

Bunyan Characters:

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

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I. Ignorance.

A. Proof text.

1. ***[Romans 7:9]- For I was alive without the law once: but when the commandment came, sin revived, and I died.***

B. Ignorance described.

1. 'I was now a brisk talker also myself in the matter of religion.'
2. Brisk.
3. Prays and fasts.
4. Pays tithes and gives alms.
5. Left own country.
6. Patterned for a young Saul of Tarsus.
 - a. ***[Philippians 3:3-7]- For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. ******
7. When pressed by companions will cry out, 'I will never believe that my heart is thus bad!'
8. Wholly ignorant of his own corruption and condemnation in the sight of God,
 - a. *"I believe that Christ died for sinners and that I shall be justified before God from the curse through His gracious acceptance of my obedience to His law. Or, then, to take it this way, Christ makes my duties that are religious acceptable to His Father by virtue of His merits, and so shall I be justified."*

C. Exhortations to Ignorance.

1. Ignorant thou art of what justifying righteousness is.
2. Ignorant how to secure thy soul through the faith of it from the heavy wrath of God.
3. Ignorant of the true effect of saving faith in this righteousness of Christ's, which is to bow and win over the heart to God in Christ, to love His name, His word, His ways, and His people.
4. ***[Romans 10:3]- For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.***

II. Little-Faith.

A. Proof text.

1. ***[Matthew 8:26]- And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.***

B. Little-Faith described.

1. He was, all the time, a good man.
2. Had a good father and mother.
3. Lived in the good city of Sincere.
4. Trained up well by his mother, father, schoolmaster and minister.
 - a. ***[Proverbs 22:6]- Train up a child in the way he should go: and when he is old, he will not depart from it.***

C. Exhortations to Little Faith.

1. If Little-Faith had had more and earlier discoveries of the innate evil of his own heart, he would either have been driven out of his little faith altogether or driven into a far deeper faith.
2. God's truth and man's goodness cannot dwell together in the same heart. Either the truth will kill the goodness, or the goodness will kill the truth.

3. Little-Faith, in short, was such a good man, ... that his faith had not been much exercised, and therefore had not grown, as it must have been exercised and must have grown, had he not been such a good man.
4. Had Little-Faith been a worse sinner, he would have been a better saint.
5. "What Adam did amiss,
Turned to our endless bliss;
O happy sin, which to atone,
Drew Filial God to leave His throne." – Bishop Thomas Ken
6. *'All things which happen to the saints are so overruled by God that what the world regards as evil the issue shows to be good. For what Augustine says is true, that even the sins of saints are, through the guiding providence of God, so far from doing harm to them, that, on the contrary, they serve to advance their salvation.'* – John Calvin
7. *'I am not afraid to affirm it boldly with St. Augustine that men puffed up through a proud opinion of their own sanctity and holiness receive a benefit at the hands of God, and are assisted with His grace, when with His grace they are not assisted, but permitted, and that grievously, to transgress. Ask the very soul of Peter, and it shall undoubtedly make you itself this answer: My eager protestations, made in the glory of my ghostly strength, I am ashamed of; but those crystal tears, wherewith my sin and weakness were bewailed, have procured my endless joy: my strength hath been my ruin, and my fall my stay.'* – Richard Hooker
8. *'Had sin never been we should have wanted the mysterious Emmanuel, the Beloved, the Chief among ten thousand, Christ, God-man, the Saviour of sinners. For, no sick sinners, no soul-physician of sinners; no captive, no Redeemer; no slave of hell, no lovely ransom-payer of heaven. Mary Magdalene with her seven devils, Paul with his hands smoking with the blood of the saints, and with his heart sick with malice and blasphemy against Christ and His Church, and all the rest of the washen ones whose robes are made fair in the blood of the Lamb, and all the multitude that no man can number in that best of lands, are all but bits of free grace. O what a depth of unsearchable wisdom to contrive that lovely plot of free grace. Come, all intellectual capacities, and warm your hearts at this fire. Come, all ye created faculties, and smell the precious ointment of Christ. Oh come, sit down under His shadow and eat the apples of life. Oh that angels would come, and generations of men, and wonder, and admire, and fall down before the unsearchable wisdom of this gospel-art of the unsearchable riches of Christ!'* – Samuel Rutherford.
9. *'You shall find this, that there is not any carriage or passage of the Lord's providence toward thee but He will get a name to Himself, first and last, by it. Hence you shall find that those very sins that dishonour His name He will even by them get Himself a better name; for so far will they be from casting you out of His love that He will actually do thee good by them. Look and see if it is not so with thee? Doth not thy weakness strengthen thee like Paul? Doth not thy blindness make thee cry for light? And hath not God out of darkness oftentimes brought light? Thou hast felt venom against Christ and thy brother, and thou hast on that account loathed thyself the more. Thy falls into sin make thee weary of it, watchful against it, long to be rid of it. And thus He makes thy poison thy food, thy death thy life, thy damnation thy salvation, and thy very greatest enemies thy very best friends.'* - Thomas Shepard
10. The dangers of sleep as Little-Faith slept at a lane called Dead-Man's-lane from Broadway-gate.
 - a. When a man is asleep, he is as good as dead, and other people are as good as dead to him. He is dead to duty, to danger, to other people's lives, as well as to his own.
 - b. He may be having pleasant dreams, and may even be laughing aloud in his sleep, but that may only make his awaking all the more hideous.
 - c. There is a sleep of the soul as well as of the body.
 - d. Guilt with a great club that was in his hand struck Little-Faith on the head, and with that blow felled him to the earth, where he lay bleeding as one that would soon bleed to death.
11. Reactions to Little-Faith.
 - a. Hopeful, was in a rude and boastful mood of mind.
 - b. Christian was more tart and snappish.

12. Final exhortations.
 - a. Exercise intentionally and seriously and on system your faith every day.
 - b. Exercise it habitually and increasingly on your Bible, on heaven, and on Jesus Christ.
 - c. Let your faith on all these things, and places, and persons, work by love, --by love and by imagination.

III. The Flatterer.

A. Proof text.

1. ***[Proverbs 29:5]- A man that flattereth his neighbour spreadeth a net for his feet.***

B. Flatterer described.

1. Flatterer not a wayside seducer in this story but in each of their hearts.
2. Black of flesh and light robe.
3. One who turns another out of way in degrees.
4. One who leads them to a net.
5. 'Will say to you as he walks with you, 'Do you observe how people are looking at you? This happens to no man in Athens but to you. A fine compliment was paid you yesterday in the Porch. More than thirty persons were sitting there when the question was started, Who is our foremost man? Every one mentioned you first, and ended by coming back to your name.' – Theophrastus
6. Will laugh also at the stalest joke.
7. The first of the guests to praise the wine and to say as he reclines next the host, 'How delicate your fare always is'; and taking up something from the table, 'Now, how excellent that is!'

C. Warnings from Flatterer.

1. Praise, which is one of the best and sweetest things in human life, so soon passes over into flattery, which is one of the worst things.
2. This same love of praise is one of our most besetting and fatal temptations as long as we are in this false and double and deceptive world.
3. *'Christ's praise and the applause of His saints and angels are so future and so far away from us, and man's praise and the applause of this world, hollow and false as it is, is so near us, that we feed our souls on offal and garbage, when, already, in the witness of a good conscience, we might be feasting our souls on the finest of the wheat, and satisfying them with honey out of the rock.'*

D. Exhortations for Flatterer.

1. Let us make up our mind and determine to pass on to God on the spot every syllable of praise that ever comes to our eyes or our ears.
2. Pass on then immediately, dutifully, and to its very last syllable, to God all the praise that comes to you.

IV. Atheist.

A. Proof text.

1. ***[Ephesians 2:12]- That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:***

B. Atheist described.

1. A man with his back toward Zion.
2. Laughter to see what ignorant persons they were to take so tedious a journey, and yet to have nothing for their pains.
3. Believes there is no such place as Zion.
4. Left his home and searching many years for Zion but no closer than beginning to finding it.
5. Wandering 20 years led to once earnest pilgrim to become an atheist.

- a. *[Hebrews 3:16-19]- For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. ****
- b. *[Jeremiah 22.13]- Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;*
- c. *[Ecclesiastes 10.15]- The labour of the foolish wearith every one of them, because he knoweth not how to go to the city.*

C. Hopeful's admonition concerning Atheist.

- 1. Take heed, he is one of the Flatterers
- 2. Remember what it cost us once already for our hearkening to such kind of fellows.
- 3. Did we not see from the Delectable Mountains the gate of the city?
- 4. Also, are we not now to walk by faith?

a. *[2 Corinthians 5:7]- For we walk by faith, not by sight:*

D. Lessons from the mere mention of Atheist's name.

- 1. What a universe of things is the heart of man!
 - a. "There is no Mount Zion in all this world," bellowed out this blinded fool. "No; I know that quite well," quickly responded Christian; "but there is in the world to come."
- 2. In all that universe of things that fills that bottomless pit and shoreless sea the human heart, there is nothing deeper down in it than just its deep and unsearchable atheism.
 - a. The very deepest thing, and the most absolutely inexpugnable thing, in every human heart is its theism; its original and inextinguishable convictions about itself and about God.
- 3. Some of the things that agitate, stir up, and make the secret atheism of our hearts to fluctuate and overflow.
 - a. Difficulties in natural and revealed and experimental religion.
 - 1.) *'The chief temptations of the generality of the world are the ordinary motives to injustice or unrestrained pleasure; but there are other persons without this shallowness of temper; persons of a deeper sense as to what is invisible and future. Now, these persons have their moral discipline set them in that high region.'* Bishop Joseph Butler
 - 2.) *'While their appetites and their tempers are the stumbling-stones of the most of men, the difficult problems of natural and revealed and experimental religion are the test and the triumph of other men.'* – Alexander Whyte on Butler.
 - b. The "tediousness" of the journey.
 - c. Great trials in life, great straits, dark and too-long-continued providences.
 - d. Prayer unanswered, or not yet answered in the way we dictate.
 - e. Mockery and laughter
 - 1.) At the church and her ministers,
 - 2.) At the Scriptures and their anomalies,
 - 3.) At the faults and failings of Christian men.
 - f. Those in the pulpit who are ever handling holy things without feeling them.

V. Hopeful.

A. Proof text.

- 1. *[Romans 8:24]- For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

B. Hopeful described.

1. Hopeful was one of the most light-minded men in all that light-minded town.
2. Born and brought up to early manhood in the town of Vanity.
3. He knew nothing better and desired nothing better than to lay out his whole life and to rest all his hopes on the things of the fair.
4. The blood of the martyrs became the seed of the church.
5. Had suffered so many bitter disappointments and shipwrecks of expectation from the things of the fair
6. Was always the first to see and to hear every new thing that came to the town, and thus it was that he was soon in the thick of the tumult that rose around Christian and Faithful.
7. Hopeful's heart is so empty, and his purse also, that he is already won to their side by the loving looks and the wise and sweet words of the two ill-used men.
8. Hopeful took courage to reprove some of the foremost of the mob.
9. When Faithful was at the stake, it was all that his companions could do to keep back Hopeful from leaping up on the burning pile and embracing the expiring man.
10. Hopeful, who not only joined himself to the lonely pilgrim, but told him also that there were many more of the men of the city who would take their time and follow after.

C. Lessons from Hopeful.

1. Those in misery will seek out those with joyful countenance for relief.
2. Causes of Hopeful leaving off the vanities of the fair.
 - a. If he did but meet a good man in the street.
 - b. If head or heart began to ache.
 - c. If one of companions became suddenly sick.
 - d. If he heard the bell toll that some one was dead.
 - e. Especially, when thought that he must quickly come to judgment.
 - f. Peace and rest and the beginning of true satisfaction came to poor Hopeful's heart at last.
3. How encouraging and reassuring to us to see how Hopeful's true conversion so deepened, sobered, and strengthened his whole character.
 - a. He remained to the end in his mental constitution and whole temperament, as we say, the same man he had always been.
 - b. While remaining the same man, at the same time a most wonderful change gradually began to come over him, till, by slow but sure degrees, he became the Hopeful we know and look to and lean upon.
 - c. It was "by hearing and considering of things that are Divine" that his natural levity was so completely whipped out of his soul till he was made at last an indispensable companion to Christian.
 - d. *"Conversion to God is often very sudden and instantaneous, unexpectedly raised from variety of occasions. Thus, one by seeing only a withered tree, another by reading the lives and deaths of the antediluvian fathers, one by hearing of heaven, another of hell, one by reading of the love or wrath of God, another of the sufferings of Christ, may find himself, as it were, melted into penitence all of a sudden. It may be granted also that the greatest sinner may in a moment be converted to God, and may feel himself wounded in such a degree, as perhaps those never were who have been turning to God all their lives. But, then, it is to be observed that this suddenness of change or flash of conviction is by no means of the essence of true conversion. This stroke of conversion is not to be considered as signifying our high state of a new birth in Christ, or a proof that we are on a sudden made new creatures, but that we are thus suddenly called upon and stirred up to look after a newness of nature. The renewal of our first birth and state is something entirely distinct from our first sudden conversion and call to repentance. That is not a thing done in an instant, but is a certain process, a gradual release from our captivity and disorder, consisting of several stages and degrees, both of life and death, which*

the soul must go through before it can have thoroughly put off the old man. It is well worth observing that our Saviour's greatest trials were near the end of His life. This might sufficiently show us that our first awakenings have carried us but a little way; that we should not then begin to be self-assured of our own salvation, but should remember that we stand at a great distance from, and are in great ignorance of, our severest trials." - William Law

- e. Christian talked to his young companion till his outward trials and the consequent discoveries he made of his own weakness and corruption made even Hopeful himself a sober-minded and a thoughtful man. *"Where pain ends, gain ends too."*
4. Hopeful showed best in adversity and distress.
 - a. Lesson in Christian hope to descend into Giant Despair's dungeon and hear the older pilgrim groaning and the younger pilgrim consoling him.
 - b. To stand on the bank of the last river and hear Hopeful holding up Christian's drowning head. *"Be of good cheer, my brother, for I feel the bottom, and it is good!"*
 - c. *"I sink in deep waters,"* cried Christian, as his sins came to his mind, even the sins which he had committed both since and before he came to be a pilgrim. *"But I see the gate,"* said Hopeful, *"and men standing at it ready to receive us."*
 - d. *"Read to me where I first cast my anchor,"* said John Knox to his weeping wife.
 5. Hopeful showed worst in deliverance and prosperity.
 - a. The Enchanted Ground threatened to throw Hopeful back again into his former light-minded state.
 - b. *"I acknowledge myself in a fault,"* said Hopeful to Christian, *"and had I been here alone I had run in danger of death. Hitherto, thy company hath been my mercy, and thou shalt have a good reward for all thy labour."*
 6. Hope has a great place alongside of faith and love in the Holy Scriptures
 7. Hope is a passion of the soul, wise or foolish, to be ashamed of or to be proud of, just according to the thing hoped for, and just according to the grounds of the hope.
 8. Hope is made up of these two ingredients--desire and expectation.
 - a. What we greatly desire we take no rest till we find good grounds on which to build up our expectations of it.
 - b. When we have found good grounds for our expectations, then a glad hope takes possession of our hearts.
 - c. ***[Psalm 130:5]- I wait for the LORD, my soul doth wait, and in his word do I hope.***
 9. There always come such sanctifying influences and such sure results to justify hope.
 - a. The hope will make you lie down on your bed every night in self-examination, repentance, prayer, and praise.
 - b. The hope will make you purify yourself.
 - c. The hope will make you keep your garments clean; it will make you wash them many times every day in the blood of the Lamb.
 - d. The hope will make you watch that no man takes your crown from you.
 - e. The hope will reconcile you meanwhile to water, lest with your wine you stumble any of His little ones.
 - f. The hope will make you labour and endure and not faint!
 - g. The hope will make you to keep all His commandments!
 - h. ***[1 Peter 1:13]- Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;***

- VI. Temporary.
 - A. Proof text.

