has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other has nothing but rags.

**INTER.** Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good things at first, as Patience will have to laugh at Passion, because he had his best things last; for first must give place to last, because last must have his time to come; but last gives place to nothing; for there is not another to succeed: he therefore that hath his portion first, must needs have a time to spend it; but he that hath his portion last, must have it lastingly: therefore it is said of Dives, “In thy lifetime thou receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented,” Luke xvi. 25.

**CHR.** Then I perceive it is not best to covet things that are now, but to wait for things to come.

**INTER.** You say truth: for the things that are seen are temporal, but the things that are not seen are eternal, 2 Cor. iv. 18. But though this be so, yet since things present and our fleshly appetite are such near neighbours one to another; and again, because things to come and carnal sense are such strangers one to another; therefore it is, that the first of these so suddenly fall into amity, and that distance is so continued between the second, Rom. vii. 15-25.

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out is the devil: but in that thou seest the fire notwithstanding burn higher