

# THE PALACE BEAUTIFUL

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**S**o I saw in my dream, that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off the Porter's lodge, and looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers that *Mistrust* and *Timorous* were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the Porter at the lodge, whose name is *Watchful*, perceiving that *Christian* made a halt, as if he would go back, cried unto him, saying, Is thy strength so small? Fear not the lions, for they are chained, and are placed there for trial of faith, where it is, and for discovery of those that have none: keep in the *midst* of the path, and no hurt shall come unto thee.<sup>1</sup>

Mark 13. 14

2. Then I saw that he went on trembling for fear of the lions; but

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<sup>1</sup> The Porter, *Watchful*, represents a gospel minister; it is one of the especial parts of their office to comfort the feeble minded, and encourage the Lord's people against their fears; and to discover those who are under difficulties and discouragement's.

taking good heed to the directions of the Porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the Porter was. Then said *Christian* to the Porter, Sir, what house is this? and, May I lodge here tonight?<sup>2</sup>

3. The *Porter* answered, This house was built by the Lord of the hill, and He built it for the relief and security of pilgrims. The Porter also asked whence he was, and whither he was going?

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

5. *Porter.* What is your name?

6. *Chr.* My name is now *Christian*, but my name at the first

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<sup>2</sup> *Christian* had hitherto walked alone. The house *Beautiful* seems designed to represent the privileges of Christian communion in the gospel ordinances. The ordinances are appointed by the Lord of the Hill for relief of his people, and the security of the gospel: that they may receive comfort, and obtain wisdom and strength to fight the good fight, and pass on unhurt by the errors and snares to which they are exposed.

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Gen. 9. 27.

was *Graceless*: I came of the race of *Japheth*, whom God will persuade to dwell in the tents of *Shem*.

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

8. **Chr.** I had been here sooner, but that, wretched man that I am, I slept in the *Arbor* that stands on the hill side!<sup>3</sup> Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the hill, and then feeling for it, and finding it not, I was forced, with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

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Difficulty is behind,  
fear is before,  
Though he's got on the hill,  
the lions roar.  
A Christian man is never  
long at ease:  
When one fright's gone,  
another him seize.

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9. **Port.** Well, I will call out one of the virgins of this place, who will, (if she likes your talk) bring you in to the rest of the family, according to the rules of the house. So *Watch-*

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<sup>3</sup> The Pilgrim, on every occasion, remembers and laments his folly in sleeping. In like manner every real Christian should ever keep in his mind his extreme sinfulness, and ungrateful departure from his God: and when he is most sensible that God has forgiven him, he can never forgive himself.

*ful* the Porter rang a bell, at the sound of which came out of the door of the house a grave and beautiful damsel, named *Discretion*, and asked why she was called?

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

11. Then she asked him, whence he was, and whither he was going; and he told her. She asked him also, how he got into the way; and he told her. Then she asked him, what he had seen and met with in the way; and he told her. And at last she asked his name. So he said, It is *Christian* and I have so much the more a desire to lodge here tonight, because by what I perceive, this place was built by the Lord of the hill, for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and after a little pause, she said, I will call forth two or three more of the family. So she ran to the door and called out *Prudence*, *Piety*, and *Charity*;<sup>4</sup> who after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of

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<sup>4</sup> Prudence, Piety, and Charity, are needful qualifications in those who are to judge of the fitness of professors to be admitted into religious society.

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the house, said, Come in, thou blessed of the Lord; this house was built by the Lord of the hill, on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house. So when he was come in, and set down, they gave him something to drink, and consented together that until supper was ready, some of them should have some particular discourse with *Christian*, for the best improvement of time, and they appointed *Piety*, and *Prudence*, and *Charity*, to discourse with him; and thus they began.

Piety discourses him.

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

13. *Chr.* With a very good will, and I am glad that you are so well disposed.

14. *Piety.* What moved you at first to betake yourself to a pilgrim's life?

How Christian was driven out of his own country

15. *Chr.* I was driven out of my native country by a dreadful sound that was in mine ears; to wit, that unavoidable destruction did attend me, if I abode in that place where I was.<sup>5</sup>

<sup>5</sup> Every one that sets out for the celestial city is convinced of his dangerous state by

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

17. *Chr.* It was as God would have it;<sup>6</sup> for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, (as I was trembling and weeping,) whose name is *Evangelist*, and he directed me to the Wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

How he got into the way to Zion.

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

19. *Chr.* Yes, and did see such things there, the remembrance of which will stick by me as long as I live, especially three things; to wit, how Christ, in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him

A rehearsal of what he saw in the way.

nature, by believing sin, as it is represented in the Word of God to be the greatest of evils; that it carries in it the greatest ingratitude and abuse of divine goodness; that it contains in it the highest rebellion, and exposes to eternal destruction.