1. ***[Luke 8:13]- They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.***

B. Temporary described.

1. A forward man in religion.
2. Come with many tears.
3. It is not every one who cries Lord, Lord.
 - a. ***[Matthew 7:21]-Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.***
4. So many men's religion is such a temporary thing; so many run well for a time, and then stand still, and then turn back.
 - a. The fear of man bringeth a snare.
 - 1.) ***[Proverbs 29:25]- The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.***
 - b. Guilt to meditate terror, are so grievous to most men, that they rather choose such ways as will but harden their hearts still more and more.
 - 1.) ***[Isaiah 33:14,18]- The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?***
 - 2.) ***'Be sure, your wound for sin at first is deep enough. For all the error in a man's faith and sanctification springs from his first error in his humiliation. If a man's humiliation be false, or even weak or little, then his faith and his hold of Christ are weak and little, and his sanctification counterfeit. But if a man's wound be right, and his humiliation deep enough, that man's faith will be right and his sanctification will be glorious. The esteem of Christ is always little where sin lies light.'*** Thomas Shepard The Parable of the Ten Virgins.
 - c. Even where the consciences of such men are occasionally awakened in his so searching discovery of Temporaries, yet their minds are not changed.
 - 1.) ***'His mind and will were never changed with all his joy, only his passing moods and his momentary emotions.'*** – Hopeful on Temporary

C. Admissions and Encouragements.

1. We are all Temporaries.
2. Only those who are appointed to perseverance, and through that to eternal life, always kindle again;
3. The final perseverance of the ripest and surest saint is all made up of ever-new beginnings in repentance, in faith, in love, and in obedience. Begin, then, every new day to repent anew, to return anew, to believe and to love anew.

VII. Secret.

A. Proof text.

1. ***[Psalm 25:14]- The secret of the LORD is with them that fear him; and he will shew them his covenant.***

B. Secret described.

1. Comes and knocks hard at the door.
 - a. Fearful thoughts begin to work in their minds.
 - b. Unkind, unnatural, and ungodly carriages come to mind in swarms, clogging consciences, and loading with guilt.
2. Dwells with those that are high.

3. Sent by the Merciful One to say
 - a. He is a God ready to forgive,
 - b. He takes delight to multiply to pardon offences.
 - c. He invites to come into His presence, even to His table,
 - d. He will feed with the fat of His house, and with the heritage of Jacob their father.
 4. Gives a letter telling way to come to the city and to dwell in His presence with joy for ever.
- C. Lessons from Secret. Evidences we can have of the truth of our religion
1. Notice the way prepared for the entrance of Secret.
 - a. Lonely and miserable.
 - b. After one would say of their loneliness, *'I am not alone, but if thou comest in God's name, come in.'*
 2. From that day a long succession of secret providences will begin to enter a Christian's life, till, as time goes on, one's whole life will be full of secret providences. Also, discoveries of God's secret providences towards them become retrospective.
 - a. *'Till we have heard the "Prologue in Heaven," many a riddle in our lives must of necessity remain unsolved.'* – Bishop Martensen
 3. Secret scriptures also--from that enlightening day Christiana's Bible became full of them.
 4. Our Lord so practised secrecy Himself in His fasting, in His praying, and in His almsgiving, and He makes so much of that same secrecy in all His teaching, as almost to make the essence of all true religion to stand in its secrecy.
 - a. ***[Matthew 6:6]- But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.***
 - b. *'Praying in public is so difficult that new beginners, like His disciples, have to practice that so difficult art for a long time in secret. Public prayer has so many besetting sins; it is open to so many temptations, distractions, and corruptions, that it is almost impossible to preserve the real essence of prayer in public prayer. But in secret all those temptations and distractions are happily absent. We have no temptation to be too long in secret prayer, or too loud, or too eloquent.'*
 5. The steady increase of our secret sinfulness.
 - a. We have no trouble with our wicked heart as long as we have a wicked life. But when we become a new creature, our heart begins to swarm with sinful memories, sinful thoughts, and sinful feelings; till we need assurance that those cruel and deadly swarms, instead of being a bad sign of our salvation, were the very best signs possible of our good estate.
 - b. Humility is the foundation of all our graces, and there is no humility so deep and so ever deepening as that evangelical humility which in its turn rises out of and rests upon secret sinfulness.
 - c. Sensibility to sin, or rather to sinfulness, is far and away the best evidence of sanctification that is possible to us in this life.
 - d. *"Let a man but consider that if the world knew all that of him which he knows of himself: if they saw what vanity and what passions govern his inside, and what secret tempers sully and corrupt his best actions, he would have no more pretence to be honoured and admired for his goodness and wisdom than a rotten and distempered body to be loved and admired for its beauty and comeliness. This is so true, and so known to the hearts of almost all people, that nothing would appear more dreadful to them than to have their hearts fully discovered to the eyes of all beholders. And, perhaps, there are very few people in the world who would not rather choose to die than to have all their secret follies, the errors of their judgments, the vanity of their minds, the falseness of their pretences, the frequency of their vain and disorderly*

passions, their uneasinesses, hatreds, envies, and vexations made known to all the world." - William Law

6. The half cannot be told of the guilt and the corruption, the pain and the shame and the manifold misery of secret sin; but all that will be told, believed, and understood by all men long before the full magnificence of their sanctification, and the superb transcendence of their blessedness, will even begin to be described to God's secret saints.
 - a. All that sleepless, cruel, and soul-killing pain, and all that shameful and humbling corruption,
 - b. All that means, all that is, so much holiness, so much heaven, working itself out in the soul.
 - c. All that is so much immortal life, spotless beauty, and incorruptible joy already begun in the soul.
 - d. Every such pang in a holy heart is a death-pang of another sin and a birth-pang of another grace.
 - e. Brotherly love is at last being born never to die in that heart where envy and malice and resentment and revenge are causing inward agony.
 - f. Humility and meekness and the whole mind of Christ are there where pride and anger and ill-will are felt to be very hell itself.
 - g. Holiness, even as God is holy, will soon be there for ever where the sinfulness of sin is a sinner's acutest sorrow.
 - h. [Psalm 17:15]- As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.**

VIII. Mrs. Timorous.

A. Proof text.

1. ***[Revelation 21:8]- But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.***

B. Timorous described.

1. Timorous was not bad as others.
 - a. If not for being timid, hesitating, lukewarm, and half-and-half habit of mind, she might have made the expedition.
 - b. Her father had been a pilgrim; but now known as a turncoat and a temporary, as all his children.
2. What terrified Mrs. Timorous at setting out was that intolerable way in which Christiana had begun to go back upon her past life as a wife and a mother.
 - a. Christiana could not hide her deep distress, and, indeed, she did not much try.
 - b. Such were the swarms of painful memories that her husband's late death, the visit of Secret, and one thing and another had let loose upon Christiana's mind,
 - c. She could take pleasure in nothing but in how she was to escape away from her past life, and how she could in any way mend it and make up for it where she could not escape from it.
 - d. Let any grown-up man, with some imagination, tenderness of heart, and integrity of conscience, go back step by step, taking some time to it,--at a new year, say, or a birthday, or on some such suitable occasion: let him go over his past life back to his youth and childhood--and what an intolerable burden will be laid on his heart before he is done!
3. Having had little to do.
4. Upset when Christiana would finger and kiss and read pieces out of the fragrant letter she held in her hand.
5. "The further I go the more danger I meet with," said old Timorous, the father on the Hill Difficulty.

C. Lessons from Timorous.

1. Some come to the point of giving up the life of faith, and hope, and love, and holy living; because the deeper they carry that life into their own hearts the more impossible they find it to live that life there.
 - a. The more they aim their hearts at God's law the more they despair of ever coming within sight of it.
 - b. "Sin rages far more in the godly than ever it does in the ungodly." – Samuel Rutherford
 - c. "Every one who tries to do God's will, will feel himself to be full of all imperfection and sin; and the more he succeeds in regulating his heart, the more will he discern its original bitterness and guilt." – John Henry Newman

2. Say, I must and I will venture!
 - a. Say it; clench your teeth and your hands and say it.
 - b. Say that you are determined to go on towards heaven where the holy are--absolutely determined, though you are quite well aware that you are carrying up with you the blackest, the wickedest, the most corrupt, and the most abominable heart either out of hell or in it.
 - c. Say that, say all that, and still venture. Say all that and all the more venture.
 - d. Venture upon God of whom such reassuring things are said. Venture upon the Son of God of whom His Father is represented as saying such inviting things.
 - e. Venture upon the cross. Survey the wondrous cross and then make a bold venture upon it.
 - f. Think who that is who is bleeding to death upon the cross, and why? Look at Him till you never afterwards can see anything else.
 - g. Look at God's Eternal, Divine, Well-pleasing Son with all the wages of sin dealt out to Him, body and soul, on that tree to the uttermost farthing.
 - h. If you find at last that you have ventured too far--if you have sinned and corrupted yourself beyond redemption—then it will be some consolation and distinction to you in hell that you had out-sinned the infinite grace of God, and had seen the end of the unsearchable riches of Christ.
 - i. Venture all thy guilt and all thy corruption taken together upon Christ hanging upon His cross, and make that tremendous venture now!

IX. Mercy.

A. Proof text.

1. ***[Matthew 5:7]- Blessed are the merciful: for they shall obtain mercy.***

B. Mercy described.

1. A Morning Call.
2. Leading one to fall in love with there own salvation.
3. Her voice was ever soft, and low, and, especially, seldom heard.
4. Her ears were not idle, taking sides with Christiana and her distress and her intended enterprise.
5. Thoughtful and wise and womanly far beyond her years.
6. Reasons for offering help.
 - a. Heart yearned over Christiana.
 - 1.) *'If my neighbour will needs be gone, I will go a little way with her to help her.'*
 - b. Heart yearned over her own soul's salvation,
 - 1.) *'I will yet have more talk with this Christiana, and if I find truth and life in what she shall say, myself with all my heart shall also go with her.'*
 - 2.) *'Neighbour,' spoke out Mercy to Mrs. Timorous, 'I did indeed come with you to see Christiana this morning, and since she is, as you see, a-taking of her last farewell of her country, I think to walk this sunshine morning a little way with her to help her on the way.'*

C. Lessons from Mercy.

1. There was something quite queen-like, something absolutely commanding, about Christiana's look and manner, as well as about all she said and did that morning.
 - a. Mercy's morning companion had all the advantages that dress and equipage could give her; while Christiana stood in the middle of the floor in her housewife's clothes, covered with dust and surrounded with all her dismantled house; but, with all that, there was something about Christiana that took Mercy's heart completely captive.
 - b. Christiana being now the new woman she was, as well as a woman of great natural wisdom, dignity, and stability of character, the safety, the salvation of poor motherless Mercy was as good as sure.
 - c. Indeed, all Mercy's subsequent history is only one long and growing tribute to the worth, the constant love, and the sleepless solicitude of this true mother in Israel.

2. Mercy had for a long time been hungering with all her heart to meet with some genuinely good people *"of truth and of life."*
3. Before Mrs. Timorous was well out of the door, Mercy had already plucked off her gloves, and hung up her morning bonnet on a nail in the wall, so much did her heart heave to help the cumbered widow and her fatherless children.
 - a. *"If thou wilt, I will hire thee,"* said Christiana, *"and thou shalt go with me as my servant. Yet we will have all things common betwixt thee and me; only, now thou art here, go along with me."*
 - b. At this Mercy fell on Christiana's neck and kissed her mother; for after that morning Christiana had always a daughter of her own, and Mercy a mother.

4. There are not a few who are afraid as yet to offer themselves for the Lord's table; and, as it so falls out to-night, Mercy's case contains both an encouragement and an example to all such.
 - a. She had nothing to go upon but a great desire to help Christiana with her work; some desire for truth and for life; and some first and feeble yearnings over her own soul.
 - b. She had no remorse like those, which had ploughed up Christiana's cheeks into such channels of tears.
 - c. She had no dark past out of which swarms of hornets stung her guilty conscience.
 - d. Nor on the other hand, had she any such sweet dreams and inviting visions as those that were sent to cheer and encourage the disconsolate widow.
 - e. John Bunyan must be held responsible for the strong dash of romance that he so boldly throws into Mercy's memoirs. Since we have seen so much of Mercy as a maiden, one longs to see how she turned out as a wife.

X. Mr. Brisk.

A. Proof text.

1. [2 Corinthians 6:14]- Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

B. Mr. Brisk described.

1. A young man of some breeding.
 - a. Some social position,
 - b. Some education,
 - c. Of a certain good manner, at least on the surface.

2. A man who pretended to religion; but a man that stuck very close to the world.
 - a. He put on that pretence with his best clothes when he came once or twice or more to Mercy and offered love to her at the House Beautiful.
 - b. The man with the least religion at other times, even the man with no pretence to religion at other times at all, will pretend to some religion when he is in love with a young woman.

C. Lessons from Mr. Brisk.

1. It may with perfect truth be said of all men when they first fall in love that they are, for the time, not very far away from the kingdom of heaven.
 - a. God is Love; and all love, in the long-run, has a touch of the divine nature in it.
2. But, in too many instances, a young man's love having been kindled only by the creature, and, never rising from her to his and her Creator, as a rule, it sooner or later burns low and at last burns out, and leaves nothing but embers and ashes in his once so ardent heart.
 - a. *"I might have had husbands afore now,"* she said, with a cast of her head over the coat that lay on her lap, *"though I spake not of it to any. But they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree."*
3. When Mr. Brisk was rallied upon his ill success with Mercy, he was wont to say that undoubtedly Mistress Mercy was a very pretty lass, only she was troubled with ill conditions.
 - a. By Mercy's conditions, then, is just meant her cast of mind, her moral nature, her temper and her temperament, her dispositions and her inclinations, her habits of thought, habits of heart, habits of life, and so on.
 - b. When Mercy was confiding to Prudence all about her possible husbands, she said that they were all such as did not like her conditions.
 - c. To which Prudence, keeping her countenance, replied, that the men were but few in their day that could abide the practice that was set forth by such conditions as those of Mercy.
 - d. *"Well,"* tossed out Mercy, *"if nobody will have me I will die a maid, or my conditions shall be to me as a husband!"*
4. Let all husbands who have such wives halt here and ask themselves with some imagination as to what may sometimes go on, at communion times, say, in the souls of their wives.
 - a. It is not every wife, it is true, who has a soul to clog; but some of our wives have.
 - b. How do we stand related to their souls?
 - c. Do our wives, when examining the state of their souls since they married us; have to say that at one time they had hoped to be further on in the life of the soul than they yet are?
 - d. And are they compelled before God to admit that the marriage they have made, and would make, has terribly hindered them?
 - e. Would they have been better women, would they have been living a better life, and doing far more good in the world, if they had taken their maidenly ideals, like Mercy, for a husband?
 - f. A Roman lady on being asked why she sometimes let a sob escape her and a tear fall, when she had such a gentleman of breeding and rank and riches to her husband, touched her slipper with her finger and said: *"Is not that a well-made, a neat, and a costly shoe? And yet you would not believe how it pinches and pains me sometimes."*
 - g. *"The one thing certain is that both wife and husband are different in the result from the expectation. Age, illness, an increasing family, no family at all, household cares, want of means, isolation, incompatible prejudices, quarrels, social difficulties, and such like, all tell on married people, and make them far other than they once promised to be." - Thomas Mozley in his chapter on Ideal Wife and Husband,"*
 - h. *"The tree
Sucks kindlier nurture from a soil enriched
By its own fallen leaves; and man is made,
In heart and spirit, from deciduous hopes
And things that seem to perish." - Sir Henry Taylor*

XI. Mr. Skill.

A. Proof text.

1. ***[Deuteronomy 32:32]- For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:***

B. Mr. Skill described.

1. An ancient physician coming in to cure Matthew, the eldest son of Christiana of his illness at House Beautiful.
2. Matthew poisoned by the evil fruit from Beelzebub's orchard found along the way.
3. Mr. Skill, the ancient physician, entered the sick-room, with a certain mixture of goodness and severity he recited these professional verses over the trembling bed:
 - a. *"O conscience, who can stand against thy power?
Endure thy gripes and agonies one hour?
Stone, gout, strappado, racks, whatever is
Dreadful to sense, are only toys to this--
No pleasures, riches, honours, friends can tell
How to give ease to this, 'tis like to hell."*
4. Knowledge of illness and cause.
5. Made medicine to the purpose; and while making learnedly said, *"Ex carne et sanguine Christi."* (from the flesh and blood of Christ)
6. The pills were to be taken three at a time, fasting, in half a quarter of a pint of the tears of repentance.

