

DISCOURSE WITH BY-ENDS



So I saw, that quickly after they were got out of the fair, they overtook one that was going before them, whose name was *By-ends*; so they said to him, What countryman, sir? and how far go you this way? He told them, that he came from the town of *Fair-speech*,¹ and he was going to the Celestial City, (but told them not his name.)

*They over-
take By-ends*

Prov. 26. 25.

2. From *Fair-speech*? said *Christian*; is there any good that lives there?

3. ***By-ends***. Yes, said *By-ends*, I hope.

4. ***Chr.*** Pray, sir, what may I call you?

5. ***By-ends***. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your company; if not, I must be content.

*By-ends loth
to tell his
name.*

6. ***Chr.*** This town of *Fair-speech*, said *Christian*, I have heard of it, and, as I remember, they say it's a wealthy place.

7. ***By-ends***. Yes, I will assure you that it is, and I have very many rich kindred there.

8. ***Chr.*** Pray, who are your kindred there, if a man may be so bold?

9. ***By-ends***. Almost the whole town; and in particular my *Lord Turn-about*, my *Lord Time-server*, my *Lord Fair-speech*,² from whose ancestors that town first took its name; also Mr. *Smooth-man*, Mr. *Facing-both-ways*, Mr. *Any-thing*, and the parson of our parish, Mr. *Two-tongues*, was my mother's own brother by father's side; and, to tell you the truth, I am become a gentleman of good quality, yet my great grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

² The author for the most part is very happy in the invention of the names he uses, as occasions offer. Thus he often conveys instruction in a few words. This observation might have been often made before, and might be often repeated hereafter.

¹ *By-ends* was a time-server, a man of the world, who at bottom had not the least heart towards God, but made conscience truckle to convenience. How many of this stamp may be found every where, who will not, cannot endure to think of parting with their worldly reputation, interest, or ease, for the sake of Christ? Such would be saved (as who would not) but it must be in their own way, with a reserve against certain self-denying practices and duties.

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10. **Chr.** Are you a married man?

The wife and kindred of By-ends.

11. **By-ends.** Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my *Lady Feigning's* daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. 'Tis true, we somewhat differ in religion from those of the stricter sort, yet but in two small points: First, we never strive against wind and tide. Secondly, we are always most zealous when religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines and the people applaud him.

Where By-ends differs from others in religion.

12. Then *Christian* stepped a little aside to his fellow *Hopeful*, saying, It runs in my mind that this is one *By-ends* of *Fair-speech*; and, if it be he, we have as very a knave in our company as dwelleth in all these parts. Then said *Hopeful*, Ask him; methinks he should not be ashamed of his name. So *Christian* came up with him again, and said, Sir, you talk as if you knew something more, than all the world doth; and, if I take not my mark amiss, I deem I have half a guess of you. Is not your name Mr. *By-ends* of *Fair-speech*?

13. **By-ends.** That is not my name; but indeed it is a nickname that is given me by some that cannot abide me, and I must be content to

bear it as a reproach, as other good men have borne theirs before me.

14. **Chr.** But did you never give an occasion to men to call you by this name?

15. **By-ends.** Never! Never! The worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach.

How By-ends got his name.

16. **Chr.** I thought indeed that you were the man that I had heard of; and, to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

17. **By-ends.** Well, if you will thus imagine, I cannot help it; you shall find me a fair company-keeper, if you will still admit me your associate.

He desires to keep company with Christian.

18. **Chr.** If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion: you must also own religion in his rags as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walketh the streets with applause.

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19. **By-ends.** You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.

20. **Chr.** Not a step further, unless you will do in what I propound, as we.

21. Then said *By-ends*, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.

*By-ends and
Christian
part.*

22. Now I saw in my dream, that *Christian* and *Hopeful* forsook him, and kept their distance before him; but one of them looking back, saw three men following *Mr. By-ends*, and behold, as they came up with him, he made them a very low congee; and they also gave him a compliment. The men's names were *Mr. Hold-the-World*, *Mr. Money-love*, and *Mr. Save-all*; men that *Mr. By-ends* had formerly been acquainted with; for in their minority they were school-fellows, and taught by one *Mr. Gripe-man*, a school-master in *Love-gain*, which is a market-town in the county of *Coveting*, in the north. This schoolmaster taught then the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

*He has new
companions.*

23. Well, when they had, as I said, thus saluted each other, *Mr. Money-love* said to *Mr. By-ends*, Who are they upon the road before us? For *Christian* and *Hopeful* were yet within view.

24. **By-ends.** They are a couple of far countrymen, that after their mode are going on pilgrimage.

*By-ends'
character of
the Pilgrims.*

25. **Money-love.** Alas! why did they not stay, that we might have had their good company; for they, and we, and you, sir, I hope, are all going on pilgrimage?

26. **By-ends.** We are so, indeed; but the men before us are so rigid, and love so much their own notions and do also so lightly esteem the opinions of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

27. **Mr. Save-all.** That's bad; but we read of some that are righteous over-much,³ and such men's rigidity prevails with them to judge and condemn all but themselves; but I

³ The few that will venture to have more religion than the fashion of the times allows, must incur the censure of being odd and singular. You may be as particular as you please on any other head; nobody is hurt, and so no one blames; but as soon as you make the gospel your standard, and study to live in conformity to it, you become the object of the world's aversion, and are charged with the unpardonable sin of being righteous over-much.

