

# Bunyan Characters:

First Series being lectures delivered in St. Georges Free Church Edinburgh

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- I. Introduction.
  - A. Proof text.
    - 1. ***[Hebrews 1:3]- Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:***
  - B. Express image.
    - 1. Our Lord is the Express Image of the Invisible Father.
    - 2. The Son is the Father's character stamped upon and set forth in human nature.
  - C. A Man's Character.
    - 1. Does not have its seat or source in his body;
    - 2. Not a physical thing;
    - 3. Not in his mind or an intellectual thing.
    - 4. *'By character is meant that temper, taste, disposition, whole frame of mind from whence we act in one way rather than another . . . those principles from which a man acts, when they become fixed and habitual in him we call his character . . . And consequently there is a far greater variety in men's characters than there is in the features of their faces.'* - Bishop Butler
  - D. Exhortations.
    - 1. *"Work together for this supreme and only good, the purification, the refining, the testing, and the approval of human character."*
    - 2. *"We are all in the very heat of the furnace, and under the very graving iron and in the very refining fire that our prefigured and predestinated character needs."*
      - a. *"Your life and its trials would not suit the necessities of my moral character, and you would lose your soul beyond redemption if you exchanged lots with me."*
      - b. *"You do not put a pearl under the potter's wheel; you do not cast clay into a refining fire."*
      - c. *"Abraham's character was not like David's, nor David's like Christ's, nor Christ's like Paul's."*
      - d. *"As Butler says, there is 'a providential disposition of things' around every one of us, and it is as exactly suited to the flaws and excrescences, the faults and corruptions of our character as if Providence had had no other life to make a disposition of things for but one, and that one our own."*
- II. Evangelist.
  - A. Proof Text.
    - 1. ***[2 Timothy 4:5]- But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.***
  - B. Evangelist exemplified.
    - 1. John Gifford, Royalist mayor and insurrectionist against the Puritan army at the Battle of Maidstone
      - a. Escaped execution and came to Bedford and became a public disgrace and hated and persecuted Puritans there.
      - b. Gifford was converted as described in the session record at the church in Bedford, *'God did so plentifully discover to him the forgiveness of sins for the sake of Christ, that all his life after he lost not the light of God's countenance, no, not for an hour, save only about two days before he died.'*

- c. 'Upon a day the good providence of God did cast me to Bedford to work in my calling: and in one of the streets of that town I came where there were three or four poor women sitting at the door in the sun and talking about the things of God. But I may say I heard, but I understood not, for they were far above and out of my reach . . . About this time I began to break my mind to those poor people in Bedford, and to tell them of my condition, which, when they had heard, they told Mr. Gifford of me, who himself also took occasion to talk with me, and was willing to be well persuaded of me though I think on too little grounds. But he invited me to his house, where I should hear him confer with others about the dealings of God with their souls, from all which I still received more conviction, and from that time began to see something of the vanity and inner wretchedness of my own heart, for as yet I knew no great matter therein . . . At that time also I sat under the ministry of holy Mr. Gifford, whose doctrine, by the grace of God, was much for my stability.' - John Bunyan *Grace Abounding to the Chief of Sinners*.
- d. John Bunyan has immortalized John Gifford, both in his *Grace Abounding* and in his *Pilgrim's Progress*.
- 1.) In his *Grace Abounding*, as we have just seen above,
  - 2.) In *The Pilgrim's Progress*, Gifford has his portrait painted in holy oil on the wall of the Interpreter's house, and again in eloquent pen and ink in the person of Evangelist.
2. The first minister whose words were truly blessed of God for our awakening and conversion has always a place of his own in our hearts.
- a. We all have some minister, some revivalist, some faithful friend, or some good book in a warm place in our heart.
  - b. It may be a great city preacher; it may be a humble American or Irish revivalist;
  - c. It may be *The Pilgrim's Progress*, or *The Cardiphonia*, or the *Serious Call*—whoever or whatever it was that first arrested and awakened and turned us into the way of life, they all our days stand in a place by themselves in our grateful heart.
3. The Evangelist and the Man in Rags.
- a. Bunyan himself is the man in rags,
  - b. Gifford is the evangelist who comes to console and to conduct him.
  - c. Bunyan drew from life.
    - 1.) We see first John Gifford, and then John Bunyan himself at the gate of the city;
    - 2.) Gifford becomes the evangelist who is sent by the four poor women to speak to the awakened tinker.
- C. Evangelist's discourse.
1. 'Wherefore dost thou so cry?'
  2. 'But why are you so unwilling to die, since this life is so full of evils?'
    - a. Is it because of the burden on our back?
    - b. Is it because we are not fit to go to judgment?
    - c. If this be thy condition, why standest thou still? Dost thou see yonder shining light?
      - 1.) Keep that light in thine eye.
      - 2.) Go up straight to it, knock at the gate, and it shall be told thee there what thou shalt do next.
  - d. All men see that there is some burden on your back; some sore burden on your heart and your mind.
    - 1.) Do you see yonder wicket gate? Do you see yonder shining light?
    - 2.) There is no light in all the horizon for you but yonder light over the gate.
    - 3.) Keep it in your eye; make straight, and make at once for it, and He who keeps the gate and keeps the light burning over it, He will tell you what to do with your burden.
- D. Evangelist's Calling.

1. Preaching the Word.
  - a. Evangelist leaves him in order to seek out and assist some other seeker.
  - b. Yesterday he had set Faithful's face to the celestial city, and he is off now to look for another pilgrim.
  
2. Reproving, rebuking, and exhorting.
  - a. What doest thou here of all men in the world?
  - b. Did I not direct thee to His gate, and why art thou here?
  - c. Evangelist set Christian right again, and gave him two counsels, which would be his salvation if he attended to them:
    - 1.) Strive to enter in at the strait gate,
    - 2.) Take up thy cross daily.
  
  - d. Before Vanity Fair, Evangelist, without losing any of his sweetness and freeness and fullness of promise, he adds to that some solemn warnings and counsels suitable now, as never before, to these two pilgrims.
    - 1.) *'Let the Kingdom of Heaven be always before your eyes, and believe steadfastly concerning things that are invisible.'*
    - 2.) *'Let no man take your crown,'*
    - 3.) *'Above all, look well to your own hearts,'*
    - 4.) *'Set your faces like a flint,'*
    - 5.) *'My sons, you have heard the truth of the gospel, that you must through many tribulations enter the Kingdom of God. When, therefore, you are come to the Fair and shall find fulfilled what I have here related, then remember your friend; quit yourselves like men, and commit the keeping of your souls to your God in well-doing as unto a faithful Creator.'*
  
- e. ***[2 Timothy 4:2]- Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.\*\*\****

### III. Obstinate.

#### A. Proof Text.

1. ***[Psalm 32:9]- Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.***

#### B. Obstinate's background.

1. His father was old Spare-the-Rod.
2. His mother's name was Spoil-the-Child.
3. Only child and born later in their lives.
4. They hated their child, for they gave him all his own way in everything, and nothing would ever make them say no to him, or lift up the rod when he said no to them.
5. Eli in the Old Testament was not a bad man, but he destroyed both the ark of the Lord and himself and his sons also, because his sons made themselves vile, and he restrained them not.
6. Obstinate, having been born like Job's wild ass's colt, grew up to be a man like David's unbitted and unbridled mule,

#### C. Warnings for Obstinate.

1. 'The obstinate man's understanding is like Pharaoh's heart, and it is proof against all sorts of arguments whatsoever.'
2. 'Nothing,' says a penetrating writer, 'is more like firm conviction than simple obstinacy. Plots and parties in the state, and heresies and divisions in the church alike proceed from it.'
3. All our firm convictions, as we too easily and too fondly call them, must continually be examined and searched out in the light of more reading of the best authors, in the light of more experience of ourselves and of the world we live in, and in that best of all light, that increasing purity, simplicity, and sincerity of heart alone can kindle.

4. Bishop Hall calls ‘a stone of obstination’ in our hearts against God. With all his own depth and clearness and plain-spokenness, Paul tells us that our hearts are by nature enmity against God.
5. Obstinate, both by his conduct as well as by the etymology of his name, not only stands in the way of his own salvation, but he does all he can to stand in the way of other men setting out to salvation also.
  - a. Obstinate set out after Christian to fetch him back by force.

D. Cures for Obstinate.

1. He is first called Christian when he shows that one man can be as obstinate in good as another man can be in evil. ‘I never now can go back to my former life.’
2. The rod in a firm, watchful, wise, and loving hand will cure it.
3. Later life a long enough and close enough succession of humble, yielding, docile, submissive, self-chastening and thanksgiving acts will cure it.
4. Reading and obeying the best books on the subjugation and the regulation of the heart will cure it.

IV. Pliable.

A. Proof Text.

1. ***[Matthew 13:21]- Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.***

B. Pliable described.

1. Without Self-knowledge.
  - a. *‘Without self-knowledge,’ says one of the greatest students of the human heart that ever lived, ‘you have no real root in yourselves. Real self-knowledge is the root of all real religious knowledge. It is a deceit and a mischief to think that the Christian doctrines can either be understood or aright accepted by any outward means. It is just in proportion as we search our own hearts and understand our own nature that we shall ever feel what a blessing the removal of sin will be; redemption, pardon, sanctification, are all otherwise mere words without meaning or power to us. God speaks to us first in our own hearts.’*
  - b. ***[Psalm 51:6]- Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.***
  - c. *‘Here is wisdom’: not to know the number of the beast, but to know his mark, and to read it written so indelibly in our own heart.*
2. Pliable’s other roots.
  - a. Christian’s companionship and impassioned appeals.
  - b. Impressive passages of Scripture that Christian read to him.
  - c. Their church not as the body of Christ, but as a social institution set up in this world.
  - d. Their family life.
  - e. Their shop.
  - f. Their companionship.

C. Pliable’s discourse.

1. *‘Don’t revile’* directed to Obstinate with his berating of Christian.
2. *‘My heart really inclines to go with my neighbour,’* Obstinate almost makes Pliable a Christian.
  - a. *‘Civil men, are this world’s saints.’* - Thomas Goodwin.
3. *‘Yes, I begin to come to a point. I really think I will go along with this good man. Yes, I will cast in my lot with him. Come, good neighbour, let us be going.’*
4. *‘The hearing of all this is enough to ravish one’s heart.’*
  - a. *‘An overly faith is easily wrought.’* - Thomas Shepard,
  - b. ***[Romans 14:1]- Him that is weak in the faith receive ye, but not to doubtful disputations.\*\*\****
5. Christian and Obstinate pull for Pliable’s soul. The diary of Alexander Brodie of Brodie.

- a. *'The writer of this diary desires to be cast down under the facileness and plausibleness of his nature, by which he labours to please men more than God, and whence it comes that the wicked speak good of him . . . The Lord pity the proneness of his heart to comply with the men who have the power . . . Lord, he is unsound and double in his heart, politically crafty, selfish, not savouring nor discerning the things of God . . . Let not self-love, wit, craft, and timorousness corrupt his mind, but indue him with fortitude, patience, steadfastness, tenderness, mortification . . . Shall I expose myself and my family to danger at this time? A grain of sound faith would solve all my questions.'*
- b. *'Die Dom. I stayed at home, partly to decline the ill-will and rage of men and to decline observation.'*
- c. *'I am neither cold nor hot. I am not rightly principled as to the time. I suspect that it is not all conscience that makes me conform, but wit, and to avoid suffering; Lord, deliver me from all this unsoundness of heart.'*

6. Christian and Pliable discourse.

- a. *'Glad I am, my good companion it ravishes my very heart to hear all this. Come on, let us mend our pace.'*
  - 1.) *"How often have we ourselves heard these very words of challenge and reproof from the pliable frequenters of emotional meetings, and from the emotional members of an emotional but rootless ministry. Come on, let us mend our pace!"*
- b. *'I am sorry to say that I cannot go so fast as I would.'*
  - 1.) *'Christian has more to carry than Pliable has, as, indeed, he would still have if he were carrying nothing but himself; and he does have about him, besides, a few sobering thoughts as to the length and labour and some of the unforeseen chances of the way.'* - Kerr Bain.
  - 2.) *'Yes, but there is something else first; something else without which that inexpensive brightness, that easy hopefulness, is apt to be a frail resourceless growth, withering away when the sun is up and the hot winds of trial are sweeping over it. We must open our hearts to our religion; we must have the inward soil broken up, freely and deeply its roots must penetrate our inner being. We must take to ourselves in silence and in sincerity its words of judgment with its words of hope, its sternness with its encouragement, its denunciations with its promises, its requirements, with its offers, its absolute intolerance of sin with its inconceivable and divine long-suffering towards sinners.'* - The Disasters of Shallowness by Dean Paget.
- c. *'Where are we now?' as they both went into the Slough of Despond.*
- d. *'Truly,' said Christian, 'I do not know.'*
  - 1.) Christian was bound to fall sooner or later into a slough filled with his own despondency about himself, his past guilt, his present sinfulness, and his anxious future.
  - 2.) Pliable had not knowledge enough of himself to make him ever despond. He was always ready and able to mend his pace. He had no burden on his back, and therefore no doubt in his heart.
- e. *'Is this the happiness you have told me all this while of? May I get out of this with my life, you may possess the brave country alone for me.'*

D. Exhortations for Pliables

- 1. *"In this trial of faith and patience, and in that, in this temptation to sin, and in that, in this actual transgression, and in that, let us always ask ourselves which is the side of the slough that is farthest away from our own house, and let us still struggle to that side of the slough, and it will all be well with us at the last."*

V. Help.

A. Proof text.

1. *[Psalm 116:6]- The LORD preserveth the simple: I was brought low, and he helped me.*

B. The Slough of Despond described.

1. The ocean of scum and filth pouring down into the slough through the subterranean sewers of the City of Destruction and of the Town of Stupidity, which lies four degrees beyond the City of Destruction, and from many other of the houses and haunts of men.
2. Stepping-stones have been laid across the slough by skilful engineers, but they are always so slippery with the scum and slime of the slough,
  - a. *[Psalm 40:2]- He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.*
3. Mr. Fearing at the Slough of Despond.
  - a. Lay above a month on the bank of the slough, and would not even attempt the steps.
  - b. Some Pilgrims offered him a hand; but no.
  - c. After they were safely over it made them almost weep to hear the man still roaring in his horror at the other side.
  - d. Some bade him go home if he would not take the steps, but he said that he would rather make his grave in the slough than go back one hairsbreadth.
  - e. The steps were so high and dry, and the scum and slime were so low, that this hare-hearted man made a venture, and so got over.
  - f. This pitiful pilgrim had a slough of despond in his own mind, which he carried always and everywhere about with him, and made him the proverb of despondency that he was and is.
4. Christian at Slough of Despond.
  - a. Christian tumbled on to the slough farthest from his house.
  - b. A man called Help gave him his hand and set him upon sound ground.
5. Christiana at Slough of Despond.
  - a. Christiana, Mercy, and the boys found the slough in a far worse condition.
  - b. Reason was not that the country that drained into the slough was worse,
  - c. Those who had the mending of the slough and the keeping in repair of the steps had so bungled their work that they had marred the way instead of mending it.
  - d. By the tact and good sense of Mercy, the whole party got over,
  - e. Mercy remarking to the mother of the boys, that if she had as good ground to hope for a loving reception at the gate as Christiana had, no slough of despond would discourage her.
6. The Slough of Despond in reality.
  - a. *'My original and inward pollution, that, that was my plague and my affliction; that, I say, at a dreadful rate was always putting itself forth within me; that I had the guilt of to amazement; by reason of that I was more loathsome in my own eyes than a toad; and I thought I was so in God's eyes also. Sin and corruption would bubble up out of my heart as naturally as water bubbles up out of a fountain. I thought now that every one had a better heart than I had. I could have changed heart with anybody. I thought none but the devil himself could equalise me for inward wickedness and pollution of mind. I fell, therefore, at the sight of my own vileness, deeply into despair, for I concluded that this condition in which I was in could not stand with a life of grace. Sure, thought I, I am forsaken of God; sure I am given up to the devil, and to a reprobate mind.'* Grace Abounding by John Bunyan
  - b. A man's way in life is all slashed up into sudden ditches and pitfalls out of the sins of his youth.
  - c. It is even more dreadful than a slough in a man's way to have a slough in his mind, as both Bunyan himself and Mr. Fearing

C. Help's encounter with Christian.

1. ‘What are you doing there?’
    - a. Help demanded of Christian, as he still wallowed and plunged to the hither side of the slough.
  2. ‘Why did you not look for the steps?’
    - a. He set Christian’s feet upon sound ground again, and showed him the nearest way to the gate.
  3. Help is one of the King’s officers who are planted all along the way to the Celestial City, in order to assist and counsel all pilgrims.
    - a. Evangelist an officer, this Help is another; Goodwill will be another, unless, indeed, he is more than a mere officer; Interpreter will be another, and Greatheart.
- D. Warnings of unfaithful Helps.
1. Some unhappy preachers are better at pushing poor pilgrims into the slough, and pushing them down to the bottom of it.
  2. So-called ministers who eat the King’s bread who can neither push a proud sinner into the slough nor help a prostrate sinner out of it.
  3. Ministers who also eat the King’s bread, whose voice you never hear in connection with such matters, unless it be to revile both the pilgrims and their helpers, and all who run with fear and trembling up the heavenly road.
- E. Examples of faithful Helps.
1. ***[Psalm 40:2]- He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.***
  2. ***[Psalm 40:3]- And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.***
  3. Eve a daughter of Help.
    - a. *“How favoured of God is that man to be accounted whose life still continues to draw meet help out of his wife’s fulness of help, till all her and his days together he is able to say, I have of God a helpmeet indeed!”*
  4. Sweet, maidenly, and most sensible Mercy was a great help to widow Christiana at the slough, and to her and her sons all the way up to the river—a very present help in many a need to her future mother-in-law and her pilgrim sons.
  5. ***[1 Corinthians 12:28]- And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.***
  6. Priscilla and Aquila.
    - a. ***[Romans 16:3]- Greet Priscilla and Aquila my helpers in Christ Jesus:***
- F. Exhortations concerning Helps.
1. ***[John 13:13-14]- Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.***
  2. You do not need to go far afield seeking the slough of desponding, despairing, drowning men. This whole world is full of such sloughs.
    - a. ***[Ecclesiastes 4:10]- For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. \*\*\****
  3. Sloughs of all kinds of vice, open and secret; sloughs of poverty, sloughs of youthful ignorance, temptation, and transgression; sloughs of inward gloom, family disquiet and dispute; lonely grief; all manner of sloughs, deep and miry, where no man would suspect them.
  4. How good, how like Christ Himself, and how well-pleasing to Him to lay down steps for such sliding feet, and to lift out another and another human soul upon sound and solid ground.
    - a. ***[John 13:12]- So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?***

VI. Mr. Worldly-Wiseman.

A. Proof text.

1. ***[1 Corinthians 3:18]- Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.***

B. Mr. Worldly-Wiseman described.

1. As a child, he took much after his secular father, but much more after his scheming mother.
2. A self-seeking, self-satisfied youth.
3. He began business for himself.
4. ‘Nothing of news, nothing of doctrine, nothing of alteration.’
5. ‘He would always decline those he deemed to be the weakest, and stood always with those, in his way of thinking, that he supposed were the strongest side.’
6. He drove over scrupulously once a Sunday to the State church, of which he was one of the most determined pillars.
7. He had set his mind on being Lord Mayor of the town before long, and he was determined that his eldest son should be called Sir Worldly-Wiseman after him, and he chose his church accordingly.
8. He parted religion betwixt his conscience and his purse.
9. He went to church not to serve God, but to please the king.
10. The face of the law made him wear the mask of the Gospel, which he used not as a means to save his soul, but his charges.

C. Mr. Worldly-Wiseman’s discourse with Christian.

1. ‘Whither away after this burdened manner?’
  - a. ‘I am going to yonder wicket gate to be rid of my heavy burden.’
2. ‘Hast thou a wife and children?’
  - a. ‘He cannot take the pleasure in them that he used to do. I am sometimes as if I had none. My sin sometimes drives me like a man bereft of his reason and clean demented.’
  - b. John Bunyan was of Samuel Rutherford’s terrible experience, that our sins and our sinfulness poison all our best enjoyments.
  - c. Bunyan laments over his blind child with a lament worthy to stand beside the lament of David over Absalom, and again over Saul and Jonathan at Mount Gilboa.
  - d. John Bunyan often felt sore and sad at heart that he could not love and give all his heart to his wife and children, as they deserved to be loved and to have all his heart.
  - e. He often felt guilty as he looked on them and knew in himself that they did not have in him such a father as, God knew, he wished he was, or ever in this world could hope to be.
3. ‘Who bid thee go this way to be rid of thy burden? I beshrew him for his counsel.’
4. ‘I used to have some of the same burden when I was young, not since I settled in that town, have I been at any time troubled in that way.’
5. He went on to describe and denounce the way to the Celestial City,
  - a. ‘Thou art like to meet with in the way which thou goest wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and in a word, death, and what not.’
    - 1.) ***[Romans 8:35]- Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?***
  - b. ‘Why, sir, this burden upon my back is far more terrible to me than all the things which you have mentioned; nay, methinks I care not what I meet with in the way, so be I can also meet with deliverance from my burden.’
    - 1.) ***[Romans 8:38-39]- For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. \*\*\*\*\****

- c. 'I care not what else I meet with if only I also meet with deliverance.'
  - 6. 'How camest thou by thy burden at first?' By reading this Book in my hand.
    - a. Worldly-Wiseman did not fall foul of the Book indeed, but he fell all the more foul of those who meddled with matters they had not a head for.
  - 7. 'Leave these high and deep things for the ministers who are paid to understand and explain them, and attend to matters more within thy scope.'
  - 8. 'Thou wilt never be settled in thy mind till thou art rid of that burden, nor canst thou enjoy the blessings of wife and child as long as that burden lies so heavy upon thee.'
    - a. 'Pray, sir, open this secret to me, for I sorely stand in need of good counsel.'
- D. Exhortations for Mr. Worldly-Wiseman.
- 1. Set a watch on your own worldly heart.
    - a. You may not have chosen your church wholly with an eye to your shop; but you must admit that you see as good and better men than you are doing that every day.
    - b. It is a sure sign to you that you do not yet know the plague of your own heart, unless you know yourself to be a man more set upon the position and the praise that this world gives than you yet are on the position and the praise that come from God only.
    - c. Watch and pray, lest you also enter into all Worldly-Wiseman's temptation.
  - 2. The way of the cross, said severe Evangelist, is odious to every worldly-wise man; while, all the time, it is the only way there is, and there never will be any other way to eternal life. The only way to life is the way of the cross.
    - a. There are two crosses, indeed, on the way to the Celestial City;
      - 1.) The Cross of Christ, once for you.
      - 2.) The cross daily for Christ.
      - 3.) It takes both crosses to secure and to assure any man that he is on the right road, and that he will come at last to the right end.
  - 3. Though thy sin be very great, yet if thou confess thyself and yet knock at His gate in all thy rags and slime, He will immediately lay aside that severe countenance and will show thee all His goodwill.