C. Lessons from Mr. Skill.

1. Multitudes of boys grow up into young men, and go out of our most godly homes and into a whole world of temptation without due warning being given them as to where they are going.
 - a. *"I do marvel that none did warn him of it,"* – Mr. Skill with some anger.
 - b. It never entered his mother's too fond mind to take her fatherless boy by himself when she saw Beelzebub's orchard before him, and tell him what Solomon told his son, and to point out to him the prophecy that King Lemuel's mother prophesied to her son.
2. There is no fruit that hurts at all like that fruit. How it hurts at the time, we see in Matthew's sick-room; and how it hurts all a man's after days we see in Jacob, and in Job, and in David, and in a thousand sin-sick souls of whose psalms of remorse and repentance the world cannot contain all the books that should be written.
 - a. *"That food, to wit, that fruit is even the most hurtful of all. It is the fruit of Beelzebub's orchard."* - Mr. Skill
 - b. *"And yet I marvel that none did warn him of it; many have died thereof."* – Mr. Skill
3. The whole scene in Matthew's sick-room reads, after all, less like a skilful invention than a real occurrence.
 - a. John Gifford surely was Mr. Skill.
 - b. Sister Bosworth of the Bedford church surely was Matthew's mother.
 - c. Matthew himself was Sister Bosworth's eldest son.
 - d. John Bunyan, a traveling tinker, was busy with his furnaces and his soldering irons in Dame Bosworth's kitchen.
 - e. Gifford talked over young Bosworth's bed half to himself and half to them about a medicine made *'ex carne et sanguine Christi'* (from the flesh and blood of Christ), the future author of *The Pilgrim's Progress* never forgot the phrase.
 - f. At a glance Gifford saw what was the whole matter with the sick man.
 - g. *"This boy has been tampering with that which will kill him unless he gets it taken off his conscience and out of his heart immediately."*
 - h. *"This same divination into our pastoral cases is by far and away the most difficult part of a minister's work. It is easy and pleasant with a fluent tongue to get through our pulpit work; but to descend the pulpit stairs and deal with life, and with this and that sin in the lives of our people, --that is another matter."*

- i. *"We must labour to be acquainted with the state of all our people as fully as we can; both to know the persons and their inclinations and conversation; to know what sins they are most in danger of, what duties they neglect, and what temptations they are most liable to. For, if we know not their temperament or their disease, we are likely to prove but unsuccessful physicians."* - Richard Baxter in *The Reformed Pastor*
 - j. *"Sabbath, 5th April 1641. Nothing I do, nay, none under my shadow prosper. I so want wisdom for my place, and to guide others."* - Thomas Shepard's *Diary*
 - k. *"We must be ready, to give advice to those that come to us with cases of conscience. A minister is not only for public preaching, but to be a known counsellor for his people's souls as the lawyer is for their estates, and the physician is for their bodies. And because the people are grown unacquainted with this office of the ministry, and their own necessity and duty herein, it belongeth to us to acquaint them herewith, and to press them publicly to come to us for advice concerning their souls. We must not only be willing of the trouble, but draw it upon ourselves by inviting them hereto. To this end it is very necessary to be acquainted with practical cases and able to assist them in trying their states. One word of seasonable and prudent advice hath done that good that many sermons would not have done."* - Richard Baxter in *The Reformed Pastor*
4. As Mr. Skill went on pounding and preparing his well-approved pill, he (at the bottom of his heart) talked encouragingly to the mother and to her sick son.
- a. *"Come, come; after all, do not he too much cast down. Had we lived in the days of the old medicine, I would have been compounding a purge out of the blood of a goat, and the ashes of an heifer, and the juice of hyssop. But I have a far better medicine under my hands here. This moment I will make you a purge to the purpose."*
5. All the time the others sat late into the night Matthew lay on the rack pulled to pieces.
- a. It was while all the rest of the House Beautiful were supping on lamb and wine, and while there was such music in the House that made Mercy exclaim over it with wonder--it was at the smell of the supper and at the sound of the psalmody that Matthew's gripes seized upon him worse than ever.
 - 1.) Many have missed out on God's tender mercies while taking His painful cures for their sins. ***
 - a.) ***[1 Corinthians 11:27]- Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. ******
 - b.) ***[Matthew 5:23-24]- Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. ******
 - b. After William Law's death at King's Cliffe, his executors found among his most secret papers a prayer he had composed for his own alone use on a certain communion day when he was self-debarred from the Lord's table. I do not know for certain just what fruit the young non-juror had stolen out of Beelzebub's orchard before that communion season; but I can see that he was in poor Matthew's exact experience that communion night, - literally torn to pieces with agonies of conscience while all his fellow-worshippers were at the table of the Lord.
 - 1.) *"Whilst all Thy faithful servants are on this day offering to Thee the comfortable sacrifice of the body and the blood of Christ, and feasting at that holy table which Thou hast ordained for the refreshment, joy, and comfort of their souls, I, unhappy wretch, full of*

guilt, am justly denied any share of these comforts that are common to the Christian world. O my God, I am an unclean worm, a dead dog, a stinking carcass, justly removed from that society of saints who this day kneel about Thine altar. But, oh! suffer me to look toward Thy holy Sanctuary; suffer my soul again to be in the place where Thine honour dwelleth. Reject not the sacrifice of a broken heart, and do Thou be with me in secret, though I am not fit to appear in Thy public worship. Lord, if Thou wilt Thou canst make me clean. Lord, speak but the word, and Thy servant shall be healed." - William Law

6. Live a life henceforth of true repentance, not out of the sins of your youth only, but out of the best, the most watchful, and the most blameless day you ever live, distil your half-pint of repentance every night before you sleep.
 - a. *"Pray, sir, make me up twelve boxes of them; for if I can get these, I will never take other physic."*
 - b. *"These same pills," Mr. Skill replied, "are good also to prevent diseases as well as to cure when one is sick. But, good woman, thou must take these pills no other way but as I have prescribed; for if you do, they will do no good."*
 - c. *"O God, let me never see such another day as this. Let the dreadful punishment of this day never be out of my mind." - William Law*

XII. The Shepherd Boy.

A. Proof text.

1. ***[Philippians 2:8]- And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.***

B. The Shepherd Boy described.

1. A boy feeding his father's sheep.
2. In very mean clothes.
3. Of a very fresh and well-favoured countenance.
4. He sat by himself and sang.
 - a. *He that is down, needs fear no fall;
He that is low no pride:
He that is humble, ever shall
Have God to be his guide.*

*I am content with what I have,
Little be it or much:
And, Lord, contentment still I crave,
Because thou savest such.*

*Fulness to such a burden is
That go on pilgrimage:
Here little, and hereafter bliss,
Is best from age to age. - John Bunyan*

5. Lives a merrier life and wears more of that herb called Heart's-ease in his bosom than he that is clad in silk and velvet.
6. Only one Boy ever sang that song, and He was not the son of a shepherd at all, but the son of a carpenter.

C. Lessons from the Shepherd Boy.

1. He that is down needs fear no fall.
 - a. The whole scenery of the surrounding valley is set before us in that single eloquent stanza.
 - 1.) He looks up to the hill-tops that hang over his valley,
 - 2.) Every shining tooth of those many hill-tops has for him its own evil legend.

- 3.) He thinks he sees a little heap of bleaching bones just under where that eagle hangs and wheels and screams.
 - 4.) Not one traveler through these perilous parts in a thousand gets down those cruel rocks unhurt; and many travelers have been irrecoverably lost among those deadly rocks, and have never received Christian burial.
 - 5.) All the shepherds' cottages and all the hostel supper-tables for many miles round are full of terrible stories of the Hill Difficulty and the Descent Dangerous.
- b. Down in his own esteem.
 - c. Down--safe, that is, from the steep and slippery places of self-estimation, self-exaltation, self-satisfaction.
 - d. Down--so as to be delivered from all ambition and emulation and envy.
 - e. Down, and safe, thank God, from all pride, all high-mindedness, and all stout-heartedness.
 - f. Down from the hard and cruel hills, and buried deep out of sight among those meadows where that herb grows, which is called Heart's-ease.
 - g. Down, where the green pastures grow and the quiet waters flow.
 - h. He that is down into this sweet bottom needs fear no fall.
2. He that is low, no pride.
 - a. Low in his own eyes.
 - 1.) ***[Proverbs 16:18]- Pride goeth before destruction, and an haughty spirit before a fall.***
 - b. *"The proud man is of all men the most vulnerable."* - Sir Henry Taylor
3. He that is humble ever shall Have God to be his guide.
 - a. With God also that is of a contrite and humble spirit.
 - b. To revive the heart of the humble.
 - c. To revive the heart of the contrite ones.
 - d. ***[Isaiah 66:2]- For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.***
 - e. ***[Psalm 138:6]- Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.***
 - f. ***[1 Peter 5:5]- Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.***
 - g. ***[Psalm 131:1-2]- Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.***
 - h. ***[Matthew 11:29]- Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.***
4. I am content with what I have, Little be it, or much: And, Lord, contentment still I crave, Because thou savest such.
 - a. The only thing this sweet singer is discontented with is his own contentment.
 - b. The Law would ask who is the greatest saint in the entire world?
 - c. It is not he who prays most or fasts most.
 - d. It is not he who gives most alms or is most eminent for temperance, chastity, or justice.
 - e. It is he who is always thankful to God, who wills everything that God willeth, who receives everything as an instance of God's goodness, and has a heart always ready to praise God for it.

- f. *"Perhaps the shepherd's boy may refer to the obscure and quiet stations of some pastors over small congregations, who live almost unknown to their brethren, but are in a measure useful and very comfortable."* - Thomas Scott
5. Here little, and hereafter bliss, Is best from age to age.
- a. Ask our own hearts whether they are the hearts of really humble-minded and New Testament men or no.
 - b. *"Humility is one of the most difficult of virtues both to attain and to ascertain. It lies close upon the heart itself, and its tests are exceedingly delicate and subtle. Its counterfeits abound."* - John Henry Newman
 - c. Tests for true humility.
 - 1.) ***[Philippines 2:3]- Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.***
 - a.) What does your heart make of that scripture? Does your heart turn away from that scripture almost in anger at it?
 - 2.) How do you receive correction and instruction?
 - a.) Does your heart meekly and spontaneously and naturally take to correction and instruction as the most natural and proper thing possible to you?
 - b.) Do you immediately, and before all men, show forth and exhibit the correction and the instruction?
 - c.) Or does your heart beat, and swell, and boil, and boil over at him who dares to correct or counsel you?
6. "With us He dealt not as we sinn'd, Nor did requite our ill!"
- a. Call yourself some of the names that other people who know your past are certainly calling you.
 - 1.) Paul called himself a blasphemer, and a persecutor, and injurious
 - 2.) John Bunyan calls himself a blackguard, and many other worse names.
 - b. *"Evangelical humiliation is the sense that a Christian man has of his own utter insufficiency, utter despicableness, and utter odiousness; with an always answerable frame of heart. This humiliation is peculiar to the true saints. It arises from the special influence of the Spirit of God implanting and exercising supernatural and divine principles; and it is accompanied with a sense of the transcendent beauty of divine things. And, thus, God's true saints all more or less see their own odiousness on account of sin, and the exceedingly hateful nature of all sin. The very essence of evangelical humiliation consists in such humility as becomes a man in himself exceeding sinful but now under a dispensation of grace. It consists in a mean esteem of himself, as in himself nothing, and altogether contemptible and odious. This, indeed, is the greatest and the most essential thing in true religion."* – Jonathan Edwards

XIII. Old Honest.

A. Proof text.

1. ***[Luke 8:15]- But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.***

B. Old Honest described.

1. White hairs treading the pilgrim's ground.
2. A plain-hearted man.
3. He bares his cross after his good Lord.
4. From the Town of Stupidity
 - a. His birthplace actually lies four degrees further away from the sun than does the far-enough away City of Destruction.

- b. A living witness to the fact that his Lord is able to save to the uttermost, and to gather in His Father's elect from the utmost corner of the land.
 - 5. Men are mountains of ice in his country.
 - a. He was one of the biggest of those icebergs.
 - b. No man was ever more cold and senseless to divine things than he was, and still sometimes was.
 - c. It takes the Sun of Righteousness all His might to melt the men of his country.
 - d. But that He can do it when He rises to do it, and when He puts out His full strength to do it-- Look at me!
 - 6. The child is the father of the man.
 - a. Never was a bright child, bright and beaming old man as he is.
 - b. Always slow and heavy at his lessons.
 - c. Dullness of uptake and disappointment of his teachers were the worst things about this poor boy
 - d. Not so ill behaved, as many were who were made more of.
 - e. When his wits began to waken up he had no little leeway to make up in his learning.
 - f. No young man had a cleaner record behind him
 - g. He had had the good sense to keep company with one Good-conscience and even lent him his hand and helped him over the river at last.
- C. Lessons from Old Honest.
1. Let all those attend to Old Honest who are slow in the uptake in the things of religion.
 - a. ***[Luke 24:25]- Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:***
 - b. *"Stupefied ones are worse than merely carnal."* – John Bunyan
 - c. *"Stupidity may come of natural incapacity, in which case it is not a sin. But it may come, on the other hand, of a man immersing his soul in the things of this world so as to shut out all the things of God and of the world to come, in which case stupidity is a deadly sin."* - Thomas Aquinas
 - d. Cures for sinful stupidity.
 - 1.) Open your gross, cold, senseless heart to the Sun of Righteousness.
 - 2.) Take care every day to walk abroad under His beams.
 - 3.) Emigrate south for your life to where the sun shines in his strength all the day.
 - 4.) You are to choose such a minister, buy and read such a literature, cultivate such an acquaintanceship, and follow out such a new life of habits and practices as shall bring you into the full sunshine, till your heart of ice is melted,
 2. On this fine old pilgrim's birth and boyhood and youth, there is no real difference between one of us and another.
 - a. There is really no difference compared with the Celestial City whether a pilgrim is born in Stupidity, in Destruction, in Vanity, or in Darkland.
 - b. At the same time, nature, as well as grace, is of God, and He maketh, when it pleaseth Him, one man to differ in some most important respects from another.
 - 1.) ***[Matthew 13:12]- For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.***
 - 2.) ***[Isaiah 45:4-5]- For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:***

- c. Slow-witted as he was, no one had been able to cheat young Honest out of his youthful integrity. He had not been led, and he had led no one else, into the paths of the destroyer.
3. Honesty is not holiness; and no one knew that better than did this honest old saint.
- "I beseech you, in the Lord Jesus, to mind your country above; and now, when old age is come upon you, advise with Christ before you put your foot into the last ship and turn your back on this life. Many are beguiled with this that they are free of scandalous sins. But common honesty will not take men to heaven. Alas! that men should think that ever they met with Christ who had never a sick night or a sore heart for sin. I have known a man turn a key in a door and lock it by."* - Samuel Rutherford
 - "I can, and I do, commend moral virtues and honesty as much as any man ought to do, and I am sure there is no grace where they are not. Yet to make anything to be our holiness that is not derived from Jesus Christ,--I know not what I do more abhor."* - John Owen
 - "Are morally honest and sober men qualified for the Lord's Supper? No; civility and morality do not make a man a worthy communicant. They are not the wedding garment; but regenerating grace and faith in the smallest measure are."* - John Flavel.
 - "My outside may be honest, while all the time my heart is most unholy. My life is open to all men, but I must hide my heart with Christ in God."* - Old Honest
4. Old Honest was as full of delight in children, as if he had been their very grandfather himself.
- "Yes, it would be a great pity, thinking with a sigh of his own childless old age,--it would be a great pity if this excellent family of our sainted brother should fail for want of children, and die out like mine."* - Old Honest
 - "Then thy two children shall preserve thee and thy husband a posterity in the earth! Then he turned to the boys and he said, Matthew, be thou like Matthew the publican, not in vice, but in virtue. Samuel, he said, be thou like Samuel the prophet, a man of faith and of prayer. Joseph, said he, be thou like Joseph in Potiphar's house, chaste, and one that flees from temptation. And James, be thou like James the Just, and like James the brother of our Lord. Mercy, he said, is thy name, and by mercy shalt thou be sustained and carried through all thy difficulties that shall assault thee in the way, till thou shalt come thither where thou shalt look the Fountain of Mercy in the face with comfort." – Old Honest*
5. Grace reigns!
- Mr. Honesty's parting words before crossing the river.
 - Then Mr. Honest called for his friends and said.
 - "I die, but shall make no will."*
 - "As for my honesty, it shall go with me: let him that comes after me be told of this."*
 - Mr. Honest had spoken to Good-conscience to meet him there to help him over.

