Chapter Thirteen

By-ends and Demas

Now I saw in my dream that Christian did not travel alone. There was a man named Hopeful (who was made hopeful by observing the words and behavior of Christian and Faithful as they suffered at the fair) who accompanied him. He made a covenant with Christian and told him he would be his companion. So one died to bear testimony to the truth (Faithful), and another arose out of his ashes to be a companion with Christian in his pilgrimage. Hopeful also told Christian that there were many more men in the fair who would follow them in due time.

So I saw that after they had quickly gotten out of the fair, they caught up with a man who was ahead of them whose name was By-ends. They said to him, “Where are you from, sir? How far are you going on this road?” He told them that he came from the town of Fair-speech, and that he was going to the Celestial City (but he did not tell them his name).

**Chr.** “From Fair-speech!¹ Are there any good people who live there?”

**By-ends.** “I think so.”

**Chr.** “Excuse me, sir, what is your name?”

**By-ends.** “I am a stranger to you, and you to me. If you are going this way, I would be glad to accompany you. If not, that is alright.”

**Chr.** “I have heard of the town of Fair-speech. If I remember correctly, it is a wealthy place.”

**By-ends.** “I will assure you that it is. I have very many rich kindred there.”

**Chr.** “Who are your kindred there, if I may be so bold as to ask?”

**By-ends.** “Almost the whole town and, in particular, my Lord Turn-about, my Lord Time-server, and my Lord Fair-speech (from whose ancestors the town got its name). Also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing, and the pastor of our church, Mr. Two-tongues, who was my mother’s own brother. To tell you the truth, I am a gentleman from good stock. My great-grandfather ferried people across the water, looking one way and rowing another. I got most of my estate by working in the same occupation.”

**Chr.** “Are you married?”

**By-ends.** “Yes. My wife is a very virtuous woman and the daughter of a virtuous woman. She is my Lady Feigning’s daughter. She came from a very honorable family and is so well bred that

¹ “Though his speech is charming, do not believe him, for seven abominations fill his heart” (Prov. 26:25).
she knows how to cater to the wealthy and the poor. It is true that we differ somewhat in religion from those who are stricter, but only in two small points: First, we never strive against wind and tide. Secondly, we are always the most zealous when religion travels in his silver slippers. We love to walk with him in the streets when the sun shines, and the people of our town approve of it.”

Then Christian stepped aside to speak with Hopeful, saying, “My mind tells me that this is the one called By-ends of Fair-speech. And if I am right, we have as much a villain with us as you will find living in these parts.” Then Hopeful said, “Ask him; he should not be ashamed of his name.” So Christian came up to him again and said, “Sir, you talk as though you know more than the whole world does. And if I am not wrong, I have an inkling of who you are. Is your name Mr. By-ends of Fair-speech?”

By-ends. “That is not my name. But it is a nickname that was given to me by others who cannot stand me. I must be content to bear it as a reproach, just like other good men have born theirs before me.”

Chr. “Did you ever give an occasion for men to call you by this name?”

By-ends. “Never, never! The worst thing I ever did to give them the occasion to give me this name was that I always had the luck to act on my judgment in various situations, and I was able to profit from it. But if things come to me in this way, let me count them a blessing. Do not, however, let malicious people reproach me for this.”

Chr. “I thought you were the man I had heard of. And to tell you what I think, I fear this name belongs to you more readily than you are willing to admit.”

By-ends. “Well, if you think this about me, I cannot help it. You will find me good company, if you will allow me to travel with you.”

Chr. “If you go with us, you must go against wind and tide. And I have gathered from you that this goes against what you believe. You must also own religion in his rags as well as when in his silver slippers and stand by him when he is bound in chains, as well as when he walks the streets with approval.”

By-ends. “You must not impose your views on me, nor be the lord over my faith. Let me have the liberty to do what I want, and let me go with you.”

Chr. “Not a step further, unless you accept my proposal and do as we do.”

By-ends. “I will never desert my old principles, since they are harmless and profitable. If I cannot go with you, I must do as I did before you caught up with me. I will go by myself until someone approaches that would be happy with my company.”

