

JOHN BUNYAN AS A HUSBAND, FATHER AND FAMILY MAN

by

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A. Introduction.

Notwithstanding a life beset with many trials, John's Bunyan's testimony as a husband, father and family man is no less admirable than his acknowledged pastoral demeanor and literary accomplishments. The integration of godliness here makes him all the more attractive.

1. Bunyan's physical appearance.

He appeared in countenance to be of a stern and rough temper; but in his conversation mild and affable, not given to loquacity [verbosity] or much discourse in company, unless some urgent occasion required it; observing never to boast of himself, or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing, being just in all that lay in his power to his word, not seeming to revenge injuries, loving to reconcile differences, and make friendship with all; he had a sharp quick eye, accomplished with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong-boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his latter days, time had sprinkled it with grey; his nose well-set, but not declining or bending, and his mouth moderate large; his forehead something high, and his habit always plain and modest. And thus have we impartially described the internal and external parts of a person, whose death hath been much regretted; a person who had tried the smiles and frowns of time; not puffed up in prosperity, nor shaken in adversity, always holding the golden mean.

In him at once did three great worthies shine,
Historian, poet, and a choice divine;
Then let him rest in undisturbed dust,
Until the resurrection of the just.¹

2. Bunyan's family background.

Born in Harrowden in 1628, just south of Bedford, he learned his father's trade as a tinker or brazier, that is as an itinerating metal-worker. Bunyan had very little schooling; he served in Cromwell's parliamentary army at Newport Pagnell, 1644-1647. Upon his mother's death and his father's rapid third marriage a month later, in 1649 he married a godly young woman whose only dowry appears to have been two books, the *Plain Man's Pathway to Heaven* by Arthur Dent and the *Practice of Piety* by Lewis Bayly, by which he was influenced towards Christian truth. He lived in Elstow till 1655, when his wife died in 1658, and then moved to Bedford. He married again in 1659 to Elizabeth, so spiritually suitable to Bunyan's needs. She proved to be especially loyal and active during her husband's long imprisonment.

¹ John Bunyan, *Works*, I, pp. 64-65.

3. Bunyan's marriages.
 - a. The godly wife of his first marriage is unknown, the children being Mary (blind), Elizabeth, John and Thomas.
 - b. The godly wife of his second marriage was the courageous Elizabeth, the children being Sarah and Joseph.
4. Bunyan's temperament.

Bunyan's personal appearance and character was drawn by his friend Mr. Doe. 'He appeared in countenance stern and rough, but was mild and affable; loving to reconcile differences and make friendships. He made it his study, above all other things, not to give occasion of offence. In his family he kept a very strict discipline in prayer and exhortations. He had a sharp, quick eye, and an excellent discerning of persons; of good judgment and quick wit. Tall in stature, strong-boned; somewhat of a ruddy face with sparkling eyes; his hair reddish, but sprinkled with gray; nose well set; mouth moderately large; forehead something high, and his habit always plain and modest.'

The finest trait in Bunyan's Christian character was his deep, heartfelt humility. This is the more extraordinary from his want of secular education, and his unrivalled talent. The more we learn, the greater is the field for research that opens before us, insomuch that the wisest philosophers have most seriously felt the little progress they have made. He acknowledged to Mr. Cockayn, who considered him the most eminent man, and a star of the first magnitude in the firmament of the churches, that spiritual pride was his easily besetting sin, and that he needed the thorn in the flesh, lest he should be exalted above measure. A sense of this weakness probably led him to peculiar watchfulness against it. His self-abasement was neither tintured with affectation, nor with the pride of humility. His humble-mindedness appeared to arise from his intimate communion with Heaven. In daily communion with God, he received a daily lesson of deeper and deeper humility. "I am the high and lofty One, I inhabit eternity!" verily this consideration is enough to make a brokenhearted man creep into a mouse-hole, to hide himself from such majesty! There is room in this man's heart for God to dwell." "I find it one of the hardest things that I can put my soul upon, even to come to God, when warmly sensible that I am a sinner, for a share in grace and mercy. I cannot but with a thousand tears say, "God be merciful to me a sinner."