XIV. Mr. Fearing.

A. Proof text.

- [Proverbs 28:14]- Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.***

B. Mr. Fearing described.

- Had the root of the matter in him.
 - [Job 19:28]- But ye should say, Why persecute we him, seeing the root of the matter is found in me?***
 - Having essential understanding.
- He was one of the most troublesome pilgrims.
- He was a man of a choice spirit, only he was always kept very low, and that made his life so burdensome to himself and so troublesome to others.

4. He was tender of sin;
5. He was so afraid of doing injuries to others that he would often deny himself of that which was lawful because he would not offend.
6. The reasons that such a good man should be all his days so much in the dark.
 - a. The wise God will have it so.
 - b. Mr. Fearing was one that played upon this base.
7. The imperfection of Mr. Fearing, that he could play upon no other music but this till toward his latter end.
 - a. Mr. Fearing at the Slough of Despond.
 - 1.) Mr. Fearing was never heedless.
 - 2.) Mr. Fearing's fears were all within himself where Christian's were behind him.
 - 3.) He was blamed and counseled and corrected and pitied and patronized by all.
 - 4.) He lived far down from the strife of tongues.
 - 5.) Mr. Fearing had a slough of despond in his own mind; and carried it everywhere.
 - b. Mr. Fearing at the wicket gate.
 - 1.) "Knock, and it shall be opened unto you." His slough-filled heart said to him, Yes, but that is not for such as you.
 - 2.) Pilgrims came up the way, read the writing, knocked, and were taken in; but still Mr. Fearing stood back, shaking and shrinking.
 - 3.) At last he ventured a small rap such as a mouse might make.
 - 4.) Goodwill had his eye on his man all the time out of his watch-window; and before Mr. Fearing had time to turn and run, Goodwill had him by the collar.
 - 5.) That sudden assault only made Mr. Fearing sink to the earth, faint and half-dead.
 - 6.) "Peace be to thee, O trembling man!" said Goodwill. "Come in, and welcome!"
 - 7.) Neither all the entertainment nor all the encouragement that Goodwill was able to speak could make terrified Mr. Fearing for once to smile.
 - c. Mr. Fearing at the Interpreter's House.
 - 1.) He lay about in the cold a good while before he would adventure to call.
 - 2.) Entreated to come in the house. Interpreter carried it wonderful lovingly to Mr. Fearing.
 - 3.) In the parlor full of dust of original sin and inward corruption Mr. Fearing wept.
 - 4.) When he saw Passion and Patience, each one in his chair--"I am that child in rags," said Mr. Fearing; "I have already received all my good things!"
 - 5.) Also, at the wall where the fire burned because oil was poured into it from the other side, he perversely turned that fire also against himself.
 - 6.) And when they came to the man in the iron cage, you could not have told whether the miserable man inside the cage or the miserable man outside of it sighed the loudest.
 - 7.) The spider-room overwhelmed him altogether,
 - 8.) So the Interpreter shut up his significant rooms, and had this so troublesome pilgrim into his own chamber, and there carried it so tenderly to Mr. Fearing that at last he did seem to have taken some little heart of grace.
 - 9.) Greatheart went before him; but the man was of few words, only sigh aloud.
 - d. Mr. Fearing dumpish at the House Beautiful.
 - 1.) There were too many merry-hearted damsels for Mr. Fearing.
 - 2.) He loved to overhear the talk about the City, King of that City, His wonderful ways with pilgrims, and the entertainment they all got who entered that City.
 - 3.) But not a word out of Mr. Fearing upon any of these subjects.
 - 4.) The Rarity Rooms were more to Mr. Fearing than his necessary food.
 - 5.) He was always reading, as if he had never read it before

- 6.) The armory also held him, where were the swords, and shields, and helmets, and breastplates, and shoes that would not wear out.
 - 7.) But, let supper be ready, and the house gathered, and Mr. Fearing was as dumpish as ever.
- e. Mr. Fearing at Hill Difficulty, the Lions, and the Valley of Humiliation.
- 1.) Was no trouble to him.
- f. Mr. Fearing in Vanity Fair.
- 1.) Greatheart himself was almost taken in had not Mr. Fearing been beside him.
 - 2.) Mr. Fearing looked at all as if he would have bitten a firebrand.
 - 3.) He was above many tender of sin. He was so afraid, not for him only, but of doing injury to others, that he would deny himself the purchase and possession and enjoyment even of that which was lawful, because he would not offend.
 - 4.) *"All this while as to the act of sinning I was never more tender than now. I durst not take a pin or a stick, though but so big as a straw, for my conscience now was sore and would smart at every touch. I could not now tell how to speak my words for fear I should misplace them."* - John Bunyan in *Grace Abounding*
 - 5.) *"The highest flames are the most tremulous."* - Jeremy Taylor in *Life of Christ*
- g. Mr. Fearing at the River.
- 1.) Mr. Fearing was in a heavy case.
 - 2.) He should be drowned forever.
 - 3.) The water of that river was lower at this time than ever, so he went over at last.

C. Lessons from Mr. Fearing.

1. Christiana's similarity with Mr. Fearing except in two areas.
 - a. His troubles were so great that they broke out, but she kept her's within.
 - b. His troubles also lay so hard upon him that he could not knock at the houses provided for entertainment, but my trouble was always such that it made me knock the louder.
 - c. She had been more afraid of the lake, and the loss of a place in Paradise, than she had been of the loss of other things.
2. *"Fear was one thing that made me think that I was far from having that within me that accompanies salvation; but if it was so with such a good man as he, why may it not also go well with me?"* - Matthew
3. *"No fears, no grace, though there is not always grace where there is fear of hell; yet, to be sure, there is no grace where there is no fear of God."* - James
4. *"For the fear of God is the beginning of wisdom; and, to be sure, they that want the beginning have neither middle nor end."* – Greatheart
 - a. ***[Proverbs 9:10]- The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.***

XV. Feeble-Mind.

A. Proof text.

1. ***[1 Thessalonians 5:14]- Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.***

B. Feeble-Mind described.

1. A sickly man.
2. Death would knock once a day at his door so he went on pilgrimage.
3. From the town of Uncertain.
4. A man of no strength of body or of mind.
5. Though he can but crawl he would spend his life in the pilgrim's way.

C. Lessons from Feeble-Mind

1. A single word as to Feeble-mind's family tree.
 - a. Feeble-mind, then, was of an old, a well-rooted and a wide-spread race. The county of Indecision was full of that ancient stock.
2. At the Wicket Gate pilgrim Feeble-mind met with nothing but the kindest and the most condescending entertainment.
 - a. Feeble-mind gave the gatekeeper this praise--"The Lord of the place," he said, "did entertain me freely. Neither objected he against my weakly looks nor against my feeble mind. But he gave me such things as were necessary for my journey, and bade me hope to the end."
3. No words could possibly be a severer condemnation of Feeble-mind than his own two or three so irrelevant words about the Interpreter's house.
 - a. "As to the Interpreter's House, I received much kindness there."
 - b. Feeble-mind had neither the taste nor the capacity for the significant rooms.
 - c. Nothing interested him; nothing instructed him, but many things stumbled and angered him.
 - d. *"Mundanus is a man of excellent parts, and clear apprehension. He is well advanced in age, and has made a great figure in business. He has aimed at the greatest perfection in everything. The only thing which has not fallen under his improvement, nor received any benefit from his judicious mind, is his devotion; this is just in the same poor state it was when he was six years of age, and the old man prays now in that little form of words which his mother used to hear him repeat night and morning. This Mundanus that hardly ever saw the poorest utensil without considering how it might be made or used to better advantage, has gone on all his life long praying in the same manner as when he was a child; without ever considering how much better or oftener he might pray; without considering how improvable the spirit of devotion is, how many helps a wise and reasonable man may call to his assistance, and how necessary it is that our prayers should be enlarged, varied, and suited to the particular state and condition of our lives. How poor and pitiable is the conduct of this man of sense, who has so much judgment and understanding in everything but that which is the whole wisdom of man!" - William Law*
4. The Hill Difficulty, which might have helped to make a man of Feeble-mind, saw a laughable, if it had not been such a lamentable, spectacle.
 - a. Shall I do this? Or, shall I rather do that? Asks Feeble-mind at every stop.
 - b. *"I was carried up that by one of his servants."* - Feeble-mind
5. *"The one calamity of Mr. Feeble-mind's history was the finest mercy of his history."*
 - a. Calamity of falling into Giant Slay-good's hands, and his finest mercy was his rescue by Greatheart, and his consequent companionship with his deliverer, with Mr. Honest, and with Christiana and her party till they came to the river.
6. Feeble-mind behaved himself in a scandalous manner at the house of Gaius.
 - a. *"I am a very ignorant man. It is with me as it is with a weak man among the strong, or as with a sick man among the healthy, or as a man despised in the thought of him that is at ease."* - Feeble-mind
 - b. *"But, brother, I have it in commission to comfort the feeble-minded, and to support the weak. You must needs go along with us; we will wait for you, we will lend you our help, we will deny ourselves of some things, both opinionative and practical, for your sake; we will not enter into doubtful disputations before you; we will be made all things to you rather than that you shall be left behind."* - Greatheart
7. The first thing that did Mr. Feeble-mind any real good was his being made military guard over the women and the children while the men went out to demolish Doubting Castle.
 - a. Give your feeble and fault-finding folk something to do.

- b. *'Let the critic but try practice, and you will make a new man of him. As Greatheart made of Feeble-mind by making him mount guard over the Celestial caravan while the fighting men were all up at Doubting Castle.'* – Matthew Arnold
8. Mark this lest we should be tempted to forget Feeble-mind's good parts.
- a. *"As to the main, I thank Him that loves me, I am fixed. My way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind."*
- b. *"After this Mr. Feeble-mind had tidings brought him that the post sounded his horn at his chamber door. Then he came in and told him, saying, I am come to tell thee that thy Master hath need of thee, and that in very little time thou must behold His face in brightness. Then Mr. Feeble-mind called for his friends, and told them what errand had been brought to him, and what token he had received of the truth of the message. As for my feeble mind he said, that I shall leave behind me, for I shall have no need of that in the place whither I go. Nor is it worth bestowing upon the poorest pilgrim. Wherefore, when I am gone, I desire that you would bury it in a dung-hill. This done, and the day being come in which he was about to depart, he entered the river as the rest. His last words were, Hold out, faith and patience! So he went over to the other side."*

XVI. Great-Heart.

A. Proof text.

1. ***[Psalm 119:32]- I will run the way of thy commandments, when thou shalt enlarge my heart.***

B. Great-Heart described.

1. Comparisons to Oliver Cromwell the Protector.
- a. His mental struggles before his conversion.
- b. His life-long searchings of heart.
- c. His utter absence of vindictiveness.
- d. His unequalled capacity for seeing into the heart of a situation.
- e. His own all-embracing hospitality of heart.
2. Great-Heart and Mr. Fearing.
- a. His weather-beaten and sword-seamed face.
- b. His patience, skill, and success in circumventing the chicken-hearted Mr. Fearing.
- c. He was not the first soldier who could handle both the sword and the pen, but no one ever handled those two instruments better.
3. Great-Heart's service at the Interpreter's House.
- a. Greatheart had just returned to his Master's house from having seen Mr. Fearing safely over the river, when, another caravan of pilgrims is ready for his convoy.
- b. He was the Interpreter's armed servant.
- c. Would take sword, helmet, and shield; conduct pilgrims to the house called Beautiful.
4. Great-Heart at the sepulchre.
- a. He explains to Christiana what it is to have pardon by word and by deed.
- 1.) The Doctrine of Justification.
- 2.) The Righteousness of Christ.
- 3.) *'Pardon by the deed done, is pardon obtained by someone, for another that hath need thereof; not by the person pardoned, but in the way, saith another, in which I have obtained it. So then, to speak to the question more at large, the pardon that you and Mercy, and these boys have attained, was obtained by another, to wit, by Him that let you in at the gate; and He hath obtained it in this double way. He has performed righteousness to cover you, and spilt blood to wash you in.'* - Great-Heart.

a.) *This is the comfort, joy, and glorying of a pilgrim's heart. Hath Jesus performed righteousness to cover us, and spilled blood to wash us? Have we the faith of this? O how ought we to love Him, rejoice in Him, and study to glorify Him in every step of our pilgrimage! — (Mason).*

5. Greatheart at House Beautiful.

- a. They ask Great-Heart to continue with them though he would return to the Interpreter's House.
- 1.) *'I am at my lord's commandment, if he shall allow me to be your guide quite through, I shall willingly wait upon you.'*
 - 2.) *'But here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request.'*
 - 3.) *'Help lost for want of asking for...'* Bunyan
 - a.) ***What help we would have had on our Lord's promise if we had but taken the trouble to ask for it! And what help we once had, and have now lost, just because when we had it we did not ask for a continuance of it!***
 - 4.) *Joseph asks his mother to send petition to the Interpreter's House for Great-Heart to continue them.*
 - a.) Great-Heart comes to them with a bottle of wine, parched corn, pomegranates, and figs and raisins to refresh you on your way.
 - b.) Concerning Joseph, "The weak may sometimes call the strong to prayers,"

6. Great-Heart and Old Mr. Honest at Gaius' house.

- a. Mr. Honest gets drowsy after dinner and Great-Heart tells him a riddle.
- 1.) "He that will kill, must first be overcome;
Who live abroad would, first must die at home."
 - 2.) "He first by grace must conquered be
That sin would mortify.
And who, that lives, would convince me,
Unto himself must die."
- b. It is only from a personal experience of the same life as that which the guide puts here into his riddle that any man's proud heart will become really humble and thus really great, really enlarged, and of an all-embracing hospitality like Cromwell's and Greatheart's and John Bunyan's own.

7. Greatheart again and again at the river-side.

- a. Greatheart sending pilgrim after pilgrim over the river with rapture, and he himself still summoned to turn his back on the Celestial City
- b. Great-Heart retracing his steps.
- 1.) Through the land of Beulah.
 - 2.) Through the Valley of the Shadow of Death.
 - 3.) Through the Valley of Humiliation.
 - 4.) To the Interpreter's house to take on another and another and another convoy of fresh pilgrims,
 - 5.) His own abundant entrance still put off and never to come.

C. Lessons from Great-Heart.

1. Ever as he waves his hand to another pilgrim entering with trumpets within the gates, he salutes his next pilgrim charge with the brave words:
 - a. "Yet what I shall choose I wot not. For I am in a strait betwixt two: having a desire to depart and to be with Christ. Nevertheless to abide in the flesh is more needful for you, for your furtherance and joy of faith by my coming to you again."

- b. *[2 Corinthians 5:4-9]- For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him.****
- c. If Greatheart could not "usher himself out of this life" along with Christiana, and Mercy, and Mr. Honest, and Standfast, and Valiant-for-truth--if he had still to toil back and bleed his way up again at the head of another happy band of pilgrims--well, after all is said, what had the Celestial City itself to give to Greatheart better than such blessed work?
- 1.) With every such returning journey he got a more and more enlarged, detached, hospitable, and Christ-like heart, and the King's palace in very glory itself had nothing better in store for this soldier-guide than that.
 - 2.) A nobler heaven Greatheart could not taste than he had already in himself, as he championed another and another pilgrim company from his Master's earthly gate to his Master's heavenly gate.
 - 3.) *[Philippians 1:20-25]- According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;*
 - 4.) Great-Heart's mind staggering for a moment between rest and labour, between war and peace, between "Christ" on earth and "Christ" in heaven.
2. Great-Heart's summons from Mr. Standfast at the river.
- a. Acknowledgement of Great-Heart's service to Mr. Standfast.
 - b. To send word to his family of all that occurred to Mr. Standfast.
 - c. Yes, Mr. Standfast; very good. But I would have liked you on your deathbed much better if you had had a word to spare from yourself and your wife and your children for poor Greatheart himself, who had neither wife nor children, nor near hope of heaven, but only your trust and charge and many suchlike trusts and charges to carry out when you are at home and free of all trust and all charge and all care.
 - 1.) It is not one pilgrim in ten who takes the thought or has the heart to send a message to Mr. Greatheart himself for his own consolation and support.
 - 2.) Mr. Ready-to-halt alone had the good feeling to do it. He thanked Mr. Greatheart for his conduct and for his kindness, and so addressed himself to his journey.
3. Embark again and again on all thy former battles and hardships for the good of other men.
- a. But be assured that all this thy labour is not in vain in thy Lord.
 - b. Be well assured that not one drop of thy blood or thy sweat or thy tears shall fall to the ground on that day when they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.
 - c. Go back, then, from thy well-earned rest, O brave Greatheart! go back to thy waiting task.
 - d. Put on again thy whole armour. Receive again, and again fulfil, thy Master's commission, till He has no more commissions left for thy brave heart and thy bold hand to execute.
 - e. And, one glorious day, while thou art still returning to thy task, it shall suddenly sound in thy dutiful ears:--"Well done! good and faithful servant!"

A. Proof text.

1. *[Psalm 38:17]- For I am ready to halt, and my sorrow is continually before me.*

B. Mr. Ready-to-Halt described.

1. Mephibosheth of this pilgrimage.
2. From his fall to the day of his death he was lame in both his feet.
3. David's grace to the disinherited cripple in commanding him to eat continually at the king's table.
4. Unanswered questions of Mr. Ready-to-Halt's history.
 - a. What ever put it into Mr. Ready-to-halt's head to attempt the pilgrimage?
 - b. How did this complete cripple ever get through the Slough?
 - c. How was he first up and then down the Hill Difficulty,
 - d. How did he get past all the lions, and over a thousand other obstacles and stumbling blocks, till he arrived at mine host's so hospitable door?

C. Lessons from Mr. Ready-to-Halt.

1. Poor Mr. Ready-to-halt was, after all, the greatest and the best believer, as the New Testament would have called him, in all the pilgrimage.
 - a. Mr. Ready-to-halt's crutches are just the divine promises
 - b. He had not one atom of strength to lean upon apart from his crutches.
 - c. What kind of story would it be if told from Mr. Ready-to-halt's perspective?***
 - d. Mr. Ready-to-halt, then, is a man of God; but he is one of those men of God who have no godliness within themselves.
 - 1.) He has no inward graces. He has no past experiences.
 - 2.) He has no attainments that he can for one safe moment take his stand upon, or even partly lean upon.
 - 3.) Mr. Ready-to-halt is absolutely and always dependent upon the promises.
 - e. The promises of God in Holy Scripture are this man's very life. All his religion stands in the promises.
 - 1.) Take away the promises, and Mr. Ready-to-halt is a heap of heaving rags on the roadside.
 - 2.) But give Mr. Ready-to-halt a promise in his hand and he will wade the Slough upon it, and scale up and slide down the Hill Difficulty upon it, and fight a lion, and even brain Beelzebub with it, till he will with a grudge and a doubt exchange it even for the chariots and the horses that wait him at the river.
2. In making Himself like unto all His brethren, our Lord made Himself like Mr. Ready-to-halt too.
 - a. *[Philippians 2:7]- But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*
 - b. It was because his Lord did this, that Mr. Ready-to-halt so loved his Lord as to follow Him upon crutches.
 - c. *"You have it dialogue wise set forth. First Christ shows His commission, telling God how He had called Him and fitted Him for the work of redemption, and He would know what reward He should receive of Him for so great an undertaking. God at first offers low; only the elect of Israel. Christ thinks these too few, and not worth so great a labour and work, because few of the Jews would come in; and therefore He says that He would labour in vain if this were all His recompense; and yet withal He tells God that seeing His heart is so much set on saving sinners, to satisfy Him, He will do it even for those few. Upon this God comes off more freely, and openeth His heart more largely to Him, as meaning more amply to content Him for His pains in dying. 'It is a light thing,' says God to Him, 'that Thou shouldest be My servant to raise up the tribes of Jacob--that is not worth Thy dying for. I value Thy sufferings more than so. I will give Thee for a salvation to the ends of the earth.' Upon this He made a promise to Christ, a promise which God, who cannot lie, promised before the world began. God cannot lie, and, most of all, not to His Son." - Thomas Goodwin*

- d. *"It is a certain rule in divinity that, whatsoever we receive from Christ, that He Himself first receives in Himself for us."* - Thomas Goodwin
3. Mr. Ready-to-halt always came in the procession--behind even the women and the children as his crutches always kept him
- If you wish to go to the same city, and are afraid you lose the way; as Evangelist said, *"Do you see yon shining light?"* so I would say to you to-night, *"Do you see these crutch-marks on the road?"*
 - Mr. Ready-to-halt's crutches have not only eyes like Tiresias' staff, they have ears also, and hands and feet. A lamp also burns on those crutches; and wine and oil distil from their wonderful wood. Happy blindness that brings such a staff! Happy exchange! eyes full of earth and sin for eyes full of heaven and holiness!
4. *"They began to be merry."*
- Telling the story of the heart-broken father who had got back his younger son from a far country.
 - Even Feeble-mind and Ready-to-halt begin to be merry on the green that day after Doubting Castle has fallen to Great-heart's arms.
 - Christiana could play upon the viol, and her daughter Mercy upon the lute; and Mr. Ready-to-halt would dance.
 - He paid a boy a penny to hold one of his crutches, and, taking Miss Much-afraid by the hand, to dancing they went.
5. *"Thy travel hither hath been with difficulty, but that will make thy rest the sweeter."*
- Mr. Ready-to-halt he is coming in on his crutches to see Christiana, for she has sent for him to see him.
 - Mr. Ready-to-halt receives a message. *"I am come to thee in the name of Him whom thou hast loved and followed, though upon crutches. And my message is to tell thee that He expects thee at His table to sup with Him in His kingdom the next day after Easter."*
 - "I bequeath to my son that shall tread in my steps, with an hundred warm wishes that he may prove better than I have done."* Mr. Ready-to-halt wills his crutches to his son as he departs.
 - Isaac had been born to Abraham by a special and extraordinary and supernatural interposition of the grace and the power of God; and Mr. Ready-to-halt had always looked on himself as a second Abraham in that respect. A second Abraham, and more.
 - True, his son was not yet a pilgrim; perhaps he was too young to be so called; but Greatheart will take back the old man's crutches--Greatheart was both man-of-war and beast-of-burden to the pilgrims and their wives and children--and will in spare hours teach young Ready-to-halt the use of the crutch, till the son can use with the same effect as his father his father's instrument.
 - "He whom thou hast loved and followed, though upon crutches, expects thee at His table the next day after Easter."
 - Take comfort, cripples! Had it been said that the King so expects Greatheart, or Standfast, or Valiant-for-truth, that would have been after the manner of the kings of this world.
 - To insist on having Mr. Ready-to-halt beside Him by such and such a day; to send such a post to a pilgrim who has not a single sound bone in all his body; to a sinner without a single trustworthy grace in all his heart; to a poor and simple believer who has nothing in his hand but one of God's own promises.
 - Surely King David was never a better type of Christ than when he said to Mephibosheth, lame in both his feet from his nurse's arms: *"Fear not, Mephibosheth, for I will surely show thee kindness, and thou shalt eat bread at my table continually."*
 - Mephibosheth shall always be our spokesman when he bows himself and says in return: *"What is thy servant, that thou shouldst look upon such a dead dog as I am?"*

XVIII. Valiant-for-the-Truth.

A. Proof texts.

1. ***[Jeremiah 9:3]- And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.***
2. ***[Jude 1:3]- Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.***
3. ***"Forget not Master Valiant-for-the-Truth,
That man of courage, tho' a very youth.
Tell every one his spirit was so stout,
No man could ever make him face about." – John Bunyan***

B. Valiant-for-the-Truth described.

1. ***"I am of Dark-land, for there was I born, and there my father and mother are still."***
2. Dark-land upon the same coast as the City of Destruction.
3. ***"I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way."***
4. Mr. Tell-true came into Darl-land's parts, told about what Christian had done, that went from the City of Destruction.
5. He so told the story of Christian and his travels that Valiant-for-the-Truth's heart fell into a burning haste to be gone after him, nor could his father and mother stay him.

C. Lessons from Valiant-for-the-Truth

1. All that Tell-true did was just to recite the story of the pilgrim, when young Valiant's heart fell into a burning haste to be a pilgrim too.
 - a. Read *The Pilgrim's Progress* with your children. And, after a time, read it again till they call it beautiful, and till you see the same burning haste in their hearts that young Valiant felt in his heart.
 - b. Circulate *The Pilgrim's Progress* to all around.
 - c. ***"Now may this little book a blessing be,
To those that love this little book and me
And may its buyer have no cause to say
His money is but lost or thrown away." – John Bunyan***
2. The tremendous fight he had with three ruffians who all set upon him.
 - a. Valiant, as his name tells us, was set to contend for the truth. He had the truth. The truth was put into his keeping, and he was bound to defend it.
 - b. He was thrown into a life of controversy, and thus into all the terrible temptations.
 - 1.) The three scoundrels that fell upon Valiant at the mouth of the lane were Wildhead, Inconsiderate, and Pragmatic.
 - 2.) The besetting temptations of many men who are set as defenders of the truth in religion, as well as in other matters, is to be wild-headed, inconsiderate, self-conceited, and intolerably arrogant.
 - 3.) The bloody battle that Valiant fought, you must know, was not fought at the mouth of any dark lane in the midnight city, nor on the side of any lonely road in the moonless country. This terrible fight was fought in Valiant's own heart.
 - 4.) He had to learn that he, the best friend of truth as he thought he was, was at the same time, as a matter of fact, the greatest enemy that the truth had.
3. Inconsiderate, the shallow creature he is, and does the endless mischief that he does, largely for lack of imagination.
 - a. He never thinks--neither before he speaks nor after he has spoken.

- b. He never put himself in another man's place all his days.
 - c. "The King is full of grace and fair regard.
Consideration, like an angel, came
And whipp'd the offending Adam out of him."
4. As to Pragmatic the third armed thief that fell upon Valiant was, under other names, Impertinence, Meddlesomeness, Officiousness, and Over-Interference.
- a. He is never satisfied. He is never pleased. He is never thankful. He is always setting his superiors right.
 - b. **[Psalm 119:99]- I have more understanding than all my teachers: for thy testimonies are my meditation.**
5. The first time we see Valiant-for-truth he is standing at the mouth of Dead-man's-lane with his sword in his hand and with his face all bloody.
- a. *"They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine."* - Valiant-for-truth
 - b. We see Paul with the blood of Barnabas still upon him.
1.) **[1 Corinthians 13:6]- Rejoiceth not in iniquity, but rejoiceth in the truth;**
 - c. We see John with the blood of the Samaritans still upon him down to his old age.
1.) **[1 John 2:15-16]- Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.**
 - d. We see John Bunyan with the blood of the Quakers upon him when he is covertly writing this page of his autobiography under the veil of Valiant-for-truth;
 - e. We see William Law with the blood of Bishop Hoadly.
 - f. We see John Wesley dropping on the paper as he pens that golden passage which ends with Dr. Trapp and George Fox.
6. "Thou hast worthily behaved thyself; let me see thy sword." – Great-heart to Valiant-for-truth.
- a. *"Ha! it is a right Jerusalem blade!"* – Great-heart
 - b. *"It is so. Let a man have one of these blades with a hand to wield it, and skill to use it, and he may venture upon an angel with it. Its edges will never blunt. It will cut flesh, and bones, and soul, and spirit, and all."* - Valiant-for-truth
 - c. *"Thou hast done well, thou hast resisted unto blood, striving against sin. Thou shalt abide by us, come in and go out with us, for we are thy companions."* - Greatheart
7. *"Sir, you have in all places shown yourself true-hearted."* - Christiana to Valiant-for-truth
- a. As she washed the blood off the mangled man's head and face and hands, she soon saw beneath all his bloody wounds a true, a brave, and a generous-hearted soldier of the Cross.
 - b. The heart is always the man.
1.) With all his sears, it was at bottom the truth of his heart that had cast him into so many bloody encounters.
 - c. His joy seeing Christian's wife and children following him to the City.
1.) *"Why, is this Christian's wife? What! and going on pilgrimage too? It glads my heart! Good man! How joyful will he be when he shall see her and her children enter after him in at the gates into the city!"*
 - d. Christiana left her children under Valiant-for-truth's sword and shield.
1.) "I would also entreat you to have an eye to my children."

XIX. Standfast.

A. Proof texts.

1. *[Philippians 4:1]- Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.*
2. *[1 Thessalonians 3:8]- For now we live, if ye stand fast in the Lord.****

B. Standfast described.

1. On the Enchanted Ground, Standfast has extraordinary insight, sagacity, and wisdom.
2. In the terrible river, Standfast has extraordinary rapture and transport.
3. A man upon his knees, with hands and eyes lift up, and speaking earnestly to one that was above.
4. Sought God during the temptations from Madame Bubble.

C. Lessons from Standfast.

1. "Well, as I was coming along I was musing with myself,"
 - a. *[Psalm 143:5]- I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.*
 - b. *[Psalm 39:3]- My heart was hot within me, while I was musing the fire burned: then spake I with my tongue,*
 - c. Each pilgrim has his own way of occupying himself on the road.
 - 1.) Standfast could never get his fill just of musing.
 - 2.) Standfast loved solitude.
 - 3.) Standfast liked nothing better than to walk long stretches at a time all by himself.
 - a.) *[Acts 20:13]- And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.*
 - d. Standfast was in a deep and serious muse mile after mile, when, who should step into the middle of his path right before him but Madam Bubble with her body and her purse and her bed?
 - e. Cultivate Standfast's mood of mind.
 - 1.) Walk a good deal alone.
 - 2.) Strike across country from time to time alone and have good long walks and talks with yourself.
 - 3.) When passing places of temptation, see that your thoughts are well occupied with solemn considerations of such temptations.
 - 4.) *"The arrow seen beforehand slacks its flight."* – Paradise. Canto XVII. The Divine Comedy Dante
2. Standfast would have been a lost man on that lonely road had he not instantly taken himself to his knees.
 - a. It was while Standfast was still on his knees that the pilgrims heard that concerned and solemn noise a little ahead of them.
 - 1.) Did you ever suddenly come across a man on his knees?
 - 2.) Did you ever surprise a man at prayer as Greatheart and his companions surprised Standfast?
 - 3.) Did you ever enter a room and find a family around their morning or evening altar?
 - 4.) Did you ever spring a surprise upon a man on his knees alone and in broad daylight?
 - b. "I pray thee, tell us what it was that drew thee to thy knees even now. Was it that some special mercy laid its obligations on thee, or how?" - Valiant-for-truth.
 - 1.) *"If masters were thus to remember their servants, beseeching God to bless them, letting no day pass without a full performance of this devotion, the benefit would be as great to themselves as to their servants."* – William Law

- 2.) *"If a father were daily to make some particular prayer to God that He would please to inspire his children with true piety, great humility, and strict temperance, what could be more likely to make the father himself become exemplary in these virtues?"* William Law
- 3.) *"Lastly, if all people when they feel the first approaches of resentment or envy or contempt towards others; or if in all little disagreements and misunderstandings whatever they should have recourse at such times to a more particular and extraordinary intercession with God for such persons as had roused their envy, resentment, or discontent--this would be a certain way to prevent the growth of all uncharitable tempers."* – William Law
- 4.) *"But, why, did you see me?"* said Mr. Standfast. *"Yes, I did,"* quoth the other, *"and with all my heart I was glad at the sight."* *"And what did you think?"* said Mr. Standfast.
3. *"Was it some special mercy that brought thee to thy knees even now?"* - Valiant-for-truth.
- a. *"Yes, I continue to give thanks for my great deliverance."* – Standfast
- b. *"My brethren, you all pray importunately in your time of sore trouble. Everybody does that. But do you feel an obligation, like Standfast, to abide still on your knees long after your trouble is past? Nature herself will teach us to pray; but it needs grace, and great grace continually renewed, to teach us to praise, and to continue all our days to praise."*
- c. *"Would you know who is the greatest saint in the world? It is not he who prays most or fasts most; it is not he who gives most alms, or is most eminent for temperance, chastity, or justice. But it is he who is most thankful to God, and who has a heart always ready to praise God. This is the perfection of all virtues. Joy in God and thankfulness to God is the highest perfection of a divine and holy life."* – William Law
4. Christiana sent for Mr. Standfast before she entered the river.
- a. She didn't say word to him; she just gave him her ring.
- b. *"The touch is human and affecting."* - Mr. Louis Stevenson
5. The surpassing beauty of the deathbed scenes of The Pilgrim's Progress.
- a. Were it not that we all have a cowardly fear at death ourselves, and think it wicked and cruel even to hint at his approaching death even to a fast-dying man, we would never let any of our friends lie down on his sick-bed without having a reassuring and victorious page of the Pilgrim's Progress read to him every day.
6. *"And have you seen how by keeping always for your object the view of the land that lies on the other side, you have not felt that swimming of the head, and so have suffered no danger of drowning?"* – Valdez
- a. It was exactly this same way of looking, not at the black and swirling river, but at the angelic conduct waiting for him at the further bank, and then at the open gate of the Celestial City
- b. *"I see myself at the end of my journey now. My toilsome days are all ended. I am going now to see that head that was crowned with thorns, and that face that was spat upon for me. I loved to hear my Lord spoken of, and wherever I have seen the print of His shoe in the earth I have coveted to set my foot also. His name has been to me as a civet-box; yea, sweeter than all perfumes. His word I did use to gather for my food, and for antidotes against my faintings. He has held me, and I have kept me from my iniquities. Yea, my steps He has strengthened in my way."* – Standfast
- c. While Standfast was thus in discourse his countenance changed.
- 1.) His strong man bowed down under him.
- 2.) He said *"Take me!"* he ceased to be seen of them.
- 3.) How glorious it was to see how the open region was now filled with horses and chariots, with trumpeters and pipers, and with singers and players on stringed instruments, all to welcome the pilgrims as they went up and followed one another in at the beautiful gate of the city!

XX. Madame Bubble.

A. Proof texts.

1. *[Ecclesiastes 1:2]- Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.*
2. *[John 16:33]- These things I have 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.*
3. *[1 John 2:15]- Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*
4. *My soul what's lighter than a feather? Wind
Than wind The fire And what than fire? The mind
What's lighter than the mind A thought Than thought?
This bubble world What than this bubble? Nought - Francis Quarles*

B. Madame Bubble described.

1. One in very pleasant attire, but old.
2. Woman is a witch.
3. The mistress of the world.
4. Men are made happy by her.
5. Tall, comely, and something of a swarthy complexion.
6. Wears a great purse by her side also, and her hand is often in her purse fingering her money.
7. Bold and impudent for she will talk with any man.
8. Will speak well of one cunning to make money in any place from house to house.
9. Has given it out also that she is a goddess, and therefore some do actually worship her.
10. Has her times and open places of cheating.
11. Will say and avow it that none can show a good comparable to hers.
12. Has brought many to the halter, and ten thousand times more to hell.
13. Makes variance betwixt rulers and subjects, betwixt parents and children, 'twixt neighbour and neighbour, 'twixt a man and his wife, 'twixt a man and himself, 'twixt the flesh and the heart.

C. Lessons from Madame Bubble.

1. It is the simple truth that she does sit as a queen over this world and over the men of this world.
 - a. *"I am the mistress of this world."* - Madam Bubble.
 - b. Has a royal family like all other sovereigns.
 - c. Has a court with its ballroom presentations and its birthday honors.
 - d. Has a cabinet council also, and a bar and a bench with their pleadings and their decisions.
 - e. Has a church, which she has established and of which she is the head; and a faith also of which she is the defender.
 - f. Has a standing army also for the extension and the protection of her dominions.
 - g. Levies taxes, sends ambassadors, makes treaties, and forms offensive and defensive alliances.
2. I have seen many men to whom Madam Bubble had said that if they would be ruled by her she would make them great and happy.
 - a. *"I am the mistress of the world and men are made happy by me."* – Madame Bubble
 - b. But though I have seen not a few who have believed her and let themselves be ruled by her, I have never yet seen one happy man among them.
 - c. She is not happy herself, and she cannot dispense to others what she does not possess.
 - d. Such are her sorceries that, while her old dupes die in thousands every day, new dupes are born to her every day in still greater numbers.
3. She makes up to us and makes eyes at us just as if we were free to accept and return her three offers.
 - a. *"She will talk with any man."* – Great-heart
 - b. *"The grey-haired saint may fail at last,
The surest guide a wanderer prove;*

*Death only binds us fast
To the bright shore of love.*" – Rev John Keble

4. Madam Bubble finds a home for herself in every heart beneath the poles.
 - a. *"She highly commends the rich and if there be one cunning to get money in any place she will speak well of him from house to house."* – Great-heart
 - b. *"The world is not altogether matter, nor yet altogether spirit. It is not man only, nor Satan only, nor is it exactly sin. It is an infection, an inspiration, an atmosphere, a life, a colouring matter, a pageantry, a fashion, a taste, a witchery. None of all these names suit it, and all of them suit it. Meanwhile its power over the human creation is terrific, its presence ubiquitous, its deceitfulness incredible. It can find a home under every heart beneath the poles. It is wider than the catholic church, and it is masterful, lawless, and intrusive within it. We are all living in it, breathing it, acting under its influence, being cheated by its appearances, and unwarily admitting its principles."* Frederick William Faber *The Creator and the Creature*
 - c. Madam Bubble has no home, as she has no existence, but in human hearts.

5. "She loves them most that think best of her." – Great-heart
 - a. When any man comes to have any true greatness in his heart--how he despises and detests himself as he finds himself out in not only claiming kindred and acquaintance with the rich and despising and denying the poor; but, still more, in loving or hating other men just as they love or hate him!
 - b. The world loves her own, but he who has been taken out of the world, and who has had the world taken out of him, he loves--he strives to love, he goes to his knees every day he lives to love--those who not only do not think well of him, but who both think ill of him and speak ill of him.
 - c. *"Humility does not consist in having a worse opinion of ourselves than we deserve, or in abasing ourselves lower than we really are. But as all virtue is founded in truth, so humility is founded in a true and just sense of our weakness, misery, and sin. He who rightly feels and lives in this sense of his condition lives in humility. And, it may be added, when our hearts are wholly clothed with humility we shall be prompt to approve the judgment and to endorse the sentence of those who think and speak the least good of us and the most evil."* - William Law

6. Point out to yourself at what times and in what ways this wicked witch tries to make variance between God's Holy Spirit striving within you and your own evil heart still strong within you.
 - a. *"Twas she that set Absalom against his father, and Jeroboam against his master. Twas she that persuaded Judas to sell his Lord, and that prevailed with Demas to forsake the godly pilgrim's life."* – Great-heart
 - b. She makes variance between rulers and subjects, between parents and children, 'twixt neighbour and neighbour, 'twixt a man and his wife, 'twixt a man and himself, 'twixt the flesh and the heart.
 - c. Do you ever take to your knees? Really and honestly, do you? When you find yourself out looking with holy fear on a rich and lofty relation, and with insufferable contempt on a poor and intrusive relation, by what name do you call yourself? Write it down.
 - d. And when she would fain put variance between you and those who do not think well of you, what steps do you take to foil her? Where and how do you get strength at that supreme moment to think of others as you would have them think of you?
 - e. *"Oh, what a mercy it is that I did resist her! for to what might she not have drawn me?"* – Standfast

XXI. Gaius.

A. Proof text.

1. ***[Romans 16:23]- Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.***

B. Gaius described.

1. The head of a hostel that stood on the side of the highway well on to the Celestial City.
2. The hostess of the hostel was no more, and the old hostel-keeper did all her once well-done work and his own proper work into the bargain.
 - a. Every day he inspected the whole house with his own eyes, down even to the kitchen and the scullery.
 - b. The good woman had left Gaius an only daughter; but, "Keep her as much out of sight as is possible," she said, and so fell asleep.
3. Sets a bountiful table for guests.

C. Lessons from Gaius.

1. The first and the last thing about a host is his hospitality.
 - a. *"Say little and do much. Be like your father Abraham on the plains of Mamre, who only promised bread and water, but straightway set Sarah to knead three measures of her finest meal, while he ran to the herd and fetched a calf tender and good, and stood by the three men while they did eat butter and milk under the tree. Make thy Torah an ordinance: say little and do much: and receive every man with a pleasant expression of countenance."* - Rabban Shammai.
 - 1.) ***[Genesis 18:1-8]- And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My LORD, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.***
 - b. *"It is late so we cannot conveniently go out to seek food; but such as we have you shall be welcome to, if that will content."* – Gaius
 - 1.) Yet Taste-that-which-is-good soon had a supper sent up to the table fit for a prince:
 - c. *"Dining in company is a divine institution. Let Soyer's art be honoured among all men. Cookery distinguishes mankind from the beasts that perish. Happy is the woman whose daily table is the result of forethought. Her husband shall rise up and call her blessed. It is piteous when the culinary art is neglected in our young women's education. Let them, as St. Peter says, imitate Sarah. Let them see how that venerable princess went quickly to her kneading-trough and oven and prepared an extempore collation of cakes and pilau for the angels. How few ladies, whether Gentiles or Jewesses, could do the like in the present day!"* - Mr. Edward from White Minor Moralities of Life
 2. The attention that Goodman Gaius paid to each guest was a fine feature of his hospitality.
 - a. He made every one who crossed his doorstep, down even to Mr. Fearing, and feel at once at home.
 - 1.) *"Come, sir, be of good cheer, you are welcome to me and to my house; and what thou hast a mind to, that call for freely: for what thou wouldst have my servants will do for thee, and they will do it for thee with a ready mind."* – Goodman Gaius to Mr. Fearing

- 2.) It was Gaius' exuberant heartiness that had demoralized Mr. Fearing and made him almost too forward even for a wayside inn.
- b. Gaius showed his sensitive and solicitous hospitality in little things also.
3. Speaking of children, what a night of entertainment good old Gaius gave the children of the pilgrim party!
- "Let the boys have the crumbed milk,"
 - "Butter and honey shall they eat,"
 - "This was our Lord's dish when He was a child, that He might know to refuse the evil and to choose the good."
 - "Apples were they by which we were beguiled,
Yet sin, not apples, hath our souls defiled.
Apples forbid, if eat, corrupt the blood.
To eat such, when commanded, does us good.
Drink of His flagons then, thou Church, His Dove,
And eat His apples who are sick of love."* - Gaius to Matthew.
4. Widower as old Gaius, there was a certain sweet and stately gallantry awakened in his heart at the sight of Christiana and Mercy, and especially at the sight of Matthew and Mercy when they were seen together.
- He spoke on the great advantages of an early marriage.
 - Gaius both practiced what he preached, and endorsed his watchful wife's last testament, when he gave his daughter Phebe to James, Christiana's second son.
5. Another good quality of a good host is to know the best and the most suitable people in the town, and to be on such terms with them that on short notice they will step across to help to entertain such travelers.
- It is an excellent thing to be sure that when we are so invited we shall not only get a good dinner, but also, good company and good conversation.
 - As to the talk: let the hosts introduce the guests, and then let the guests introduce their own topics.
6. A good host, the best host, lets his guests talk while he attends to the table.
- Mr. Mnason never once opened his mouth after he had set his guests a-talking. He was too busy watching when any man's dish was again empty.
 - Mr. Fearing's small voice was far more pleasant to Mr. Mnason.
 - A host, and still more a hostess, should talk less at their own table than their most silent, most bashful, and most backward guest.

