

IN THE SIMILITUDE OF A DREAM.

THE SECOND PART.

COURTEOUS COMPANIONS,

CHAPTER I

Christiana



OME time since, to tell you my dream that I had of Christian the Pilgrim, and of his dangerous journey towards the Celestial Country, was pleasant to me, and profitable to you. I told you then, also, what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage, insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction which he feared would come by staying with them in the City of

Destruction. Wherefore, as I then showed you, he left them and departed.¹

¹ This address prepares the reader for a greater variety of experience and adventures than he meets with in the First Part; all of which are different: and the behaviour of the several pilgrims, under their various calamities, are beautifully described. Their conflicts and their consolations being manifold, convince us that the exercises of every experienced soul are for the most part dissimilar, notwithstanding, if they proceed from the operation of the Spirit, they have the same happy tendency-(Mason). The Second Part is peculiarly adapted to direct and encourage female Christians and young persons; and it is hoped will be a blessing to such-(Burder). Perhaps the Second Part of this

1. Now it hath so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts whence he went, and so could not, till now, obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them.² But having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodgings in a wood, about a mile off the place, as I slept, I dreamed again.³

pilgrimage comes nearer to the ordinary experience of the great multitude of Christians than the First Part; and this may have been Bunyan's intention. The First Part shows, as in Christian, Faithful, and Hopeful, the great examples and strong lights of this pilgrimage; it is as if Paul and Luther were passing over the scene. The Second Part shows a variety of pilgrims, whose stature and experience are more on a level with our own. The First Part is more severe, sublime, inspiring; the Second Part is more soothing and comforting. The First Part has deep and awful shadows mingled with its light, terribly instructive, and like warnings from hell and the grave. The Second Part is more continually and uninterruptedly cheerful, full of good nature and pleasantry, and showing the pilgrimage in lights and shades that are common to weaker Christians-(Cheever).

² The First Part had been published six years, during which time Mr. Bunyan had been so fully occupied by his pastoral labours and frequent preaching in different parts of England, that he had not been able to accomplish his design of publishing A FEMALE PILGRIM'S PROGRESS. He was without exception the most popular preacher of his day-(Ivimey).

³ The First Part was written in Bedford jail; this is "about a mile off the place," at the village of Elstow, where Mr. Bunyan resided, and where his house is still standing-a very humble cottage, and an object of curiosity, as is also the very ancient church and tower. The tower answers to the description of the "steeple-house" in which Mr. Bunyan was engaged in ringing the bells. "The main beam that lay overthwart the steeple

2. And as I was in my dream, behold, an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So as we walked, and as travelers usually do, I was as if we fell into discourse, and our talk happened to be about Christian and his travels; for thus I began with the old man:

3. Sir, said I, what town is that there below, that lieth on the left hand of our way?

4. Then said Mr. Sagacity (for that was his name), It is the City of Destruction, a populous place, but possessed with a very ill- conditioned and idle sort of people.

5. I thought that was that city, quoth I; I went once myself through that town, and, therefore, know that this report you give of it is true.

6. **SAG.** Too true; I wish I could speak truth in speaking better of them that dwell therein.

8. Well, Sir, quoth I, then I perceive you to be a well-meaning man; and so one that takes pleasure to hear and tell of that which is **GOOD**. Pray, did you never hear what happened to a man some time ago in this town, whose name was Christian, that went on pilgrimage up towards the higher regions?

9. **SAG.** Hear of him! Aye, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears that he met with and had in his journey; besides, I must tell you, all our country rings of him. There are but few houses that have heard of him and his

from side to side," and under which he stood lest "one of the bells should fall and kill him," presents exactly that appearance--(Ivimey).

doings but have sought after and got the records of his pilgrimage; yea, I think I may say that that his hazardous journey, has got a many well-wishers to his ways; for though, when he was here, he was fool in every man's mouth, yet, now he is gone, he is highly commended of all. For, it is said, he lives bravely where he is; yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.⁴

10. They may, quoth I, well think, if they think anything that is true, that he liveth well where he is; for he now lives at and in the Fountain of Life, and has what he has without labour and sorrow, for there is no grief mixed therewith. [But, pray, what talk have the people about him?⁵