<sup>6</sup> It was as God would have it. To Him, if we differ, the praise is due. We were no wiser nor better than those that perished. His providence in subservience to His grace, guided us, when we were blind, by a way that we knew not, and ordered all the circumstances, which, in His good hour, brought us in the path of righteousness and peace.

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that thought in his sleep the day of judgment was come.

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

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

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

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

24. *Piety.* And what saw you else in the way?

25. *Chr.* Saw! Why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon a tree; and the very sight of him made my burden fall off my back; for I groaned under a weary burden, but then it fell down from off me. 'Twas a strange thing to me, for I never saw such a thing before: yea, and while I stood looking up, (for then I could not forbear looking) three Shining Ones came to me.

One of them testified that my sins were forgiven me; another stripped me of my rags, and gave me this broidered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll (and with that he plucked it out of his bosom.)

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

27. *Chr.* The things that I have told you, were the best; yet some other small matters I saw, as namely I saw three men, *Simple*, *Sloth*, and *Presumption*, lie asleep a little out of the way as I came, with irons upon their heels; but do you think I could awake them? I also saw *Formality* and *Hypocrisy* come tumbling over the wall, to go, as they pretended, to *Zion*; but they were quickly lost, even as I myself did tell them, but they would not believe. But, above all, I found it hard work to get up this hill, and as hard to come by the lions' mouth; and truly, if it had not been for the good man, the Porter that stands at the gate, I do not know but that, after all, I might have gone back again; but now I thank God I am here, and I thank you for receiving of me.

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

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

*Prudence  
discourses  
him.*

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Christian's thoughts of his native country.

Heb. 11. 15, 16.

30. **Chr.** Yea, but with much shame and detestation. Truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I desire a better country, this is, a heavenly.

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

Christian distated with carnal cogitations

32. **Chr.** Yes, but greatly against my will; especially my inward and carnal cogitation's, with which all my countrymen, as well as myself, were delighted. But, now, all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be doing of that which is best, that which is worst is with me.<sup>7</sup>

Christian's choice. Rom. 7.

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<sup>7</sup> The Pilgrim here complains of the law in his members warring against the law of his mind, which made the chief Apostle cry out, "O wretched man, that I am, who shall deliver me from this body of death!" This is more or less the complaint and burden of all God's children; the remains of sin cleave to their best performances, intermingled with their choicest duties, and too frequently bring them into an unwilling captivity; so that when they would do good evil is present with them. But sin owes its power to unbelief; the Pilgrim found his corruption's in a manner vanquished when he remembered the Cross, when he looked on his embroidered coat, and into the roll in his bosom, and had a view of the heavenly world, wither he was going. Lord increase our faith in thine atoning blood shed on the Cross, that we may feel the

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

34. **Chr.** Yes, but that is but seldom; but they are to me golden hours,<sup>8</sup> in which such things happen to me.

Christian's Golden hours.

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

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

How Christian gets power against his corruptions.

37. **Prud.** And what is it that makes you so desirous to go to Mount Zion?

38. **Chr.** Why, there I hope to see Him alive that did hang *dead* on the cross; and there I hope to be rid of all those things, that to this day are in me an annoyance to me: there they say there is no death, and there I shall dwell with such company as I

Why Christian would be At Mount Zion.

Isa. 25. 8. Rev. 21. 4.

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crucifixion of the man of sin, and be more and more delivered from its abhorred dominion.

<sup>8</sup> Golden for their value, hours for their continuance; they are but visits. Yet one such hour is better than a thousand spent in such pleasures as the world can afford.

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like best. For, to tell you truth, I love Him, because I was by Him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, *Holy, holy, holy.*<sup>9</sup>

Charity discourses him.

39. Then said **Charity** to *Christian*, Have you a family? are you a married man?

Christian's love to his wife and children.

40. **Chr.** I have a wife and four small children.

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

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

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

44. **Chr.** So I did; and told them also what God had shewed to me of the destruction of our city; but

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<sup>9</sup> Whoever earnestly desires, and diligently seeks, after such a heaven as the word of God describes, shall surely possess it. By nature we can only wish to go to heaven, as the only alternative to prevent our going to hell; but to live always upon the earth in the enjoyment of sensual pleasures, would please us still better. The scriptural heaven, as a state of holiness and praise, cannot appear desirable on its own account, till the heart is changed by grace.

I seemed to them as one that mocked, and they believed me not.

45. **Cha.** And did you pray to God that he would bless your counsel to them?

46. **Chr.** Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

47. **Cha.** But did you tell them of your own sorrow, and fear of destruction? For I suppose that destruction was visible enough to you?

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

49. **Cha.** But what could they say for themselves why they came not?

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

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

Christian's fears of perishing might be read in his very countenance.

The cause why his wife and children did not go with him.

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

Christian's good conversation before his wife and children.

1 John 3. 12.

Christian clear of their blood if they perish.

Ezek. 3. 19

53. **Cha.** Indeed *Cain* hated his brother, because his own works were evil, and his brother's righteous; and if thy wife and children have been offended with thee for this, they thereby shew themselves to be implacable to good; and thou hast delivered thy soul from their blood.

54. Now I saw in my dream, That thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat. Now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the LORD of the hill; as, namely, about what HE had done, and wherefore HE did what HE did, and why HE had built that house; and by what

What Christian had to his supper. Their talk at supper-time.

they said, I perceived that HE had been a great warrior, and had fought with, and slain Him that had the power of death, but not without great danger to himself, which made me love Him the more.<sup>10</sup>

Heb. 2. 14, 15.

55. For, as they said, and as I believe, (said *Christian*) He did it with the loss of much blood; but that which put glory of grace into all He did, was, that He did it of pure love to His country. And besides, there were some of them of the household that said, they had seen and spoke with Him since he did die on the cross; and they have attested, that they had it from His own lips, that He is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

56. They moreover gave an instance of what they affirmed, and that was, He had stripped himself of His glory, that He might do this for the poor; and that they heard him say and affirm, *That He would not dwell in the mountain of Zion alone.*

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<sup>10</sup> The Lord has made rich provision for his people in the wilderness, and the blessings of the gospel are frequently considered under the metaphor of a feast. [See the parable of the marriage supper.] The dishes which are served up, are a pardon of sin--the witness of the Spirit--access into his presence with confidence--and rejoicing in hope of the glory of God. But above all, Christ's sweet presence crowns the repast. His person and office, his triumphs and victories obtained for his people, are their strength and their song in the house of their pilgrimage: their meat indeed, and their drink indeed.

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Christ makes  
princes of  
beggars.  
1 Sam. 2. 8.

57. They said moreover, That He had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill.

Christian's  
Bed-  
chamber.

58. Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest. The pilgrim they laid in a large upper chamber, whose window opened towards the sunrising. The name of the chamber was *Peace*,<sup>11</sup> where he slept till break of day, and then he awoke and sang,

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

Christian,  
had into the  
study and  
what he saw  
there

59. So, in the morning, they all got up; and, after some more discourse, they told him that he should not depart till they had shewed him the *rarities* of that place. And first they had him into the study,<sup>12</sup> where

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<sup>11</sup> Peace with God, peace of conscience, a peaceful spirit towards men, and peace at heart, frames a knowledge of the care, power and faithfulness of the great Shepherd presiding over all our concerns--such is the privilege of the believer. He enters into peace and abides under the shadow of the Almighty. This chamber opens to the sunrising--intimating that true peace, springing from a knowledge of Jesus the Sun of Righteousness, is the dawn of celestial glory.

<sup>12</sup> The study is the Bible; the Christian, as he advances forward, becomes more and

they shewed him records of the greatest antiquity; in which, as I remember my dream, they shewed him first the *pedigree* of the Lord of the hill, that He was the Son of the Ancient of Days, and came by an eternal generation. Here also was more fully recorded the acts that He had done, and the names of many hundreds that He had taken into His service; and how He had placed them in such habitations, that He could neither by length of days, nor decays of nature, be dissolved.

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

Heb. 11. 33,  
34.

61. Then they read again in another part of the records of the house, where it was shewed how willing their Lord was to receive into His favor, any, even any, though they in time past had offered great affronts to His person and proceedings. Here also were several other histories of many other famous

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more acquainted with it; Jesus is the principal subject; he is set forth in the promises and prophecies. From hence likewise the life of faith is animated by the great things which God has done for and by his people in times past, and by the armor provided for the followers of the Lamb.



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things, of all which *Christian* had a view; as of things both ancient and modern, together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

Christian  
had into the  
armory.

62. The next day they took him, and had him into the armory, where they shewed him all manner of furniture, which their Lord had provided for pilgrims, as sword, shield, helmet, breastplate, *all-prayer*, and shoes that would not wear out<sup>13</sup>. And there was here enough of this to harness out as many men, for the service of their Lord, as there be stars in the heaven for multitude.

Christian  
made to see  
ancient  
things

63. They also shewed him some of the engines with which some of his servants had done wonderful things.<sup>14</sup> They shewed him *Moses'* rod, the hammer and nail with which *Jael* slew *Sisera*, the pitchers, trumpets, and lamps too, with which

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<sup>13</sup> If you would take a view of the spiritual armor provided for the Christian, you have it particularly described in Eph. 6: 14-19.

<sup>14</sup> The Lord has always produced great effects by means weak and in themselves utterly insufficient for the purpose. They owed all their efficacy to his appointment, but never failed when used in obedience to his command. So it is still. But weak as they were, when God had enjoined their use, nothing could be done without them. Thus it is still. Praying and preaching of the gospel are feeble means in themselves, but they are God's means, and therefore prevailed against all opposition.

