



The Pilgrim's Progress

1678



From conversing with
Talkative to Faithful's
martyrdom in Vanity Fair



1 Evangelist directed him to the wicket gate.

2 Good will explains his giving him a pull.

... shoot arrows at those that come up to this gate, if haply they may die before they can enter in.

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2 Good will explains his giving him a pull.

3 Conversation between Christian and Goodwill.

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

GOOD-WILL. We make no objections against any, notwithstanding all that they have done before they come hither. They are “in no wise cast out” (John 6:37); and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way?

- 1 Evangelist directed him to the wicket gate.
- 2 Good will explains his giving him a pull.
- 3 Conversation between Christian and Goodwill.
- 4 Christian to Formalist and Hypocrisy.**

Why came you not in at the gate which standeth at the beginning of the way? Know ye not that it is written, that “he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber” (John 10:1)?

- 1 Evangelist directed him to the wicket gate.
- 2 Good will explains his giving him a pull.
- 3 Conversation between Christian and Goodwill.
- 4 Christian to Formalist and Hypocrisy.
- 5 Christiana, her boys, and Mercy at the wicket gate.**

Mercy: I am come; and if there is any grace and forgiveness of sins to spare, I beseech thy poor handmaid may be a partaker thereof.

Keeper of the Gate: *Then he took her by the hand and led her gently in, and said, 'I pray for all them that believe on me, by what means soever they come unto me.*

Then said they further unto him, *We are sorry for our sins, and beg of our Lord his pardon, and further information what we must do.*

Keeper of the Gate: *I grant pardon, said he, by word and deed; by word, in the promise of forgiveness; by deed, in the way I obtained it.*

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- 5 Christiana, her boys, and Mercy at the wicket gate.
- 6 Christiana and Greatheart converse at the Cross.**

Now I saw in my dream, that they went on, and Great-heart went before them: so they went and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here then they made a pause; and here also they blessed God.

Now, said Christiana, it comes to my mind, what was said to us at the gate, to wit, that we should have pardon by word and deed; by word, that is, by the promise; by deed, to wit, in the way it was obtained.

What the promise is, of that I know something; but what it is to have pardon by deed, or in the way that it was obtained, Mr. Great-heart, I suppose you know; wherefore, if you please, let us hear you discourse thereof.

GREAT-HEART. *Pardon by the deed done, is pardon obtained by someone for another that hath need thereof: not by the person pardoned, but in the way, saith another, in which I have obtained it.*

So then, to speak to the question more [at] large, the pardon that you and Mercy, and these boys have attained, was obtained by another, to wit, by Him that let you in at the gate; and He hath obtained it in this double way.

*He has performed righteousness to cover you,
and spilt blood to wash you in.*

Christiana. This is brave. Now, I see there was something to be learned by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind; and my children, do you remember it also. But, Sir, was not this it that made my good Christian's burden fall from off his shoulder, and that made him give three leaps for joy?

GREAT-HEART. *Yes, it was the belief of this that cut those strings that could not be cut by other means, and it was to give proof of the virtue of this that he was suffered to carry his burden to the cross.*

Christiana. I thought so; for though my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt, though I have felt but little as yet, that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.