So *Tender-conscience* prepared himself to obey the King's Summons, but his Heart panted, and all his Limbs trembled, to think of what was become of *Weary-o'th'-World*, and for fear he should sink likewise. Whom when *Spiritual-man* saw in this Agony, he comforted him, bidding him be of good Cheer, saying, You are not the first, neither will you be the last that must pass though this River; all that have been before you since *Adam*, have been forced to go through this River, except *Enoch* and *Elijah*, and so must all that come after you. Death is a Debt we all owe to God and Nature, and it must be paid one Time or other, earlier or later. There is an appointed Time for all Men once to die, and after Death to come to Judgment;

ment; therefore be not afraid of that which cannot be avoided.

Tender-conscience. I am not so much afraid of Death, as of what will come after; I fear I shall never see the City of God, the Heavenly Jerusalem, whose glittering Walls and Turrets ravished my Eyes, when we passed through the Land of Beulah. I fear I am going down into a Land of Darkness, where my Feet will stumble on the dark Mountains; a Land without Light or Order, where there dwells nothing but everlasting Horror and Confusion. This is that which makes my Heart-stings ready to break, and my Knees to smite one against another. Oh, that some one would hide me till the Fury of his Anger be over-passed! Oh that he would protect me in the Secret of his Tabernacle, and shelter me under the Shadow of his Wings! For yet a little while, and the Eye that seeth me shall see me no more. And with that Word he enter'd the River, and finding the Waters shallow at first, he was comforted; but as he waded along, they rose up even to his Mouth and Nostrils, so that he could hardly fetch his Breath. Then he cried aloud, saying, Save me, God, for the Waters are come into my Soul. I sink in deep Mire, where there is no standing; I am come into the deep Waters, where the Floods overflow me. Make Haste to deliver me, O God, make Haste to help me. O Lord, my Flesh and my Heart faileth, but God is the Strength of my Heart, and my Potion for ever. Thus cried he, and still waded on, till he came to the Middle of the

the River, where he could find no Bottom, so that his Head was covered with Water; and he had sunk away, had not the shining One that invited him, came flying to his Assistance, and, catching him by the Hair of the Head, held his Head above Water till he came over toward the opposite Bank, where it grew shallower, and he began to walk with Ease, till he got safe out of the River; and when he stood on the Bank on the other Side, he leaped for Joy, finding himself so marvellous light and active, that he thought he could fly; for the Garments which he wore all the Way were very heavy, and they fell off from him in the River, so that now he was as light as a Bird.

Now I saw in my Dream, that the shining One had no sooner set him on the shallow Side of the River, but he went to the other Side, and bid *Spiritual-man*, *Zealous-mind*, *Seek-truth*, and *Convert*, follow him into the River; which they all did, whilst the shining One flew over their Heads to the other Side, where *Tender-conscience* stood encompassed by five or six Men in bright Cloathing: So the four Men waded through the River with different Circumstances; for *Spiritual-man* having been in deep Waters before, though not altogether so deep as these, had got some Skill in Swimming, and keeping his Head above Water; but poor *Convert* and *Seek-truth* were at a great Loss when they came toward the Middle of the River, where the Waters were at the deepest, so that they cried out for Help unto him that

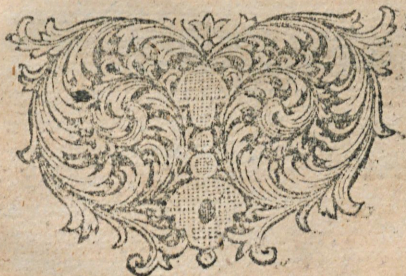
that is able to save, and their Prayers were heard, and a Hand was Reached forth, which bore them up till they came to the shallow Ground. So they walked through the rest of the River with Ease, and came to their Brethren on the other Side; but as for *Zealous-mind*, he thought to get over safer than any of them, and therefore privately he had gather'd a Bundle of Reeds, which grew by the River-side, and he rested himself on them, but when he came to the Middle of the River, the Violence of the Current carried away his Reeds, and he sunk to the Bottom, and never was seen more. So in my Dream, I asked one that stood by me, what was the Reason that he who had appeared so forward all along in his Journey, should now sink at last? and he answered me, It is not enough to be zealous and forward, but to be humble and charitable also is requisite. This Man was of a fiery Temper, and had a Zeal indeed, but it was a disorderly Zeal, not tempered with Charity and Prudence. Likewise he trusted in his own Strength, as you saw by his leaning on the Bundle of Reeds. Now this was his Pride; for had he called on God for Help, peradventure he might have been saved.