VII. Goodwill, the Gatekeeper.

- A. Proof text.
  - 1. ***[Luke 2:14]- Glory to God in the highest, and on earth peace, good will toward men.***
- B. Goodwill described.
  - 1. A grave person.
    - a. The gravity of the gatekeeper was the first thing that struck the pilgrim.
    - b. Our Lord was often seen in tears, but that no one had ever seen or heard Him laugh.
      - 1.) ***[Isaiah 53:3]- He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.***
  - c. All men who have anything of His mind about this present world and the sin of this world are also men of sorrow, and of His sorrow.
    - 1.) They will not laugh with all their heart till they laugh where He now laughs.
    - 2.) Mercy's dream where she laughed in her sleep.
      - a.) *'I dreamed that I was in a solitary place and all alone, and was there bemoaning the hardness of my heart, when methought I saw one coming with wings towards me. So he came directly to me, and said, Mercy, what aileth thee? Now, when he heard my*

*complaint, he said, Peace be to thee. He also wiped mine eyes with his handkerchief, and clad me in silver and gold; he put a chain about my neck also, and earrings in mine ears, and a beautiful crown upon my head. So he went up. I followed him till we came to a golden gate; and I thought I saw your husband there. But did I laugh? Laugh! ay, and well you might, to see yourself so well.'*

- d. The site and situation of the gate, for one thing, was of itself enough to banish all light-mindedness from the man who was stationed there.
    - 1.) The gatehouse stood just above the Slough of Despond, and that itself filled the air of the place with a dampness and a depression that could be felt.
    - 2.) The watcher's eye always fell on the City of Destruction in the distance, and on her sister cities sitting like her daughters round about her.
    - 3.) The kind of characters who came knocking all hours of the day and the night at that gate.
      - a.) Terror, horror, despair, remorse, chased men and women up to that gate.
      - b.) They would often fall before his threshold more dead than alive.
    - 4.) The gate had only opened on a path of such painfulness, toil, and terrible risk, that at whatever window Goodwill looked out, he always saw enough to make him and keep him a grave, if not a sad, man.
  - e. It was his meat and his drink to keep the gate open for pilgrims.
    - 1.) The class of men who came calling themselves pilgrims;
    - 2.) The condition they came in;
    - 3.) The past still came in through his gate after them, and went up all the way with them;
    - 4.) Their ignorance of the way, on which he could only start them; the multitudes who started, and the handfuls who held on;
    - 5.) The many who for a time ran well, but afterwards left their bones to bleach by the wayside;
    - 6.) The impossible-to-be-told troubles, dangers, sorrows, shipwrecks that certainly lay before the most steadfast and single-hearted pilgrim.
2. A joyful person.
    - a. His great gravity never made melancholy, morose, despairing, or even desponding.
    - b. The man of sorrows Himself sometimes rejoiced in spirit.
    - c. He lifted up His heart and thanked His Father for the work His Father had given Him.
    - d. He looked forward to the time when he should finish His work and receive His discharge; at the thought of that He straightway forgot all His present sorrows.
    - e. 'Happiness is the bloom that always lies on a life of true goodness,'
    - f. Goodwill cannot have more happiness till he shuts in his last pilgrim into the Celestial City, and then himself enters in after him as a shepherd after a lost sheep.
  3. A deep, patient and genuinely interested person.
    - a. The happy, heavenly, divine disposition of the gatekeeper.
      - 1.) Overflowed from the pilgrim who stood beside him.
      - 2.) Descended upon his wife and children who remained behind him in the doomed city.
      - 3.) So full of love was the gatekeeper's heart, that it ran out upon Obstinate and Pliable also.
      - 4.) His heart was so large and so hospitable, that he was not satisfied with one pilgrim received and assisted that day.
      - 5.) 'How is it, he asked, that you have come here alone?'
    - b. Our pilgrim got tired of talking about himself long before Goodwill had ceased to ask questions and to listen to the answers.

- c. So much was Christian taken with the courtesy and the kindness of Goodwill, that had it not been for his crushing burden, he would have offered to remain in Goodwill's house to run his errands, to light his fires, and to sweep his floors.

4. An honest person.

- a. 'Come,' he said, 'and I will tell thee the way thou must go.'
- b. There is only one way to heaven.
  - 1.) You will sometimes think you must have gone off it.
  - 2.) There are so few companions; sometimes there will be only one footprint,
  - 3.) With here and there a stream of blood.
  - 4.) It becomes more and more narrow, till it strips a man bare, and sometimes threatens to close upon him and crush him to the earth altogether.
  - 5.) Strive every day.
  - 6.) *'Almost all that is said in the New Testament of men's watching, giving earnest heed to themselves, running the race that is set before them, striving and agonising, fighting, putting on the whole armour of God, pressing forward, reaching forth, crying to God day and night; I say, almost all that we have in the New Testament on these subjects is spoken and directed to the saints. Where those things are applied to sinners seeking salvation once, they are spoken of the saints' prosecution of their salvation ten times' - Jonathan Edwards.*
  - 7.) *'Christ commandeth His hearers to a strict and narrow way, in mortifying heart-lusts, in loving our enemy, in feeding him when he is hungry, in suffering for Christ's sake and the gospel's, in bearing His cross, in denying ourselves, in becoming humble as children, in being to all men and at all times meek and lowly in heart.'* – Samuel Rutherford

c. A comforting person.

- 1.) 'As to thy burden, be content to bear it until thou comest to the place of deliverance, for there it will fall from thy back of itself.'
- 2.) He appoints the place of deliverance, and it lies before thee.
- 3.) Be content to bear it till then.
- 4.) 'Yes; be content, O ye people of God, crying with this pilgrim for release from your burden of guilt, and no less those of you who are calling with Paul for release from the still more bitter and crushing burden made up of combined guilt and corruption. Be content till the place and the time of deliverance; nay, even under your burden and your bonds be glad, as Paul was, and go up the narrow way, still chanting to yourself, I thank God through Jesus Christ our Lord. It is only becoming that a great sinner should tarry the Lord's leisure; all the more that the greatest sinner may be sure the Lord will come, and will not tarry. The time is long, but the thing is sure.'

C. Lessons from Goodwill's gate.

- 1. The gate was shut when Christian came up to it, and no one was visible anywhere about it. The only thing visible was the writing over the gate, which told all pilgrims to knock.
  - a. Look at him who is now inheriting the promises. He knocked, says his history, more than once or twice. That is to say, he did not content himself with praying one or two seconds and then giving over, but he continued in prayer till the gatekeeper came.
- 2. *'We make no objections against any,'* said Goodwill; *'notwithstanding all that they have done before they come hither, they are in no wise cast out.'*
  - a. *There was something in the gatekeeper's words that called back to Christian, if not all the things he had ever done, yet from among them the worst things he had ever done. They all rose up black as hell before his eyes as the gatekeeper did not name them at all, but only said 'notwithstanding all that thou hast done.'*

- b. Christian never felt his past life so black, or his burden so heavy, or his heart so broken, as when Goodwill just said that one word ‘notwithstanding.’

## VIII. The Interpreter.

### A. Proof text.

- 1. ***[Job 33:23]- If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:***

### B. Interpreter and his House described.

- 1. Every minister of the gospel is an interpreter.
- 2. Every evangelical church is an interpreter’s house.

### C. Precious lessons from Interpreter.

- 1. The House of the Interpreter stands just beyond the Wicket Gate.
  - a. Mr. Worldly-Wiseman’s church stood far down on the other side of Goodwill’s gate.
  - b. Interpreter and his house were a mystery and an offence to Worldly-Wiseman, his minister, and his fellow-worshippers.
    - 1.) ***[Matthew 13:11]- He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.***
    - 2.) ***[1 Corinthians 2:9-14]- But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.***
  - c. The realities of true religion are now the most real things in life—to them; they love divine things now; and since they began to love divine things, you cannot entertain them better than by exhibiting and explaining divine things to them.
  - d. There is no house in all the earth, after the gate itself that is dearer to the true pilgrim heart than just the Interpreter’s House. ‘I was glad when it was said to me; Let us go into the house of the Lord. Peace be within thy walls, and prosperity within thy palaces.’
- 2. Every room was furnished and fitted up for the entertainment and instruction of pilgrims.
  - a. Every inch of that house was given up to the delectation of pilgrims.
  - b. The public rooms were thrown open for their convenience and use at all hours.
  - c. The private rooms were kept retired and secluded for such as sought retirement and seclusion.
  - d. There were dark rooms also with iron cages in them, till Christian and his companions came out of those terrible places, bringing with them an everlasting caution to watchfulness and a sober mind.
  - e. The significant rooms instruct us also that all the lessons requisite for our salvation are not to be found in any one scripture or in any one sermon.
    - 1.) All that is required by any pilgrim should all be found in every minister’s ministry as he leads his flock on from one Sabbath-day to another.
    - 2.) Our ministers should have something in their successive sermons for everybody.
      - a.) Something for the children,
      - b.) Something for the slow-witted and the dull of understanding.
      - c.) Something specially suited for those who are of a quick apprehension;

- d.) Something at one time to make the people smile, at another time to make them blush, and at another time to make the water stand in their eyes.
3. The Interpreter's life was as full of work as his house was of entertainment and instruction.
- a. His life had been quite as full of work before he had a house to work for as ever it had been since.
    - 1.) He had been present at the laying of every stone and beam of that solid and spacious house.
    - 2.) He was full of all wise saws and witty proverbs.
      - a.) *'One leak will sink a ship and one sin will destroy a sinner.'*
  - b. What a house this is that the Interpreter dwells in; how early and how long ago he began to lay out his grounds and to build his house upon them; how complete in all its parts it is, and how he still watches and labors to have it more complete.
    - 1.) Every new room, every new bird, and beast, and herb, and flower makes us blush for shame as we contrast our own insignificant and ill-furnished house with the noble house of the Interpreter.
    - 2.) Let all students lay the Interpreter's House well to heart.
      - a.) Let them be students not in idle name only, but in intense reality, as so few are.
      - b.) Let them read everything that bears upon the Bible, and let them read nothing that does not.
      - c.) Let them be content to be men of one book.
      - d.) Let them give themselves wholly to the interpretation of divine truth as its riddles are set in nature and in man, in scripture, in providence, and in spiritual experience.
      - e.) Let them store their memories at college with all sacred truth, and with all secular truth that can be made sacred.
      - f.) Let them look around and see the sin that sinks the ship of so many ministers; and let them begin while yet their ship is in the yard and see that she is fitted up and furnished, stored and stocked, so that she shall in spite of sure storms and sunken rocks deliver her freight in the appointed haven.
      - g.) When they are lying in bed of a Sabbath morning, let them forecast the day when they shall have to give a strict account of their eight years of golden opportunity among the churches, and the classes, and the societies, and the libraries of our university seats.
      - h.) Let them be able to name some great book, ay, more than one great book, they mastered, for every year of their priceless and irredeemable student life.
      - i.) Let them all their days have old treasure-houses that they filled full with scholarship and with literature and with all that will minister to a congregation's many desires and necessities, collected and kept ready from their student days.
      - j.) ***[1 Timothy 4:15]- Meditate upon these things; give thyself wholly up to them, that thy profiting may appear unto all.***
4. How much better furnished the Interpreter's House was by the time Christiana and the boys visited it compared with that early time when Christian was entertained in it.
- a. Our pilgrim got far more in the Interpreter's House of delight and instruction than he could carry out of it,
  - b. That did not tempt the Interpreter to sit down and content himself with taking all his future pilgrims into the same room, and showing them the same pictures, and repeating to them the same explanations.
    - 1.) He reflected that each coming pilgrim would need some new significant room to himself,
    - 2.) As soon as he got one pilgrim off his hands, he straightway set about building and furnishing new rooms, putting up new pictures, and replenishing his woods and his waters with new beasts and birds and fishes.
    - 3.) I am ashamed, he said, that I had so little to show when I first opened my gates to receive pilgrims, and I do not know why they came to me as they did. I was only a beginner in these things when my first visitor came to my gates.