Having preached with peculiar warmth and enlargement, one of his friends took him by the hand, and could not help observing what a sweet sermon he had delivered; 'Ay,' said he, 'you need not remind me of that, for the devil told me of it before I was out of the pulpit!'²

At Bunyan's death, one particularly telling elegy declared:

'He in the pulpit preached truth first, and then
He in his practice preached it o'er again.'³

5. Bunyan's relationship with the opposite sex.

His unfortunate, innocent entanglement with young Agnes Beaumont, simply born of pastoral compassion, and perhaps indiscretion, should be balanced against the testimony in *Grace Abounding* concerning his relationship with women.

² Ibid., pp. lxxix, lxxvii, lxx.

³ Ibid., lxxiv.

315. And in this I admire the wisdom of God, that he made me shy of women from my first conversion until now. Those know, and can also bear me witness, with whom I have been most intimately concerned, that it is a rare thing to see me carry it pleasant towards a woman; the common salutation of a woman I abhor, it is odious to me in whomsoever I see it. Their company alone, I cannot away with. I seldom so much as touch a woman's hand, for I think these things are not so becoming me. When I have seen good men salute those women that they have visited, or that have visited them, I have at times made my objection against it, and when they have answered, that it was but a piece of civility, I have told them, it is not a comely sight; some indeed have urged the holy kiss; but then I have asked why they made baulks, why they did salute the most handsome, and let the ill-favored go; thus, how laudable soever such things have been in the eyes of others, they have been unseemly in my sight.⁴

6. Bunyan's imprisonment trials.

In *Grace Bounding To The Chief Of Sinners* Bunyan testifies of his torment of soul concerning his family:

324. Before I came to prison, I saw what was a-coming, and had especially two considerations warm upon my heart; the first was how to be able to endure, should my imprisonment be long and tedious; the second was how to be able to encounter death, should that be here my portion; for the first of these, that scripture (Col 1:11) was great information to me, namely, to pray to God to be "strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." I could seldom go to prayer before I was imprisoned, but not for so little as a year together, this sentence, or sweet petition, would, as it were, thrust itself into my mind, and persuade me, that if ever I would go through long-suffering, I must have all patience, especially if I would endure it joyfully.

325. As to the second consideration, that saying (II Cor 1:9), was of great use to me, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." By this scripture I was made to see, that if ever I would suffer rightly, I must first pass a sentence of death upon everything that can properly be called a thing of this life, even to reckon myself, my wife, my children, my health, my enjoyments, and all, as dead to me, and myself as dead to them. "He that loveth father or mother, son or daughter, more than me, is not worthy of me" (Matt 10:37).

326. The second was, to live upon God that is invisible; as *Paul* said in another place, the way not to faint, is to "look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal" (II Cor 4:18). And thus I reasoned with myself; if I provide only for a prison, then the whip comes at unawares; and so does also the pillory; again, if I provide only for these, then I am not fit for banishment; further, if I conclude that banishment is the worst, then if death come I am surprised. So that I see the best way to go through sufferings is to trust in God through Christ, as touching the world to come; and as touching this world, to count "the grave my house, to make my bed in darkness, and to say to corruption, "Thou *art* my father, and to the worm, *Thou art* my mother *and my sister.*" That is, to familiarize these things to me.

327. But notwithstanding these helps, I found myself a man, and compassed with infirmities; the parting with my wife and poor children hath oft been to me in this place as the pulling the flesh from my bones, and that not only because I am somewhat too fond of those great mercies, but also because I should have often brought to my mind the many hardships, miseries and wants that my poor family was like to meet with, should I be taken from them, especially my poor blind child [Mary], who lay nearer my heart than all I had besides; O the

⁴ Ibid., p. 46.

thoughts of the hardship I thought my blind one might go under, would break my heart to pieces.