Now I saw in my dream that Christian and Hopeful left him and kept their distance ahead of him. But one of them, looking back, saw three men following Mr. By-ends. As they came up to him,
By-ends bowed to them, and they returned the compliment. The men’s names were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all - men with whom Mr. By-ends had formerly been acquainted. When they were young, they had been in school together and were taught by Mr. Gripe-man, a schoolmaster in Love-gain, which is a market town in Coveting County in the north. This schoolmaster taught them the art of getting by violence, cheating, flattery, lying, or by putting on a guise of religion. These four gentlemen had learned much about the art of their master, so that each one of them could have run a similar school.

Well, when they had greeted each other, Mr. Money-love said to Mr. By-ends, “Who are those men ahead of us?” For Christian and Hopeful were still within sight.

By-ends. “They are a couple of countrymen from afar who are going on a pilgrimage in their own way.”

Money-love. “Why did they not stay so we could have had their good company? For all of us are going on a pilgrimage.”

By-ends. “We are; it is true. But the men ahead of us are so rigid and love their own ideas so much and do not value the opinions of others, that if anyone does not agree with them in all things, they throw him right out of their company.”

Mr. Save-all. “That’s bad. We have read of some that are overly righteous, and such men’s rigidness prevails with them to judge and condemn everyone but themselves. But tell me, on what and on how many issues did you differ?”

By-ends. “In their own stubborn way, they conclude that it is their duty to continue on their journey irrespective of the weather, and I am waiting for wind and tide. They are for risking all for God in an instant; and I am for taking every advantage to secure my life and estate. They are for holding their ideas, 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. They are for religion when in rags and living in contempt. But I am for him when he walks in his golden slippers in the sunshine. The public agrees with me.”

Mr. Hold-the-world. “Yes, and hold to your convictions, Mr. By-ends. For my part, I consider him a fool who has the liberty to keep what he has and is so unwise as to lose it. Let us be wise as serpents. It is best to make hay while the sun shines. You see how the bee hibernates all winter and gets active only when she can have a productive hive. Sometimes God sends rain, sometimes sunshine. If they are such fools to go through the rain, let us be content to take the fair weather along with us. For my part, I like that religion best that will stand with the security of God’s good blessings for us. Reasonable people can imagine that God has given us the good things of this life. Would he not want us to 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 like the men ahead of us, if they are as you described them.”

---

Mr. Save-all. “I think we all agree on this matter. Therefore, we do not need to talk about it any further.”

Mr. Money-love. “No, we do not need to talk about it anymore. Whoever does not believe in Scripture nor reason (and you see we have both on our side) does not know his own liberty nor seek his own safety.”

Mr. By-ends. “My friends, as you can see, we are all going on a pilgrimage. So we can have a diversion from bad conversation, allow me to propound this question to you: Suppose a man - a minister or a businessman, etc. - should have an advantage in getting the good blessings of this life. Yet, the only way he can receive these blessings is that he becomes extraordinarily zealous in some points of religion that he has never considered before. Can he not use this means to attain his end result and, at the same time, be an honest man?”

Mr. Money-love. “I see where you are going with your question. And with these gentlemen’s permission, I will attempt to give you an answer. First, to speak to your question concerning a minister: Suppose a minister, a worthy man, has a very small salary but desires a significant increase in pay. In addition, he now has the opportunity of getting the raise by studying harder, by preaching more frequently and zealously, and by altering some of his principles to fit the disposition of the people. I see no reason that a man cannot do this - provided he has a call. He could even receive a great deal more and still be an honest man. Why do I say this?

1. His desire for a greater salary is lawful (no one can contradict this), because Providence has placed it before him. So, he is allowed to get it if he can, and without a guilty conscience.

2. His desire for the pay increase makes him more studious, a more zealous preacher, and so on. Consequently, it makes him a better man. It makes him improve himself, which is in agreement with the mind of God.

3. As for his complying with the disposition of his people by changing some of his principles in order to serve them, I argue that, first, he already practices self-denial; second, he has a pleasant and willing spirit; and third, he becomes so much more qualified to perform his ministerial duties.

4. I conclude, then, that a minister who exchanges a smaller salary for a greater one should not be judged as a covetous person. Rather, since he has improved himself and become more industrious, let him be regarded as one that pursues his call and the opportunity that has been put into his hand to do good.