- c. *'Resolved, that as old men have seldom any advantage of new discoveries, because these are beside a way of thinking they have been long used to; resolved, therefore, if ever I live to years, that I will be impartial to hear the reasons of all pretended discoveries, and receive them, if rational, how long soever I have been used to another way of thinking.'* – Jonathan Edwards
5. The fickle, frivolous, volatile character of so many divinity students is excellently hit off by Bunyan in our pilgrim's impatience to be out of the Interpreter's House.
- a. No sooner had he seen one or two of the significant rooms than this easily satisfied student was as eager to get out of that house as he had been to get in.
- 1.) Twice over the wise and learned Interpreter had to beg and beseech this ignorant and impulsive pilgrim to stop and get another lesson in the religious life before he left the great school-house.
- 2.) *'Now let me go,'* said Christian. *'Nay, stay,'* said the Interpreter, *'till I have showed thee a little more.'* *'Sir, is it not time for me to go?'* *'Do tarry till I show thee just one thing more.'*
6. The Interpreter's House had this prime virtue in it, that it was all-interesting.
- a. *'Here have I seen things rare and profitable, Then let me be Thankful, O good Interpreter, to thee.'*
- b. Profitable was the one and universal word with which all the pilgrims left the Interpreter's House.
- 1.) ***[1 Timothy 4:15]- Meditate upon these things; give thyself wholly up to them, that thy profiting may appear unto all.***
- 2.) *'Thou art a minister of the word,'* wrote the learned William Perkins beside his name on all his books, *'mind thy business.'*

## IX. Passion.

### A. Proof text.

1. ***[James 5:17]- Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.***

### B. Passion described.

1. A young lad who seemed to be much discontented.
2. He was never satisfied.
3. He would have all his good things now.
4. Passion, of the men of this world.
5. *'Tis not best to covet things that are now, but to wait for things to come.'*
6. *'For the things that are seen are temporal, but the things that are not seen are eternal.'*

### C. The Name of Passion.

1. Name tells us his nature, his past life, and his present character.
  - a. God takes His own names to Himself on that principle.
  - b. The Creator gave Adam his name also on that same principle.
  - c. Adam gave names to all cattle, fowls, and to every beast of the field on the same principle.
  - d. So it was with the Bible names of men and nations of men. Their name contained their nature.
  - e. John Bunyan also used the most descriptive and suggestive names.

### D. The Nature of Passion.

1. A 'passion' is an excitement or agitation of the mind caused by some outward thing acting on the mind.
2. The inward world of the mind and heart of man, and this outward world down into which God has placed man, instantly and continually respond to one another.
3. The springs of all our actions are in our passions

4. All our virtues are cut as with a chisel out of our passions, and all our vices are just the disorders and rebellions of our passions.
  5. Our several passions, as they lie still asleep in our hearts, have as yet no moral character; they are only the raw material so to speak, of moral character.
  6. Our passions are the life and the riches and the ornaments of human nature, and it is only because human nature in its present estate is so corrupt and disordered and degraded, that the otherwise so honourable name of passion has such a sinister sound to us.
  7. The full regeneration and restitution of human nature will be accomplished when every several passion is in its right place, and when reason and conscience and the Spirit of God shall inspire and rule and regulate all that is within us.
  8. Our Lord Himself was a man of like passions with us also.
    - a. He took to Himself a true body, full of all the appetites of the body, and a reasonable soul, full of all the affections, passions, and emotions of the soul.
    - b. Only, in Him reason and conscience and the law and the Spirit of God were the card and the compass according to which He steered His life. We have all our ruling passion, and our Lord also had His.
    - c. ***[Psalm 69:9]- For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.***
  9. Our own ruling and tyrannizing passions.
    - a. Self-love, that master-passion in every human heart.
      - 1.) It has the largest place in all our hearts and lives.
      - 2.) Out of which our other evil passions spring.
      - 3.) The whole fall and ruin and misery of our present human nature lies in this.
      - 4.) Self-love will not let us listen to the truth about ourselves.
      - 5.) Self-love will look after herself.
    - b. If self-love is the fruitful mother of all our passions, then sensuality is surely her eldest son.
      - 1.) There are so many seductive things that appeal to our appetites.
      - 2.) Our appetites are so easily awakened, and are so imperious when they are awakened.
      - 3.) When passion is spoken about, few men think of the soul, all men think instantly of the body.
- E. Lessons from Passion.
1. Passion in the Interpreter's House had soon nothing left but rags.
  2. Ambition, emulation, and envy are the leading members of a whole prolific family of satanic passions in the human heart.
  3. These passions, taken along with their kindred passions of hatred and ill-will, are, in our Lord's words, the very lusts of the devil himself.
  4. Anybody can denounce sensual sin, and everybody will understand and approve. But spiritual sin, ambition and emulation and envy and ill-will—these things are more easy to denounce than they are to detect and describe, and more easy to detect and describe than they are to cast out.
  5. Our sanctification and salvation lie in our mastery over all these and over many other passions that have not even been named.
  6. We shall be in the best company, both intellectually and spiritually, if we work out our own salvation among the sinful passions of our depraved hearts.
  7. ***[Exodus 36:25-26]- Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.***
  8. ***[Zechariah 3:4]- And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.***

9. *[Zechariah 13:1]- In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*
10. *[Luke 15:22]- But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:*
11. *[Revelation 7:13]- And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?*

X. Patience.

A. Proof text.

1. *[Luke 21:19]- In your patience possess ye your souls.*

B. Patience described.

1. *'What is the reason of the discontent of Passion?' The interpreter answered, 'The governor of them would have him stay for his best things till the beginning of the next year; but he will have all now. But Patience is willing to wait.'*
2. Passion and Patience, like Esau and Jacob, are twin-brothers. And their names, like their natures, spring up from the same root.
3. *'Patience comes from the active participle to suffer; while passion comes from the passive participle of the same verb; and hence the difference between the two names. Patience signifies suffering from an active principle, a determination to suffer; while passion signifies what is suffered from want of power to prevent the suffering. Patience, therefore, is always taken in a good sense, and Passion always in a bad sense.'* - English Synonyms by George Crabb

C. The Nature of Patience.

1. It is only by patience that we shall ever win back our lost souls.
2. He who has redeemed our souls with His own blood tells us with all plainness of speech, that His blood will be shed in vain, as far as we are concerned, unless we add to His atoning death our own patient life.
3. Sometimes faith is summoned into the battle-field, sometimes hope, sometimes self-denial, sometimes prayer, sometimes one grace and sometimes another; but as with the sound of a trumpet the Captain of our salvation here summons Patience to the forefront of the fight.

D. Lessons from Patience.

1. How much impatience we are all from time to time guilty of in our family life.
  - a. Say to yourselves, therefore, that perfection, faultlessness, and absolute satisfaction are not to be found in this world.
  - b. Say also that since you have not brought perfection to your side of the house any more than your partner has to his side, you are not so foolish as to expect perfection in return for such imperfection.
  - c. *[1 Thessalonians 2:7-8]- But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.*
2. Clever, quick-witted, and, themselves, much-gifted men, are terribly intolerant of slow and stupid men, as they call them.
  - a. He quite forgets from Whom he has his many gifts, and why it is that his despised neighbour has so few gifts.
  - b. If you have ten or twenty talents, and I have only two, who is to be praised and who is to be blamed for that allotment?
  - c. You conduct yourself to us as if the Righteous Judge had cast us away from His presence, because we were not found among the wise and mighty of this world.
  - d. The whole world is on a wholly wrong tack in its praise and in its blame. We praise the man of great gifts, and we blame the man of small gifts, completely forgetful that in so doing we give

men the praise that belongs to God, and lay on men the blame, which, if there is any blame in the matter, ought to be laid elsewhere.

- e. Learn and lay to heart, my richly-gifted brethren, to be patient with all men, but especially to be patient with all stupid, slow-witted, ungifted, God-impooverished men.
3. 'Is patient with the bad' is one of the tributes of praise that is paid in the fine paraphrase to that heart that is full of the same love that is in God.
    - a. A patient love to the unjust and the evil is one of the attributes and manifestations of the divine nature, as that nature is seen both in God and in all genuinely godly men.
    - b. In no other thing is the divine nature so surely seen in any man as just in his love to and his patience with bad men.
    - c. He has tried to reconcile his worst enemies to himself by the death of his impatience and passion toward them, and has more pitied than blamed them, even when their evil was done against himself.
    - d. If we so much pity ourselves for our sinful lot, if we have so much compassion on ourselves because of our inherited and unavoidable estate of sin and misery, why do we not share our pity and our compassion with those miserable men who are in an even worse estate than our own?
    - e. ***[Luke 11:4]- And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.***
  4. We must learn how to be patient with ourselves.
    - a. Every day we hear of miserable men rushing upon death because they can no longer endure themselves and the things they have brought on themselves.
    - b. There are moral suicides who cast off the faith and the hope and the endurance of a Christian man because they are so evil and have lived such an evil life.
    - c. To bear patiently what we have brought upon ourselves,—to endure the inward shame, the self-reproof, the self-contempt bitterer to drink than blood, the lifelong injuries, impoverishment, and disgrace.
    - d. The wise nurse is patient with her passionate, greedy, untidy, disobedient child. She does not cast it out of doors, she does not run and leave it, she does not kill it because all these things have been and still are in its sad little heart.
    - e. We should all be with ourselves as God is with us. He knoweth our frame. He remembereth that we are dust. He shows all patience toward us. He does not look for great things from us. He does not break the bruised reed, nor quench the smoking flax. He shall not fail nor be discouraged till He have set judgment in the earth.
  5. We must learn to be patient with God also.
    - a. Though he cannot trace God's hand in all the changes of the seasons, in heat and cold, in sunshine and snow, yet he is as sure that God's wisdom and will are there as that Scripture is true and the Scripture-taught heart.
    - b. ***[Psalm 147:5]- Great is our Lord, and of great power: his understanding is infinite.***
    - c. ***[Job 2:10]- But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.***

## XI. Simple, Sloth, and Presumption.

### A. Proof text.

1. ***[Galatians 5:7]- Ye did run well; who did hinder you that ye should not obey the truth?***

### B. Simple, Sloth, and Presumption described.

1. Three pilgrims fast asleep with fetters on their heels on the upward side of the Interpreter's House.
2. You would have looked for those three miserable men somewhere in the City of Destruction or in the Town of Stupidity, or, at best, somewhere still outside of the wicket-gate.

3. Long after he had been at the Cross of Christ himself, and had seen with his own eyes all the significant rooms in the Interpreter's House, Bunyan had often to confess that the fetters of evil habit, unholy affection, and a hard heart were still firmly riveted on his own heels.
4. He was not alone in the temptations and the dangers and the still-abiding bondage to sin that had so surprised himself after he was so far on in the Christian life.
5. So many of his spiritual children broke down and came short in the arduous and perilous way in which he had so hopefully started them.
  - a. *'If any of those who were awakened by my ministry did after that fall back, as sometimes too many did, I can truly say that their loss hath been more to me than if one of my own children, begotten of my body, had been going to its grave. I think, verily, I may speak it without an offence to the Lord, nothing hath gone so near me as that, unless it was the fear of the salvation of my own soul. I have counted as if I had goodly buildings and lordships in those places where my children were born; my heart has been so wrapped up in this excellent work that I counted myself more blessed and honoured of God by this than if He had made me the emperor of the Christian world, or the lord of all the glory of the earth without it.'*

C. Simple described.

1. It was not the weakness of his intellects, nor his youth, nor his inexperience.
2. It is not so much his small mind and his weak understanding that is the fatal danger of their possessor.
3. It is his imbecile way of treating his small mind.
4. We cannot get him to read an instructive book.
5. We cannot get him to attend our young men's class with all the baits and traps we can set for him.
6. Simple said to Christian, I see no danger.
7. The next time the chains had been taken off the heels of this sleeping fool and had been put round his neck.

D. Sloth.

1. We see other men away above us on the mountaintop, not because they have better abilities, but because they tore the fetters of sloth out and set themselves down doggedly to their work.
2. The same sloth that starves and fetters the mind at the same time casts the conscience and the heart into a deep sleep.
3. Warnings to Sloth.
  - a. *[Matthew 26:41]- Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*
  - b. *[1 Peter 5:8]- Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*
  - c. *[1 Timothy 6:12]- Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*
  - d. *[Mark 13:13]- And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.*
4. We have all enemies in our own souls that never sleep, whatever we may do.
5. There is nothing we are all so slothful in as secret, particular, importunate prayer.