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pray what, and how many were the things wherein you differed?

28. **By-ends.** Why they, after their head-strong manner, conclude that it is their duty to rush on their journey all weathers, and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion, in what, and so far as the times and my safety will bear it. They are for religion when in rags and contempt, but I am for him when he walks in his golden slippers in the sunshine, and with applause.

29. **Mr. Hold-the-World.** Ay, and hold you there still, good *Mr. By-ends*; for, for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it's best to make hay when the sun shines. You see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine; if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best, that will stand with the security of God's good blessings unto us. For who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for His sake. Abraham

and Solomon grew rich in religion; and Job says, that a good man shall lay up gold as dust. But he must not be such as the men before us, if they be as you have described them.

30. **Mr. Save-all.** I think that we are all agreed in this matter, and therefore there needs no more words about it.

31. **Mr. Money-love.** No, there needs no more words about this matter indeed; for he that believes neither Scripture nor reason, (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

32. **Mr. By-ends.** My brethren, we are, as you see, going all on pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question; suppose a man, a *minister*, or a tradesman, &c. should have an advantage lie before him, to get the good blessings of this life, yet so as that he can by no means come by them, except, in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before; may he not use this means to attain his end, and yet be a right honest man?

33. **Mr. Money-love.** I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question as it concerns a minister himself suppose a minister a worthy man,

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possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting of it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering of some of his principles; for my part, I see no reason but a man may do this, provided he has a call, ay, and more a great deal besides, and yet be an honest man. For why?

34. 1. His desire of a greater benefice is lawful, (this cannot be contradicted) since 'tis set before him by providence; so then he may get it if he can, making no question for conscience sake.

35. 2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c. and so makes him a better man, yea, makes him better improve his parts, which is according to the mind of God.

36. 3. Now as for his complying with the temper of his people, by dissenting, to serve them, some of his principles, this argueth, **1.** That he is of a self-denying temper. **2.** Of a sweet and winning deportment. **3.** And so more fit for the ministerial function.

37. 4. I conclude then, that a minister that changes a *small* for a *great*, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and in-

dustry hereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

38. And now to the second part of the question, which concerns the *tradesman* you mentioned. Suppose such a one to have but a poor employ in the world, but, by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop. For my part, I see no reason but this may be lawfully done. For why?

39. 1. To become religious is a virtue, by what means soever a man becomes so.

40. 2. Nor is it unlawful to get a rich wife, or more custom to my shop.

41. 3. Besides, the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good; therefore, to become religious to get all these, is a good and profitable design.

42. This answer thus made by this Mr. *Money-love* to Mr. *By-ends'* question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because *Christian* and

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Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather, because they had opposed Mr. *By-ends* before. So they called after them, and they stopped and stood still till they came up to them; but they concluded, as they went that not Mr. *By-ends*, but old Mr. *Hold-the-World* should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends* and them, at their parting a little before.

43. So they came up to each other, and after a short salutation, Mr. *Hold-the-World* propounded the question to *Christian* and his fellow, and bid them to answer it if they could.

44. *Chr.* Then said *Christian*, Even a babe in religion may answer ten thousand such questions. For, if it be unlawful to follow Christ for loaves, as it is *John 6.*, how much more abominable is it to make of him and religion a stalking-horse to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

45. **1.** *Heathens*;⁴ for when *Hamor* and *Sechem* had a mind to

⁴ Here *Christian*, by a variety of arguments and examples takes from scripture, confutes those of Money-love, and clearly shows the fallacy of his reasoning. There

the daughters and cattle of *Jacob*, and saw that there was no ways for them to come at them, but by becoming circumcised; they said to their companions, If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs be ours? Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, *Gen. 34. 20, 21, 22, 23.*

46. **2.** The hypocritical *Pharisees* were also of this religion: long prayers were their pretence; but to get widows houses was their intent, and greater damnation was from God their Judgment, *Luke 20.46, 47.*

47. **3.** *Judas* the devil was also of this religion; he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition.

48. **4.** *Simon* the witch was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith, and his sentence from *Peter's* mouth was according, *Acts 8. 19, 20, 21, 22.*

49. **5.** Neither will it out of my mind, but that that man that takes up

are many whose eyes the god of this world hath blinded by his deceitful sophisms, and who make a profession of religion only to promote their worldly interest.

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religion for the world, will throw away religion for the world; for so surely as *Judas* designed the world in becoming religious, so surely did he also sell religion and his master for the same. To answer the question therefore affirmatively, as I perceive you have done; and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works. So then they stood staring one upon another, but had not wherewith to answer *Chris-*

tian. *Hopeful* also approved of the soundness of *Christian's* answer, so there was a great silence among them. Mr. *By-ends* and his company also staggered and kept behind, that *Christian* and *Hopeful* might out-go them. Then said *Christian* to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire? †

NOTES:
