Then said Mr Honest, Let us hear it. Then replied Mr Great-Heart:

\[
\text{He that will kill must first be overcome;}
\text{Who live abroad would, first must die at home.}
\]

Ha! said Mr Honest, it is a hard one; hard to expound, and harder to practise. But come, landlord, said he, I will, if you please, leave my part to you; do you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and it is expected you should answer it. Then said the old gentleman:

\[
\text{He first by grace must conquer'd be}
\text{That sin would mortify;}
\text{Who that he lives would convince me,}
\text{Unto himself must die.}
\]

It is right, said Gaius; good doctrine and experience teach this. For, first, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin. Besides, if sin is Satan's cord, by which the soul lies bound, how should it make resistance before it is loosed from that infirmity? Secondly, Nor will any one that knows either reason or grace, believe that such a man can be a living monument of grace, that is a slave to his own corruption. And now it comes into my mind, I will tell you a story worth the hearing. There were two men that went on pilgrimage; the one began when he was young, the other when he was old. The young man had strong corruptions to grapple with; the old man's were weak with the decays of nature. The young man trod his steps as even as did the old one, and was every way as light as he. Who now, or which of them, had their graces shining clearest, since both seemed to be alike?

Hon. The young man's, doubtless. For that which makes head against the greatest opposition, gives best demonstration that it is strongest; especially when it also holdeth pace with that which meets not with half so much, as to be sure old age does not. Besides, I have observed that old men have blessed themselves with this mistake; namely, taking the decays of nature