E. Presumption.

1. He had been at the cross with his past sin, and had left the cross to commit the same sin at the first opportunity.
2. Presumption presumed upon his pardon.
3. He presumed upon the abounding grace of God.
4. He presumed upon the blood of Christ.
5. There is a reprobate in Dante, who, all the time he was repenting, had his eye on his next opportunity

6. He presumed on his youth, on his temptations, on his opportunities, and especially on his future reformation and the permanence and the freeness of the gospel offer.
7. 'The worm that dieth not only comes to its sharpest sting and to its deadliest venom when it is hatched up under gospel light.' - Dr. Thomas Goodwin

## XII. The Three Shining Ones at the Cross.

### A. Proof text

1. ***[Isaiah 26:1]- In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.***

### B. Christian runs to the Cross.

1. 'Now, I saw in my dream that the highway up which Christian was to go was fenced on either side with a wall, and that wall is called Salvation. Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.' - *The Pilgrim's Progress* by John Bunyan
2. 'But forasmuch as the passage was wonderful narrow, even so narrow that I could not but with great difficulty enter in thereat, it showed me that none could enter into life but those that were in downright earnest, and unless also they left this wicked world behind them; for here was only room for body and soul, but not for body and soul and sin.' - *Grace Abounding to the Chief of Sinners* by John Bunyan
3. 'He ran thus till he came to a place somewhat ascending, and upon that place stood a cross, and a little below in the bottom a sepulchre. So I saw in my dream, that just as Christian came up with this cross, his burden loosed from off his shoulders and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.' - *The Pilgrim's Progress* by John Bunyan
4. 'I remember that one day as I was travelling into the country and musing on the wickedness and blasphemy of my heart, and considering of the enmity that was in me to God, that scripture came into my mind, He hath made peace by the blood of His Cross. By which I was made to see both again and again and again that day that God and my soul were friends by that blood: yea, I saw that the justice of God and my sinful soul could embrace and kiss each other through that blood. That was a good day to me; I hope I shall not forget it. I thought I could have spoken of His love and of His mercy to me that day to the very crows that sat upon the ploughed lands before me had they been capable to have understood me. Wherefore I said in my soul with much gladness, Well, I would I had a pen and ink here and I would write this down before I go any farther, for surely I will not forget this forty years hence.' - *Grace Abounding to the Chief of Sinners* by John Bunyan
5. From all this we learn that the way to the Celestial City lies within high and close fencing walls. There is not room for many pilgrims to walk abreast in that way; indeed, there is seldom room for two. There are some parts of the way where two or even three pilgrims can for a time walk and converse together, but for the most part the path is distressingly lonely.
6. Scarcely had Christian set his eyes on the cross, when, without his pulling at it, or pushing it, or even at that moment thinking of it, ere ever he was aware, he saw his burden begin to tumble, and so it continued to do till it fell fairly out of his sight into an open sepulchre.
  - a. For our way in a holy life is always closely fenced up.
  - b. It is far oftener a lonely way than otherwise.
  - c. The steepness, sternness, and loneliness of our way are all aggravated by the remembrance of our past sins and follies. They still, and more and more, lie upon our hearts a heart-crushing burden.
  - d. If we, like Christian, know how to keep our back to our former house and our face to heaven, sooner or later we too shall surely come to the cross.

### C. The Three Shining Ones minister to Christian.

1. The first Shining One has said to him, Thy sins be forgiven.
2. The second Shining One comes and strips him of his rags and clothes him with change of raiment.

- a. *'How sweet it is to love God and to have a heart all for God! Yes; but a voice answered me, You are not all for God, you are not an angel. To which my whole soul replied, I as sincerely desire to love and glorify God as any angel in heaven. But you are filthy, and not fit for heaven. When hereupon there instantly appeared above me and spread over me the blessed robes of Christ's righteousness which I could not but exult and triumph in. And then I knew that I should be as active as an angel in heaven, and should then be for ever stripped of my filthy garments and clothed with spotless raiment.'* - David Brainerd wrote with his half-dead hand on the last page of his seraphic journal:
3. The third Shining One then came forward and set a mark on the forehead of this happy man.
- The same redeeming mark that was set by Moses upon the foreheads of the children of Israel when the Lord took them into covenant with Himself at the Passover in the wilderness.
  - The same distinguishing mark also that the man with the slaughter-weapon in his hand first set upon the foreheads of the men who sighed and cried for the abominations that were done in the midst of Jerusalem.
  - The same glorious mark that John saw in the foreheads of the hundred and forty and four thousand who stood upon Mount Zion and sang a song that no man knew but those men who had been redeemed from the earth by the blood of the Lamb.
  - The mark was set for propriety and for ornament and for beauty.
  - The mark was set upon his forehead so that all who looked on him ever after might thus know to what company and what country he belonged, and that this was not his rest, but that he had been called and chosen to a heavenly inheritance.
  - The mark was set upon his forehead than it greatly added to his dignity and his comeliness.
4. The third Shining One also gave him a roll with a seal upon it, which he was bidden look on as he ran, and which he was to give in when he arrived at the Celestial Gate.
- The sealed roll was the inward memory and record of all this pilgrim's experiences of the grace of God from the day he set out on pilgrimage down to that day when he stood unburdened of his guilt, unclothed of his rags, and clothed upon with change of raiment.
  - The roll contained his own secret life, all sealed and shone in upon by the light of God's countenance.
  - The roll contained the secret of the Lord with this pilgrim, a secret that no man could read but he himself alone.
  - The same roll that this same Shining One gave to Abraham, the first pilgrim and the father of all true pilgrims, after Melchizedek, the priest of the Most High God, had brought forth bread and wine and had blessed that great believer.
    - [Genesis 15:1]- After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.*
    - [Genesis 17:1]- And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*
  - The same roll out of which the Psalmist proposed to read a passage to all those in his day who feared God.
    - [Psalm 66:16]- Come and hear, all ye that fear God, and I will declare what he hath done for my soul.*
  - The same roll also that God sent to Israel in his sore captivity.
    - [Isaiah 43:1]- But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.*
  - The same roll the high priest Joshua also had put into his hand, and that not only for his own comfort, but to make him the comforter of God's afflicted people. For after the Lord had plucked Joshua as a brand out of the fire, and had made his iniquity to pass from him, and had

clothed him with change of raiment, and had set a fair mitre on his head, the Lord gave to Joshua a sealed roll, the contents of which may be read to this day in the book of the prophet Zechariah.

- 1.) *'Will you have me to speak plainly? Then, though our Lord had the assurance of faith that He was the Son of God, for He knew it out of the Scriptures by reading all the prophets, yet, to have it sealed to Him with joy unspeakable and glorious,—this was deferred to the time of His baptism. He was then anointed with the oil of assurance and gladness in a more peculiar and transcendent manner.'* - Thomas Goodwin
- 2.) *'In His baptism, our Lord was magnificently enlightened. He was previously the Son of God, and yet the power of the Divine testimony to His Sonship at His baptism long affected Him in a lively manner.'* - Johann Bengel

- h. *'There is One who beareth witness of Me, and His witness is true. I receive not witness from men. I have a greater witness than even that of John. For the Father Himself that hath sent Me, He beareth witness of Me.'*
- i. *'Now had I an evidence, as I thought, of my salvation from heaven, with many golden seals thereon, all hanging in my sight. Now could I remember this manifestation and that other discovery of grace with comfort, and should often long and desire that the last day were come, that I might be for ever inflamed with the sight and joy of Him and communion with Him whose head was crowned with thorns, whose face was spit on, and body broken, and soul made an offering for my sins. For whereas, before, I lay continually trembling at the mouth of hell, now, methought, I was got so far therefrom that I could not, when I looked back, scarce discern it. And oh! thought I, that I were fourscore years old now, that I might die quickly, that my soul might be gone to rest.'*

### XIII. Formalist and Hypocrisy.

#### A. Proof text.

1. ***[2 Timothy 3:5]- Having a form of godliness, but denying the power thereof: from such turn away.***

#### B. Formalist.

1. All born as Formalists.
  - a. Our parents were first to blame for that, and then our teachers, and then our ministers.
  - b. They made us say our psalm and our catechism to them, and if we only said our sacred lesson without stumbling, we were straightway rewarded with their highest praise.
  - c. They seldom took the trouble to make us understand the things we said to them. They were more than content with our correct repetition of the words.
  - d. We were never taught either to read or repeat with our eyes on the object.
  - e. *'Because I knew no better, I fell in very eagerly with the religion of the times: to wit, to go to church twice a day, and that, too, with the foremost. And there should I sing and say as others did. Withal, I was so overrun with the spirit of superstition that I adored, and that with great devotion, even all things, both the high place, priest, clerk, vestment, service, and what else belonged to the church: counting all things holy that were therein contained. But all this time I was not sensible of the danger and evil of sin. I was kept from considering that sin would damn me, what religion soever I followed, unless I was found in Christ. Nay, I never thought of Christ, nor whether there was one or no.'* - *Grace Abounding to the Chief of Sinners* by John Bunyan
2. A formalist is not yet a hypocrite exactly, but he is on the way at any moment to become one.
  - a. As soon now as some temptation shall come to him to make appear another and a better man than he really is:
  - b. When he thinks he sees his way to some profit or praise by saying things and doing things that are not true and natural to him, then he will pass on from being a bare and simple formalist, and will henceforth become a hypocrite.

- c. He has never had any real possession or experience of spiritual things amid all his formal observances of religious duties, and he has little or no difficulty.

### C. Hypocrisy.

1. *'An hypocrite, is he who on the stage represents a king when he is none, a beggar, an old man, a husband, when he is really no such thing. To the Hebrews, they were faciales, face-men; colorati, dyed men, red men, birds of many colours. You may paint a man, you may paint a rose, you may paint a fire burning, but you cannot paint a soul, or the smell of a rose, or the heat of a fire. And it is hard to counterfeit spiritual graces, such as love to Christ, sincere intending of the glory of God, and such like spiritual things.'* – Samuel Rutherford
2. Bunyan lets us see how a formalist and a hypocrite and a Christian all respectively do when they come to a real difficulty.
  - a. The three pilgrims were all walking in the same path, and with their faces for the time in the same direction.
  - b. They had not held much conference together since their first conversation, and as time goes on, Christian has no more talk but with himself.
  - c. When, all at once, the three men come on the hill Difficulty.
  - d. A severe act of self-denial has to be done at this point of their pilgrimage.
  - e. A proud heart has to be humbled to the dust.
  - f. A second, a third, a tenth place has to be taken in the praise of men.
  - g. An outbreak of anger and wrath has to be kept under for hours and days.
  - h. A great injury, a scandalous case of ingratitude, has to be forgiven and forgotten; in short, as Rutherford says, an impossible-to-be-counterfeited spiritual grace has to be put into its severest and sorest exercise; and the result was—what we know.
  - i. Our pilgrim went and drank of the spring that always runs at the bottom of the hill Difficulty, and thus refreshed himself against that hill;
  - j. Formalist took the one low road, and Hypocrisy the other, which led him into a wide field full of dark mountains, where he stumbled and fell and rose no more.
3. The last step in the evolution of a perfect hypocrite out of a simple formalist.
  - a. *'The worst of hypocrites, is he who whitens himself till he deceives himself. It is strange that a man hath such power over himself. But a man's heart may deceive his heart, and he may persuade himself that he is godly and righteous when he knows nothing about it.'* - Samuel Rutherford
  - b. *'Preaching in a certain place, after supper the mistress of the house told me how I had terrified God's people. This was by my doctrine of self-love, self-righteousness, self-ends, and such like. She restricted hypocrites to that sort that do all things to be seen of men, and harped much on this—how can one be a hypocrite who hates hypocrisy in other people? how can one be a hypocrite and not know it? All this led me to see the need of such doctrine.'* – Thomas Boston
  - c. *'The Pharisee did not know that he was a Pharisee; if he had known it he would not have been a Pharisee. He does not know that he is a hypocrite. The vulgar hypocrite knows that he is a hypocrite because he deceives others, but the true Scripture hypocrite deceives himself.'* – Canon Mozely
  - d. *'What is a hypocrite? We are apt to understand by a hypocrite one who makes a profession of religion for secret ends without practising what he professes; who is malevolent, covetous, or profligate, while he assumes an outward sanctity in his words and conduct, and who does so deliberately, deceiving others, and not at all self-deceived. But this is not what our Saviour seems to have meant by a hypocrite; nor were the Pharisees such. The Pharisees deceived themselves as well as others. Indeed, it is not in human nature to deceive others for any long time without in a measure deceiving ourselves also. When they began, each in his turn, to deceive the people, they were not at the moment self-deceived. But by degrees they forgot that outward ceremonies avail nothing without inward purity. They did not know themselves, and they unawares deceived themselves as well as the people.'* - John Henry Newman