11. **SAG.** Talk! the people talk strangely about him; some say that he now walks in white (Rev. 3:4; 6:11); that he has a chain of gold about his neck;

⁴ This is quite natural, and very common. The men of this world will canonize those for saints, when dead, whom they stigmatized with the vilest names when living. Besides many others I could mention, this I have peculiarly remarked in respect to that man of God, that faithful minister of Christ, the late Rev. Mr. Whitefield. Scarce anyone went through more public reproach than he did; yet how often have I been amazed to hear persons who held him, his character and conduct, in the vilest contempt when living, who, now he is dead, speak in the most respectful manner of him! O let us leave our characters to Him who died for our sins, and to whom we can commit our souls-(Mason). "The memory of the just is blessed." All men's minds water at a pilgrim's gains, while they are resolved never to run a pilgrim's hazards. O let me die his death! all nature cries: Then live his life-all nature falters there.

⁵ These words were introduced after the author's decease. Not being able to discover by what authority they were added, I have put them within brackets-(ED).

that he has a crown of gold, beset with pearls, upon his head. Others say that the Shining Ones, that sometimes showed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is as here one neighbour is with another. Besides, it is confidently affirmed concerning him, that the King of the place where he is has bestowed upon him already a very rich and pleasant dwelling at court, and that he every day eateth and drinketh, and walketh, and talketh with Him; and receiveth of the smiles and favours of Him that is Judge of all there. Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim (Jude 14, 15).

12. For, they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a pilgrim, that He will look upon all as if done unto Himself;⁶ and no marvel, for it was for the love that he had to his Prince that he ventured as he did (Luke 10:16)..⁷

⁶ What a thunderbolt is this! Reader, have you ever spoken harshly to, or persecuted, a child of God-a poor penitent sinner? Hear the Word of the Judge of all the earth- "Inasmuch as ye have done it to the least of these My brethren, ye have done it unto Me."-(ED). Read this and tremble, ye who speak evil of those things which ye know not-(J. B.).

⁷ Mark this well. No matter what profession we make, if the love of Christ be not its foundation, all is nothing without this love. It is this love in the heart that, like oil in the lamp, keeps the profession of Christ burning bright. The more this love is felt, the more ardent the fire of zeal

13. I dare say, quoth I, I am glad on it; I am glad for the poor man's sake, for that he now has rest from his labour (Rev. 14:13); and for that he now reapeth the benefit of his tears with joy (Psa. 126:5, 6); and for that he has got beyond the gunshot of his enemies, and is out of the reach of them that hate him. I also am glad, for that a rumour of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are left behind?

14. But, pray Sir, while it is fresh in my mind, do you hear anything of his wife and children? Poor hearts! I wonder in my mind what they do.⁸

15. **SAG.** Who! Christiana and her sons? They are like to do as well as did Christian himself; for though they all played the fool at the first, and would by no means be persuaded by either the tears or entreaties of Christian, yet second thoughts have wrought wonderfully with them; so they have packed up, and are also gone after him.⁹

burns, and the more steadily we shall follow on to know the Lord; and never leave off nor give over, till we see and enjoy the Lord in His kingdom-(Mason).

⁸ It is not improbable that Mr. Bunyan had an eye to his own wife and four children, and that these were the leading characters in this religious drama; and also that the history of Christians of his acquaintance furnished the other personages-(Ivimey). The Editor differs in this opinion, believing that all the experience narrated in the "Pilgrim's Progress" is drawn from the Sacred Scriptures, and which fits it for every age of the church, to the final consummation of all things. Others have agreed with Mr. Ivimey. Reader, you must form your own opinion-(ED).

⁹ Though moral suasion, and all the affectionate arguments from a tender husband, or an affectionate parent, may prove ineffectual for the present; yet, when the Lord works by His mighty power, then only they prove effectual to saving purposes. Then let us not neglect our duty, but be

16. Better and better, quoth I. But what! wife and children, and all?

17. **SAG.** It is true; I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

18. Then, said I, a man, it seems, may report it for a truth?

19. **SAG.** You need not fear to affirm it; I mean that they are all gone on pilgrimage, both the good woman and her four boys. And being (we are, as I perceive) going some considerable way together, I will give you an account of the whole of the matter.