*Gideon* put to flight the armies of *Midian*. Then they shewed him the ox's goad, wherewith *Shamgar* slew six hundred men. They shewed him also the jaw bone with which *Samson* did such mighty feats. They shewed him moreover the sling and stone with which *David* slew *Goliah* of Gath; and the sword also with which their Lord will kill the man of sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

64. Then I saw in my dream, That on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then said they, we will (if the day be clear) show you the Delectable Mountains; which, they said, would yet farther add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and stayed.<sup>15</sup> When the morning was up, they had him to the top of the house, and bid him look south. So he did, and behold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They

Christian  
shewed the  
Delectable  
Mountains

Isa. 33. 16,  
17.

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<sup>15</sup> Believers, when under the ordinances, have a sight of greater privileges, and richer experiences than they have already attained; this animates them to press forward.

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said, It was *Emanuel's Land*; and it is as common, said they, as this hill is to and for all the pilgrims. And when thou comest there, from thence thou mayest see to the gate of the celestial city, as the shepherds that live there will make appear.

65. Now he bethought himself of setting forward, and they were willing he should. But first, said they let us go again into the armory. So they did, and when he came there, they harnessed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutered, walketh out with his friends to the gate, and there he asked the Porter, If he saw any pilgrim pass by? Then the Porter answered, Yes.

66. **Chr.** Pray, did you know him? said he.

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

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

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

70. **Chr.** Well, said *Christian*, good Porter, the Lord be with thee, and add to all thy blessings much

increase for the kindness that thou hast shewed to me.

71. Then he began to go forward; but *Discretion*, *Piety*, *Charity*, and *Prudence*, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said *Christian*, As it was difficult coming up, so, (so far as I can see,) it is dangerous going down. Yes, said *Prudence*, so it is; for it is a hard matter for a man to go down into the *Valley of Humiliation*, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill.<sup>16</sup> So he began to go down, but very warily; yet he caught a slip or two.

72. Then I saw in my dream, That these good companions (when *Christian* was got down to the bottom of the hill) gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then they went on their way. †

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<sup>16</sup> The Lord leads his people down hill into the Valley of Humiliation, either spiritually, by withdrawing their sensible comforts;--or providentially, by breaking their creature-cisterns, taking away friends, health, substance. On these occasions they are prone to stumble; their corruption's are stirred up not only pride, but impatience, repining, unbelief, rebellion, and other hidden evils of the heart are brought to light. And these give occasion for Satan to assault the soul with grievous temptations.

Christian sent away armed.

The Valley of Humiliation.

How Christian and the Porter greet at parting.

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*A Welcome to the  
House Beautiful.*

Kindred in Christ, for his dear sake,  
A hearty welcome here receive;  
May we together now partake  
The joys which only He can give.

To you and me by grace 'tis giv'n,  
To know the Savior's precious name,  
And shortly we shall meet in heav'n,  
Our hope, our way, our end the same.

May he by whose kind care we meet  
Send his good Spirit from above,  
Make our communication sweet,  
And cause our hearts to burn with love.

Forgotten be each worldly theme  
When Christians meet together, thus:  
We only wish to speak of Him  
Who liv'd and dy'd and reigns for us.

We talk of all he did, and said,  
And suffered for us here below,  
The path he mark'd for us to tread,  
And what He's doing for us now.

Thus as the moments pass away,  
We'll love, and wonder, and adore,  
And hasten on the glorious day  
When we shall meet to part no more.



**The Lord of the Hill.**

**BELIEVER**, attend, whoever thou art,  
And join with a friend in gladness of heart;  
And let us endeavor with joy  
and good will,  
To praise now and ever  
the Lord of the hill.

The hill that we climb is craggy and high,  
And short is the time, and danger is nigh;  
But Christ with his favor  
will comfort us still,  
For he, our dear Savior, is Lord of the hill.

Tho' thousands array'd against us appear,  
We are not afraid for Jesus is near;  
Perhaps they may grieve us,  
but never shall kill,  
For He who would save us is  
Lord of the hill.

When Satan has spread his  
snare for our feet,  
And now we are laid and caught in his net,  
Then who to release us has favor or skill?  
None, none but our Jesus,  
the Lord of the hill.

Where now we abide, the land is quite dry,  
But we are supplied with  
streams from on high;  
Our strength is sustained  
by a life-giving rill,  
And the Spring is maintained by  
the Lord of the hill.

Ere long we shall feast,  
and in the mean while  
He gives us a taste, or a look, or a smile;  
But joys without measure  
our spirits will fill,  
When safe with our treasure,  
the Lord of the hill.

**NOTES:**

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