- e. The complete and finished hypocrite is not he who thinks that he is better than all other men; that is hopeless enough; but the paragon of hypocrisy is he who does not know that he is worse than all other men.
- f. ***[John 9:39-41]- And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.***

#### D. The Cure for Hypocrisy.

1. The first step to the cure of all such hypocrisy is to know that we are hypocrites,
2. There are two absolutely infallible tests of a true hypocrite.
  - a. The best and swiftest is prayer. True prayer, that is.
    - 1.) The truth is, public prayer, for the most part, is no true prayer at all.
    - 2.) It is at best an open homage paid to secret prayer.
    - 3.) We make such shipwrecks of devotion in public prayer, that if we have a shred of true religion about us, we are glad to get home and to shut our door.
    - 4.) We preach in our public prayers.
    - 5.) We make speeches on public men and on public events in our public prayers.
    - 6.) We see the reporters all the time in our public prayers.
    - 7.) To get away alone, what an escape that is from the temptations and defeats of public prayer!
    - 8.) Public prayer is no test whatever of a hypocrite. It is secret prayer that finds him out.
    - 9.) ***[Job 27:8-10]- For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? will he always call upon God?***
  - b. Our opinion of ourselves.
    - 1.) ***[Luke 18:11]- The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.***
    - 2.) The saintlier he becomes and the riper for glory, the more he will beat his breast over what yet abides within his breast.
      - a.) ***[Luke 18:13]- And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.***
      - b.) A man's secret opinion of himself is almost a better test of his true spiritual state than even secret prayer.
  - c. The love of God in his heart.
    - 1.) The perfect hypocrite is the man who has the truth of God in his mind, but is without the love of God in his heart.
    - 2.) *'Truth without love makes a finished Pharisee.'* - Edward Bouverie Pusey

#### E. Exhortations against Formalism and Hypocrisy.

1. We are called to display a banner because of the truth, but let love always be our flag-staff.
2. Let us be jealous for the truth, but let it be a godly, that is to say, a loving jealousy.
  - a. When we contend for purity of doctrine and for purity of worship, when we protest against popery and priestcraft, when we resist rationalism and infidelity, when we do battle now for national religion, as we call it, and now for the freedom of the church, let us do it all in love to all men, else we had better not do it at all.
3. If we cannot do it with clean and all-men-loving hearts, let us leave all debate and contention to stronger and better men than we are.

4. The truth will never be advanced or guarded by us, nor will the Lord of truth and love accept our service or bless our souls, till we put on the divine nature, and have our hearts and our mouths still more full of love than our minds and our mouths are full of truth.
5. Let us watch ourselves, lest with all our so-called love of truth we be found reprobates at last because we loved the truth for some selfish or party end, and hated and despised our brother, and believed all evil and disbelieved all good concerning our brother.
6. *“Truth without love makes a hypocrite”* - Edward Bouverie Pusey
7. *“Evangelical truth without evangelical love makes an evangelical hypocrite.”* - Thomas Shepard.
8. Only where the whole truth is united to a heart full of love have we the perfect New Testament Christian.

#### XIV. Timorous and Mistrust.

##### A. Proof text.

1. ***[Proverbs 26:13]- The slothful man saith, There is a lion in the way; a lion is in the streets.***
2. ***[Job 13:13]- Hold your peace, let me alone, that I may speak, and let come on me what will.***

##### B. Causes of timorous and mistrust.

1. Civil Despotism.
2. Ecclesiastical tyranny.
3. *‘Civil despotism and ecclesiastical tyranny do not stand in our way as they stood in Bunyan’s way—at least, not in the same shape: but every age has its own lions, and every Christian man has his own lions that neither civil despots nor ecclesiastical tyrants know anything about.’*

##### C. Lions in the Christian Life.

1. The fiercest of all our lions is our own sin.
  - a. ***[Proverbs 20:2]- The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul. \*\*\****
2. A lion of my own rearing.
  - a. ***[Jeremiah 5:6]- Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased. \*\*\****
3. Our salvation, our true sanctification, puts on a lion’s skin and imitates a lion’s roar.
  - a. ***[Philippians 2:12]- Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.***
4. Homelessness, lovelessness, and childlessness. One has a home and children, and much envies the man who has neither;
5. One has talents there is no scope for; another has the scope, but not the sufficient talent;
6. One must now spend all his remaining life in a place where he sees that anger and envy and jealousy and malevolence will be his roaring lions daily seeking to devour his soul.
7. Our Lord Himself was a roaring lion to John the Baptist.
  - a. *‘The Baptist’s [John the Baptist] salvation lay not in his powerful preaching, but in his being laid aside from all preaching; not in his crowds increasing, but in his Successor’s crowds increasing and his decreasing.’*

##### D. Graces beyond the Lions.

1. Repentance and reformation.
2. Resignation and humility.
3. The crucifixion of our own will.
4. The sacrifice of our own heart.

5. True venture is made against risk and uncertainty, against anxiety and danger and fear.
    - a. *'I at any rate must venture,'* said Christian to Timorous and Mistrust. *'Whatever you may do I must venture, even if the lions you speak of should pull me to pieces. I, for one, shall never go back. To go back is nothing but death; to go forward is fear of death and everlasting life beyond it. I will yet go forward.'*
  6. Faith sells all for Christ. Faith risks all for eternal life. Faith faces all for salvation.
  7. When it is at the worst, faith still says, Very well; even if there is no Celestial City anywhere in the world, it is better to die still seeking it than to live on in the City of Destruction.
  8. Even if there is no Jesus Christ,—I have read about Him and heard about Him and pictured Him to myself, till, say what you will, I shall die kissing and embracing that Divine Image I have in my heart. Even if there is neither mercy-seat nor intercession in heaven, I shall henceforth pray without ceasing. Far far better for me all the rest of my sinful life to be clothed with sackcloth and ashes, even if there is no fountain opened in Jerusalem for sin and uncleanness, and no change of raiment.
- E. Lessons from Timorous and Mistrust.
1. *'Is thy strength so small? Fear not the lions, for they are chained, and are only placed there for the trial of faith where it is, and for the discovery of those who have none. Keep the midst of the path and no hurt shall come to thee.'*
  2. Whatever our past life may have been, whatever our past sins, past errors of judgment, past mistakes and mishaps, whatever of punishment or chastisement or correction or instruction or sanctification and growth in grace may be under those lions' skins and between their teeth for us, all we have got to do at present is to leave the lions to Him who set them there, and to go on, up to them and past them, keeping always to the midst of the path.
  3. The lions may roar at us till they have roared us deaf and blind, but we are far safer in the midst of that path than we would be in our own bed. Only let us keep in the midst of the path.
  4. *'Temptations,'* says our author in another place, *'when we meet them at first, are as the lion that roared upon Samson; but if we overcome them, the next time we see them we shall find a nest of honey in them.'*

XV. Prudence.

A. Proof text.

1. ***[I Corinthians 11:28]- But let a man examine himself, and so let him eat of that bread, and drink of that cup.***

B. Prudence's questions to Christian.

1. Whether he did not still think sometimes of the country from whence he had come out.
  - a. *"Yes, how could I help thinking continually of that unhappy country and of my sad and miserable life in it; but, believe me,—or, rather, you cannot believe me,—with what shame and detestation I always think of my past life."*
2. If he had not still with him, and, indeed, within him, some of the very things that had so destroyed both him and all his past life.
  - a. *'Yes, but greatly against my will: especially my inward and sinful cogitations.'*
3. What about your inward and sinful cogitations?
  - a. Vain thoughts.
    - 1.) ***[Jeremiah 4:14]- O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?***
  - b. Angry outbursts.
  - c. Envious thoughts.

- d. *'I cannot be free of sin, but God knows that He would be welcome to make havoc of my lusts to-night and to make me henceforth a holy man. I know no lust that I would not be content to part with. My will bound hand and foot I desire to lay at His feet.'* - Thomas Boston,
  - e. *'Might I but choose mine own thoughts, I would choose never to think of these things more: but when I would be doing of that which is best, that which is worst is with me.'*
  - f. Secret thoughts.
    - 1.) *'As for secret thoughts,'* says our author, speaking of his own former religious life, *'I took no notice of them, neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted.'*
4. Do you not find sometimes as if those things were vanquished which at other times are your perplexity?
    - a. *'Yes, but that is but seldom; but they are to me golden hours in which such things happen to me.'*
  5. Can you remember by what means you find your annoyances at times as if they were vanquished?
    - a. *'Yes, when I think what I saw at the cross, that will do it; and when I look upon my brodered coat, that will do it; also, when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.'*
  6. Now, what is it that makes you so desirous to go to Mount Zion?
    - a. *'Why, there I hope to see Him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day are an annoyance to me; there they say is no death, and there shall I dwell with such company as I love best. For, to tell you truth, I love Him, because by Him I was eased of my burden, and I am weary of my inward sickness; and I would fain be where I shall die no more, and for ever with that company that shall continually cry, Holy, holy, holy.'*

## XVI. Charity.

### A. Proof text.

1. ***[Psalm 102:2]- I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.***

### B. Charity's questions to Christian.

1. 'Have you a family? Are you a married man?'
  - a. *'I have a wife and four small children,'* answered Christian.
2. 'And why did you not bring them with you?'
  - a. *'Oh, how willingly would I have done so, but they were all of them utterly averse to my going on pilgrimage.'*
3. 'But you should have talked to them and have shown them their danger.'
  - a. *'So I did,'* he replied, *'but I seemed to them as one that mocked.'*
  - b. Now, talking about religious things to children is one of the most difficult things in the world.
4. As your boys grew up—I think you said that you had four boys and no girls?—well, then, all the more, as they grew up, you should have taken occasion to talk to them about yourself.
  - a. Fathers are to give and take counsel about how to talk to their sons, and mothers to their daughters.
  - b. I am much of Charity's mind, that, if more were done at home, and done with some frankness, for our sons and daughters, there would be fewer fathers and mothers found sitting at the Lord's Table alone.

5. 'You should have talked to them,' said Charity, with some severity in her tones, 'and, especially, you should have told them of your own sorrow.'
6. If he prayed, both before and after he so spoke to his children, that God would bless what he said to them.
  - a. It took Charity all her might to believe that he had both spoken to his children and at the same time prayed to God for them as he ought to have done.
  - b. Our old ministers used to lay this vow on all fathers and mothers at the time of baptism, that they were to pray both with and for their children.
  - c. Charity is not easily provoked, but the longer she lives and keeps the table in the House Beautiful the more she is provoked to think that there is far too little prayer among pilgrims; far too little of all kinds of prayer, but especially prayer with and for their children.
  - d. *'Yes I did sometimes so pray with my boys, and that too, as you may believe, with much affection, for you must think that my four boys were all very dear to me.'*

C. Lessons from Charity.

1. Why, then, with such a father and with such makable boys, why was this household brought so near everlasting shipwreck? It was the mother that did it.
2. Have you a family? Are you a married man? Or, if not, do you hope one day to be? Then attend betimes to what Charity says to Christian in the House Beautiful, and not less to what he says back again to her.

XVII. Shame.

A. Proof text.

1. ***[Luke 9:26]- For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.***

B. What is Shame?

1. Shame is an original instinct planted in our souls by our Maker, and intended by Him to act as a powerful and pungent check to our doing of any act that is mean or dishonourable in the eyes of our fellow-men.
2. Shame is a kind of social conscience.
3. Shame is a secondary sense of sin.
4. In shame, our imagination becomes a kind of moral sense.
5. Shame sets up in our bosom a not undivine tribunal, which judges us and sentences us in the absence or the silence of nobler and more awful sanctions and sentences.

C. Shame's encounter with Faithful.

1. It was in the Valley of Humiliation that Shame set upon Faithful, and it is a real humiliation to any man of anything of this pilgrim's fine character and feeling to be attacked, scoffed at, and held up to blame and opprobrium.
2. Religion altogether, but especially all personal religion, is an unmanly business.
3. There is a certain touch of smallness and pitifulness, he said, in all religion, but especially in experimental religion.
4. You will have to carry about with you a very tender conscience, and a more unmanly and miserable thing than a tender conscience I cannot conceive.
5. This life will cost you many a blush before you are done with it. You will lay yourself open to many a scoff. The Puritan religion, and all the ways of that religious fraternity, are peculiarly open to the shafts of ridicule.
6. Your present religion will compel you to do if you adhere to it. It will compel you from time to time to ask your neighbour's forgiveness even for petty faults, and it will insist with you that you make restitution when you have done the weak and the friendless any hurt or any wrong.