So I saw in my Dream, that the four Men, even *Tender-conscience*, *Spiritual-man*, *Seek-truth*, and *Convert*, welcomed each other to that Side of the River, and the Shining Ones welcomed them likewise; and there came a bright Cloud and covered them all, and they were carried up in the Cloud, though untracked Paths of

Air; and as they went up, the Men in bright Cloathing told them, that they had watched over them all the Way of their Pilgrimage, and had observed all their actions, which were written down in a Book; and that they had saved them from many Dangers, though unseen by them. Thus the Cloud was carried up though the boundless Orbs above, and as they went though the Skies, they saw the glorious Stars shining like Suns in the Firmament. At length, when they came near to the Heaven of Heavens, a Troop of Holy Ones came out of the City to meet them. Now the Foundations of the City were laid on the Top of the Eternal Hills; and all around about it were Fields of endless Light wherein the Saints and Angels walk: Then they came to the Place where the Ancient of Days was sitting, whose Garment was as White as Snow, and the Hair of his Head like pure Wool; his Throne was like a firey Flame, and his Wheels as burning Fire. A firey stream issued and came out from before him. Thousand Thousands ministred unto him, and Ten Thousand Times Ten Thousand stood before him. Then they came up to the Gate of the City, and the Pilgrims were bid to call there; which they did accordingly, and one looked over the Gate, to whom the Men in bright Cloathing said, *These Men are come from the Valley of Destruction, these have gone through great Tribulation for the Love they bear to their King;* and they spoke to the Pilgrims to give in their Certificates, which they did, and the Certificates were presented to the King, who gave

gave Orders that the Gate should be opened unto the Pilgrims. So they entered in, and just at the Entrance One met them, and said unto them. *Come in, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World; enter into the Joy of our Lord.* Then a Multitude of the Heavenly Host, with Harps in their Hands, met them, and sung a Song which no Man understood, nor could sing but themselves, and such as are thought worthy to be admitted into that Blessed Place. So I awoke, and behold it was a DREAM.

F I N I S.





THE
L I F E
A N D
D E A T H
O F

Mr. JOHN BUNYAN.





JOHN BUNYAN.



THE
LIFE and DEATH
OF
Mr. JOHN BUNYAN,
L A T E
Preacher of the Gospel in *Bedford*.

P S A L M cxii. 6.

The Righteous shall be in everlasting Remembrance.

MR. *John Bunyan* was Born at *Elston*, in the County of *Bedford*, within a little Mile of that Town, of honest, but very poor Parents: His Original being so mean, that I know not in whom the Words of the great Apostle to the *Gentiles*, in his First Chapter of the Epistle to the *Corinthians*, were more fully exemplify'd, than in Mr. *John Bunyan*.

The

the Words are these : *For you see your Calling, Brethren, how that not many wise Men after the Flesh, not many mighty, not many noble, are called; but God hath chosen the foolish Things of the World to confound the wise; and God hath chosen the weak Things of the World to confound the Things that are mighty: And base Things of the World, and Things which are despised, hath God chosen: — That no Flesh might glory in his Presence.* And this he himself was ready upon all Occasions to own, that God might have the Glory of his own Grace: For tho' his Original and Birth was but poor and despised, yet it pleased God to chuse him before many others, to be an Instrument for the bringing of many Souls unto God: and that the Grace of God that was given him, may be the more exceedingly magnified, we will give some brief Account of what he was before the Grace of God appeared to him.

I have already told you, that his Parents were very mean, but that they took Care to give him that Learning which was suitable to their Condition, bringing him up to Read and Write; but so great was his natural Depravity, and his Proneness to all Evil, that he quickly forgot both, being only wise to do Evil; but to do or learn that which was Good, or Praise-worthy, he had no Heart or Knowledge, addicting himself so much in his very Childhood to Cursing, Swearing, Lying, and Blaspheming, that he had few Equals in Wickedness; insomuch, that I remember I have heard him say, with Grief of Heart, *He was a Town-Swearer*; that is to say, One that was taken Notice

Notice of as one most notoriously wicked, by all the Town where he lived: Yet was not his Conscience seared, but would often give him such Twinges as made him very uneasy: Being also often affrighted with Dreams, and terrified with Visions in the Night; fearing lest for the Sins he had committed in the Day, he should be taken away by Devils in the Night, and by them be bound down with the Chains of Darknes to the Judgment of the Great Day. And these Fears were frequent with him, when he had hardly reached to the Age of Ten Years. And these Thoughts did not only attack him in the Night Season, but sometimes also in the midst of his childish Vanities, among his vain Companions: And sometimes in that Condition, Despair had taken so much hold on him, that he has wished, that either there had been no Hell, or that himself had been a Devil, supposing that the Devils were only Tormentors of others, but were not tormented themselves. And yet, when these Thoughts had left him, he followed his sinful Pleasures with all the Eagerness imaginable; as if he had never had those dismal despairing Thoughts. So that the whole Course of his Life, from his Childhood till his Marriage, was what the Apostle describes in *Ephesians* ii. 2, 3. *According to the Course of this World, and the Spirit that now worketh in the Children of Disobedience, being filled with all Unrighteousness, and led Captive by the Devil at his Will*: And as he himself expresses it, The very Ring-leader of all the Youth that kept
him

him Company, in all Manner of Vice and Ungodliness.

But notwithstanding all this Wickedness of his, God did not utterly leave him, but followed him sometimes with Convictions, and sometimes with Judgements, but yet such as had in them a Mixture of Mercy: At one Time he fell into a Creek of the Sea, and then hardly escaped Drowning; and at another Time he fell out of a Boat into *Bedford River*; but there he also was preserved, though with great Difficulty: But, alas! it was neither Mercy nor Judgement that could yet awaken him, for he had given up himself to the Love of Sin, and was fully resolved to go on, whatever Rubs he met with in his Way.

Yet God left not himself without a Witness in his Soul, often checking him in one Way or another; as one Day being at *Sly* with his Companions, a Voice suddenly darted from Heaven into his Soul, saying, *Wilt thou leave thy Sins, and go to Heaven, or have thy Sins, and go to Hell?* This put him into such a Consternation, that he immediately left his Sport, and looking up to Heaven, thought he saw the Lord Jesus looking down upon him, as one hotly displeas'd with him, and threatening him with some grievous Punishments for his ungodly Practices.

But see the Works of Satan! No sooner had this made some Impression on his Mind, but the Devil suggested to him, That he had been a great and grievous Sinner, and that it was now too late for him to look after Heaven, for Christ would

would not forgive him, nor pardon his Transgressions. And this is no other than the Devil's usual Practice, first to draw Sinners to commit all Iniquity with Greediness, and then to persuade them there is no Hope of Mercy left, that thereby the Sinner may be prevailed with to go on in Sin. And this was the Effect that this Suggestion had upon Mr. *Bunyan*; who looking upon himself as one that sinned beyond the Reach of Mercy, thought within himself, that he would take his Fill of Sin, it being the only Pleasure he was ever like to have. And yet these Pleasures of Sin, thro' the wonderful Operations of the Holy Spirit, were so often imbittered to him, that he could take but little Satisfaction in them. For, *The Labour of the natural Man, or Man before Conversion, doth but weary him, because he knoweth not the Way to the City of God*, Eccles. x. 15.

Once, as he was going on in the full Career of Sin, and belching out Oaths like the Madman that *Solomon* speaks of, who scatters abroad Fire-brands, Arrows, and Death, he was reproved severely by a Woman, who was a notorious Sinner herself; who told him, *That he was the ugliest Fellow for Swearing, that ever she heard in all her Life; and that by his doing thus, he was able to spoil all the Youth in the Town, if they came into his Company.* This Reproof, coming from such a Woman, whom he knew to be very wicked and ungodly, filled him with great Shame: and wrought more with him, than many that had been given him before by those that were sober,

sober and godly: And made him wish, that he had never known what it was to be a Swearer, and even made him out of Love with it; and from that Time forward very much to refrain from it. This puts me in Mind of a Story I have read in the Life of holy Mr. *Perkins*, who in his young Years was as great a Debauchee as any in the University of *Cambridge*, where he was brought up. He coming one time through the Out-parts of the Town, heard a Woman say to her Child that was froward and peevish, *Either hold your Tongue, or I will give you to drunken Perkins yonder.* These Words were so great a Reproof to him, finding himself made a common Bye-word among People, that it made him resolve upon a Reformation; and this, by God's gracious and all-dispensing Providence, was one great Step towards his Conversion.

But to return to Mr. *Bunyan*: God having a Design of Grace towards him, gave him frequent Checks and Interruptions in the midst of his strongest Resolutions to go on in his Sin; sometimes scaring him with Dreams, and terrifying him with Visions, in an extraordinary Manner; verifying that of *Elihu* to *Job*, in the xxxiii. Chapter of that Book, and the 14th. Verse, and forward: *For God speaketh 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: Then he openeth the Ears of Men, and sealeth their Instruction: That he may withdraw Man from his Purpose, and keep back his Soul from the Pit, and*
his

his Life from perishing. For once he dreamed that he saw the Face of the Heavens, as it were all on Fire, and the Firmament cracking and shivering with the Noise of mighty Thunders, and that an Arch-Angel flew in the Midst of Heaven, sounding a Trumpet, and a Throne of Glory was seated in the East, whereon sat a Person in Brightness like the Morning Star. Upon which Mr. Bunyan, thinking in his Dream that it was the End of the World, fell upon his Knees, and with up-lifted Hands towards Heaven, cried out, *O Lord God, have Mercy upon me! What shall I do! The day of Judgment is come, and I am not prepared!* And then immediately he heard a Voice behind him, saying, *Repent.* And upon this he awaked, and found it was but a Dream; but surely it was very awful Dream, and a *Memento* sent from Heaven; and it had an Effect accordingly; for upon this he grew more serious, and it remained in his Mind a considerable Time. This was a Part of God's Dealing with him, to withdraw him from his Purpose of Sinning; and to keep back his Soul from the Pit of Destruction.

At another Time he dreamed, That he was in a pleasant Place, living in Riot and Luxury, Banquetting and Feasting his Senses: Where, on a sudden, even in a Moment, a mighty Earthquake rent the Earth in sunder, and out of the wide and dreadful Gap came bloody and amazing Flames, and in those Flames the Figures of Men tossed up in Globes of Fire, and falling down again, with horrid Shrieks and

Cries,

Cries, and Execrations; whilst some Devils that were mingled with them, laughed aloud at their Torments. And whilst he stood trembling at this affrighted Vision, he thought the Earth shook under him, and a Circle of Flame inclosed him: But when he thought himself just at the Point of Perishing, One in White shining Raiment descended, and plucked him out of that dreadful Place, whilst the Devils cried after him, to leave him with them, that he might receive the just Punishment his Sins had deserved; yet he escaped the Danger. He was extremely affrighted with this Dream, and not a little glad he found it to be but a Dream; though indeed it was a great deal more, for it was the secret Working of the Almighty upon his Spirit, to draw him from his Sins, although he was ignorant of Christ, and so wedded unto Sport and Play, that he could not leave it.

But in a little Time after, he fell into the Company of a poor Man, that made Profession of Religion, whose Discourse of Religion, and of the Scriptures, so affected Mr. *Bunyan*, that he betook himself to Reading the Bible, especially the Historical Part thereof; but was yet ignorant both of the Corruption and Depravity of his Nature, and, by a necessary Consequence, of the Want and Worth of Jesus Christ to save him.

However, this produced outward Reformation both in his Words and Life; and he now was fallen into a kind of Legal Religion, working for Life, and making up a Righteousness for himself.

himself thereby; so that while he thought he kept the Commandments he had Comfort; but when at some Times he broke any of them his Conscience was full of Guilt and Trouble: But then upon his Sorrow and Repentance, he healed himself again, and thought thereby he had made God Amends, and all was well.

And thus he continued for some Time, very near a Year; his Neighbours all that Time taking him for a very good Man, and wondering at his Reformation. Though indeed all that Time he was as far from the Way of Life as when he was the most prophane; tho', as himself phrases it, his Change of Life and Manners was as remarkable, as for *Tom of Bedlam* to become a sober Man.

And now those that spoke ill of him before, began to praise and commend him, both to his Face and behind his Back; which, notwithstanding his Reformation, puffed him up with Pride, and filled him with Hypocrisy. He had been mightily addicted to Ringing, and for all his Reformation, was very unwilling to leave it: But his Conscience beginning to be tender, he thought the Practice thereof to be but vain and so forced himself to leave it, yet could not keep his Mind from hankering after it: and therefore would not Ring. But then he was surprized with fears, that possibly one of the Bells might fall and kill him, and then he durst no longer go into the steeple, but would stand at the Door; and even there he was afraid lest the Steeple itself should fall upon him. This
both

but shewed continual Conviction, and that yet the Love of Pleasures still remained, and his corrupt Affections were unmortified. Dancing was also another Thing in which he much delighted, and he found it a hard Thing to relinquish that also; and it was near a Year's Time before he could leave it off.

But, alas! this was but the looping off the Branches of Sin, whilst the Root of Unregeneracy remained: This was but building upon the old Foundation, which must all be overturned, where God intends to carry on his Work in truth. But it pleased God, in his wonderful Wisdom and Goodness, to let him pass through these Things, that he might the better know how to direct those poor wandering Souls that would be afterwards in such a State, which in itself indeed is very dangerous: *For no Sort of Sinners are in a more desperate Condition, than those that are pure in their own Eyes, and yet are not cleansed from their Filthiness,* Prov. xxx. 12.

Not long after, the Providence of God so ordered it, that Mr. Bunyan went to Bedford to work upon his Calling, and happened there to hear three or four poor Women, who were sitting in the Sun, discoursing together about the Things of God, which caused him to draw near to them, for he was by this time himself become a mighty Talker of religion: But when he had heard them a-while, as himself confessed, he heard indeed, but he understood not, for they spoke of Things above his Reach; discoursing

discourſing of the New Birth, and the Work of God on their Hearts, and how they were convinced of their miſerable State by Nature: They talked, How God had viſited their Souls with his Love in the Lord Jeſus, and with what Words and Promiſes they had been reſreſhed, comforted, and ſupported againſt the Temptations of the Devil: They alſo reaſoned of the Suggeſtions and Temptations of the Evil One in particular, and told each other by which they had been afflicted, and how they were borne up under his Affaults. He heard them likewiſe diſcourſe of the Wretchedneſs of their own Hearts, and of their Unbelief; and of contemning and abhorring their own Righteouſneſs, as filthy, and inſufficient to do them any Good. And all this appeared to him to be ſpoken with ſuch an Air of Joy, and Pleaſantneſs of Scripture Language, and with ſuch an Appearance of Grace in all they ſaid, that they ſeemed to him, as if they had found a new World; as if they were People that dwelt alone, and were not to be reckoned among their Neighbours.