20. This Christiana (for that was her name from the day that she, with her children, betook themselves to a pilgrim's life), after her husband was gone over the river, and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation in the remembrance of the loss of loving relations. This, therefore, of her husband did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behaviour towards her husband was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon this, came into her mind, by swarms, all her unkind, unnatural, and ungodly carriages to her dear friend; which also clogged her conscience, and did load her with guilt. She was, moreover, much broken

earnest in it, and leave the event to sovereign grace-(Mason).

with calling to remembrance the restless groans, brinish tears, and self-bemoanings of her husband, and how she did harden her heart against all his entreaties, and loving persuasions, of her and her sons, to go with him; yea, there was not anything that Christian either said to her or did before her all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder. Specially that bitter outcry of his, "What shall I do to be saved?" did ring in her ears most dolefully.¹⁰

21. Then said she to her children, Sons, we are all undone. I have sinned away your father, and he is gone; he would have had us with him, but I would not go myself. I also have hindered you of life.¹¹ With that the boys fell all into tears, and cried out to go after their father. Oh! said Christiana, that it had been but our lot to go with him, then had it fared well with us, beyond what it is like to do now; for though I formerly foolishly imagined, concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was overrun with melancholy humors; yet now it will not out of my mind but that they sprang from another cause, to wit, for that the Light of light was given him (John 8:12); by the help of which, as I perceive, he has escaped the snares of

¹⁰ Those who cruelly and unkindly treat their godly relations and friends on account of their religion, must come to feel it in the bitterness of their spirit, and groan in the sorrow of their soul, if ever the Lord grants them repentance unto life-(Mason).

¹¹ Happy is that death which brings the believer to Heaven, and the surviving relatives to Christ; which opens the gate of glory to one, and the door of conversion to the other-(Barder).

death.¹² Then they all wept again, and cried out, Oh woe worth the day! .¹³

22. The next night Christiana had a dream; and, behold, she saw as if a broad parchment was opened before her, in which were recorded the sum of her ways; and the crimes, as she thought, looked very black upon her. Then she cried out aloud in her sleep, "Lord, have mercy upon me a sinner!"¹⁴

¹² Is it any marvel, that a quickened enlightened sinner should be judged by those around him, who are yet dead in their sins, to Be full of whims and melancholy? No! it is very natural for them to think us fools and mad; but we know that they really are so- (Mason).

¹³ One of God's ends in instituting marriage is, that, under a figure, Christ and His church should be set forth. There is a sweet scent wrapped up in that relation. Be such a husband to thy believing wife, that she may say, God hath given to me a husband that preacheth Christ's carriage to the church every day.-If thy wife be unbelieving, thou hast a duty to perform under a double obligation; for she is liable every moment to eternal ruin. O how little sense of the worth of souls is there in the hearts of some husbands! This is manifest by their unchristian carriage to and before their wives.-Wives also should be discreet, chaste, keepers at home, good, obedient to their own husbands. Why? Because, otherwise, the Word of God will be blasphemed (Titus 2:5). Take heed of an idling, talking, wrangling tongue. It is odious in maids or wives to be like parrots, not bridling the tongue. It is unseemly to see a woman, as much as once in her lifetime, to offer to over-top her husband. I do not intend that women should be slaves by this subjection: "Let every man love his wife as himself and the wife see that she reverence her husband" (Eph. 5:33). Abigail would not speak a word to her churlish husband until he was in a sober temper, and his wine gone out of him-(Bunyan's Christian Behaviour, vol. 2, pp. 558-561).

¹⁴ This is the first cry of an awakened sinner-mercy for the lost and miserable; and no sooner are the sinner's eyes opened to see his ruined, desperate state, and to cry for mercy, but the god

(Luke 18:13), and the little children heard her.

23. After this, she thought she saw two very ill-favored ones standing by her bedside, and saying, What shall we do with this woman? for she cries out for mercy waking and sleeping; if she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we must, by one way or other, seek to take her off from the thoughts of what shall be hereafter; else all the world cannot help it but she will become a *PILGRIM*.