XXII. Christian.

A. Proof texts.

- [Acts 11:26]- And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.***
- [Acts 26:28]- Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.***
- [2 Timothy 2:19]- Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.***
- [1 Peter 4:16]- Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.******

B. Christian described.

1. So full and so rich are his life and his character that some very important things still remain to be collected before we finally close his history.
 - a. "Gather up the fragments that nothing be lost."
- C. Lessons from Christian.
1. The Book. We read many other good books at that epoch in our life, but it was the pure Bible that we read and prayed over out of sight the most.
 - a. The Four Last Things were ever before us--death and judgment, heaven and hell.
 - b. *"O my dear wife, and you the children of my bowels, I your dear friend am in myself undone by reason of a burden that lieth hard upon me; moreover, I am for certain informed that this our city will be burned with fire from heaven, in which fearful overthrow both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape can be found whereby we may be delivered."* – Graceless
 - c. *"We are too apt also to think that we have sufficiently read a book when we have so read it as to know what it contains. This reading may be quite sufficient as to many books; but as to the Bible we are not to think that we have read it enough because we have often read and heard what it teaches. We must read our Bible, not to know what it contains, but to fill our hearts with the spirit of it."* – William Law A Practical Treatise upon Christian Perfection.
 - d. *"There is this unerring key to the right use of the Bible. The Bible has only one intent, and that is to make a man know, resist, and abhor the working of his fallen earthly nature, and to turn the faith, hope, and longing desire of his heart to God; and therefore we are only to read our Bibles with this view and to learn this one lesson from it ... The critic looks into his books to see how Latin and Greek authors have used the words 'stranger' and 'pilgrim,' but the Christian, who knows that man lives in labour and toil, in sickness and pain, in hunger and thirst, in heat and cold among the beasts of the field, where evil spirits like roaring lions seek to devour him--he only knows in what truth and reality man is a poor stranger and a distressed pilgrim upon the earth."* – William Law A Practical Treatise upon Christian Perfection.
 2. The Burden. Graceless was his name by nature, and his life was as his name and his nature were.
 - a. How long into your life were you graceless, my brother and what kind of life did you lead day and night before you were persuaded or alarmed, as the case may have been with you, into being a Christian?
 - b. What burdens do you carry on your broken back to this day that were made up in the daylight or in the darkness by your own hands in your early days?
 - c. Were you early or were you too late in your conversion or are you truly converted to God and to salvation even yet?
 - d. Are you at this moment still binding a burden on your back that you shall never lay down on this side your grave—it may be, not on this side your burning bed in hell?
 - e. "How camest thou by thy burden at first?" asked Mr. Worldly-Wiseman at the trembling pilgrim. "By reading this book in my hand,"
 - f. Sometimes a great sinner's burden leads him to flight and outlawry; sometimes to madness and self-murder; and sometimes, by the sufficient grace of God, to the way of escape that our pilgrim took.
 - g. Tenderness of conscience, also, simple softness of heart and conscience, will sometimes make a terrible burden out of what other men would call a very light matter.
 - h. Our Lord could no doubt have carried His cross from the hall of judgment to the hill-top without help had His back not been wet with blood. What with a whole and an unwealed body, a well-rested and well-nourished body, He could easily have carried, with His broken body and broken heart He quite sank under.
 - i. *"Sin: its measure, its harm, its scandal. Its quality: how often--how long. The person by whom: his age, condition, state, enlightenment. Its manner, motive, time, and place. The folly of it, the ingratitude of it, the hardness of it, the presumptuousness of it. By heart, by mouth, by deed. Against God, my neighbours, my own body. By knowledge, by ignorance. Willingly and*

unwillingly. Of old and of late. In boyhood and youth, in mature and old age. Things done once, repeated often, hidden and open. Things done in anger, and from the lust of the flesh and of the world. Before and after my call. Asleep by night and awake by day. Things remembered and things forgotten. Through the fiery darts of the enemy, through the unclean desires of the flesh--I have sinned against Thee. Have mercy on me, O God, and forgive me!" - Bishop Andrewes

- j. *"So I saw in my dream that just as Christian came up with the cross his burden loosed 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. Then was Christian glad and lightsome, and said with a merry heart, 'He hath given me rest by His sorrow, and life by His death!'" – Christian*
3. The Mark, Roll, and Seal. The third of the three Shining Ones who saluted Christian at the cross set a mark on his forehead, and put a roll with a seal set upon it into his hand. A roll and a seal which he bid him look on as he ran, and that he should give that roll in at the Celestial Gate.
- a. *"Can true believers be infallibly assured that they are in an estate of grace, and that they shall persevere therein to the end? Answer: Such as truly believe in Christ, and endeavour to walk in all good conscience before Him may, without extraordinary revelation, by faith grounded upon the truth of God's promise, and by the Spirit enabling them to discern in themselves those graces to which the promises of eternal life are made, and bearing witness with their spirits that they are the children of God, they may be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation." - Larger Catechism, Question 80*
 - b. *"Are all true believers at all times assured of their present being in a state of grace, and that they shall be saved? Answer: Assurance of grace and salvation not being of the essence of faith, true believers may wait long before they obtain it, and, after the enjoyment thereof, may have it weakened and intermitted through manifold distempers, sins, temptations, and desertions; yet are they never left without such a presence and support of the Spirit of God as keeps them from sinking into utter despair." - Larger Catechism, Question 81*
 - c. *"A Christian's assurance, though it does not firstly flow from his holiness, yet is ever after proportionable to his holy walking. Faith is kept in a pure conscience. Sin is like a blot of ink fallen upon our evidence. This I found to be a truth." - Fraser of Brea*
 - d. *"It was the speech of one to me, next to the donation of Christ, no mercy like this, to deny assurance long; and why? For if the Lord had not, I should have given way to a loose heart and life. And this is a rule I have long held--long denial of assurance is like fire to burn out some sin and then the Lord will speak peace." - Thomas Shepard*
 - e. *"Serve your God day and night faithfully, Walk humbly; and there is a promise of the Holy Ghost to come and fill your hearts with joy unspeakable and glorious to rear you up to the day of redemption. Sue this promise out, wait for it, rest not in believing only, rest not in assurance by graces only; there is a further assurance to be had." - Thomas Goodwin*
 - f. *"I would not give a straw for that assurance, which sin will not damp. If David had come from his adultery and still have talked of his assurance, I should have despised his speech." - John Newton*
 - g. *"When we want the faith of assurance let us live by the faith of adherence." - Matthew Henry*
 - h. [Isaiah 32:17]- And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.**
 - i. [1 John 3:18-19]-My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.**

XXIII. Christiana.

A. Proof text.

1. **[1 Timothy 5:3]- Honour widows that are widows indeed.**

B. Christiana described.

1. She was an utterly ungodly woman and she married an utterly ungodly man.
 - a. *"Why, my wife was afraid of losing the world, and my children were given over to the foolish delights of youth; so what with one thing and what with another, they left me to wander in this manner alone."* - Christian

 2. Thus it is that both Christiana's best life, all our interest in her, and all our information about her, dates, sad to say, not from her espousal, nor from her marriage day, nor from any part of her married life, but from her husband's death.
 - a. Her maidenhood has no interest for us; all our interest is fixed on her widowhood.

 3. Scarcely was her husband dead when Christiana began to accuse herself of having killed him.
 - a. *"I have sinned away your father and he is gone!"* - Christiana
 - b. *"That which troubleth me most, is my churlish carriage to him when he was under distress. I am that woman, I am that woman that was so hardhearted as to slight my husband's troubles, and that left him to go on his journey alone. How like a churl I carried myself to him in all that! And so guilt took hold of my mind, and would have drawn me to the pond!"* – Christiana to the Interpreter

 4. *"How welcome is death to them that have nothing to do but die!"* - Christiana to her family and friends at her crossing the river.
- C. Lessons from Christiana.
1. The mother of Christian's four sons was a woman of real mind.
 - a. She does not speak much; but, then, there is always something individual, remarkable, and memorable in what she says.
 - b. *"Ease to the body some, none to the mind
From restless thoughts, that like a deadly swarm
Of hornets armed no sooner found alone,
But rush upon me thronging, and present
Times past, what once I was, and what am now."* – Christiana quoting Milton's Samson
 - c. No church and no school of theology has ever developed the mind as well as sanctified the heart of the common people like the preaching of the Puritan pulpit.
 - 1.) *"Certainly, I am not blind to the faults of the Puritan discipline, but it has been an invaluable discipline for that poor, inattentive, and immoral creature, man. And the more I read history and the more I see of mankind, the more I recognise the value of the Puritan discipline." ... founded his best hopes for that so enviable and unbounded country in which he was speaking, America, on the fact that so many of its millions had passed through the Puritan discipline.* - Matthew Arnold

 2. Christiana's heart, her deep, strong, tender heart, is present on every page of her noble history.
 - a. Her heart keeps her often silent when the water in her eyes becomes all the more eloquent.
 - b. When she does let her heart utter itself in words, her words are fine and memorable.
 - 1.) *"O Mercy, that thy father and mother were here; yea, and Mrs. Timorous also. Nay, I wish with all my heart now that here was Madam Wanton, too. Surely, surely, their hearts would be affected, nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and to refuse to become good pilgrims."* – Christiana after Great-heart's discourse on redemption.
 - c. It was not so much what she said herself that brought out the depth and tenderness of Christiana's heart, it was rather the way her heart loosened other people's tongues.
 - 1.) *"You must all have felt how some people's presence straitens your heart and sews up your mouth. While there are other people, again, whose simple presence unseals your heart and makes you eloquent. We ministers keenly feel that both in our public and in our private*

ministrations. There are people in whose hard and chilling presence we cannot even say grace as we should say it. Whereas, we all know other people, people of a heart, that is, whose presence somehow so touches our lips that we always when near them rise far above ourselves." - Alexander Whyte

3. A widow indeed is just a true and genuine widow; a widow not in her name and in her deeds only, but still more in her deep heart, in her whole life, and in her garnered experience.
 - a. ***[1 Timothy 5:3,5,10]- Honour widows that are widows indeed. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.***
 - b. If she has had unparalleled trials and irreparable losses, she has her corresponding consolations and compensations.
 - c. She has a freedom to go about and do good, a liberty and an experience that neither the unmarried maiden nor the married wife can possibly have.
 - d. Her widowhood is a sacred shield to her.
 - 1.) Her sorrow is a crown of honour and a sceptre of authority to her.
 - 2.) She is consulted by the young and the inexperienced, by the forsaken and by the forlorn, as no other human being ever is.
 - 3.) She has come through this life, and by a long experience she knows this world and the hearts that fill it and make it what it is.
 - 4.) A widow indeed can show a sympathy, and give a counsel, and speak with a weight of wisdom that one's own mother cannot always do.
 - 5.) All you who by God's sad dispensation are now clothed in the "white and wimpled folds" of widowhood, let your prayer and your endeavour day and night be that God would guide and enable you to be widows indeed.

XXIV. The Enchanted Ground.

A. Proof text.

1. ***[Numbers 23:23]- Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!***

B. The Enchanted Ground described.

1. The air naturally tended to make one drowsy.
2. All grown over with briars and thorns.
3. Upon which, if a man sits, or in which if a man sleeps 'tis a question, say some, whether they shall ever rise or wake again in this world.
4. A great mist and darkness falls upon travelers causing them to walk not by sight.
5. Contains an arbour.
 - a. Warm, and promising much refreshing to the pilgrims.
 - b. Was finely wrought above head, beautified with greens.
 - c. Furnished with couches and settles.
 - d. Had a soft couch on which the weary might lean.
 - e. Called The Slothful Man's Friend, on purpose to allure.
6. Takes a view of a book or map, which bids be careful turn to the right-hand way.

C. Lessons from The Enchanted Ground.

1. "But what is the meaning of all this?" asked Christiana of the guide.
 - a. This Enchanted Ground, this is one of the last refuges that the enemy to pilgrims has;
 - b. Placed almost at the end of the way, and so it standeth against us with the more advantage.

- c. For when, thinks the enemy, will these fools be so desirous to sit down as when they are weary, and when so like to be weary as when almost at their journey's end?
 - d. The Enchanted Ground is placed so nigh to the land Beulah and so near the end of their race; wherefore let pilgrims look to themselves lest they fall asleep till none can waken them.
 - e. *"That masterpiece of Bunyan's insight into life, the Enchanted Ground, where his allegory cuts so deep to people looking seriously on life."* - Mr. Louis Stevenson
 - f. That this so terrible experience is laid down almost at the end of the Celestial way--the blaze of light that pours upon our heads fairly startles us, while at the same time it comforts us and assures us.
 - g. *"When Saints do sleepy grow, let them come hither
And hear how these two pilgrims talk together;
Yea, let them hear of them, in any wise,
Thus to keep ope their drowsy slumb'ring eyes;
Saints' fellowship, if it be managed well,
Keeps them awake, and that in spite of hell."* - Christian
2. But far worse than all its briars and thorns, far more fatal than all its ditches and pitfalls, were the enchanted arbours they came on here and there planted up and down that evil land.
- a. Those arbours are all of this fatal nature,
 - b. If a man falls asleep in any of them it arises a question whether he shall ever come to himself again in this world.
 - c. The first enchanted arbour that the pilgrims came was called The Stranger's Arbour
 - 1.) So many new-comers had lain down in it never to rise again.
 - 2.) The young and the inexperienced, with those who were naturally of a believing, buoyant, easy mind, lay down in hundreds here.
 - 3.) Hopeful's mind was naturally a mind of a soft and easy and self-indulgent cast;
 - 4.) If Hopeful had been alone that day, or had he had for a companion a man of a less wary, less anxious, and less urgent mind than Christian was, Hopeful would have taken a fatal nap.
3. The Slothful Man's Arbour was a warm arbour, and it promised much refreshing to the pilgrims.
- a. It also had in it a soft couch on which the weary might lean.
 - b. "Let us lie down here and take just one nap; we shall be refreshed if we take a nap!"
 - c. "Do you not remember, that one of the shepherds bid us beware of the Enchanted Ground? And he meant by that that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober."
 - d. The New Testament is full of warnings--most solemn and most fearful warnings--against sleep.
 - 1.) Sleep in the great exhortation-passages of the Holy Scriptures does not mean rest and restoration; it means in all those passages insensibility, stupidity, danger, and death.
 - 2.) *[Jonah 1:6]- So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.*
 - 3.) *[Proverbs 6:9-10]- How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: ****
 - 4.) *[Mark 13:32-36]- But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. ****
4. The Sensual Man's Arbour. Listen to Samson, shorn of his locks.
- a. *"No, no;
It fits not; thou and I long since are twain;*

*Nor think me so unwary or accurst
 To bring my feet again into the snare
 Where once I have been caught; I know thy trains,
 Though dearly to my cost, thy gins, and toils;
 Thy fair enchanted cup and warbling charms
 No more on me have power, their force is null'd;
 So much of adder's wisdom have I learnt
 To fence my ear against thy sorceries.
 If in my flower of youth and strength, when all men
 Loved, honour'd, fear'd me, thou alone couldst hate me,
 Thy husband, slight me, sell me, and forego me;
 How wouldst thou use me now, blind, and thereby
 Deceivable, in most things as a child,
 Helpless, thence easily contemn'd, and scorn'd,
 And last neglected? How wouldst thou insult,
 When I must live uxorious to thy will
 In perfect thralldom! How again betray me,
 Bearing my words and doings to the lords
 To gloss upon, and censuring, frown or smile!
 This jail I count the house of liberty
 To thine, whose doors my feet shall never enter."*

5. The Rich Man's Settle. The love of money to some men is the root of all evil.
 - a. There came once a youth to St. Philip Neri and, flushed with joy, told him that his parents after much entreaty had at length allowed him to study law.
 - 1.) St. Philip was not a man of many words. "What then?" the saint simply asked the shining youth.
 - 2.) "Then I shall become a lawyer!" "And then?" pursued Philip.
 - 3.) "Then," said the young man, "I shall earn a nice sum of money, and I shall purchase a fine country house, procure a carriage and horses, marry a handsome and rich wife, and lead a delightful life!" "And then?"
 - 4.) "Then,"--the youth reflected as death and eternity arose before his eyes, and from that day he began to take care of his immortal soul.
 - 5.) Philip with one word snatched that young man's soul off The Rich Man's Settle.

6. The Vain Man's Settle draws down many men to shame and everlasting contempt.
 - a. Praise a vain man or a vain woman aright and enough and you will get them to do anything you like.

7. The Sacred Arbour full of religious enchantment for you rather than lose hold of you.
 - a. Madam Bubble will consecrate places and persons and periods for you if your taste lies that way;
 - b. She will build costly and stately churches for you; she will weave rich vestments and carve rich vessels;
 - c. She will employ all the arts; she will even sanctify and set apart and seat aloft her holy men.
 - d. What will she not do to please you, to take you, to intoxicate and enchant you?
 - e. She will juggle for your soul equally well whether you are a country clown in a feeling-market or a fine lady of aesthetic tastes and religious sensibilities in the capital and the court.
 - f. *"She can open churches, and light candles on the altar, and intone Te Deums to the Majesty on high. She can pass into the beauty of art, into the splendour of dress, and into the magnificence of furniture. She can sit with high principles on her lips discussing a religious vocation and praising God and sanctity. On the benches of bishops and in the pages of good books you will find her, and yet she is all the while the same huge evil creature."* - Frederick William Faber

- g. Prayer, my sin-beset brethren, standfast prayer, is the otherwise unidentified harmony whose best habitat was the Garden of Gethsemane; and with that holy root in your heart and in your mouth, there is "no enchantment against Jacob, neither is there any divination against Israel."

XXV. The Land of Beulah.

A. Proof text.

1. ***[Isaiah 62:4]- Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.***

B. The Land of Beulah described.

1. The shortest and the best way to the Celestial City.
2. Old men dwell in the streets of Beulah, and every man with his staff in his hand for very age.
3. The streets of the city also are full of boys and girls playing in the streets thereof.
4. The land of Beulah has its frequent visitors also, and its welcome guests from the regions above.
5. Some of the shining ones come down from time to time and make a short sojourn in Beulah.
6. The angels in heaven have such a desire to see the lands from which God's saints come up that at certain seasons all the suburbs of the Celestial City are full of those shining servants of God and of the Lamb.
7. All the pilgrims blamed themselves so bitterly now because they had misspent so much of their time and strength in the ways below, and so had not come sooner to see and to taste this blessed land.
8. They all rejoiced because after all their delays and all their wanderings, their way still led them through the borders of Beulah.

C. Lessons from the Land of Beulah.

1. How shall we find our way at once, and without any more wanderings, into that so desirable land?
 - a. A heart-feeding faith in God, in the word of God, and in the Son of God.
 - b. Faith, and then obedience, for obedience is Beulah. All obedience is already Beulah. Holy obedience will bring the whole of Beulah into your heart.
2. That land was very soothing to their ruffled spirits and to their weary hearts.
 - a. The children of Israel had their first solace in their pilgrimage at Elim, where there were twelve wells of water and threescore and ten palm-trees; and they encamped there by the waters.
 - b. They had their last and crowning solace when the spies came back from Eshcol with a cluster of grapes that they bare between two upon a staff, with pomegranates and figs.
 - c. Moses kept solacing his charge all the way through the weary wilderness with such strong consolations.
 - 1.) ***[Deuteronomy 8:7-9]- For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.***
- d. Our Lord spake solace to His doubting and fainting disciples.
 - 1.) ***[Mark 10:29-30]- And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.***
 - 2.) The Mount of Transfiguration also was His own Beulah-solace.
 - 3.) The Last Supper and the prayer with which it wound up were given to our Lord and to His disciples as a very Eshcol-cluster from the Paradise above.

- 4.) 'Now, I saw in my dream that they solaced themselves in the land of Beulah for a season'
 - a.) Yea, here they heard continually the singing of birds.
 - 1.) The Latin poets called the birds solatia ruris, because they refreshed and cheered the rustic labourers with their sweet singing.
 - b.) And every day the flowers appeared in the earth, and the voice of the turtle was heard in the land. In this country the sun shineth night and day, for there is no night there.
3. How much Standfast must have enjoyed that land of light you may guess when you recollect that he came from Darkland, which lies in the hemisphere right opposite to the land of Beulah.
 - a. 'In this country the sun shineth night and day.'
 - b. 'The rose of evening becomes silently and suddenly the rose of dawn.'
 - c. This land lies beyond the Valley of the Shadow of Death, neither could they from this place so much as see Doubting Castle.
 - 1.) There are dungeons dug for the souls of men whose doubts are in their intellects, as well as for those also whose doubts arise out of their hearts.
 - 2.) Some men read themselves into Doubting Castle.
 - 3.) Some men sin and sell themselves to its giant.
 - 4.) God casts some of His own children all their days into those dungeons as a punishment for their life of disobedience; He casts others down into chains of darkness because of their idleness and unfruitfulness.
 - 5.) But Beulah is far away from Doubting Castle.
 - a.) Beulah is a splendid spot for a studious man to lodge in.
 - b.) For what a clear light shines night and day in Beulah! To what far horizons a man's eye will carry him in Beulah! What large speculations rise before him who walks abroad in Beulah!
 - c.) How clear the air is in Beulah, how clean the heart and how unclouded the eye of its inhabitants!
 - d.) The King's walks are in Beulah, and the arbours where He delighteth to be.
 - e.) Blessed are the pure in heart, for they shall be admitted to see God in the land of Beulah.
 - f.) In the land of Beulah the sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be thine everlasting light, and thy God thy glory!
4. "In this land also the contract between the bride and the bridegroom is renewed."
 - a. There is no other day so bitter in any man's life as that day is on which his bridal contract is broken off.
 - b. It is the very perfection and last extremity of bitterness when his contract is broken off because of his own past life.
 - c. Let all those, then, who would fain enter into that sweet contract think well about it beforehand.
 - 1.) Let them look back into all their past life.
 - 2.) All their past life will be sure to find them out on the day of their espousals.
 - 3.) If they have their enemies--as all espoused men have--this is the hour and the power of their enemies.
 - a.) The day on which any man's espousals are published is a small and local judgment-day to him.
 - b.) All the men who have ever been injured by him, or who have injured themselves upon him;
 - c.) All the men and all the women who for any reason, and for no reason, hate both him and his happiness, --their tongues and their pens will take no sleep till they have got his contract if they can, broken off.

- 4.) There is no better mind in which any man, guilty or innocent, can enter on a married life.
- a.) *[Psalm 103:10]- He hath not dealt with us after our sins; nor rewarded us according to our iniquities.*
- d. It is surely Beulah itself, at its very best, it is surely Beulah above itself, when a happy bridegroom is full of that humble and happy mind, and when he is in one and the same moment reconciled both to his bride on earth and to his God and Father in heaven.
- 1.) In this land, therefore, in the land of Beulah, the contract between the bride and the bridegroom is renewed; yea, as the bridegroom rejoiceth over his bride, so shall thy God rejoice over thee.
5. The salaams and salutations also that they were met with as often as they went out to walk in the streets thereof were a constant surprise, satisfaction, and sweetness to the fearful pilgrims.
- a. They never, all the time they abode in Beulah, took to the lanes of the city to escape the unkind looks of any of its citizens.
- b. Greatheart's hand was never away from his helmet.
- c. His helmet was never well on his head.
- d. His always bare and unhelmeted head said to all the men of Beulah, I love and honour and trust you.
6. As they walked in this land they had more rejoicing than in parts more remote from the kingdom to which they were bound.
- a. It was builded of pearls and precious stones.
- 1.) The street thereof was paved with gold,
- 2.) By reason of the natural glory of the city and the reflection of the sunbeams upon it, Christian with desire fell sick.
- a.) Hopeful also had a fit or two of the same disease. Wherefore here they lay by it awhile, crying out because of their pangs.
- b.) *[Song of Solomon 2:5]- Stay me with flagons, comfort me with apples: for I am sick of love.*
- 3.) True, soul-sickness always runs its own course, and it always runs its own course in its own order.
- a.) This special sickness first shows itself when the soul becomes sick with sin.
- 1.) *[Psalm 38:3]- There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.*
- b.) The second stage of this sickness is when a sinner is not so much sick with the sin that dwelleth in him as sick of himself.
- 1.) Sinfulness in its second stage becomes so incorporate with the sinner's whole life-- sin so becomes the sinner's very nature, and, indeed, himself,--that all his former loathing of sin passes over henceforth into loathing of himself.
- 2.) This is the most desperate stage in any man's sickness; but, bad as it is, incurable as it is, it must be passed into before the third stage of the healing process can either be experienced or understood.
- c.) The third stage of the healing process.
- 1.) By the time the pilgrims had come to Beulah they had all had their full share of sin and of themselves till they here entered on an altogether new experience.
- 2.) "Christian with desire fell sick," we read, "and Hopeful also had a fit or two of the same disease. Wherefore here they lay by it a while, crying out because of their pangs, If you see my beloved, tell him that I am sick of love."

XXVI. The Swelling of Jordan.

A. Proof texts.

1. *[Jeremiah 12:5]- If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?*
2. *[Jeremiah 49:19]- Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?*
3. *[Jeremiah 50:44]- Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?*

B. The Swelling of Jordan described.

1. Fore-fancy your deathbed.
 - a. 'Take an essay and a lift at your death, and look at it before it actually comes to your door.'
 - b. Our death and judgment are the only two things that we are absolutely sure about in our whole future.
 - 1.) *[Hebrews 9:27]- And as it is appointed unto men once to die, but after this the judgment:*
2. On entering the river even Christian suddenly began to sink.
 - a. Fore-fancy all the words he spake still tended to discover that he had great horror of mind and hearty fears that he would die in that river; here also he was much in the troublesome thoughts of the sins he had committed both since and before he began to be a pilgrim.
 - b. Fore-fancy that converted young men. Hopeful had much to do to keep his brother's head above water.
 - 1.) *"Be of good cheer; Jesus Christ maketh thee whole. Be of good cheer, my brother, I feel the bottom, and it is good."* - Hopeful
 - 2.) *"When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee."* - Christian
 - c. Fore-fancy those stepping-stones, and often practise your feet upon them before the time.
 - 1.) *'Be of good cheer, my brother, I feel the bottom, and it is good. Hold His hand fast, He knows all the fords. You may be ducked in His company but never drowned. Put in your foot, then, and wade after Him. And be sure you set your feet always upon the stepping-stones.'* - Samuel Rutherford to Lady Kenmure
3. Fore-fancy now the day was come that Christiana must be gone. And so the road was full of people to see her take her journey.
 - a. *"Hail, good woman, I bring thee tidings that the Master calleth for thee, and expecteth thee to stand in His presence in clothes of immortality within this ten days."* The post to Christiana
 - b. All the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate.
 - c. She came forth and entered the river with a beckon of farewell to those that followed her to the riverside.
 - d. She went and entered in at the gate with all the ceremonies of joy that her husband had done before her. Fore-fancy, if you can, some of those ceremonies of joy.
4. When Mr. Fearing came to the river where was no bridge, there again he was in a heavy case.

- a. He said, he should be drowned forever and never see that Face with comfort he had come so many miles to behold.
 - b. The water of that river was lower at this time than ever seen.
 - 1.) So he went over at last not much above wet-shod.
 - 2.) Fore-fancy and fore-arrange, if it be possible, for a passage like that.
5. There came a post to the town again, and his business was this time with Mr. Ready-to-halt.
- a. "I am come to thee in the name of Him whom thou hast loved and followed, though upon crutches. And my message is to tell thee that He expects thee at His table to sup with Him in His kingdom the next day after Easter."
 - b. Mr. Ready-to-halt called for his fellow-pilgrims.
 - 1.) *'I am sent for, and God shall surely visit you also.'*
 - 2.) *'These crutches, I bequeath to my son that he may tread in my steps, with a hundred warm wishes that he may prove better than I have done.'*
 - 3.) *'Now I shall have no more need of these crutches, since yonder are horses and chariots for me to ride on.'*
 - 4.) The last words he was heard to say were, *'Welcome life!'*
 - 5.) Let all ready-to-halt hearts fore-fancy all that.
6. Mr. Feeble-mind called for his friends and told them what errand had been brought to him, and what token he had received of the truth of the message.
- a. *"As for my feeble mind, that I shall leave behind me, for I shall have no need of that in the place whither I go. When I am gone, Mr. Valiant, I desire that you would bury it in a dung-hill."*
 - b. His last words were, *'Hold out faith and patience.'*
7. Did you ever know a family, or, rather, the relics of a family, where there was just a decrepit old father and a lone daughter left to nurse him through his second childhood?
- a. Both marriage and death have spared Miss Much-afraid to watch over the dotage-days of Mr. Despondency; till one summer afternoon the old man fell asleep in his chair to waken where old men are for ever young.
 - b. In a day or two there were two new graves side by side in the old churchyard.
 - c. Even death could not divide this old father and his trusty child.
 - d. When the time was come for them to depart, they went down together to the brink of the river.
 - e. The last words of Mr. Despondency were, *'Farewell night and welcome day.'*
 - f. His daughter went through the river singing.
 - g. Fore-fancy that, all you godly old men, with a daughter who has made a husband and children to herself of her old father.
8. Old Honest shouting *'Grace reigns!'*
- a. He lived upon one book, and then he died upon another. He lived according to the commandments of God, but he died according to the comforts of the Gospel.
 - b. The river at that time overflowed its banks in some places.
 - c. Mr. Honest had in his lifetime spoken to one Good-conscience to meet him at the river, and lent him his hand, and so helped him over.
 - d. All the same, the last words of Mr. Honest still were, "Grace reigns!" And so he left the world.
 - e. Fore-fancy whether or no you are making, as one has said, "an assignation with terror" at that same riverside.
9. Standfast was left longest on this side the river because his Master could best trust him here.

- a. His Master had to take away many of His other servants from the evil to come, but He could trust Standfast.
 - b. You can safely trust a man who takes to his knees in every hour of temptation, as Standfast was wont to do.
 - c. *'This river has been a terror to many. Yea, the thoughts of it have often frightened me also. The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that awaits me on the other side, doth lie as a glowing coal at my heart. I see myself now at the end of my journey, and my toilsome days are all ended. I am going now to see that head that was crowned with thorns, and that face that was spit upon for me. His name has been to me as a civet-box, yea, sweeter than all perfumes. His word I did use to gather for my food, and for antidotes against my faintings. He has held me up, and I have kept myself from mine iniquities. Yea, my steps hath He strengthened in the way.'* – Standfast
 - d. In discourse his countenance changed, his strong man bowed down under him, and after he had said, *"Take me, for I come to Thee,"* he ceased to be seen of them.
 - 1.) Fore-fancy, if you have the face, an end like that for yourself.
- C. Lessons form the Swelling of Jordan. *"How wilt thou do in the swelling of Jordan?"*
1. What books have you laid in for your deathbed, and for the weeks and months and even years before your death bed? What do you look forward to be reading when Jordan is beginning to swell and roll for you and to leap up toward your doorstep?
 - a. *"Read, read where I first cast my anchor."* - John Knox to his weeping wife,
 - b. What do you look forward to be reading when Jordan is beginning to swell and roll for you and to leap up toward your doorstep?
 - c. What is your favourite psalm and hymn?
 2. Who will be your most welcome minister during your last days on earth?
 - a. For whom would you send to-night if the post were suddenly to sound his horn at your side on your way home from church?
 - b. Five students were once sitting and talking together in a city in which there was to be an execution to-morrow morning.
 - 1.) They were talking about the murderer who was to be executed in the morning, and about the minister he had sent for to come to see him.
 - 2.) Let each one write down on a piece of paper the name of the minister he would choose to be beside him at the last, and we shall see each man's last choice.
 - 3.) They did so and it was discovered that they had all written the same minister's name!
 - 4.) I do not know that they all went to his church every Sabbath while they were young.
 - 5.) For when I was in his church there was only a handful of old and decayed-looking people in it. The chief part of the congregation seemed to me to be a charity school.
 - 6.) Crowded passages do not always wait upon the best pastors;
 - 7.) A waft of death soon discovers to us a true minister from an incompetent and a counterfeit minister.
 3. "It is long-drawn-out that you may have ample time to go over all your old letters and all your still unsettled accounts before you take ship." – Samuel Rutherford
 - a. Have you any such old letters lying still unanswered?
 - b. Have you any such old accounts lying still unsettled?
 - c. Have you made full reparation and restitution for all that you and yours have done amiss?
 - 1.) ***[Matthew 5:24]- Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.***

- d. *'Hand over all your bills, paid and unpaid, to your Surety. Give Him the keys of the drawer, and let Him clear it out for Himself after you are gone.'* – Samuel Rutherford to George Gillespie.
4. Pray often to God for a clear mind between Him and you, and for a quick, warm, and heaven-hungry heart at the last.
 - a. Take a promise from those who watch beside your bed that they will not drug and stupefy you even though you should ask for it.
 - b. Whatever your pain, and it is all in God's hand, make up your mind, if it be possible, to bear it.
 - c. It cannot be greater than the pain of the cross, and your Saviour would not touch their drugs, however well intended. He determined to face the swelling of Jordan and to enter His Father's house with an unclouded mind.
 - d. I cannot believe that the thief even would have let the gall so much as touch his lips after Christ had said to him, "To-day thou shalt be with Me in Paradise!"
 - e. Let your mind and your heart be full of repentance, and faith, and love, and hope, and all such saying graces, and let them all be at their fullest and brightest exercise, at that moment.
 - f. Be on the very tip-toe of expectation as the end draws near.
 - g. Another pang, another gasp, one more unutterable sinking of heart and flesh as if you were going down into the dreadful pit--and then the abundant entrance, and the beatific vision!