- a. You will have to ask your neighbour's forgiveness even for petty faults, and you will have to make restitution with usury where you have taken anything from any one, and how will you like that?

D. Helps against Shame.

1. The example of their Master.
  - a. Our Lord is the forerunner and the example of His people.
  - b. Our Lord was in all points tempted like as we are, and among all His other temptations He was tempted to be ashamed of His work on earth and of the life and the death His work led Him into.
  - c. He must have often felt ashamed at the treatment He received during His life of humiliation, as it is well called; and He must often have felt ashamed of His disciples: but all that is blotted out by the crowning shame of the cross.
2. Do you ever think of your Lord in His shame?
3. A tender conscience exposes you to the mockery and the contempt of all the brave spirits of the time but a tender conscience will undoubtedly compel its possessor to face the brave spirits of the time.
  - a. *“There is a good story told to this present point about Sir Robert Peel, a Prime Minister of our Queen. When a young man, Peel was one of the guests at a select dinner-party in the West-end of London. And after the ladies had left the table the conversation of the gentlemen took a turn such that it could not have taken as long as the ladies were present. Peel took no share in the stories or the merriment that went on, and, at last, he rose up and ordered his carriage, and, with a burning face, left the room. When he was challenged as to why he had broken up the pleasant party so soon, he could only reply that his conscience would not let him stay any longer. No doubt Peel felt the mocking laughter that he left behind him, but, as Shame said to Faithful, the tenderness of the young statesman's conscience compelled him to do as he did.”*
4. The Quakers have a proverb in England that a family carriage never drives for two generations past the parish church door.
5. Shame tells me what men do and what men think, but he has told me nothing about what He thinks with Whom I shall soon have alone to do.
6. What God thinks and says is wisest and best, let all the men of the world say what they will.
7. Let all false shame depart from my heart, for how else shall I look upon my Lord, and how shall He look upon me at His coming?

XVIII. Talkative.

A. Proof text.

1. ***[Job 11:2]- Should not the multitude of words be answered? and should a man full of talk be justified?***
2. ***[Ecclesiastes 5:2]- Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.***
3. ‘The soul of religion is the practick part.’—Christian.

B. The Dangers of sins of the tongue.

1. They take up a much larger space in the Bible.
2. The Bible speaks a great deal more and a great deal plainer about the sins of the tongue.
3. The psalmists scarcely suffer from anything else worth speaking about but the evil tongues of their friends and of their enemies.
  - a. ***[Psalm 10:7]-His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. \*\*\****
  - b. ***[Psalm 12:3]- The LORD shall cut off all flattering lips, and the tongue that speaketh proud things: \*\*\****
  - c. ***[Psalm 34:13]-Keep thy tongue from evil, and thy lips from speaking guile. \*\*\****

4. The Book of Proverbs also is full of the same lashing scourge.
    - a. *[Proverbs 10:31]- The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.*
    - b. *[Proverbs 12:19]- The lip of truth shall be established for ever: but a lying tongue is but for a moment.*
    - c. *[Proverbs 17:20]- He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.*
  
  5. James the Just tells us that we are already as good as perfect men if we can bridle our tongue; and that, on the other hand, if we do not bridle our tongue, all our seeming to be religious is a sham and a self-deception,—that man’s religion is vain.
    - a. *[James 1:26]- If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.*
    - b. *[James 3:6]- And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*
  
  6. Joseph Butler discourses Upon the Government of the Tongue.
    - a. They can never forget, the certain mischief they do to themselves and to other people just by talking too much.
    - b. There are far worse sins that our tongues fall into than the bad enough sins that spring out of impertinent and unrestrained loquacity.
    - c. There are many times when our talk, long or short, is already simple and downright evil. It is ten to one, it is a hundred to one, that you do not know and would not believe how much you fall every day and in every conversation into one or other of the sins of the tongue.
    - d. If you would just begin to-night to watch yourselves—on the way home from church, at home after the day is over, to-morrow morning when the letters and the papers are opened, and so on,—how instinctively, incessantly, irrepressibly you speak about the absent in a way you would be astounded and horrified to be told they were at that moment speaking about you, then you would soon be wiser than all your teachers in the sins and in the government of the tongue.
- C. The Catalogue of sins of the tongue.
1. Detraction.
    - a. You *draw away* something from your neighbour that is most precious and most dear to him.
    - b. A thief of your neighbors good name.
    - c. Some one praises your neighbour in your hearing, his talents, his performances, his character, his motives, or something else that belongs to your neighbour.
      - 1.) Some one does that in your hearing who either does not know you, or who wishes to torture and expose you, and you fall straight into the snare thus set for you, and begin at once to belittle, depreciate, detract from, and run down your neighbour, who has been too much praised for your peace of mind and your self-control.
      - 2.) You insinuate something to his disadvantage and dishonour.
      - 3.) You quote some authority you have heard to his hurt.
  
  2. Backbiting.
    - a. *‘That if all our friends only knew what we have said about them behind their back, we would not have four friends in all the world.’ – Pascal*
  
  3. Giving of characters
    - a. Characterizing, describing, and estimating one another.
    - b. Generosity in our talk is far easier for us than justice.
    - c. It was this incessant giving of characters that our Lord had in His eye.

**1.) [Matthew 7:1-2]- Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.**

- d. *'It is so hard for us to enter on our neighbour's character without offending the law of Christ, we should learn to decline that kind of conversation altogether, and determine to get over that strong inclination most of us have, to be continually talking about the concerns, the behaviour, and the deserts of our neighbours.'* – Joseph Butler
- e. *'What are the chief cares of a young convert?'* asked such a convert at an aged Carthusian. *'I said I will take heed to my ways that I trespass not with my tongue,'* replied the saintly father. *'Say no more for the present,'* interrupted the youthful beginner; *'I will go home and practise that, and will come again when I have performed it.'*

D. Talkative's encounter with Faithful and Christian.

- 1. He was not given with all his talk to tale-bearing or scandal or detraction.
- 2. Faithful was so taken and so struck with it, that he stepped across to Christian and said, *'What a brave companion we have got! Surely this man will make a most excellent pilgrim!'*
- 3. *'So I once thought too,'* said Christian, *'till I went to live beside him, and have to do with him in the business of daily life.'*
- 4. *'If you go to a meeting for prayer, and hear some men praying and speaking on religious subjects, you would say to yourself, What a good man that is, and how happy must his wife and children and servants and neighbours be with such an example always before them, and with such an intercessor for them always with God! But if you were to go home with that so devotional man, and try to do business with him, and were compelled to cross him and go against him, you would find out why Christian smiled so when Faithful was so full of Talkative's praises.'*

E. Lessons from Talkative.

- 1. To Ministers.
  - a. *'Continually going over religion in talk and making fine pictures of it in the pulpit, creates a professional insensibility to personal religion that is the everlasting ruin of multitudes of eloquent ministers.'* – Joseph Butler
- 2. To all of the people of God.
  - a. What a noble congregation ...that would make us if we all put a bridle on our tongue to-night before we left this house.
  - b. Let us promise God and our own consciences to-night, that we shall all this week put on a bridle about that man, and about that subject, and in that place, and in that company.
  - c. **[Psalm 39:1]- I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.**

XIX. Judge Hate-Good.

A. Proof text.

- 1. **[Micah 3:1-2]- And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;**

B. Judge Hate-Good exemplified.

- 1. The portrait of Judge Jeffreys at the trial of Richard Baxter.
- 2. **[Romans 8:7]- Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.**
- 3. *'The carnal mind has chosen a great enemy indeed.'* John Owen

C. Lessons from Judge Hate-Good.

- 1. **[2 John 1:8]- Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.**

2. Good men, better men than we are, men who in public life and in private life pursue great and good ends, of necessity cross and go counter to us in our pursuit of small, selfish, evil ends, and of necessity we hate them.
3. Good men who come into contact with us cannot help seeing our bad lives, our tempers, our selfishness, our public and private vices; and we see that they see us, and we cannot love those whose averted eye so goes to our conscience.
4. if you know of God how to watch yourselves, you will find yourselves out every day also in the hatred of good movements, good causes, good institutions, and good works.
5. There are ministers, also, who would rather that the masses of the city and the country sank yet deeper into improvidence and drink and neglect of ordinances than that they were rescued by any other church than their own. They hate to hear of the successes of another church.
6. There are party politicians who would rather that the ship of the state ran on the rocks both in her home and her foreign policy than that the opposite party should steer her amid a nation's cheers into harbour.

D. Cures for Judge Hate-Good.

1. Lift up your broken heart and with all your might bless God that He has opened your eyes and taught you how to look at yourself and how to hate yourself.
2. He has not only begun a good work in you, but He has begun that special and peculiar work which, when it goes on to perfection, makes a great and an eminent saint of God.
3. Be comforted; it is your bounden duty to be comforted.
4. Be patient under your exceptional sanctification.
5. Be patient, therefore, till the coming of the Lord.
  - a. *[Psalm 17:15]- As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.*

XX. Faithful in Vanity Fair.

A. Proof text.

1. *[Revelation 2:10]- Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*

B. Vanity Fair described.

1. The fair is kept all the year long,
2. It bears the name of Vanity Fair,
  - a. The town where it is kept is lighter than Vanity.
  - b. All that is sold there is vanity.
  - c. A thing of ancient standing
  - d. Built by Beelzebub, Apollyon, and Legion, with their companions,
  - e. The Prince of princes Himself went at one time through this same fair, and that upon a fair day too, and how the lord of the fair himself came and took Him from street to street to try to get Him induced to cheapen and buy some of the vain merchandise.

C. The pilgrims and Vanity Fair.

1. The two pilgrims had heard of all that, they remembered also what Evangelist had told them about the fair,
2. They buttoned up their pockets and pushed through the booths in the hope of getting out at the upper gate before any one had time to speak to them.
3. They were soon set upon by the men of the fair.
4. *'Hail, strangers, look here, what will you buy?'*
  - a. *'We buy the truth only,'* said Faithful, *'and we do not see any of that article of merchandise set out on any of your stalls.'*
5. From that began a hubbub that ended in a riot,

6. The apprehension and shutting up in a public cage of the two innocent pilgrims.
7. Lord Hate-good was the judge on the bench of Vanity in the day of their trial,
8. The three witnesses who appeared in the witness-box against the two prisoners were Envy, Superstition, and Pickthank.
9. The twelve jurymen who sat on their case were Mr. Blindman, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable,—Mr. Blindman to be the foreman.
10. Soon after his trial Faithful came to his end. *'Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who (so soon as his adversaries had despatched him) was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial gate.'*

D. Lessons from Faithful and Vanity Fair.

1. There is a great similarity between John Bunyan's Vanity Fair and a general election.
  - a. The only way to the Celestial City ran through Vanity Fair; by no possibility could the advancing pilgrims escape the temptations and the dangers of the fatal fair.
  - b. 'We buy the truth and we sell it not again for anything,' was the reply of the two pilgrims to every stall-keeper as they passed up the fair, and this it was that made them to be so hated and hunted down by the men of the fair.
    - 1.) *'I design the search after truth to be the one business of my life,'* - Bishop Butler.
    - 2.) You must search for all kinds of truth,—historical, political, scientific, and religious,—with much reading, much observation, and much reflection.
    - 3.) Those who have searched longest and dug deepest will always be found to be the most temperate, patient, and forbearing with those who have not yet found the truth.
    - 4.) *'Plato, is my friend, and Socrates is my friend, but the truth is much more my friend.'*
  - c. One class of public men is composed of those, who, to continue the language of Vanity Fair, keep the cages of the fair—the conductors of public journals.
2. ***'If ye know these things, happy are ye if ye do them. A new commandment I give unto you, that ye love one another. By this shall all men know that ye are My disciples, if ye have love one to another. Herein is My Father glorified, that ye bear much fruit, so shall ye be My disciples. These things have I spoken unto you that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world. Know ye what I have done unto you? Ye call Me Master and Lord, and ye say well, for so I am.'***

XXI. By-Ends.

A. Proof text.

1. ***[John 6:26]- Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.***

B. By-Ends described.

1. He was full of low, mean, selfish motives.
2. *'Even in the good things that we do, how many defects are there intermingled! For God in that which is done, respecteth especially the mind and intention of the doer. Cut off, then, all those things wherein we have regarded our own glory, those things which we do to please men, or to satisfy our own liking, those things which we do with any by-respect, and not sincerely and purely for the love of God, and a small score will serve for the number of our righteous deeds. Let the holiest and best things we do be considered. We are never better affected to God than when we pray; yet, when we pray, how are our affections many times distracted! How little reverence do we show to that God unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of His tender mercy do we feel! The little fruit we have in holiness, it is, God knoweth, corrupt and unsound; we put no confidence at all in it, we challenge nothing in the world*

for it, we dare not call God to a reckoning as if we had Him in our debt-books; our continued suit to Him is, and must be, to bear with our infirmities, and to pardon our offences.’ – Thomas Hooker

3. *‘On Sabbath morning I saw that I had a secret eye to my own name in all that I did, for which I judged myself worthy of death. On another Sabbath, when I came home, I saw the deep hypocrisy of my heart, that in my ministry I sought to comfort and quicken others, that the glory might reflect on me as well as on God. On the evening before the sacrament I saw that mine own ends were to procure honour, pleasure, gain to myself, and not to the Lord, and I saw how impossible it was for me to seek the Lord for Himself, and to lay up all my honour and all my pleasures in Him. On Sabbath-day, when the Lord had given me some comfortable enlargements, I searched my heart and found my sin. I saw that though I did to some extent seek Christ’s glory, yet I sought it not alone, but my own glory too. After my Wednesday sermon I saw the pride of my heart acting thus, that presently my heart would look out and ask whether I had done well or ill. Hereupon I saw my vileness to make men’s opinions my rule. The Lord thus gave me some glimpse of myself and a good day that was to me.’ One would think that this was By-ends himself climbed up into the ministry. And so it was. And yet David Brainerd could write on his deathbed about Thomas Shepard in this way. ‘He valued nothing in religion that was not done to the glory of God, and, oh! that others would lay the stress of religion here also. His method of examining his ends and aims and the temper of his mind both before and after preaching, is an excellent example for all who bear the sacred character. By this means they are like to gain a large acquaintance with their own hearts, as it is evident he had with his.’ – Thomas Shepard*

#### C. Cures for By-Ends.

1. Do not be afraid to discover how double-minded and deceitful your heart is. Hunt your heart down. Track it to its most secret lair.
2. Till you begin to watch your own thoughts, and to watch them especially in their aims and their ends, you will have no idea what that moral and spiritual life is that all God’s saints live.
3. In the things of the soul really and truly to know and feel the disease is to have already entered on the remedy.
4. *‘If you would really live a holy life and die a holy death, learn to reflect in your every action on your secret end in it; consider with yourself why you do it, and what you propound to yourself for your reward. Pray importunately that all your purposes and all your motives may be sanctified. Renew and rekindle your purest purposes by such ejaculations as these: “Not unto us, O God, not unto us, but to Thy name be all the praise. I am in this Thy servant; let all the gain be Thine.” In great and eminent actions let there be a special and peculiar act of resignation or oblation made to God; and in smaller and more frequent actions fail not to secure a pious habitual intention.’* Jeremy Taylor
5. Labour and pray till you feel in your heart that you love God with a supreme and an ever-growing love.
6. Impress your heart with the assurance that such a love is possible to you also, and that you can never be safe or happy till you attain to that love.

#### XXII. Giant Despair.

##### A. Proof text.

1. ***[Proverbs 18:14]-The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?***

##### B. Giant Despair described.

1. The rough road after the meadow of lilies, the stile into By-Path-Meadow, the night coming on, the thunder and the lightning and the waters rising amain,
2. Giant Despair’s apprehension of Christian and Hopeful,
3. Their dreadful bed in his dungeon from Wednesday morning till Saturday night,
4. How they were famished with hunger and beaten with a grievous crab-tree cudgel till they were not able to turn, with many other sufferings too many and too terrible to be told which they endured till

Saturday about midnight, when they began to pray, and continued in prayer till almost break of day;

C. Giant Despair's occasions

1. How sudden, and almost instantaneous, is the fall of Christian and Hopeful from the very gate of heaven to the very gate of hell.
2. They had not journeyed far when the river and the way for a time parted. At which the two pilgrims were not a little sorry.
3. The two transgressors had not gone far on their own way when night came on and with the night a very great darkness.
4. The two prisoners all but abandoned all hope when they found themselves in Giant Despair's dungeon.
5. Christian and Hopeful began to lift up their hands even in the dungeon of Doubting Castle.
  - a. ***[1 Timothy 2:8]- I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.***

XXIII. Knowledge.

A. Proof text.

1. ***[Jeremiah 3:15]- And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.***

B. The Land of Beulah described.

1. Within sight of the City.
2. Hill Difficulty may be seen in the far-back distance.
3. Mists of Slough of Despond may be seen.
4. Heavy smoke of the city of Destruction.
5. Town of Stupidity on the horizon.

C. Knowledge described.

1. Shepherd along with Experience, Watchful, and Sincere.
2. Lived in tents among the sheep of Emmanuel in which He laid down his life for.
3. They formed a happy fraternity and watched over their Master's sheep with one united mind.
4. Had been given a good understanding, memory, and many good and suitable opportunities.
  - a. *'Thou mayest have a weak memory, perhaps, yet if it can and doth remember good things as well and better than other things, then it is a sanctified memory, and the defilement of thy memory is healed though the imperfection of it is not; and, though thou art to be humbled for it as a misery, yet thou art not to be discouraged; for God doth not hate thee for it, but pities thee; and the like holds good and may be said as to the want of other like gifts.'* - Thomas Goodwin
5. They must be the most industrious of men.
  - a. With time.
  - b. With reading.
  - c. With prayer.
  - d. They will be led by green pastures and still waters every Sabbath-day.
  - e. They sing of the mercies of the Lord to them and to their children, and forget not all His benefits, among the best of their benefits they will not forget to hold up and bless their minister.
  - f. He must be a student of his Bible night and day and all his days.

D. Dangers to Knowledge.

1. That you do not know one minister from another, a good minister from one who is really no minister at all.

- a. *[2 Peter 2:1]- But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. \*\*\**
2. You may have had a good minister for a long time yet you still remain yourself a bad man.
  - a. *[Matthew 11:21]- Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.*
3. *'Thou that hast knowledge,' says a powerful old preacher, 'canst not sin so cheap as another that is ignorant. Places of much knowledge'—he was preaching in the university pulpit of Oxford—'and plentiful in the means of grace are dear places for a man to sin in. To be drunken or unclean after a powerful sermon, and after the Holy Ghost has enlightened thee, is more than to have so sinned twenty times before. Thou mightest have sinned ten times more and been damned less. For does not Jesus Christ the Judge say to thee, This is thy condemnation, that so much light has come to thee?'*

#### XXIV. Experience.

##### A. Proof texts.

1. *[Ecclesiastes 1:16]- I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.*
2. *[Jeremiah 3:15]- And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.*

##### B. Experience described.

1. Firmly knit in form and face,
2. A shrewd kindly eye and a happy readiness in his bearing,
3. All his hard-earned wisdom evidently on foot within him as a capability for work and for control.

##### C. Experience observed

1. Pastors have all to pass into their pastorate through the school of experience.
2. Where we cannot have both Knowledge and Experience, by all means let us have Experience.
3. All your ministers' experience of personal religion will be lost upon you unless you are yourselves attending the same school.
4. God orders and overrules this whole world, and, indeed, keeps it going very much just that He may by means of it make unceasing experiment upon His people.
5. Experience in the divine life can only come to you through your being much experimented upon. Meet all your trials and tribulations and temptations, then, under this assurance, that all things will work together for good to you also if you are only rightly exercised by means of them.

#### XXV. Watchful.

##### A. Proof text.

1. *[Ezekiel 3:17]- Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.*
2. *[Hebrews 13:17]- Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

##### B. Watchful described.

1. Every true minister watches for the souls of his people.
2. Pastoral visitation, combined with personal dealing, is by far the best way of watching for souls.

a. *[Acts 20:20]- And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,*

3. Our young communicants' classes, and still more, those private interviews that precede and finish up our young communicants' classes, are by far our best opportunities as pastors.
4. There is pastoral preaching as well as pastoral visitation.
5. Look to yourselves.

XXVI. Sincere.

A. Proof text.

1. *[Titus 2:7] In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,*

B. Sincere described.

1. Softer in outline and feature.
2. His eye is full-open and lucid,
3. His face of mingled expressiveness and strength.
4. A lovable, lowly, pure-spirited man.
5. Candid, considerate, willing, cheerful.
6. Not speaking many words, and never any but true words.

C. Tests for Sincere.

1. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls your great motives and chief inducement to enter into the function of the holy ministry?
2. A love for sincerity and a hatred for insincerity.
  - a. *'Not to be too much troubled or daunted at any cross event,' he says, 'is the happy state of his mind who has entered on any enterprise with a pure and pious intention. That great apostle James gained no more than eight persons in all Spain when he was called to lay down his head under Herod's sword. And was not God ready to give the same reward to James as to those who converted kings and whole kingdoms? Surely He was. For God does not give His ministers a charge as to what they shall effect, but only as to what they shall intend to effect. Wherefore, when his art faileth a servant of God, when nothing goes forward, when everything turneth to his ruin, even when his hope is utterly void, he is scarce one whit troubled; for this, saith he to himself, is not in my power, but in God's power alone. I have done what I could. I have done what was fit for me to do. Fair and foul is all of God's disposing.'* - Drexilius On a Right Intention
3. Candor and considerateness.
  - a. *'When I turn to clergymen, I would have sighs and groans to speak for me. For, alas! I am afraid that there be found some which come into the ministry, not that they may obtain a holy office in which to spend their life, but for worse ends. To enter the ministry with a naughty intention is to come straight to destruction. Let no minister think at any time of a better living, but only at all times of a holier life. Wherefore, O ministers and spiritual men, consider and take heed. There can be no safe guide to your office but a right, sincere, pure intention. Whosoever cometh to it with any other conduct or companion must either return to his former state of life, or here he shall certainly perish . . . What is more commendable in a religious man than to be always in action and to be exercised one while in teaching the ignorant, another while in comforting such as are troubled in mind, sometimes in making sermons, and sometimes in admonishing the sick? But with what secret malignity doth a wrong intention insinuate itself into these very actions that are the most religious! For oftentimes we desire nothing else but to be doing. We desire to become public, not that we may profit many, but because we have not learned how to be private. We seek for divers employments, not that we may avoid idleness, but that we may come into people's knowledge. We despise a small number of hearers, and such as are poor, simple, and rustical, and let fly our endeavours at*

*more eminent chairs, though not in apparent pursuit; all which is the plain argument of a corrupt intention. O ye that wait upon religion, O ministers of God, this is to sell most transcendent wares at a very low rate—nay, this is to cast them, and yourselves too, into the fire.* ' - Drexilius

4. Temptations to insincerity in some ministers
  - a. Ministers with a warm rhetorical temperament are beset continually with the temptation to pile up false fire on the altar; to dilate, that is, both in their prayers and in their sermons, upon certain topics in a style that is full of insincerity.
  - b. To make pulpit appeals about the evil of sin and the necessity of a holy life that they themselves do not feel and do not attempt to live up to.
  - c. To affect an interest in our people and a sympathy with them that we do not in reality feel.
  - d. Not only to act always according to our convictions, but also to see that our convictions are true and unbiased convictions.

D. Exhortations from Sincerity.

1. Let us look at some of his sheep, that is to say, at ourselves.
  - a. ***[Ezekiel 34:31]- And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.***
2. All, therefore, that has been said about the sincerity and insincerity of ministers is to be said equally of their people also in all their special and peculiar walks of life.
  - a. ***[2 Samuel 12:7,13]- And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.***

\*\*\* Added by reader.