24. Now she awoke in a great sweat, also a trembling was upon her; but after a while she fell to sleeping again. And then she thought she saw Christian her husband in a place of bliss, among many immortals, with a harp in his hand, standing and playing upon it before One that sat on a throne, with a rainbow about His head. She saw also as if he bowed his head, with his face to the paved work that was under the Prince's feet, saying, I heartily thank my Lord and King, for bringing of me into this place. Then shouted a company of them that stood round about, and harped with their harps; but no man living could tell what they said, but Christian and his companions.¹⁵

of this world, who hitherto had blinded the eyes, and kept the heart securely by presumption, now opposes the sinner's progress to a Throne of Grace, to a God of mercy, and to the Saviour of the lost. Satan does not easily part with his prey. But Jesus, the strong man, armed with almighty power and everlasting love, will conquer and cast him out. That is

¹⁵ The mind, during sleep, is often occupied with those subjects that have most deeply engaged the waking thoughts; and it sometimes pleases God to make use of ideas thus suggested, to influence the conduct by exciting fears or hopes. But if we attempt to draw conclusions on doctrines, or to

25. Next morning, when she was up, had prayed to God, and talked with her children a while, one knocked hard at the door, to whom she spake out, saying, If thou comest in God's name, come in. So he said, Amen, and opened the door, and saluted her with "Peace be to this house." The which, when he had done, he said, Christiana, knowest thou wherefore I am come? Then she blushed and trembled, also her heart began to wax warm with desires to know whence he came, and what was his errand to her. So he said unto her, My name is Secret;¹⁶ I dwell with those that are high. It is talked of, where I dwell, as if thou

discover hidden things by them, it becomes a dangerous species of enthusiasm-(Scott). There is no just reason to doubt that God still employs dreams for the conversion of sinners. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction" (Job 33:15, 16)-(Ivimey). Dreams are sometimes of use to warn and encourage a Christian, and seem to be really "from God"; but great caution is necessary, lest they mislead us, as they do weak and enthusiastic persons. They must never be depended on as the ground of hope, or the test of our state; nothing must be put in the place of the Word of God-(Burder).

¹⁶ "The fear of the Lord is the beginning of wisdom" (Psa. 111:10); and "the secret of the Lord is with them that fear Him" (Psa. 25:14). The Spirit, the Comforter, never convinces the soul of sin, but He also revives and comforts the heart with glad tidings of free and full pardon of sin, through the blood of the Lamb- (Mason). Probably the name of this visitor was derived from what was said by the heavenly visitor to Manoah (Judg. 13:18)- (Ivimey). The silent influences of the Holy Spirit are here personified. The intimations of Secret represent the teachings of the Holy Spirit, by which the sinner understands the real meaning of the Sacred Scriptures as to the way of salvation-(Scott, abridged).

hadst a desire to go thither; also, there is a report, that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these thy babes in their ignorance. Christiana, the Merciful One has sent me to tell thee, that He is a God ready to forgive, and that He taketh delight to multiply to pardon offences. He also would have thee know, that He inviteth thee to come into His presence, to His table, and that He will feed thee with the fat of His house, and with the heritage of Jacob thy father. There is Christian thy husband (that was), with legions more, his companions, ever beholding that face that doth minister life to beholders; and they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold.

26. Christiana at this was greatly abashed in herself, and bowing her head to the ground, this Visitor proceeded, and said, Christiana, here is also a letter for thee, which I have brought from thy husband's King.

27. So she took it and opened it, but it smelt after the manner of the best perfume (Song. 1:3); also it was written in letters of gold. The contents of the letter was, That the King would have her do as did Christian her husband; for that was the way to come to His city, and to dwell in His presence with joy forever. At this the good woman was quite overcome; so she cried out to her visitor, Sir, will you carry me and my children with you, that we also may go and worship the King?