It was upon this Diſcourſe of theirs, that he began to feel ſome unuſual Agitations in his own Heart, and to be conſcious to himſelf, that his own Condition was not ſo good as he had thought it to be; becauſe in all his Thoughts about Religion and Salvation, the New Birth never entered into his Mind; but he found it was a Thing he was wholly a Stranger to, and unacquainted with: Nor did he

ever know the Comfort of a Word or Promise, nor the Deceitfulness and Treachery of his own wicked Heart: And as for secret Thoughts, he had never taken any Notice of them; nor did he at all understand what Satan's Temptations were, or how they were to be withstood, or resisted.

But however, this Discourse of these good Women mightily affected him, and made him very desirous to hear further of these Things: And therefore he made it his Business to be going often into the Company of those People, for God had touched his Heart by their Discourse, and he could not stay away. And so intent was his Mind upon the Knowledge of these Things, that his Heart was like the Horse-leech at the Vein, still cried out *Give, Give,* Prov. xxx. 15. And now nothing but the Revelation of the Mystery of Faith in his own Heart could satisfy him: For his whole Soul was then so fixed on Eternity, and the Things of the Kingdom of God, so far as he knew, that neither Pleasures nor Profits, Persuasions, nor Threats, could make him let go his Hold: Inasmuch, that I have heard him say, That it would then have been as difficult at that Time, to have taken his Mind from Heaven to Earth as he has found it often since, to get it from Earth to Heaven.

But after Divine Grace had been thus kindled in his Heart, the Devil strove hard, by diverse Winds of Temptations to blow it out again: Causing himself to make several Objections
against

against himself; as, *That he was cast away, and one that had no Faith, and never could have any, because he was not Elected.*

One Thing also, that was likewise a great Stumbling-block to him, was, That the Devil was let loose at this Time in a Sort of People that called themselves *Ranters*; and indeed they deserved that Name, giving up themselves to those filthy Uncleannesses that ought not to be named among Christians; notwithstanding which, they wrote several Books that were highly in Esteem among those who were old Professors. And among those that became *Ranters*, was that poor Man before spoken of, who had been all along Mr. *Bunyan's* intimate Companion; this Man turned one of the worst and vilest of these People, living in all Manner of Filthiness; denying there was either God, Angel, or Spirit, and laughing at all Exhortations to Sobriety; and when Mr. *Bunyan* rebuked him for it, he would laugh the more, and pretend that he had gone through all Religions, and could never alight on the right 'till then; persuading him also to be of the same Opinion with him, and a Companion of his Wickedness. But God designed to make him a chosen Vessel of Honour, and an Instrument for the carrying on the Purposes of his own Glory, begat in his Heart so great an Aversion to, and loathing of those cursed Principles, that he quite left his Company, and became a greater Stranger to him afterwards, than he had been a Familiar to before. But because several old Professors (as has been already said) seem-

and to approve of their Books, Mr. *Bunyan* ventured to read some of them; but not being able (as he said) to make a Judgment of them, he addressed himself to God in the following Words: *O Lord, I am a Fool, and not able to know the Truth from Error: Lord, leave me not to my own Blindness, either to approve or condemn this Doctrine: If it be of God, let me not despise it; if it be of the Devil, let me not embrace it. Lord, I lay my Soul in this Matter only at thy Foot; let me not be deceived, I humbly beseech thee.* I could not forbear inserting this Passage (which I have transcribed out of his Book called *Grace Abounding*) because it shews at once both the great Sincerity, and Tenderness, and deep Humility of this holy Man, and of what an excellent Spirit he was.

But these Peoples Errors, and much more their wicked Practices, endear'd God's Word to him exceedingly; so that now he began to look upon the Bible with new Eyes, as it were, and to read so as he never read before: At first he only took Pleasure in reading the Historical Part; but now the Epistles of *Paul* were sweet and pleasant to him. Yea, so much Sweetness did he find therein, that he was scarcely ever absent (when he had an opportunity) from Reading of it, or Meditating on it, still crying out to God, That he might know the Truth and Way to Life and Glory.