“And now for the second part of the question, concerning the businessman that you mentioned: Suppose there is a man who does not have a very good job and receives a meager salary. But by becoming religious he straightens out his business, perhaps gets a rich wife, or more and better customers into his place of business. As far as I am concerned, I can see no reason why this cannot be done. Why do I believe this?
1. To become religious is a virtue, no matter how a person does it.

2. It is not unlawful to get a rich wife or more customers.

3. Besides, the man who gets these by becoming religious obtains that which is good by becoming good himself. So, then, here is a good wife, good customers, good profits, and all of these by becoming religious, which is good. Therefore, to become religious in order to get all of these is a good and profitable plan.”

This answer, made by this Mr. Money-love to Mr. By-ends’ question, was highly applauded by them all. Therefore, they all concluded his remarks were very beneficial and valuable. They thought no one would be able to contradict his arguments. Therefore, since Christian and Hopeful were within shouting distance, they happily agreed to assault them with the question as soon as they could catch up with them, especially since they had opposed Mr. By-ends before. So they called out to them. They stopped and waited until the men caught up with them. But as they were walking, the men concluded that old Mr. Hold-the-world, rather than Mr. By-ends, should ask them the question. They supposed their answer to him would not contain the leftover heat that had been kindled between Mr. By-ends and them when they parted ways a little earlier.

So they caught up to Christian and Hopeful and, after a brief greeting, Mr. Hold-the-world asked his question to both of them. He suggested that they answer it, if they could.

Chr. “Even a babe in religion could answer ten thousand questions like this one. If it is unlawful to follow Christ for bread, as the Scripture teaches (John 6), how much more abominable is it to use him and religion as a stalking horse to get and enjoy the world! We have never found anyone but unbelievers, hypocrites, devils, and witches who are of this opinion.

1. Unbelievers. When Hamor and Shechem wanted the daughter and cattle of Jacob and saw that there was no way to get them except by being circumcised, they said to their friends, ‘...the men will consent to live with us as one people only on the condition that our males be circumcised, as they themselves are. Won’t their livestock, their property and all their other animals become ours? So let us give our consent to them, and they will settle among us.’ Their daughters and their cattle were what they really wanted, and they used their religion as the stalking horse to bargain with them. Read the whole story.4

2. The hypocritical Pharisees were also of this religion. Long prayers were their pretense, but they really wanted to take widows’ houses away from them. And their judgment was a greater damnation from God.5

---

3 A figure of a horse used as cover by a hunter stalking game; anything used to disguise or conceal intentions.


5 “Beware of the teachers of the law. They like to walk around in flowing robes and love to be greeted in the marketplaces and have the most important seats in the synagogues and the places of honor at banquets. They devour widows’ houses and for a show make lengthy prayers. Such men will be punished most severely” (Luke 20:46-47).
3. Judas the devil was also of this religion. He was religious about the money bag so that he could take from it at will. But he was lost, cast away, and the very son of perdition.

4. Simon the witch was of this religion, too. For he wanted the Holy Spirit so he could get money. The sentence pronounced by Peter was according to his intentions.6

5. I cannot get it out of my mind, that the man who takes up religion for the world will throw away religion for the world. For just as Judas planned his world by becoming religious, so he also sold religion and his Master for that world. To answer the question more positively, as I perceive you have done, and to accept your answer as authentic, is heretical, hypocritical, and devilish. And your reward will be according to your works.”

Then they stood staring at one another, but they did not have the wisdom to answer Christian. Hopeful also backed Christian’s answer. So there was silence among them. Mr. By-ends and his friends also staggered and went at a slower pace so that Christian and Hopeful could go on ahead of them. Then Christian said to his companion, “If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are silent when vessels of clay deal with them, what will they do when they are rebuked by the flames of a devouring fire?”

Then Christian and Hopeful got ahead of them again and continued on until they came to a pleasant plain, called Ease, where they traveled in peace. But that plain was narrow, so they went across it very quickly. At the other side of the plain there was a little hill called Lucre, and in that hill was a rare silver mine which others who traveled this way had turned aside to see. But these people went too near the edge of the pit, the deceitful ground under their feet gave way, and they were killed. Some were maimed there and never recovered to the day they died.