28. Then said the visitor, Christiana, the bitter is before the sweet. Thou must through troubles, as did he that went before thee, enter this Celestial City. Wherefore I advise thee to do as did

Christian thy husband. Go to the wicket-gate yonder, over the plain, for that stands in the head of the way up which thou must go; and I wish thee all good speed. Also I advise that thou put this letter in thy bosom; that thou read therein to thyself, and to thy children, until you have got it by rote of heart,¹⁷ for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage (Psa. 119:54); also this thou must deliver in at the further gate.¹⁸

29. Now I saw in my dream, that this old gentleman, as he told me this story, did himself seem to be greatly affected therewith. He, moreover, proceeded and said: So Christiana called her sons together, and began thus to address herself unto them: My sons, I have, as you may perceive, been of late under much exercise in my soul, about the death of your father; not for that I doubt at all of his happiness; for I am satisfied now that he is well. I have been also much affected with the thoughts of mine own state and yours; which I verily believe is by nature miserable. My carriages, also, to your father in his distress, is a great load to my conscience; for I hardened both my own heart and yours against him, and refused

¹⁷ "Rote of heart"; "rote" is to commit to memory, so as to be able to repeat fluently, as a wheel runs round, but without attaching any idea or sense to the words; "rote of heart" is to do this with a full understanding of the meaning-(ED).

¹⁸ As the Spirit testifies of Christ, so He leads the soul to Christ, that He may be the sinner's only hope, righteousness, and strength. Thus He glorifies Christ-(Mason). But bring thou with thee a certificate, To show thou seest thyself most desolate; Writ by the Master, with repentance seal'd. -(House of God, vol. 2, p. 580).

to go with him on pilgrimage.¹⁹ The thoughts of these things would now kill me outright, but that for a dream which I had last night, and but for the encouragement that this stranger has given me this morning. Come, my children, let us pack up and begone to the gate that leads to the Celestial Country, that we may see your father, and be with him and his companions in peace, according to the laws of that land.

30. Then did her children burst out into tears for joy, that the heart of their mother was so inclined.²⁰ So their visitor

¹⁹ Blessed penitence! Christian's children, when he set out in his pilgrimage, had been liable to Mr. Bunyan's severe remarks in his valuable book on Christian Behaviour- "I observe a vile spirit amongst some children, who overlook, or have slighting or scornful thoughts of their parents. Such an one hath got just the heart of a dog or a beast, that will bite those that begot them. But my father is poor, and I am rich, and it will be a hindrance to me to respect him. I tell thee, thou arguest like an atheist and a beast, and standest full flat against the Son of God (Mark 7:9-13). Must a little of the glory of the butterfly make thee not honour thy father and mother? Little dost thou know how many prayers, sighs, and tears have been wrung from their hearts on thine account."-(Vol. 2, pp. 562, 563)-(ED).

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bade them farewell; and they began to prepare to set out for their journey.

31. But while they were thus about to be gone, two of the women, that were Christiana's neighbours, came up to her house, and knocked at her door. To whom she said as before, If you come in God's name, come in. At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana.[26]²¹ Yet they came in; but, behold, they found the good woman a-preparing to be gone from her house.

32. So they began and said, Neighbour, pray what is your meaning by this?

33. Christiana answered and said to the eldest of them, whose name was Mrs. Timorous, I am preparing for a journey. (This Timorous was daughter to him that met Christian upon the Hill Difficulty, and would have had him go back for fear of the lions).

34. **TIM.** For what journey, I pray you?

35. **CHR.** Even to go after my good husband. And with that she fell a-weeping.

36. **TIM** hope not so, good neighbour; pray, for your poor children's sakes, do not so unwomanly cast away yourself.

²¹ Reader, stop and examine. Did ever any of your carnal acquaintance take knowledge of a difference of your language and conduct? [Does it stun them?] Or do they still like and approve of you as well as ever? What reason, then, have you to think yourself a pilgrim? If the heart be ever so little acquainted with the Lord, the tongue will discover it, and the carnal and profane will ridicule and despise you for it-(Mason).

37. **CHR.** Nay, my children shall go with me, not one of them is willing to stay behind [27].²²

38. **TIM.** I wonder, in my very heart, what, or who has brought you into this mind.

39. **CHR.** Oh! neighbour, knew you but as much as I do, I doubt not but that you would go with me.

40. **TIM.** Pr'ythee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go, nobody knows where?