But he was a long Time troubled with very sore Temptations, as I said before; and three Things there were that the Tempter made Use of

to try him: One great Thing was the question-
 ing of his Faith, having frequently such Thoughts
 as these injected into his Mind: *How If you want
 Faith? And, How can you tell that you have
 Faith!* This put him to great Perplexities: He
 knew not that he had it: and yet without it he
 saw he was like to perish for ever. So that tho'
 at first he was willing to overlook it, yet con-
 sidering of how great Moment it was for him to
 be satisfied therein, he was willing to put himself
 upon the Trial, whether he had Faith or no. But
 while he was considering how he should make
 a satisfactory Trial of this Matter, the Tempter
 sought again to take Advantage upon him, com-
 ing in with this Delusion, *That there was no Way
 for him to try whether he had Faith, but by trying
 to work some Miracle:* Nor wanted he Scripture
 to back it; for as he perverted the Scriptures
 when he tempted our Blessed Lord, so did he
 also the Words of our Blessed Saviour, in temp-
 ing this his Servant; urging, *Matthew xvii. 20.
 If ye have Faith as a Grain of Mustard seed, ye
 shall say unto this Mountain, Remove hence to yon-
 der Place, and it shall remove, and nothing shall be
 impossible to you.* The Temptation proceeded
 so far, that one Day Mr. Bunyan, being between
Elstow and Bedford, (The Temptation being
 then hot upon him, to try his Faith by doing
 some Miracle) he was about to say to some
 Puddles that were then in the Horse-pad, *Be
 dry!* And as he was going to speak, this
 Thought came into his Mind, *Pray first,* that
 God would make you able, and when he was

about to Pray, he had some secret Impulse that prevailed with him not to put his Faith upon that Trial: and so he continued for some Time at a great Loss, not knowing whether he had Faith or not.

Another Temptation with which he was assaulted, was, *Whether or no he was Elected*: And this Temptation was strengthened with this Scripture, *It is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy*, Rom. ix. 16. For by this Scripture he evidently saw, That unless God had chosen him to be a Vessel of Grace, that all he could do would be ineffectual, for the obtaining of Salvation. And therefore this was continually in his Mind, *How can you tell that you are Elected? And what if you should not?* And these Questions seemed so hard, and to be of that Weight, that he knew not how to answer them. But there is nothing too hard for Divine Grace to overcome: For one Day, just as his Hope was giving up the Ghost, and that he was at the utmost point of Despair, the following Sentence was darted into his Soul, as if it had been immediately from Heaven; and fell with great Weight upon his Spirit, *Look at the Generations of Old, and see, did ever any trust in God, and was confounded?* This gave him mighty Encouragement in that Case, and was thus expounded to him: *Begin at the Beginning of Genesis, and read to the End of the Revelations, and see if you can find there was any that ever trusted in God, and was confounded. And if none that trusted in God ever*
 mis-

miscarried, then your Duty is to trust to God, and not to concern yourself about Election, which is a secret Thing.

Another Temptation that violently assaulted him, was; *How if the Day of Grace should be past and gone?* And to aggravate this, the Tempter suggested to him, That the Good People in *Bedford* (before named) being converted already, they were all that God would save in those Parts, and therefore he was come too late, for they had got the Blessing before him. This was a very cutting Thing to him, for he verily thought it might be so; And those Thoughts made him wander up and down in the Bitterness of his Spirit, bemoaning his sad Condition, and crying out, *O that I had turned sooner! O how have I trifled away my Time, till Heaven and my Soul are lost.* But after he had passed, many Days in this disconsolate state, it pleased the Father of Mercies to shine upon his Soul, by that blessed Word, *Luke xiv. 23, 24. Compel them to come in, that my House may be filled: AND YET THERE IS ROOM.* The last Words gave him abundant Consolation, and were a full Answer to Satan's Suggestions, *That the Day of Grace was past.*

But this Holy Man had been a great Sinner, which he always aggravated against himself on all Occasions; reckoning up, like *Paul*, his own Vileness before his Conversion: *I was mad against the Saints*, says that blessed Apostle in one Place; and in another, *I persecuted the Church of God.* So in the like Manner our worthy Mr. Bunyan, cries out of himself, *I was a Town-Sinner; I*