328. Poor child, thought I, what sorrow art thou like to have for thy portion in this world? Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. O, I saw in this condition I was as a man who was pulling down his house upon the head of his wife and children; yet thought I, I must do it, I must do it. And now I thought on those two milch kine that were to carry the ark of God into another country, and to leave their calves behind them (I Sam 6:10-12).⁵

In George Offor's memoir in his edition of *The Works of John Bunyan* he comments:

Bunyan was thus left in a dreary and hopeless state of imprisonment, in which he continued for somewhat more than twelve years, and it becomes an interesting inquiry how he spent his time and managed to employ his great talent in his Master's service. The first object of his solicitude would be to provide for his family, according to I Timothy 5:8. How to supply his house with bare necessaries to meet the expenses of a wife and four children, must have filled him with anxiety. The illness, death, and burial of his first beloved wife, had swept away any little reserve which otherwise might have accumulated, so that, soon after his imprisonment commenced, before he could resume any kind of labor, his wife thus pleaded with the judge for his liberty, 'My lord, I have four small children that cannot help themselves, of which one is blind, and have *nothing to live upon but the charity of good people.*' How inscrutable are the ways of Providence; the rich reveling in luxury while using their wealth to corrupt mankind, while this eminent saint, with his family, were dependent upon charity! As soon as he could get his tools in order he set to work; and we have the following testimony to his industry by a fellow-prisoner, Mr. Wilson, the Baptist minister, and of Charles Doe, who visited him in prison:—'Nor did he, while he was in prison, spend his time in a supine and careless manner, nor eat the bread of idleness; for there have I been witness that his own hands have ministered to his and his family's necessities, making many hundred gross of long tagged laces, to fill up the vacancies of his time, which he had learned to do for that purpose, since he had been in prison.'

In the whole course of his troubles, he enjoyed the sympathy of his family and friends.

Upon one occasion, having been permitted to go out and visit his family, with whom he intended to spend the night, long before morning he felt so uneasy that at a very late hour he went back to the prison. Information was given to a neighboring clerical magistrate that there was strong suspicion of Bunyan having broke prison. At midnight, he sent a messenger to the jail, that he might be a witness against the merciful keeper. On his arrival, he demanded, 'Are all the prisoners safe?' the answer was, 'Yes.' 'Is John Bunyan safe?' 'Yes.' 'Let me see him.' He was called up and confronted with the astonished witness, and all passed off well. His kind-hearted jailer said to him, 'You may go out when you will, for you know much better when to return than I can tell you.'

During the latter period of his imprisonment, probably from the time of his receiving the royal license to preach, May 15, 1672, he enjoyed extraordinary liberty—visiting those who had been kind to his family, and preaching in the surrounding counties.

His first object, upon recovering his liberty, appears to have been the proper arrangement of his worldly business, that he might provide for the wants of his family, a matter of little difficulty with their frugal habits. He, at the same time, entered with all his soul into his beloved work of preaching and writing, to set forth the glories of Immanuel. The testimony of

⁵ Ibid., pp. 47-48.

one who was his ‘true friend and long acquaintance,’ is, that one of the first fruits of his liberation was to visit those who had assisted him and comforted his family during his incarceration, encouraging those who were in fear of a prison, and collecting means of assistance to those who still remained prisoners; traveling even to remote counties to effect these merciful objects.⁶

B. Reflections in *The Pilgrim’s Progress*.

1. Part I of *The Pilgrim’s Progress*.

a. Departure from The City of Destruction.

With the most tender and unaggressive concern, Christian warns his wife and four children, Matthew, Samuel, Joseph and James, of imminent, consuming fire from heaven (II Pet. 3:7, 10). While being frantic due to conviction of coming judgment, his concern is multiplied in being ignorant of a way of escape, in spite of the directions being clearly revealed in his book. Thus Christian solicits his family’s help in finding a way of salvation whereas he needs the guidance of a pastor/evangelist. As is so often the case, and due to no fault of Christian, his wife and family respond not merely with indifference, but outright antagonism. “Dad has got religion!” Believing that Christian’s brains are unsettled, the family quickly bundle him off to bed, pitying his eccentric condition. But for the “patient,” this was a night for wrestling in his soul and crying out to God with tears for himself and his loved ones. In desperation, his plea to God is like that of Peter: “Save us, Lord; we are perishing” (Matt. 8:25). How shocked Christian is to discover that his close relatives in the flesh are yet enemies in the Spirit (Ps. 41:9; 55:12-21). His loved ones believe that their husband/father has “some frenzy distemper,” that is a fever that produces a delirium. He has “caught” a religious infection, having become contaminated through the Bible, and needs careful rehabilitation. His new attitudes are intolerable! The next morning his “loved ones,” being disappointed that the illness has not departed, aggressively oppose Christian with “surlly carriages [contemptuous, peevish behavior],” by means of successive periods of abuse, silence, and disdain. For all this, yet Christian’s distress persists with increasing aggravation. Yet he is constrained to pray for his wife and children, even if offered by an unconverted husband and father. Yet this cry is eventually answered when, “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.” Such is the good news revealed by Sagacity at the commencement of Part II.

It should not be thought that Bunyan here is advocating that a seeking father can justifiably abandon his wife and children so as to pursue, with reduced hindrance, personal salvation according to the Bible. His devotion to his own family is beyond question, even though for the sake of conscience he felt constrained to subject his own flesh and blood to deprivation on account of a higher priority represented by imprisonment for twelve years. It would seem that his second wife was in full agreement with this determined stand. Hence, in allegorical terms, Bunyan is teaching that nothing, not even one’s closest relatives, should take precedence over an individual’s quest for peace with God and citizenship in His kingdom (Matt. 6:33).

⁶ Ibid., p. lv, lviii, lix, lxiii.

b. Recollection of wife and family.

Having been admitted into the Palace Beautiful Christian, being a particular representation of Bunyan, is questioned by Charity as to why his wife and children had not joined him in his pilgrimage. The conversation is as follows:

Then said Charity to Christian, Have you a family? Are you a married man?

CHR. I have a wife and four small children.

CHAR. And why did you not bring them along with you?

CHR. Then Christian wept, and said, O how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.

CHAR. But you should have talked to them, and have endeavoured to have shown them the danger of being behind.

CHR. So I did; and told them also what God had shown to me of the destruction of our city; “but I seemed to them as one that mocked,” and they believed me not (Gen. 19:14).

CHAR. And did you pray to God that He would bless your counsel to them?

CHR. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

CHAR. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.

CHR. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

CHAR. But what could they say for themselves, why they came not?

CHR. Why, my wife was afraid of losing this world, and my children were given to the foolish delights of youth; so what by one thing, and what by another, they left me to wander in this manner alone.

CHAR. But did you not, with your vain life, damp all that you by words used by way of persuasion to bring them away with you?

CHR. Indeed, I cannot commend my life; for I am conscious to myself of many failings therein; I know also, that a man by his conversation may soon overthrow, what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied myself of things, for their sakes, in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.⁷

2. Part II of *The Pilgrim’s Progress*.

a. Recollection of a valiant, persevering husband Christian.

Of faithful pilgrims who persevere, it is said that, “their deeds follow with them” (Rev. 14:13; cf. I Tim. 5:25). So the reputation of Christian, his trials, battles, and victories, are of constant encouragement to Christiana, her four sons, Mercy, and the growing fellowship of pilgrims. For instance, upon arrival at the Valley of Humiliation, here Christiana is advised by Great-heart, her guide: “Verily, Christian did here play the man, and showed himself as stout, as could, had he been there, even Hercules himself.”⁸

⁷ Ibid., III, pp. 108-109.

⁸ Ibid., p. 208.

- b. A greater emphasis upon the role of Christian women.

While the role of women in Part I was especially notable at the Palace Beautiful, involving Discretion, Prudence, Piety, and Charity, here it is much more pervasive and emphatic. John Brown references the opinion that:

In Christiana, with her vigorous strength of character, Bunyan was idealizing his second wife Elizabeth, who in the Swan Chamber so nobly confronted judges and magistrates in his behalf; while in the gentle character of Mercy we have his heart-remembrance of her who had been the wife of his youth in his far-off Elstow days.⁹

So Bunyan portrays Gaius, the hospitable inn-keeper who commends the marriage of Mercy and Matthew, as declaring:

I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, (Gen. 3), so also did life and health: "God sent forth His Son made of a woman" (Gal. 4:4). Yea, to show how much those that came after, did abhor the act of the mother, this sex, in the Old Testament, coveted children, if happily this or that woman might be the mother of the Saviour of the world.

I will say again, that when the Saviour was come, women rejoiced in Him before either man or angel (Luke 2). I read not, that ever any man did give unto Christ so much as one groat; but the women followed Him, and ministered to Him of their substance (Luke 8:2, 3). It was a woman that washed His feet with tears, and a woman that anointed His body to the burial (Luke 7:37, 50; John 11:2; 12:3). They were women that wept, when He was going to the Cross, and women that followed Him from the Cross, and that sat by His sepulchre, when he was buried (Luke 23:27; Matt. 27:55, 56, 61). They were women that were first with Him at His resurrection-morn; and women that brought tidings first to His disciples, that He was risen from the dead (Luke 24:22, 23). Women, therefore, are highly favored, and show by these things that they are sharers with us in the grace of life.¹⁰

Hence Cheever lauds Bunyan's feminine emphasis as follows:

Perhaps the most delightful portion of the second dream of Bunyan is its sweet representation of the female character. There never were two more attractive beings drawn than Christiana and Mercy; as different from each other as Christian and Hopeful, and yet equally pleasing in their natural traits of character, and, under the influence of divine grace, each of them reflecting the light of heaven in an original and lovely variety. . . . The matronly virtues of Christiana, and the maidenly qualities of Mercy, are alike pleasing and appropriate.¹¹

Notwithstanding Bunyan's encounter with Agnes Beaumont and the unfounded slander that followed,¹² it needs to be remembered that he was extremely shy in the presence of women. So he writes that:

And in this I admire the wisdom of God, that he made me shy of women from my first conversion until now. Those know, and can also bear me witness, with whom I have been most intimately concerned, that it is a rare thing to see me carry it pleasant towards a woman; the common salutation of a woman I abhor, it is odious to me in whomsoever

⁹ John Brown, *John Bunyan*, p. 260.

¹⁰ Bunyan, *Works*, III, p. 219.

¹¹ Cheever, *Lectures on Pilgrim's Progress*, pp. 308-309.

¹² Bunyan, *Works*, I, pp. 45-46n.

I see it. Their company alone, I cannot away with. I seldom so much as touch a woman's hand, for I think these things are not so becoming me. When I have seen good men salute those women that they have visited, or that have visited them, I have at times made my objection against it, and when they have answered, that it was but a piece of civility, I have told them, it is not a comely sight; some indeed have urged the holy kiss; but then I have asked why they made baulks [distinction in holding back], why they did salute the most handsome, and let the ill-favored go; thus, how laudable soever such things have been in the eyes of others, they have been unseemly in my sight.¹³

- c. A greater emphasis upon the role of Christian young people.

Concerning the role of Christiana's four sons, James, Joseph, Samuel, and Matthew, all being catechized by Prudence, we are told that they

take all after their father, and covet to tread in his steps; yea, if they do but see any place where the old Pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.¹⁴

Their participation continues to the end and includes the marriage of Matthew to Mercy, previously wooed by Mr. Brisk, and James to Phoebe. Even at Christiana's crossing of the river of death, the fact of the four boys remaining behind proves to be for the blessing of the church.

- d. A greater emphasis upon church/family fellowship.

- (1) At the House of Interpreter.

Here are seven further instructive rooms, followed by supper, minstrels and singing, then testimonies from Christiana and Mercy.

- (2) At the Palace Beautiful.

Here is rest, wonderful music, instruction of Christiana's children, the courtship of Mercy by Mr. Brisk, the illness of Matthew and Mr. Skill's purgative remedy.

- (3) At the Inn of Gaius

Here is entertainment by healthy discussion, followed by a hearty supper, riddles, the reading of Isaiah 53, and the marriage of Matthew and Mercy.

- (4) At the Lodging House of Mr. Mnason in Vanity.

Here is good friendship, Mr. Contrite, Mr. Holy-man, Mr. Love-saint, Mr. Dare-not-lie, Mr. Penitent, further marriages, conflict and witness in Vanity.

¹³ Ibid, p. 46.

¹⁴ Ibid., III, p. 218.

D. Reflections in *A Book for Boys and Girls*.

First published in 1685 as *Meditations on Seventy-Four Things*, then in 1688 it was titled *A Book for Boys and Girls, or Country Rhymes for Children*. In 1707 a third edition with illustrations was then titled, *A Book for Boys and Girls, or Temporal Things Spiritualized*. In 1724 it assumed an ongoing title, *Divine Emblems, or Temporal Things Spiritualized*. Here the love of Bunyan for young people being winsomely stimulated by spiritual truth is most evident. Consider several examples.

IV.

MEDITATIONS UPON AN EGG.

1.

The egg's no chick by falling from the hen;
Nor man a Christian, till he's born again.
The egg's at first contained in the shell;
Men, afore grace, in sins and darkness dwell.
The egg, when laid, by warmth is made a chicken,
And Christ, by grace, those dead in sin doth quicken.
The egg, when first a chick, the shell's its prison;
So's flesh to the soul, who yet with Christ is risen.
The shell doth crack, the chick doth chirp and peep,
The flesh decays, as men do pray and weep.
The shell doth break, the chick's at liberty,
The flesh falls off, the soul mounts up on high
But both do not enjoy the self-same plight;
The soul is safe, the chick now fears the kite.

2.

But chicks from rotten eggs do not proceed,
Nor is a hypocrite a saint indeed.
The rotten egg, though underneath the hen,
If crack'd, stinks, and is loathsome unto men.
Nor doth her warmth make what is rotten sound;
What's rotten, rotten will at last be found.
The hypocrite, sin has him in possession,
He is a rotten egg under profession.

3.

Some eggs bring cockatrices; and some men
Seem hatch'd and brooded in the viper's den.
Some eggs bring wild-fowls; and some men there be
As wild as are the wildest fowls that flee.
Some eggs bring spiders, and some men appear
More venom'd than the worst of spiders are.
Some eggs bring piss-ants, and some seem to me
As much for trifles as the piss-ants be.
Thus divers eggs do produce divers shapes,
As like some men as monkeys are like apes.
But this is but an egg, were it a chick,
Here had been legs, and wings, and bones to pick.

X.

UPON THE SWALLOW.

This pretty bird, O! how she flies and sings,
 But could she do so if she had not wings?
 Her wings bespeak my faith, her songs my peace;
 When I believe and sing my doubtings cease.

XXXI.

UPON THE FROG.

The frog by nature is both damp and cold,
 Her mouth is large, her belly much will hold;
 She sits somewhat ascending, loves to be
 Croaking in gardens, though unpleasantly.

Comparison.

The hypocrite is like unto this frog,
 As like as is the puppy to the dog.
 He is of nature cold, his mouth is wide
 To prate, and at true goodness to deride.
 He mounts his head as if he was above
 The world, when yet 'tis that which has his love.
 And though he seeks in churches for to croak,
 He neither loveth Jesus nor his yoke.

XXXII.

UPON THE WHIPPING OF A TOP.

'Tis with the whip the boy sets up the top,
 The whip makes it run round upon its toe;
 The whip makes it hither and thither hop:
 'Tis with the whip the top is made to go.

Comparison.

Our legalist is like unto this top,
 Without a whip he doth not duty do;
 Let Moses whip him, he will skip and hop;
 Forbear to whip, he'll neither stand nor go



Bunyan parts with his family in prison