41. Then Christiana replied, I have been sorely afflicted since my husband's departure from me; but especially since he went over the river. But that which troubleth me most, is my churlish carriages to him, when he was under his distress. Besides, I am now as he was then; nothing will serve me but going on pilgrimage. I was a-dreaming last night that I saw him. O that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with Him at His table; he is become a companion of immortals (1 Cor. 5:1-5), and has a house now given him to dwell in, to which the best palaces on earth, if compared, seem to me to be but as a dunghill. The Prince of the place has also sent for me, with promise of

²² "Is willing to stay behind." Mr. Bunyan has strongly intimated, in this account, that children, very young persons, may be the subjects of renewing grace, and may experience the power of the Gospel upon their hearts, producing that faith that is of the operation of God, and works meet for repentance. This fact is abundantly confirmed by many living instances of very young persons knowing the grace of God in truth, and adorning the doctrine of God our Saviour-(Ivimey).

entertainment if I shall come to Him; His messenger was here even now, and has brought me a letter, which invites me to come. And with that she plucked out her letter,²³ and read it, and said to them, What now will ye say to this?

42. **TIM.** Oh the madness that has possessed thee and thy husband, to run yourselves upon such difficulties! You have heard, I am sure, what your husband did meet with, even, in a manner, at the first step that he took on his way, as our neighbour Obstinate can yet testify, for he went along with him; yea, and Pliable too, until they, like wise men, were afraid to go any further. We also heard, over and above, how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that he met with at Vanity Fair to be forgotten by thee; for if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider also, that these four sweet babes are thy children, thy flesh and thy bones. Wherefore, though thou shouldest be so rash as to cast away thyself; yet, for the sake of the fruit of thy body, keep thou at home.²⁴

²³ This was a love-letter, full of the love of Jesus, and the precious invitations of His loving heart to sinners to come unto Him as recorded in his blessed Word. Happy sinners, whose eyes are opened to read it! But this the world calls madness-(Mason).

²⁴ The observations of the unconverted, when they perceive the conscience of a poor sinner alarmed for fear of the wrath to come, are admirably put in Bunyan's Come and Welcome, (vol. 1, p. 278): "They attribute the change to melancholy-to sitting alone- to overmuch reading-to going to too many sermons-to too much studying and musing on what they hear.

43. But Christiana said unto her, Tempt me not, my neighbour. I have now a price put into my hand to get gain, and I should be a fool of the greatest size, if I should have no heart to strike in with the opportunity.²⁵ And for that you tell me of all these troubles that I am like to meet with in the way; they are so far off from being to me a discouragement, that they show I am in the right. "The bitter must come before the sweet," and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you to be gone, and not to disquiet me farther.²⁶

44. Then Timorous also reviled her, and said to her fellow, Come, neighbour Mercy, let us leave her in her own hands, since she scorns our counsel and company.--- But Mercy was at a stand, and could not so readily comply with her neighbour, and that for a twofold reason.

They conclude that it is for want of merry company-for want of physic; and they advise them to leave off reading, going to sermons, the company of sober people, and to be merry, to go a-gossiping. But, poor ignorant sinner, let me deal with thee. It seems that thou hast turned counsellor for Satan. Thou judgest foolishly. Thou art like Elymas the sorcerer, that sought to turn the deputy from the faith, to pervert the right ways of the Lord. Take heed, lest some heavy judgment overtake thee." Pilgrim, beware of the solemn warnings of God in Deuteronomy 13:6, and Hebrews 10:38-(ED).

²⁵ Bunyan probably alludes to Proverbs 17:16: "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"-(Ivimey).

²⁶ It is well to be bold in the name of the Lord, and blunt with those who seek to turn us away from following on to know the Lord; for nothing less than life and salvation, or death and damnation, will be the issue of it-(Mason).

First, her bowels yearned over Christiana. So she said within herself, If my neighbour will needs be gone, I will go a little way with her and help her. Secondly, her bowels yearned over her own soul, for what Christiana had said had taken some hold upon her mind.²⁷ Wherefore she said within herself again, I will yet have more talk with this Christiana, and if I find truth and life in what she shall say, myself with my heart shall also go with her. Wherefore Mercy began thus to reply to her neighbour Timorous.