Then I saw in my dream that a little way off the road, by the silver mine, stood Demas (gentleman-like) to call to pilgrims to come and take a look. He said to Christian and his friend, “Come over here, and I will show you something.”

Chr. “What is so important that we should leave our path to see it?”

Demas. “Here is a silver mine. You can dig in it for treasure. If you will come over here, you can become rich with very little effort.”

Hopeful. “Let’s go see.”

6 “Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit.’ Peter answered: ‘May your money perish with you, because you thought you could buy the gift of God with money! You have no part or share in this ministry, because your heart is not right before God. Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart”’ (Acts 8:19-22).
**The Pilgrim’s Progress**

**Chr.** “Not I. I have heard of this place before and how many have been killed here. Besides, the treasure is a snare to those who seek it, for it hinders them as they go on their pilgrimage.” Then Christian called out to Demas, “Isn’t the place dangerous? Has it not hindered many on their pilgrimage?”

**Demas.** “Not real dangerous, except to those who are careless.” But he blushed as he spoke.

**Chr.** Then Christian spoke to Hopeful, “Let’s not take one step in that direction. Stay on our path.”

**Hope.** “I will assure you, when By-ends comes here, that if he has the same invitation, he will turn aside to look.”

**Chr.** “There is no doubt about that, because his principles will lead him that way. A hundred to one that he dies there.”

**Demas.** Then Demas called again, saying, “Will you not come over here and look?”

**Chr.** Then Christian answered boldly, saying, “Demas, you are an enemy of the right ways of the Lord of this path and have already been condemned by one of his Majesty’s judges for turning away from his way. Why do you seek to bring us into the same condemnation? Besides, if we turn aside even a little, our Lord the King will certainly hear about it and will put us to shame in the same place where we should stand with boldness before him.” Demas cried again that he was also one of them, and that if they would wait a little while, he would also walk with them.

**Chr.** “What is your name? Is it not the same name that I have been calling you?”

**Demas.** “Yes, my name is Demas. I am the son of Abraham.”

**Chr.** “I know you. Gehazi was your great-grandfather and Judas your father. You have walked in their steps. You are using a devilish prank. Your father was hanged as a traitor, and you do not deserve anything better. Be assured that when we come to the King, we will tell him about your

---

7 “The more the priests increased, the more they sinned against me; they exchanged their Glory for something disgraceful. They feed on the sins of my people and relish their wickedness.” (Hos. 4:7-8).

8 “…for Demas, because he loved this world, has deserted me and gone to Thessalonica” (II Tim. 4:10a).

9 “Gehazi, the servant of Elisha the man of God, said to himself, ‘My master was too easy on Naaman, this Aramean, by not accepting from him what he brought. As surely as the Lord lives, I will run after him and get something from him’” (II Kings 5:20).

“Then one of the Twelve – the one called Judas Iscariot – went to the chief priests and asked, ‘What are you willing to give me if I hand him over to you?’ So they counted out for him thirty silver coins” (Mt. 26:14-15).

“Early in the morning, all the chief priests and the elders of the people came to the decision to put Jesus to death. They bound him, led him away and handed him over to Pilate, the governor. When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests
behavior."

So they went on their way.

By this time, By-ends and his companions had come within sight again. Demas motioned for them to come over, and they responded immediately. Whether they fell into the pit by looking over the brink, or whether they went down to dig, or whether they were smothered in the bottom by the moisture that commonly arises, I am not certain. But I observed that they were never again seen in the way.

Then sang Christian:

*By-ends, and Silver-Demas, both agree;
One calls, the other runs, that he may be
A sharer in his Lucre: so these two
Take up in this world, and no farther go.*

John Bunyan first published *The Pilgrim’s Progress* in London after it was licensed on February 18, 1678. This edition was revised from the original in 1993 by John L. Musselman.

For further information, please contact:

The Jackson Institute
P.O. Box 500071
Atlanta, Georgia 31150-0071
Tel: 770-518-7994
jacksoninstitute@mindspring.com
www.tji.org

and the elders. ‘I have sinned,’ he said, ‘for I have betrayed innocent blood.’ ‘What is that to us?’ they replied. ‘That’s your responsibility.’ So Judas threw the money into the temple and left. Then he went away and hanged himself. The chief priests picked up the coins and said, ‘It is against the law to put this into the treasury, since it is blood money.’”