

# CHRISTIAN AND FAITHFUL

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**N**ow, as *Christian* went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them: up there, therefore, *Christian* went; and looking forward, he saw *Faithful* before him upon his journey. Then said *Christian* aloud, *Ho, ho; so-ho; stay, and I will be your companion.* At that *Faithful* looked behind him; to whom *Christian* cried again, *Stay, stay, till I come up to you.*<sup>1</sup> But *Faithful* answered, *No, I am upon my life, and the avenger of blood is behind me.*

2. At this *Christian* was somewhat moved, and putting to all his strength, he quickly got up with *Faithful*, and did also overrun him; so the last was first. Then did *Chris-*

Christian  
over-takes  
Faithful.

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<sup>1</sup> Christians, instead of helping one another forward in their journey, are sometimes real hindrances to each other, by making themselves a standard for their fellow pilgrims. But our all is at stake: and we must keep on our way, not stopping our progress for any. The faithful soul therefore forgetting the things that are behind, and not looking to his present attainments, presses forward towards the mark for the prize of his high calling in Christ Jesus. Lord, make us faithful unto the grace given, that we may at last hear thy approving sentence, which is of more value than all the worlds.

*tian* vaingloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until *Faithful* came up to help him.<sup>2</sup>

3. Then I saw in my dream, they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus *Christian* began.

*Christian's fall makes Faithful and he go lovingly together.*

4. *Chr.* My honored and well beloved brother *Faithful*, I am glad that I have overtaken you,<sup>3</sup> and that

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<sup>2</sup> Humility is the guard of every other grace, and we need never fear danger so long as we maintain our reliance on the arm of Christ and keep fast hold of His strength; but when vain-glory creeps in upon us, and we begin to think we are something when we are nothing, we are in great danger of falling, if not fallen already. In order to humble our pride, we are left to ourselves; the Spirit withdraws His sacred influences, which are the life of the soul, and in such a case we are glad of the advice and counsel of the weakest believer, whose attainments we were once ready to suppose low and poor in comparison to our own.

<sup>3</sup> Besides the benefits of waiting upon God in secret, and His public ordinances, great advantages may be derived from converse with our fellow Christians, if discreetly

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God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

5. **Faith.** I had thought, dear friend, to have had your company quite from our town, but you did get the start of me; wherefore I was forced to come thus much of the way alone.

6. **Chr.** How long did you stay in the City of *Destruction*, before you set out after me on your pilgrimage?

7. **Faith.** Till I could stay no longer; for there was great talk presently after you were gone out, that our city would, in a short time, with fire from heaven, be burned down to the ground.

8. **Chr.** What, did your neighbors talk so?

9. **Faith.** Yes, 'twas for a while in everybody's mouth.

10. **Chr.** What and did no more of them but you come out to escape the danger?

11. **Faith.** Though there was, as I said, a great talk thereabouts, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak

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improved, and matters of disputation avoided. This is set forth by Christian's conversation with Faithful, and afterwards with Hopeful.

of you and of your desperate journey (for so they called this your pilgrimage.) But I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

12. **Chr.** Did you hear no talk of neighbor *Pliable*?

13. **Faith.** Yes, *Christian*, I heard that he followed you till he came at the slough of *Despond*, where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedaubed with that kind of dirt.

14. **Chr.** And what said the neighbors to him?

15. **Faith.** He hath, since his going back, been had greatly in derision, and that among all sorts of people: some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.<sup>4</sup>

*How Pliable was accounted of, when he got home.*

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<sup>4</sup> Hypocritical professors, not being rooted and grounded in the knowledge of their desperately wicked hearts, and having begun to build without counting the cost, when they find themselves involved in unexpected difficulties, their faith which was not of God's operation fails them; they stumble, they fall, and never rise again; they fall the deeper for any advances they seem to have made, and seek as it were, by plunging into the extreme of opposition against the truth, to wipe off any stains that their former outward profession may have brought upon them. But they will not succeed in their attempt.--The wicked world,

*Their talk about the country from whence they came.*

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16. **Chr.** But why should they be so set against him, since they also despise the way that he forsook?

17. **Faith.** Oh, they say, Hang him; he is a turncoat; he was not true to his profession. I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way.

18. **Chr.** Had you no talk with him before you came out ?

19. **Faith.** I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

20. **Chr.** Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the city. For it has happened to him according to the true proverb, *The dog is turned to his vomit again, and the sow that was washed to her wallowing in the mire.*

21. **Faith.** They are my fears of him too; but who can hinder that which will be?

22. **Chr.** Well, neighbor *Faithful* (said *Christian*) let us leave him, and talk of things that more immediately concern ourselves. Tell me

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who are the observers of such fickleness and inconstancy, will reproach the cowardice of those who have laid their hands to the plow and look back. All that go by, says Christ, will wag the head, saying, This man began to build, but was not able to finish.

now what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

23. **Faith.** I escaped the *Slough* that I perceive you fell into, and got up to the gate without that danger; only I met with one whose name was *Wanton*, that had like to have done me a mischief.<sup>5</sup>

24. **Chr.** 'Twas well you escaped her net; *Joseph* was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life. But what did she do to you?

25. **Faith.** You cannot think (but that you know something) what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

26. **Chr.** Nay, she did not promise you the content of a good conscience.

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<sup>5</sup> Though *Faithful* escaped the Slough of Despond which his fellow pilgrim fell into, yet he was beset with the lusts of the flesh, than which nothing perhaps is more ensnaring to the soul, perplexing to the conscience, or more difficult to overcome. The enemy baits his hook to suit the various complexions of sinners; he tempts the melancholy to despair, and the sanguine to the lusts of the flesh; the covetous with prospects of gain; those of superior gifts and attainments to pride and self-exaltation; the civil and moral to self-dependence; the indolent to the antinomian notion that Christ has done all for the elect.

Faithful assaulted by Wanton.

Gen. 39. 11, 12, 13.

2 Pet. 2. 22.

*The dog and the sow.*

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27. **Faith.** You know that I mean all carnal and fleshly content.

Prov. 22. 14.

28. **Chr.** Thank God you have escaped her; the abhorred of the Lord shall fall into her ditch.

29. **Faith.** Nay, I know not whether I did wholly escape her or no.

30. **Chr.** Why, I trow, you did not consent to her desires?

Prov. 5. 5.  
Job 31. 1.

31. **Faith.** No not to defile myself; for I remembered an old writing that I had seen, which said, *Her steps take hold of hell.* So I shut mine eyes, because I would not be bewitched with her looks. Then she railed on me, and I went my way.

32. **Chr.** Did you meet with no other assault as you came?

He was assaulted by Adam the first.

33. **Faith.** When I came to the foot of the hill called *Difficulty*, I met with a very aged man, who asked me what I was, and whither bound. I told him that I was a pilgrim, going to the Celestial City. Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me, for the wages that I shall give thee? Then I asked him his name, and where he dwelt? He said his name was *Adam the first*, and that he dwelt in the town of *Deceit*. I asked him then, what was his work, and what the wages that he would give? He told me, that his work was many delights; and his wages, that I should be his

Eph. 4. 22.

heir at last. I further asked him, what house he kept, and what other servants he had. So he told me, that his house was maintained with all the dainties in the world, and that his servants were those of his own begetting. Then I asked how many children he had. He said that he had but three daughters, the *Lust of the Flesh*, the *Lust of the Eyes*, and the *Pride of Life*, and that I should marry them all, if I would. Then I asked how long time he would have me live with him, and he told me, as long as he lived himself.

1 John 2. 16.

34. **Chr.** Well, and what conclusion came the old man and you to at last ?

35. **Faith.** Why, at first I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, *Put off the old man with his deeds.*

36. **Chr.** And how then?

37. **Faith.** Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my

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Rom. 7. 24.

flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself: this made me cry, *O wretched man!* So I went on my way up the hill.

38. Now when I had got above half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

39. **Chr.** Just there, said *Christian*, did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.

40. **Faith.** But, good brother, hear me out. So soon as the man overtook me, he was but a word and a blow; for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him, Wherefore he served me so. He said, Because of my secret inclining to *Adam the First*. And with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his feet as dead as before.<sup>6</sup> So when I came to myself again, I cried him mercy: but he said, I know not how to show mercy; and with that knocked me down again. He had doubtless made an end of me, but

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<sup>6</sup> The law shows no mercy to the transgressor of it; its language is invariable "Pay me that thou owest," perfect, personal and perpetual obedience; and in default of that, denounces its heavy curse, without exception: "*Cursed is every one that continueth not in all things.*" &c.

that One came by, and bid him forbear.<sup>7</sup>

41. **Chr.** Who was that, that bid him forbear?

42. **Faith.** I did not know Him at first; but as He went by, I perceived the holes in His hands and in His side: then I concluded that He was our Lord. So I went up the hill.

43. **Chr.** That man that overtook you, was *Moses*. He spareth none, neither knoweth he how to shew mercy to those that transgress his law.

*The temper of Moses.*

44. **Faith.** I know it very well; it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I stayed there.

45. **Chr.** But did you not see the house that stood there on the top of that hill, on the side of which Moses met you?

46. **Faith.** Yes, and the lions too, before I came at it; but for the lions, I think they were asleep; for it was about noon; and because I had so much of the day before me, I

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<sup>7</sup> The truly awakened conscience, which sees the importance of eternal things, is naturally led to seek relief from its own duties, repentance, amendment, &c., and would work itself into despair, if relief did not come by a discovery of the way of salvation through free grace; which is entirely the effect of divine teaching.

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passed by the *Porter*, and came down the hill.

47. **Chr.** He told me, indeed, that he saw you go by; but I wish you had called at the *House*; for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, Did you meet nobody in the *Valley of Humility*?

48. **Faith.** Yes, I met with one *Discontent*,<sup>8</sup> who would willingly have persuaded me to go back again with him: his reason was, for that the valley was altogether without *honor*. He told me moreover, that there to go was the way to disobey all my friends, as *Pride, Arrogancy, Self-Conceit, Worldly-Glory* with others, who, he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.

49. **Chr.** Well, and how did you answer him?

50. **Faith.** I told him, that although all these that he named,

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<sup>8</sup> Discontent is an enemy the more dangerous, because the least suspected. Many give way to it, who would start at other evils. But a discontented spirit is no more injurious to our peace, than dishonorable to our profession. A Christian, having committed his all to Jesus, is called to rely on his protection, to acquiesce in his disposals, and to rejoice that the Lord can, and will choose better for him, than he could choose for himself.

might claim kindred of me, and that rightly, (for indeed they were my relations, according to the flesh), yet since I became a pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage. I told him moreover, that as to this valley, he had quite misrepresented the thing; for before *honor* is *humility* and a *haughty spirit* before a *fall*. Therefore, said I, I had rather go through this valley to the honor that was so accounted by the wisest, than choose that which he esteemed most worthy our affections.

51. **Chr.** Met you with nothing else in that valley?

52. **Faith.** Yes I met with *Shame*;<sup>9</sup> but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be said nay, after a little argumentation, and somewhat else;

*He is assaulted with Shame.*

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<sup>9</sup> The account which the Pilgrim gives of Shame, and the many assaults he met with from that quarter, is just, and natural. The arguments which he used to repel the suggestions of this enemy are equally proper, and only effectual. Faith's views of eternal realities, can only make us valiant for the truth, can only remove the fear of man, and shield us against the attacks of worldly shame. "This is the victory that overcometh the world, even our faith." Who is he that overcometh shame, reproach, or death itself, but he that believeth that Jesus is the Son of God. Blessed Lord, may we so confess thee before men, that in the last solemn day, thou mayest confess us before thy Father, and the holy angels. Amen.

Faithful assaulted by Discontent.

Faithful's answer to Discontent.

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but this bold-faced *Shame* would never have done.

53. **Chr.** Why, what did he say to you?

54. **Faith.** What? why he objected against *religion* itself. He said it was a pitiful, low, sneaking business for a man to mind *religion*. He said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave *spirits of the times* accustomed themselves unto, would make him the ridicule of the times. He objected also, that but few of the *mighty, rich, or wise*, were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all, for nobody else knows what. He, moreover, objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also about a great many more things than here I relate; as, that shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home; that it was a shame to ask my neighbor forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great, because of a few vices, (which he called by finer names) and made him

1 Cor. 1. 26.  
Ch. 3. 18  
Phil. 3. 7, 8.  
John 7. 48

own and respect the base, because of the same religious fraternity: and is not this, said he, a shame?

55. **Chr.** And what did you say to him?

56. **Faith.** Say? I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face; even this *Shame* fetched it up, and had almost beat me quite off. But at last I began to consider, that that which is highly esteemed among men, is had in abomination with God. And I thought again, This *Shame* tells me what *men* are; but it tells me nothing what *God*, or the *word of God*, is. And I thought, moreover, that at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says, is best, though all the men in the world are against it. Seeing then that God prefers His religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the Kingdom of Heaven, are wisest, and that the poor man that loveth Christ, is richer than the greatest man in the world that hates Him; *Shame*, depart, thou art an enemy to my salvation. Shall I entertain thee against my sovereign Lord? How then shall I look him in the face at His coming? Should I now be *ashamed* of His ways and servants, how can I expect the blessing? But indeed this *Shame* was a bold villain; I could scarce shake him out of my

Luke 16.  
15.

Mar. 8. 38

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company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion. But at last I told him it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off, then I began to sing:

*The trials that those men  
do meet withal,  
That are obedient to the  
heavenly call,  
Are manifold and suited  
to the flesh,  
And come, and come,  
and come again afresh;  
That now, or some time else,  
we by them may  
Be taken, overcome,  
and cast away.  
O let the pilgrims,  
let the pilgrims then,  
Be vigilant, and quit  
themselves like men.*

57. **Chr.** I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men, that is, to make us ashamed of that which is good. But if he was not himself audacious, he would never attempt to do as he does. But let us still resist him; for notwithstanding all his bravado's, he promoteth the fool, and none else. The wise shall inherit glory, said *Solomon*; but shame shall be the promotion of fools.

58. **Faith.** I think we must cry to Him for help against *Shame*, that would have us be valiant for truth upon the earth.

59. **Chr.** You say true; but did you meet nobody else in that valley?

60. **Faith.** No not I; for I had sunshine all the rest of the way through that, *and also through the Valley of the Shadow of Death.*<sup>10</sup>

61. **Chr.** It was well for you; I am sure it fared far otherwise with me; I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend *Apollyon*; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces. For as he threw me, my sword flew out of my hand; nay, he told me, he was *sure of me*; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the *Valley of the Shadow of Death*, and had no light for almost half the way through it. I thought I should have been killed there over and over; but at last day broke, and the sun rose, and I went through that which was behind with far more ease and quiet. †

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<sup>10</sup> The trials under which we are favored with the light of the Lord's countenance, are light to faith, and appear hardly worth mentioning.