45. **MERCY.** Neighbour, I did, indeed, come with you to see Christiana this morning; and since she is, as you see, a-taking of her last farewell of her country, I think to walk, this sun-shine morning, a little way with her, to help her on the way. But she told her not of the second reason, but kept that to herself.

46. **TIM.** Well, I see you have a mind to go a-fooling too, but take heed in time, and be wise. While we are out of danger, we are out; but when we are in, we are in. So Mrs. Timorous returned to her house, and Christiana betook herself to her journey.²⁸ But when Timorous

²⁷ The very things which excite the rage and scorn of some persons, penetrate the hearts of others. Thus the Lord waked one to differ from another, by preparing the heart to receive the good seed of Divine truth. Yet everyone willingly chooses the way he takes, without constraint or hindrance, except his own prevailing dispositions-(Scott).

²⁸ Here we see our Lord's Word verified, "The one shall be taken, and the other left" (**MATT.** 24:41). Mercy is called, and Timorous left. All, to appearance, seems chance and accident; but sovereign grace overrules all things. "All things are of God, who hath reconciled us to Himself by Jesus Christ" (2 Cor. 5:18)-(Mason).

was got home to her house, she sends for some of her neighbours, to wit, Mrs. Bat's-eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing. So when they were come to her house, she falls to telling of the story of Christiana, and of her intended journey. And thus she began her tale.²⁹

46. Neighbours, having had little to do this morning, I went to give Christiana a visit; and when I came at the door, I knocked, as you know it is our custom. And she answered, If you come in God's name, come in. So in I went, thinking all was well. But when I came in, I found her preparing herself to depart the town, she, and also her children. So I asked her what was her meaning by that. And she told me, in short, that she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was, had sent her an inviting letter to come thither.

47. Then said Mrs. Know-nothing, what! do you think she will go?

48. **TIM.** Aye, go she will, whatever come of it; and methinks I know it by this; for that which was my great argument to persuade her to stay at home (to wit, the troubles she was like to meet with in the way) is one great argument with her to put her forward on her journey. For she told me in so many words, "The bitter goes before the

sweet." Yea, and forasmuch as it so doth, it makes the sweet the sweeter.

49. **MRS. BAT'S-EYES.** Oh, this blind and foolish woman! said she; will she not take warning by her husband's afflictions? For my part, I see, if he were here again, he would rest him content in a whole skin, and never run so many hazards for nothing.

50. **MRS. INCONSIDERATE** also replied, saying, Away with such fantastical fools from the town! A good riddance, for my part, I say, of her. Should she stay where she dwells, and retain this her mind, who could live quietly by her? for she will either be dumpish or unneighbourly, or talk of such matters as no wise body can abide; wherefore, for my part, I shall never be sorry for her departure. Let her go, and let better come in her room. It was never a good world since these whimsical fools dwelt in it].³⁰

51. Then Mrs. Light-mind added as followeth-Come, put this kind of talk away. I was yesterday at Madam Wanton's, where we were as merry as the maids. For who do you think should be there, but I and Mrs. Love-the-flesh, and three or four more, with Mr. Lechery, Mrs. Filth, and some others. So there we had music, and dancing, and what else was meet to fill up the pleasure.

²⁹ This tale, by the names, arguments, and discourse introduced into it, shows what kind of persons despise and revile all those that fear God, and seek the salvation of their souls. Profligates, who never studied religion, pass sentence upon the most difficult controversies without hesitation. Such persons call for our compassion and prayers even more than our detestation-(Scott).

³⁰ O how do such carnal wretches sport with their own damnation, while they despise the precious truths of God, and ridicule His beloved, chosen, and called people! But as it was in the beginning, he who was born after the flesh persecuted Him who was born after the Spirit, so it is now, and will be as long as the seed of the woman and the seed of the serpent are upon the earth-(Mason). Such characters are portrayed by the apostle, in his solemn riddle (1 **TIM.5:6**)-(Ivimey).

And, I dare say, my lady herself is an admirably well-bred gentlewoman, and Mr. Lechery is as pretty a fellow.



NOTES:

