

Bunyan Characters: Holy War

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

By Alexander Whyte, D.D.

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I. Holy War - The Book.

A. Proof text.

1. ***[Numbers 21:14]- Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,***

B. The Book described.

1. The book written when Bunyan was still in all the fulness of his intellectual power and in all the ripeness of his spiritual experience.
2. The glad testimonies of tens of thousands of God's saints, whose hard-beset faith and obedience have been kindled and sustained by the study of this noble book.
3. The *Holy War* is a military history; it is full of soldiers and battles, defeats and victories.
 - a. Holy Scripture is full of wars and rumours of wars.
 - b. In the New Testament we have Jesus Christ described as the Captain of our salvation.
 - c. Paul's powerful use of armour and of armed men.
 - d. The whole Bible is crowned with a book all sounding with the battle-cries.
 - e. It ends with that city of peace.
 - f. Bunyan's early experiences in the great Civil War had taught him many memorable things about the military art; memorable and suggestive things that he afterwards put to the most splendid use in the siege, the capture, and the subjugation of Mansoul.
4. The characters in the *Holy War* are not as a rule nearly so clear-cut or so full of dramatic life and movement

C. Lessons from the Book.

1. All will not understand the *Holy War* all at once, and many will not understand it at all.
2. All will not like the *Holy War*. The mass of men could not be expected to like any such book.
3. Few, very few, it is to be feared, will be any better of the *Holy War*.

II. The City of Mansoul and its Cinque Ports.

A. Proof text.

1. ***[Isaiah 1:8]- And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.***

B. The City of Mansoul and its Cinque Ports described.

1. The situation of Mansoul, '*it lieth, just between the two worlds.*'
 - a. As Germany in our day lies between France and Russia.
 - b. As Palestine in her day lay between Egypt and Assyria.
 - c. As the two armed empires Heaven above and Hell beneath.
 - d. Heaven and Hell would give their best blood and their best treasure to subdue and to possess his soul.
 - e. We do not value our souls at all as Heaven and Hell value them.
 - f. There is no neutral zone, no buffer state, no silver streak between Mansoul and her immediate and military neighbours.
 - g. Thus it is that her statesmen, and her soldiers, and even her very common-soldier sentries must be for ever on the watch; they must never say peace, peace; they must never leave for one moment their appointed post.
2. The wall of the city.
 - a. 'The wall of the town was well built, Yea, so fast and firm was it knit and compact together that, had it not been for the townsmen themselves, it could not have been shaken or broken down for ever.

- b. For here lay the excellent wisdom of Him that builded Mansoul, that the walls could never be broken down nor hurt by the most mighty adverse potentate unless the townsmen gave their consent thereto.'
 - c. A wall impregnable and insurmountable and not to be sapped or mined from the outside: a wall that could only suffer hurt from the inside!
 - d. That wonderful wall was pierced from within with five magnificently answerable gates.
3. This famous town of Mansoul had five gates.
- a. These were made likewise answerable to the walls; to wit, impregnable, and such as could never be opened or forced but by the will and leave of those within.
 - b. The names of the gates were these: Ear-gate, Eye-gate, Mouth-gate; in short, 'the five senses,' as we say.
 - c. In the time of Edward the Confessor and after the battle of Hastings, there were five cities which had special immunities and peculiar privileges bestowed upon them,
 - 1.) In recognition of the special dangers to which they were exposed and the eminent services they performed as facing the hostile shores of France.
 - 2.) Owing to their privileges and their position, the 'Cinque Ports' came to be cities of great strength, till, as time went on, they became a positive weakness rather than a strength to the land that lay behind them.
 - 3.) Privilege bred pride, and in their pride the Cinque Ports proclaimed wars and formed alliances on their own account.
 - 4.) Mansoul, in like manner, has her cinque ports.
 - a.) The five senses are clothed with such power as they possess;
 - b.) They abuse and misuse their power;
 - c.) What disloyalty and despite they show to their sovereign.
 - d.) What conspiracies and depredations they enter into.
 - e.) What untold miseries they let in upon themselves and upon the land that lies behind them;
 - f.) What years of siege, legislation, and rule it takes to reduce our bodily senses, those proud and licentious gates, to their true and proper allegiance, and to make their possessors a people loyal and contented, law-abiding and happy.

C. Lessons from The City of Mansoul and its Cinque Ports.

- 1. Paul treats the soul and the senses with tremendous and overwhelming power.
 - a. ***[I Corinthians 6:15-20]- Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.***
 - b. Let me henceforth look at my whole body in all its senses and in all its members, the most open and the most secret, as in reality no more my own.
 - c. Let me henceforth look at myself with Paul's deep and holy eyes.
 - d. Let me henceforth seat Christ, my Redeemer and my King, in the very throne of my heart, and then keep every gate of my body and every avenue of my mind as all not any more mine own but His.
 - e. Let me open my eye, and my ear, and my mouth, as if in all that I were opening Christ's eye and Christ's ear and Christ's mouth; and let me thrust in nothing on Him as He dwells within me that will make Him ashamed or angry, or that will defile and pollute Him.

2. When you thus begin to keep any gate for Christ, your King and Captain and Better-self, Ear-gate, or Eye-gate, or Mouth-gate, or any other gate; you will have taken up a task that shall have no end with you in this life.
3. Watch your heart, and all the doors of your heart, as if you were watching Christ's heart for Him and all the doors of His heart, you will have no idea of the arduousness and the endurance, the sleeplessness and the self-denial, of the undertaking.
4. *'We all thought one battle would decide it.'* - Richard Baxter
5. *'But we were all very much mistaken,'* sardonically adds Carlyle.
6. Yes; and you will be very much mistaken too if you enter on the war with sin in your soul, in your senses and in your members, with powder and shot for one engagement only. When you enlist here, lay well to heart that it is for life. There is no discharge in this war. There are no ornamental old pensioners here. It is a warfare for eternal life, and nothing will end it but the end of your evil days on earth.

III.

Ear-Gate.

A. Proof texts.

1. ***[Mark 4:24]- And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.***
2. ***[Luke 8:18]- Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.***

B. Ear-Gate described.

1. The Lord Will-be-will took special care that the gates should be secured with double guards, double bolts, and double locks and bars.
2. Ear-gate especially might the better be looked to, for that was the gate in at which the King's forces sought most to enter.
3. Old Mr. Prejudice captain of the ward at that gate, and under him sixty men, called Deafmen.
4. They gave out the word, which was, Ye must be born again!
5. Over Ear-gate two great guns, the one called High-mind and the other Heady.
 - a. Unto these two guns they trusted much;
 - b. They were cast in the castle by Diabolus's iron founder, whose name was Mr. Puff-up,

C. Lessons form Ear-Gate. How it is kept and how it is lost; how it is used and how it is abused.

1. The Psalmist calling for justice, and teaching God's providence over men.
 - a. ***[Psalm 94:8]- He that planted the ear, shall he not hear? he that formed the eye, shall he not see?***
 - b. *'The Psalmist's word planted,' says that able churchman, 'implies design, in that the ear was not spontaneously evolved by an act of vital force, but was independently created by God for a certain object, just as a tree, not of indigenous growth, is of set purpose planted in some new place by the hand of man.'* – Robert Bellarmine
 - c. The Garden of Eden; the Lord planted it and put the man and the woman, whose ears he had just planted also, into the garden to dress it and keep it.
 - 1.) ***[Genesis 2:8]- And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.***
 - 2.) How they dressed the garden and kept it, and how they held the gate of their ear against him who squatted down before it with his innuendoes and his lies.
 - d. ***[Luke 17:6]-And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.***
2. Was Paul looking back to Garden when referring to people with 'itching ears'?
 - a. ***[2 Timothy 4:3]- For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;***

- b. Eve's ears itched unappeasably for the devil's promised secret; and we have all inherited our first mother's miserable curiosity.
 - c. The devil has no need to blockade or besiege the gate of our ear if he has any of his good things to offer us.
 - d. The gate that can only be opened from within will open at once of itself if he or any of his newsmongers but squat down for a moment before it.
3. Isaiah speaks of men whose ears were 'heavy' and whose hearts were fat, and Psalmist speaks of men whose ears were 'stopped' up altogether.
- a. ***[Isaiah 6:10]- Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.***
 - b. ***[Psalm 58:4]- Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear;***
 - c. David is not concerned about adders and their ears, he is wholly taken up with us and our adder-like animosity against the truth.
 - 1.) Against what teacher, then; against what preacher; against what writer; against what doctrine, reproof, correction, has your churlish prejudice adder-like shut your ear?
 - 2.) Against what truth, human or divine, have you hitherto stopped up your ear like the Psalmist's serpent?
 - d. O God, help us to lay aside all this adder-like antipathy at men and things, both in public and in private life. Help us to give all men and all causes a fair field and no favour, but the field and the favour of an open and an honest mind, and a simple and a sincere heart. He that hath ears, let him hear!
4. We shall find Ear-gate in Holy Way and in ourselves passing through many unexpected experiences; now held by one side and now by another. And we find the same succession of vicissitudes set forth in Holy Scripture.
- a. ***[Psalm 116:2]- Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.***
 - b. ***[Proverbs 5:13]- And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!***
 - c. ***[Jeremiah 7:24-26]- But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.***
 - d. ***[Psalm 40:1]- I waited patiently for the LORD; and he inclined unto me, and heard my cry.***
 - e. ***[Psalm 116:2]- Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.***
 - f. ***[Psalm 141:4]- Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.***
 - g. ***[Psalm 119:36]- Incline my heart unto thy testimonies, and not to covetousness.***
 - h. ***[Psalm 119:112]- I have inclined mine heart to perform thy statutes alway, even unto the end.***
5. Shakespeare speaks in *Richard the Second* of 'the open ear of youth.'
- a. Young men keep your ears open to all truth and to all duty and to all goodness, and shut your ears with an adder's determination against all that which ruined Richard—flattering sounds, reports of fashions, and lascivious metres.

- b. *'Our souls would only be gainers by the perfection of our bodies were they wisely dealt with. And for every human being we should aim at securing, so far as they can be attained, an eye as keen and piercing as that of the eagle; an ear as sensitive to the faintest sound as that of the hare; a nostril as far-scenting as that of the wild deer; a tongue as delicate as that of the butterfly; and a touch as acute as that of the spider. No man ever was so endowed, and no man ever will be; but all men come infinitely short of what they should achieve were they to make their senses what they might be made. The old have outlived their opportunity, and the diseased never had it; but the young, who have still an undimmed eye, an undulled ear, and a soft hand; an unblunted nostril, and a tongue which tastes with relish the plainest fare—the young can so cultivate their senses as to make the narrow ring, which for the old and the infirm encircles things sensible, widen for them into an almost limitless horizon.'* – George Wilson *The Five Gateways of Knowledge*

IV. Eye-Gate.

A. Proof text.

1. ***[Lamentations 3:51]- Mine eye affecteth mine heart because of all the daughters of my city.***

B. Eye-Gate described.

1. *'Think, in the first place, how beautiful the human eye is. The eyes of many of the lower animals are, doubtless, very beautiful. You must all have admired the bold, fierce, bright eye of the eagle; the large, gentle, brown eye of the ox; the treacherous, green eye of the cat, waxing and waning like the moon; the pert eye of the sparrow; the sly eye of the fox; the peering little bead of black enamel in the mouse's head; the gem-like eye that redeems the toad from ugliness, and the intelligent, affectionate expression which looks out of the human-like eye of the horse and dog. There are many other animals whose eyes are full of beauty, but there is a glory that excelleth in the eye of a man. We realise this best when we gaze into the eyes of those we love. It is their eyes we look at when we are near them, and it is their eyes we recall when we are far away from them. The face is all but a blank without the eye; the eye seems to concentrate every feature in itself. It is the eye that smiles, not the lips; it is the eye that listens, not the ear; it is the eye that frowns, not the brow; it is the eye that mourns, not the voice. The eye sees what it brings the power to see. How true is this! The sailor on the look-out can see a ship where the landsman can see nothing. The Esquimaux can distinguish a white fox among the white snow. The astronomer can see a star in the sky where to others the blue expanse is unbroken. The shepherd can distinguish the face of every single sheep in his flock,'* - George Wilson *The Five Gateways of Knowledge*
2. *'The eye is the most psychical, the most spiritual, the most useful, and the most valued and cherished of all the senses... in death by starvation, every particle of fat in the body is auto-digested except the cream-cushion of the eye-ball!'* – Dr. Gould
3. Whyte differing from Bunyan, the eye is very much nearer to the heart than the ear is. The eye much sooner affects, and much more powerfully affects, the heart than the ear ever does. The eye the shortest road to the heart, but like all other short roads, it is cram-full of all kinds of traffic when the ear stands altogether empty.

C. Lessons from Eye-Gate.

1. Turning to the prophets and proverb-makers of Israel for the true teaching on the eye.
 - a. ***[Proverbs 17:24]- Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.***
 - b. Did you ever read of the stargazer who fell into an open well at the street corner? Like him, you may be a great astronomer, a great politician, a great theologian, a great defender of the faith even, and yet may be a stark fool just in keeping the doors and the windows of your own heart.
 - c. *'You shall see a poor soul, mean in abilities of wit, or accomplishments of learning, who knows not how the world goes, nor upon what wheels its states turn, who yet knows more clearly and experimentally his own heart than all the learned men in the world know*

theirs. And though the other may better discourse philosophically of the acts of the soul, yet this poor man sees more into the corruption of it than they all.’ – Thomas Goodwin

- d. *‘Many who have leisure and parts to read much, instead of ballasting their hearts with divine truth, and building up their souls with its precious words, are much more versed in play-books, jeering pasquils, romances, and feigned staves, which are but apes and peacocks’ feathers instead of pearls and precious stones. Foreign and foolish discourses please their eyes and their ears; they are more chameleons than men, for they live on the east wind.*’ – Thomas Goodwin
2. Our Lord Jesus lays down this law to all those who would enter into life.
 - a. **[Mark 9:47]- And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:**
 - 1.) *‘Does your eye offend you, my brethren? Does your eye cause you to stumble and fall, as it is in the etymology? The right use of the eye is to keep you from stumbling and falling; but so perverted are the eye and the heart of every sinner that the city watchman has become a partaker with thieves, and our trusted guide and guardian a traitor and a knave.’*
 - 2.) *‘True religion, my brethren, on some sides of it, and at some stages of it, is a terribly severe and sore business; and unless it is proving a terribly severe and sore business to you, look out! lest, with your two hands and your two feet and your two eyes, you be cast, with all that your hands and feet and eyes have feasted on, into the everlasting fires! Woe unto the world because of offences, but woe much more to that member and entrance-gate of the body by which the offence cometh! Wherefore, if thine eye offend thee!’*
3. Now, if you wish both to preserve your eyes, and to escape the everlasting fires at the same time, attend to this text from Solomon.
 - a. **[Proverbs 4:25]- Let thine eyes look right on, and let thine eyelids look straight before thee.**
 - 1.) Solomon shall speak to the man who has the most inflammable, the most ungovernable, and the most desperately wicked heart. You, man, with that heart, you know that you cannot pass up the street without your eye becoming a perfect hell-gate of lust, of hate, of ill-will, of resentment and of revenge.
 - b. *‘Of a verity, O Lord, I am made of sin, and that my life maketh manifest,’* prays Bishop Andrewes every day. Why, sir, not to go to the street, the direction in which your eyes turn in this house this evening will make this house a very ‘den,’ as our Lord said—yes, a very den to you of temptation and transgression. My son, let thine eyes look right on. Ponder the path of thy feet, turn not to the right hand nor to the left—remove thy foot from all evil!
4. There is still another eye that is almost as good as an eye out altogether, and that is a Job’s eye.
 - a. **[Job 31:1]- I made a covenant with mine eyes; why then should I think upon a maid?**
 - b. **[Job 40:15-24]-Behold now behemoth, which I made with thee; he eateth grass as an ox. Lo now, his strength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar: the sinews of his stones are wrapped together. His bones are as strong pieces of brass; his bones are like bars of iron. He is the chief of the ways of God: he that made him can make his sword to approach unto him. Surely the mountains bring him forth food, where all the beasts of the field play. He lieth under the shady trees, in the covert of the reed, and fens. The shady trees cover him with their shadow; the willows of the brook compass him about. Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes: his nose pierceth through snares.**
5. There is the Pauline eye.

- a. ***[1 Corinthians 2:9-10]- But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.***
 - b. And so it is with the man who has got Paul's splendid eyes for the unseen. He does not need to touch so much as one of his eye-lashes to pluck them out. For his eyes are blind, and his ears are deaf, and his whole body is dead to the things that are temporal. His eyes are inwardly ablaze with the things that are eternal. He whose eyes have been opened to the truth and the love of his Bible,
 - c. My Lord Understanding had his palace built with high perspective towers on it, and the site of it was near to Eye-gate, from the top of which his lordship every day looked not at the things which are temporal, but at the things which are eternal, and down from his palace towers he every day descended to administer his heavenly office in the city.
6. Your eye, then, is the shortest way into your heart.
- a. Watch it well, therefore; suspect and challenge all outsiders who come near it.
 - b. Keep the passes that lead to your heart with all diligence.
 - c. Let nothing contraband, let nothing that even looks suspicious, ever enter your hearts; for, if it once enters, and turns out to be evil, you will never get it all out again as long as you live.
 - d. ***[Jeremiah 9:21]- For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.***
 - e. Make a covenant, then, with your eyes. Take an oath of your eyes as to which way they are henceforth to look.
 - f. Let them look this way, and your heart is immediately full of lust, and hate, and envy, and ill-will. On the other hand, lead them to look that way and your heart is as immediately full of truth and beauty, brotherly kindness and charity.
 - g. ***[Matthew 6:22-23]- The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!***

V. The King's Palace.

A. Proof text.

- 1. ***[1 Chronicles 29:1]- Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.***

B. The King's Palace described.

- 1. A most famous and stately palace.
 - a. For strength, it might be called a castle.
 - b. For pleasantness, a paradise.
 - c. For largeness, a place so copious as to contain all the world.
 - d. This place the King intended for Himself alone, and not for another with Him, so great was His delight in it.
- 2. *'Our heart, is our manner of existence, or the state in which we feel ourselves to be; it is an inward life, a vital sensibility, which contains our manner of feeling what and how we are; it is the state of our desires and tendencies, of inwardly seeing, tasting, relishing, and feeling that which passes within us; our heart is that to us inwardly with regard to ourselves which our senses of seeing, hearing, feeling, and such like are with regard to things that are without or external to us. Your heart is the best and greatest gift of God to you. It is the highest, greatest, strongest, and noblest power of your nature. It forms your whole life, be it what it will. All evil and all good come from your heart. Your heart alone has the key of life and death for you.'* – William Law

C. Lessons from The King's Palace.

1. There was reared up in the midst of this town of Mansoul a most famous and stately palace.
 - a. That palace and the town immediately around it were the mirror and the glory of all that its founder and maker had ever made.
 - b. His palace was his very top-piece.
 - c. It was the metropolitan of the whole world round about it.
 - d. It had positive commission and power to demand service and support of all around.
 - e. That is literally, evidently, and actually true of the human heart.
 - f. All other earthly things are created and upheld, are ordered and administered, with an eye to the human heart.
 - 1.) Earth, air, water; light and heat; all the successively existing worlds, mineral, vegetable, animal, spiritual; grass, herbs, corn, fruit-trees, cattle and sheep, and all other living creatures; all are upheld for the use and the support of man.
 - g. All that is in man himself is in him for the end and the use of his heart.
 - 1.) All his bodily senses; all his bodily members; every fearfully and wonderfully made part of his body and of his mind; all administer to his heart.
 - h. For there is nothing on the earth greater or better than the heart, unless it is the Creator Himself, who planned and executed the heart for Himself and not for another with Him.
2. For fame and for state a palace, while for strength it might be called a castle.
 - a. In ancient times the king's palace was always a castle also.
 - b. Great men built their houses on high places, and then the weak and endangered people gathered around the strongholds of the powerful.
 - c. ***[Philippians 4:7]- And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.***
 - 1.) Let God's peace be your man of war.
 - 2.) Let His surpassing peace do both the work of war and the work of peace also in your hearts and in your minds.
 - 3.) Let that peace both fortify with walls, and garrison with soldiers, and watch every gate, and hold every street and lane of your hearts and of your minds all around your hearts.
 - 4.) And all through the Prince of Peace, the Captain of all Holy War, Jesus Christ Himself.
 - 5.) No wonder, then, that in a strength that passeth all understanding, this stately palace of the heart is also here called a well-garrisoned castle.
3. For pleasantness the human heart is a perfect paradise.
 - a. For pleasantness the human heart is like those famous royal parks of Nineveh and Babylon that sprang up in after days as if to recover and restore the Garden of Eden that had been lost to those eastern lands.
 - b. Even Adam's own paradise was but a poor outside imitation in earth and water, in flowers and fruits, of the far better paradise God had planted within him.
 - 1.) *'My dear man, the Garden of Eden is not paradise, neither does Moses say so. Paradise is the divine joy, and that was in their own hearts so long as they stood in the love of God. Paradise is the divine and angelical joy, pure love, pure joy, pure gladness, in which there is no fear, no misery, and no death. Which paradise neither death nor the devil can touch. And yet it has no stone wall around it; only a great gulf which no man or angel can cross but by that new birth of which Christ spoke to Nicodemus. Reason asks, Where is paradise to be found? Is it far off or near? Is it in this world or is it above the stars? Where is that desirable native country where there is no death? Beloved, there is nothing nearer you at this moment than paradise, if you incline that way. God beckons you back into paradise at this moment, and calls you by*

name to come. Come, He says, and be one of My paradise children. In paradise,' the Teutonic Philosopher goes on, 'there is nothing but hearty love, a meek and a gentle love; a most friendly and most courteous discourse: a gracious, amiable, and blessed society, where the one is always glad to see the other, and to honour the other. They know of no malice in paradise, no cunning, no subtlety, and no sly deceit. But the fruits of the Spirit of God are common among them in paradise, and one may make use of all the good things of paradise without causing disfavour, or hatred, or envy, for there is no contrary affection there, but all hearts there are knit together in love. In paradise they love one another, and rejoice in the beauty, loveliness, and gladness of one another. No one esteems or accounts himself more excellent than another in paradise; but every one has great joy in another, and rejoices in another's fair beauty, whence their love to one another continually increases, so that they lead one another by the hand, and so friendly kiss one another.' - Jacob Behmen

4. For largeness a place so copious as to contain all the world.
 - a. **[Ecclesiastes 3.11]- He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.**
 - b. Fearfully and wonderfully made as is the whole of human nature, that fear and that wonder surpass themselves in the spaciousness and the copiousness of the human heart.
 - 1.) After the whole world is received home into a human heart, there is room, and, indeed, hunger, for another world, and after that for still another.
 - 2.) We can open our heart and take down the sun into it, and shut him out again and restore him to his immeasurable distances in the heavens, and all in the twinkling of an eye.
 - c. *'Yes, I swear it. Let us fill Mansoul full with our abundance. Let us make of this castle, as they vainly call it, a warehouse, as the name is in some of their cities above. For if we can only get Mansoul to fill herself full with much goods she is henceforth ours. My peers,' he said, 'you all know His parable of how unblest riches choke the word; and, again, we know what happens when the hearts of men are overcharged with surfeiting and with drunkenness. Let us give them all that, then, to their heart's desire.'* - Lucifer in support of the scheme of Beelzebub
 - 1.) This advice of Lucifer was highly applauded in hell, and ever since it has proved their masterpiece to choke Mansoul with the fulness of this world, and to surfeit the heart with the good things thereof.
 - 2.) You will outwit hell herself and all her counsellors and all her machinations, if, out of all the riches, pleasures, cares, and possessions, that both heaven and earth and hell can heap into your heart, those riches, pleasures, cares, and possessions but produce corresponding passions and affections towards God and man.
 - 3.) Only let fear, and love, and thankfulness, and helpfulness be kindled and fed to all their fulness in your heart, and all the world and all that it contains will only leave the more room in your boundless heart for God and for your brother.
 - d. *"O come to my heart, Lord Jesus,
There is room in my heart for Thee."* - Emily E. Elliott
5. Accustom yourself to seek for God in your own heart and you will always find Him there.
 - a. *'Madame,'* said a holy solitary to Madame Guyon in her misery—*'Madame, you are disappointed and perplexed because you seek without what you have within.'*
 - 1.) God was near and not far off; the kingdom of heaven was within her.
 - 2.) The love of God from that hour took possession of her soul with an inexpressible happiness.

- 3.) Prayer, which had before been so difficult, was now delightful and indispensable; hours passed away like moments: she could scarcely cease from praying.
 - 4.) Her domestic trials seemed great to her no longer; her inward joy consumed like a fire the reluctance, the murmur, and the sorrow, which all had their birth in herself.
 - 5.) A spirit of comforting peace, a sense of rejoicing possession, pervaded all her days.
 - 6.) God was continually with her, and she seemed continually yielded up to God.
- b. Where do you seek for God when you pray, my brethren?
- 1.) To what place do you direct your eyes?
 - 2.) Is it to the roof of your closet?
 - 3.) Is it to the east end of your consecrated chapel?
 - 4.) Is it to that wooden table in the east end of your chapel?
 - 5.) Or, passing out of all houses made with hands and consecrated with holy oil, do you lift up your eyes to the skies where the sun and the moon and the stars dwell alone?
 - 6.) *'What a folly! For no way is the true way to God but by the way of our own heart. God is nowhere else to be found. And the heart itself cannot find Him but by its own love of Him, faith in Him, dependence upon Him, resignation to Him, and expectation of all from Him.'* – Theophilus
 - 7.) *'The God of meekness, of patience, and of love is henceforth the one God of my heart. It is now the one bent and desire of my soul to seek for all my salvation in and through the merits and mediation of the meek, humble, patient, resigned, suffering Lamb of God, who alone has power to bring forth the blessed birth of those heavenly virtues in my soul. What a comfort it is to think that this Lamb of God, Son of the Father, Light of the World; this Glory of heaven and this Joy of angels is as near to us, is as truly in the midst of us, as He is in the midst of heaven. And that not a thought, look, or desire of our heart that presses toward Him, longing to catch one small spark of His heavenly nature, but is as sure a way of finding Him, as the woman's way was who was healed of her deadly disease by longing to touch but the border of His garment.'* – Theogenes

VI. My Lord Will-be-Will.

A. Proof text.

1. ***[Romans 7:18]- For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.***

B. Lord Will-be-Will described.

1. There is a large and a learned literature on the subject of the will.
2. Freedom of the Will - Jonathan Edwards
3. Human Nature in Its Fourfold State - Thomas Boston
4. The Westminster Confession of Faith Chapter 9 the Will of Man.
5. The Shorter Catechism (Question 31) touches on the same subject in Effectual Calling
6. Historical Theology (Chapter 20 – The Doctrine of the Will) – William Cunningham

C. Lessons from Lord Will-be-Will.

1. Lord Will-be-will was as high-born as any man in Mansoul
 - a. He had some privileges peculiar to himself in that famous town.
 - b. He was a man of great strength, resolution, and courage; nor in his occasion could any turn him away.
 - c. Whether he was too proud of his high estate, privileges, and strength, he scorns now to be a slave in Mansoul.
 - d. Nor could anything now be done but at his beck and good pleasure throughout that town.
 - e. What a desperate fellow this Will-be-will was when full power was put into his hand.
 - f. This apostate prince lost power and got it again, and lost it and got it again.

- g. **[Romans 7:13]- Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.**
- 1.) Add will to will, multiply will by will, and multiply it again, and after you have done all you are no nearer to a proper name for that apostate.
- h. *'Your self-willed people, nobody knows what to do with them. We use to say, He will have his own will, do all we can. If a man be willing, then any argument shall be matter of encouragement; but if unwilling, then any argument shall give discouragement. The saints of old, they being willing and resolved for heaven, what could stop them? Could fire and fagot, sword or halter, dungeons, whips, bears, bulls, lions, cruel rackings, stonings, starvings, nakedness? So willing had they been made in the day of His power. And see, on the other side, the children of the devil, because they are not willing, how many shifts and starting-holes they will have! I have married a wife; I have a farm; I shall offend my landlord; I shall lose my trade; I shall be mocked and scoffed at, and therefore I cannot come. But, alas! the thing is, they are not willing. For, were they once soundly willing, these, and a thousand things such as these, would hold them no faster than the cords held Samson when he broke them like flax. I tell you the will is all. The Lord give thee a will, then, and courage of heart.'* - Heavenly Footman by John Bunyan
2. Let us look at him now when his name and his nature have both become evil; when Will-be-will has become Ill will.
 - a. You cannot imagine how evil, and how set upon evil, Ill will was.
 - 1.) His whole mind, we are told, now stood bending itself to evil.
 - 2.) So set was he now upon sheer evil that he would act it of his own accord, and without any instigation at all from Diabolus.
 - 3.) He was looked on in the city as next in wickedness to very Diabolus himself.
 - 4.) What a fall, what a fate, what a curse it is to be possessed of a devil of Ill will!
 - 5.) Who can put proper words on it after Paul had to confess himself silent before it?
 - 6.) Who can utter the diabolical nature, the depth and the secrecy, the subtlety and the spirituality, the range and the reach-out of an Ill will?
 - 7.) Our hearts are full of ill-will at those we meet and shake hands with every day.
 - 8.) Public men; much purchased and much praised men; rich and prosperous men; men high in talent and in place; and, indeed, all manner of men,—walk abroad in this life softly.
 - a.) *'Desire, then, to be unknown'* - Thomas à Kempis
 - b.) *'O teach me to love to be concealed'* - Jeremy Taylor
 - c.) *'Be ambitious to be unknown'* - Robert Leighton
 - d.) *'Ama nesciri, love to be unknown'* - François Fénelon
 - 9.) No wonder that to kill it in the hearts of men the Son of God died under it on the cross.
 3. Bad enough as all that is, the half has not been told, and never will be told in this life.
 - a. *'Resentment being out of the case, there is not, properly speaking, any such thing as direct ill-will in one man towards another.'* Joseph Butler
 4. The will is often regenerate and right; the will often bends to that which is good; but behind the will and beneath the will the heart is still full of passions, affections, inclinations, dispositions that are evil; instinctively, impulsively, involuntarily evil, even 'in natures most sincere.'
 - a. **[Romans 7:18]- For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.**
 - b. **[Galatians 5:17]- For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.**

- c. *'The power which wills
Bears not supreme control; laughter and tears
Follow so closely on the passion prompts them,
They wait not for the motion of the will
In natures most sincere.'* – Dante
 - d. *'Though I cannot be free of sin, God Himself knows that He would be welcome to make
havoc of my sins and to make me holy. I know no lust that I would not be content to part
with to-night. My will, bound hand and foot, I desire to lay at His feet.'* – Thomas Boston
 - e. *'Before conversion, the main wound of a man is in his will. And then, after conversion,
though his will is changed, yet, ex infirmitate, there are many things that he cannot do, so
strong is the remnant of malignity that is still in his heart. Let him get Christ to help him
here.'* – Thomas Shepard
5. Is your sin your cross? Is your sinfulness your cross? Is the evil that is ever present with you your holy cross?
- a. **[Romans 7:20]- Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.**
 - b. *'All our natural evil ceases to be our own evil as soon as our will turns away from it. Our natural evil then changes its nature and loses all its poison and death, and becomes an holy cross on which we die to self and this life and enter the kingdom of heaven.'* – William Law
 - c. Every other cross beside sin is a cross of straw, a cross of feathers, a paste-board and a painted cross, and not a real and genuine cross at all.
 - d. Our sin is our cross; not our actual transgressions, any more than His; but our inward sinfulness. And not the sinfulness of our will; that is no real cross to any man; but the sinfulness of our hearts against our will, and beneath our will, and behind our will.
6. What good there is in all that? Why labour in such a world of unaccustomed and unpleasant things as that?
- a. Labour more and more in this world of things, and less and less in any other world, because here we begin to see things as they are—the deepest things of God and of man, that is.
 - b. The precept, and the example, and the experience of God's greatest and best saints before us.
 - c. Our full and true salvation begins here, goes on here, and ends here.
 - d. Teaching these things and learning these things will infallibly make us the humblest of men, the most contrite, the most self-despising, the most prayerful, and the most patient, meek, and loving of men.
 - e. This is science; because this is the first in order and the most fruitful of all the sciences, if not the noblest and the most glorious of all the sciences.

VII. Self-Love.

A. Proof text.

1. **[2 Timothy 3:2-5]- For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.**

B. Self-Love described.

1. *'Self, is hell, it is the devil, it is darkness, pain, and disquiet.*
2. *It is the one and only enemy of Christ. It is the great antichrist.*
3. *It is the scarlet whore, it is the fiery dragon, it is the old serpent that is mentioned in the Revelation of St John.*

4. *Covetousness, envy, pride, and wrath are the four elements of self. And hence it is that the whole life of self can be nothing else but a plague and torment of covetousness, envy, pride, and wrath, all of which is precisely sinful nature, self, or hell.* – Theophilus

C. Lessons from Self-Love.

1. All sin and all misery; all covetousness, envy, pride, and wrath,—trace it all back to its roots, travel it all up to its source, and, as sure as you do that, self and self-love are that source, that root, and that black bottom.
 - a. *Self is the very quintessence of original sin.*
 - b. *Study self-love for a thousand years and it is the top and the bottom of original sin;*
 - c. *Self is the sin that dwelleth in us and that doth most easily beset us.* Thomas Goodwin
 - d. *Self-love rends and distorts the mind of man!* Joseph Butler
 - e. Is your mind warped and wrenched by self-love, and is your heart rent and torn by the same wicked hands?
 - f. Do you really feel that it needs nothing more to take you back again to paradise but that your heart be delivered from self-love?
 - g. Do you now understand that the foundations of heaven itself must be laid in a heart healed and cleansed and delivered from self-love?

2. *'Self-love has made us all malicious,'* - John Calvin.
 - a. Come and say whether or no your heart, and the self-love of which it is full, have made you a malicious man.
 - 1.) That is malice that distorts and rends your heart as often as you meet that man on the street or even pass by his door.
 - 2.) That is malice that dances in your eyes when you see his name in print.
 - 3.) That is malice with which you always break out when his name is mentioned in conversation.
 - 4.) That is malice that heats your heart when you suddenly recollect him in the multitude of your thoughts within you.
 - 5.) ***[Titus 3:3]- For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.***
 - 6.) *'Hateful every man is to another man more or less; he is hated of another and he hateth another more or less; and if his nature were let out to the full, there is that in him, "every man is against every man," as is said of Ishmael. Homo homini lupus,'* – Thomas Goodwin
 - 7.) *'Yes; self-love makes us touchy, ready to take offence, ill-tempered, suspicious, severe, exacting, easily offended; it keeps alive in our hearts a certain malignity, a secret joy at the mortifications which befall our neighbour; it nourishes our readiness to criticise, our dislike at certain persons, our ill-feeling, our bitterness, and a thousand other things prejudicial to charity.'* – L'Abbé Grou

3. We may have enemies who hate us more than we hate ourselves, and enemies who would hurt us, if they could, as much as we hurt ourselves; but they cannot.
 - a. *'Myself is my own worst enemy,'* - Abbé Grou
 - b. *'Know thou, that the love of thyself doth do thee more hurt than anything in the whole world.'* - À Kempis to his son.
 - c. We must read ourselves.
 - d. We must study, as we study nothing else, our own rent and distorted hearts.
 - e. We must watch the wounds our hearts take every day; and we must give all our powers of mind to tracing all our wounds back to their true causes.
 - f. We must say: *'that sore blow came on my mind and on my heart from such and such a quarter, from such and such a hand, from such and such a weapon; but this pain, this*

rankling, poisoned, and ever-festering wound, this sleepless, gnawing, cancerous sore, comes from the covetousness, the pride, the envy, and the wrath of my own heart.'

- g. When we begin to say that, we shall then begin to understand and to love Thomas; we shall sit daily at his feet and shall be numbered among his sons.
4. This suffering at our own hands goes on till at last the tables are completely turned against self-love, and till what was once to us the dearest thing in the whole world becomes, as Pascal says, the most hateful.
 - a. When we have become men, men in experience of this life, and, especially, of ourselves in this life; after we gain some real insight and attain to some real skill in the life of the heart, we come round to forgive those we once hated.
 - b. **[Mark 7:21-23]- For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.**
5. *'Oh that I were free, then, of myself,'*
 - a. *'What need we all have to be ransomed and redeemed from that master-tyrant, that cruel and lawless lord, ourself! Even when I am most out of myself, and am best serving Christ, I have a squint eye on myself.'* – Samuel Rutherford
 - b. *'Myself is the master idol we all bow down to. Every man blameth the devil for his sins, but the house devil of every man that eateth with him and lieth in his bosom is himself. Oh blessed are they who can deny themselves!'* – Samuel Rutherford.
 - c. *'Except men martyr and slay the body of sin in sanctified self-denial, they shall never be Christ's. Oh, if I could but be master of myself, my own mind, my own will, my own credit, my own love, how blessed were I! But alas! I shall die only minting and aiming at being a Christian.'* – Samuel Rutherford

VIII. Old Mr. Prejudice, the Keeper of Ear-Gate, with his Sixty Deaf Men under Him.

A. Proof texts.

1. **[2 Kings 5:12]- Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.**
2. **[John 1:46]- And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.**
3. **[1 Timothy 5:21]- I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.**

B. Old Mr. Prejudice described.

1. An angry, unhappy, and ill-conditioned old churl.
2. Was placed by Diabolus, his master, as keeper of the ward at the post of Ear-gate.
3. He had sixty completely deaf men put under him as his company.
 - a. Men eminently advantageous for that fatal service.
 - b. It mattered not one atom to them what was spoken in their ear either by God or by man.

C. Lessons from Old Mr. Prejudice.

1. Old Mr. Prejudice had already earned for himself a very evil name.
 - a. Prejudice is so bad and so abominable that you would not believe it could be so bad till you had looked at it and at how it acts in your own case.
 - b. Prejudice gives judgment on your case and gives orders for your execution before your defense has been heard, before your witnesses have been called, before your summons has been served, ay, and even before your indictment has been drawn out.

- c. The best men among us are guilty of that iniquity every day, and they never confess it to themselves; no one ever accuses them of it; and they go down to death and judgment unsuspecting of the discovery that they will soon make there.
 - d. You would not steal a stick or a straw that belonged to me; but you steal from me every day what all your gold and mine can never redeem; you murder me every day in my best and my noblest life.
2. 'All old men should lay well to heart and conscience' – from Jonathan Edwards's Diary
- a. *'I observe, that old men seldom have any advantage of new discoveries, because these discoveries are beside a way of thinking they have been long used to. Resolved, therefore, that, if ever I live to years, I will be impartial to hear the reasons of all pretended discoveries, and receive them, if rational, how long soever I have been used to another way of thinking. I am too dogmatical; I have too much of egotism; my disposition is always to be telling of my dislike and my scorn.'* – from Jonathan Edwards's Diary
3. Mr. Prejudice was an old man; and this also that he was almost always angry.
- a. There is an absolutely murderous light in their eye as they work themselves up against the men and the things they hate.
 - b. Charity rejoices not in iniquity; but you will see otherwise Christian and charitable men so jockeyed by the devil that they actually rejoice in iniquity and do not know what they are doing, or who it is that is egging them on to do it.
4. Old, angry, and ill conditioned.
- a. An ill-conditioned man is a man of an in-bred, cherished, and confirmed ill nature.
 - b. His heart, which was a sufficiently bad heart to begin with, is now so exercised in evil and so accustomed to evil, that, how can he be born again when he is so old and so ill-natured?
 - c. All the qualities, all the passions, all the emotions of his heart are out of joint; their bent is bad; they run out naturally to mischief.
 - d. What could possibly be more ill conditioned than to judge and sentence, denounce and execute a man before you have heard his case?
 - e. *'Publius goes to church sometimes, and reads the Scriptures; but he knows not what he reads or prays, his head is so full of politics. He is so angry at kings and ministers of state that he has no time nor disposition to call himself to account. He has the history of all parliaments, elections, prosecutions, and impeachments by heart, and he dies with little or no religion, through a constant fear of Popery.'*
5. The sixty deaf men under old, angry, ill-conditioned Prejudice.
- a. Here is a man with the power of resisting and shutting out the truth equal to that of sixty men like himself.
 - b. Sixty deaf men hold their ears; sixty ill-conditioned men hold their hearts.
1.) [James 1:2]- My brethren, count it all joy when ye fall into divers temptations;
6. Be every day subduing passions and laying aside prejudices.
- a. A good man, a humble man, a man acutely sensible of his ill-conditions, will look on every day as lost or won according as he has lost or won in this inward war.
7. Take old, angry, ill-conditioned Prejudice, his daily prayer.
- a. *'My Adorable God and Creator! Thy Holy Church is by the wickedness of men divided into various communions, all hating, condemning, and endeavouring to destroy one another. I made none of these divisions, nor am I any longer a defender of them. I wish everything removed out of every communion that hinders the Common Unity. The wranglings and disputings of whole churches and nations have so confounded all things that I have no ability to make a true and just judgment of the matters between them. If I knew that any one of these communions was alone acceptable to Thee, I would do or suffer*

anything to make myself a member of it. For, my Good God, I desire nothing so much as to know and to love Thee, and to worship Thee in the most acceptable manner. And as I humbly presume that Thou wouldst not suffer Thy Church to be thus universally divided, if no divided portion could offer any worship acceptable unto Thee; and as I have no knowledge of what is absolutely best in these divided parts, nor any ability to put an end to them; so I fully trust in Thy goodness, that Thou wilt not suffer these divisions to separate me from Thy mercy in Christ Jesus; and that, if there be any better ways of serving Thee than those I already enjoy, Thou wilt, according to Thine infinite mercy, lead me into them, O God of my peace and my love.'

- b. After this manner old, angry, ill-conditioned Prejudice prayed every day till he died, a little child, in charity with all men, and in acceptance with Almighty God.

IX.

Captain Anything.

A. Proof texts

1. ***[I Corinthians 9:22]- To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.***
2. ***[I Corinthians 10:33]- Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.***

B. Captain Anything described.

1. Originally from the ancient town of Fair-speech.
2. From a child Anything had sat under the parson Reverend Two-tongues.
3. He never strove too long against wind or tide.
4. He was never to be seen on the same side of the street with Religion.
5. The crest of the Anythings was a delicately poised weather-cock; and the motto engraved around the gyrating bird ran thus: 'Our judgment always jumps according to the occasion.'
6. A proper man, and a man of courage and skill—to appearance.
7. Lived not so much by religion or by loyalty as by the fates of worldly fortune.
8. Diabolus was wont to address Captain Anything as My Darling.
9. When both sides were against this despised creature he had to throw down his arms and flee into a safe skulking place for his life.

C. Lessons from Captain Anything.

1. An Opportunist stands well out of the sparks of the fire, and well in behind the stonewall.
2. He is an Anythingarian.
 - a. *'For he makes his self-interest the sole standard of his life and doctrine.'* - Dean Swift
 - b. *'Your boasted peaceableness often proceeds from a superficial temper; and, not seldom, from a supercilious disdain of whatever has no marketable use or value, and from your utter indifference to true religion. Toleration is an herb of spontaneous growth in the soil of indifference. Much of our union of minds proceeds from want of knowledge and from want of affection to religion. Many who boast of their church conformity, and that no one hears of their noise, may thank the ignorance of their minds for that kind of quietness.'* - Robert Leighton
 - c. *Various tongues,
Horrible languages, outcries of woe,
Accents of anger, voices deep and hoarse,
With hands together smote that swelled the sounds,
Made up a tumult that for ever whirls
Round through that air with solid darkness stain'd,
Like to the sand that in the whirlwind flies.
I then, with error yet encompass'd, cried,
'O master! What is this I hear? What race
Are these, who seem so overcome with woe?'
He then to me: 'This miserable fate*

*Suffer the wretched souls of those who lived
 Without or praise or blame, with that ill band
 Of angels mixed, who nor rebellious proved,
 Nor yet were true to God, but for themselves
 Were only. Mercy and Justice scorn them both.
 Speak not of them, but look and pass them by.’
 Forthwith, I understood for certain this the tribe
 Of those ill spirits both to God displeasing
 And to His foes. Those wretches who ne’er lived,
 Went on in nakedness, and sorely stung
 By wasps and hornets, which bedewed their cheeks
 With blood, that mix’d with tears dropp’d to their feet,
 And by disgusting worms was gathered there. – Dante*

3. We must all lay it continually and with uttermost humiliation to heart that we all have Captain Anything’s opportunism, his self-interest, his insincerity, his instability, and his secret deceitfulness in ourselves.
 - a. Seek him out in your own soul also.
 - b. Be you sure he is somewhere there. He is skulking somewhere there.
 - c. Having found him, if you cannot on the spot make an end of him, keep your eye on him, and never say that you are safe from him and his company as long as you are in this soul-deceiving life.

4. ‘I am made all things to all men, and I please all men in all things.’
 - a. The words are the words of Anything, but the heart behind the words is the heart of Paul.
 - b. We should be like the Messiah in this also, not to judge after the sight of our eyes, nor to reprove after the hearing of our ears.
 - c. ‘*The man, who shall be found seated next to Jesus Christ Himself in the kingdom of God.*’ - Thomas Goodwin
 - d. ***[I Corinthians 9:20-23]- And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you.***
 - e. ‘*Far be it from so great an apostle, a vessel elect of God, an organ of the Holy Ghost, to be one man when he preached and another when he wrote; one man in private and another in public. He was made all things to all men, not by the craft of a deceiver, but from the affection of a sympathiser, succouring the diverse diseases of souls with the diverse emotions of compassion; to the little ones dispensing the lesser doctrines, not false ones, but the higher mysteries to the perfect—all of them, however, true, harmonious, and divine.*’ - St. Augustine

X. Clip Promise.

A. Proof text.

1. ***[Romans 4:14]- For if they which are of the law be heirs, faith is made void, and the promise made of none effect:***

B. Clip Promise described.

1. Was arraigned and judged to be first set in the pillory.
2. To be whipped by all the children and servants in Mansoul.
3. To be hanged till he was dead.
4. Some may wonder at the severity of this man’s punishment.

- a. Some sensible of the great abuse that one clipper of promises may do to the town of Mansoul.
- C. Lessons from Clip Promise.
1. The very house of Israel herself was full of false coiners and clippers of the promises.
 - a. Israel clipped her Messianic promises and lived upon the clippings instead of upon the coin.
 - 1.) Her coming Christ.
 - 2.) His salvation already begun, were the true spiritual currency of Old Testament times;
 - 3.) Those besotted and infatuated men of Israel, instead of entering into and living by the great spiritual promises given to them in their Messiah, made lands, and houses, and meat, and drink.
 - 4.) Matthew Henry says that when we go to the merchant to buy goods, he gives us the paper and the pack-thread to the bargain. Well, those children and fools in Israel actually threw away the goods and hoarded and boasted over the paper and the pack-thread.
 - 5.) Our old Scottish lawyers have made us familiar with the distinction in the church between *spiritualia* and *temporalia*. Well, the Jews let the *spiritualia* go to those who cared to take such things, while they held fast to the *temporalia*.
 - 6.) **[Luke 9:41]- And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you?**
 - 7.) **[John 14:9]- Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?**
 - 8.) **[Luke 24:25-27]- Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.**
 2. Those who live in glass houses must take care not to throw stones.
 - a. We bend our hearts and our children's hearts to things seen and temporal, and then, after things seen and temporal have all cast us off, we begin to ask if there is any solace or sweetness for a cast-off heart in things unseen and eternal.
 - b. When you are moved to take some man who is still young into your confidence, ask him to let you see his Bible and then let him see yours, and point out to him the rents and wounds and wilderness places in yours. And thus, by these two uses of a clipped-up and half-empty Bible, you may make gains that shall yet set you above those whose Bibles of promises are still as fresh as when they came from God's own hand.
 - 1.) Samson said, *"I will now put forth a riddle unto you: Out of the eater came forth meat, and out of the strong came forth sweetness."*
 3. *'Go out, and apprehend Clip-Promise and bring him before me.'* - the Lord of Mansoul
 - a. Where would you be by midnight if God rose up in anger and swore at this moment that your disobedient time should be no longer?
 - 1.) You would be speechless before such a charge, for the shears are in your pocket at this moment with which you have clipped to pieces this Sabbath-day: shears red with the blood of the Fourth Commandment.
 - 2.) What has your reading and your conversation been this whole Lord's Day?
 - 3.) How full your heart would have been of faith and love and holiness by this time of night had you not despised the Lord of the Sabbath, and cast all His commandments and opportunities to you behind your back?
 - 4.) What private exercise have you had all day with your Father who sees in secret?
 - 5.) How often have you been on your knees, and where, and how long, and for what, and for whom?

- 6.) What work of mercy have you done to-day, or determined to do to-morrow?
4. The Old Serpent took with him the great shears of hell, and clipped 'Thou shalt surely die' out of the second chapter of Genesis.
 - a. The same enemy of mankind will clip all the terror of the Lord out of your heart to-night again, if he can.
 - b. Why, hast thou not trampled Sabbaths and sermons past counting under thy feet?
 - c. What commandment, laid on body or soul, hast thou not broken, and thou art still adding drunkenness to thirst, and God doth not know!
 5. There are things about prayer that no man has yet fully found out or told to any.
 - a. Once well began it grows upon a man in a most extraordinary and unheard-of way.
 - b. Try God first. See if He is still waiting.
 - c. **[Mark 6:31]- And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.**
 6. What terrible shears a bad conscience is armed with, and what havoc she makes at all ages of a poor sinner's Bible.
 - a. Nothing in man, he says to us, is to be a ground of despair, since the whole ground of all our hope is in Christ alone.
 - b. Christ's relation is always to men as they are sinners and not as they are righteous.
 - 1.) **[Luke 5:32]- I came not to call the righteous, but sinners to repentance.**
 - c. 'Tis with sinners, then, Christ has to do. Nothing damns but unbelief; and unbelief is just holding back from pressing God with this promise, that Christ came to save sinners.'
 - 1.) **[1 Timothy 1:15]- This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.**

XI.

Stiff Mr. Loth-to-Stoop.

A. Proof texts.

1. **[Isaiah 48:4]- Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;**
2. **[2 Chronicles 36:11-13]- Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.**
3. **[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. Mr. Loth-to-Stoop described.

1. A stiff man in his way.
2. A great doer for Diabolus.

C. Lessons from Mr. Loth-to-Stoop

1. Take stiff old Loth-to-Stoop as a guilty sinner in the sight of God.
 - a. *'That is a great stoop for a sinner to have to take.'* - Bunyan
 - b. *'A too great stoop to have to suffer the total loss of all his own righteousness, and, actually, to have to look to another for absolutely everything of that kind. That is no easy matter for any man to do. I assure you it stretches every vein in his heart before he will be brought to yield to that. What! For a man to deny, reject, abhor, and throw away all his prayers, tears, alms, keeping of Sabbaths, hearing, reading, and all the rest, and to admit*

both himself and them to be abominable and accursed, and to be willing in the very midst of his sins to throw himself wholly upon the righteousness and obedience of another man! I say to do that in deed and in truth is the biggest piece of the cross, and therefore it is that Paul calls it a suffering. "I have suffered the loss of all things that I might win Christ, and be found in Him, not having mine own righteousness." – Bunyan

- c. This is Old Loth-to-stoop as a guilty sinner, with the offer of a full forgiveness set before him.
2. Take Loth-to-stoop as a half-saved sinner; a sinner, that is, trying to make his own terms with God about his full salvation.
 - a. Old Loth-to-stoop engaged in beating down God's unalterable terms of salvation, and in bidding for his full salvation upon his own reduced and easy terms.
 - b. It was the tremendous stoop of the Son of God from the throne of God to the cradle and the carpenter's shop; and then, as if that were not enough, it was that other tremendous stoop of His down to the Garden and the Cross, —it was these two so tremendous stoops of Jesus Christ that made stiff old Loth-to-stoop's salvation even possible.
 - c. If not so tremendous as those of Christ, were yet tremendous enough, and too tremendous, for him.
 - d. Old Loth-to-stoop carries on a long and a bold debate with Emmanuel in order to lessen the stoop that Emmanuel demands of him.
 - e. His terms are, that we shall sell absolutely all that we have for the salvation of our souls; and our terms are, salvation or no salvation.
 - f. God absolutely demands that we shall stoop to the very dust every day, till we become the poorest, the meanest, the most despicable, and the most hopeless of men;
 - 1.) *[2 Kings 8:13]- And Hazeal said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.*
 - 2.) *[2 Samuel 9:8]- And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?*
 - g. As Loth-to-stoop went away, Emmanuel looked after him, well remembering the terrible night when He Himself was, not indeed like Loth-to-stoop.
 - 1.) When His own last stoop was so deep that it made Him cry out, Father, save Me from this hour! If it be possible let this so tremendous stoop pass from Me.
 - 2.) For a moment Emmanuel Himself was loth to stoop, but only for a moment.
 - 3.) He soon rose from off His face in a bath of blood, saying, Not My will, but Thine be done!
 - 4.) *'Jesus Christ was despised of men, forsaken of His friends and lovers, and in the midst of slanders. He was willing, under His Father's will, to suffer and to be despised, and darest thou to complain of any man's usage of thee? Christ, thy Master, had enemies and back-biters, and dost thou expect to have all men to be thy friends and benefactors? Whence shall thy patience attain her promised crown if no adversity befall thee? Suffer thou with Jesus Christ, and for His sake, if thou wouldst reign with Him. Set thyself, therefore, to bear manfully the cross of thy Lord, who, out of love, was crucified for thee. Know for certain that thou must lead a daily dying life. And the more that thou diest to thyself all that the more shalt thou live unto God.'* - Thomas À Kempis
3. Look at Loth-to-stoop when he enters the sacred ministry, as he sometimes does.
 - a. When a half-converted, half-subdued, half-saved sinner gets himself called to the sacred ministry his office will either greatly hasten on his salvation, or else it will greatly hinder and endanger it.

- b. Our preaching and pastoral office, when it is aright laid to our hearts, will always make us the meekest and the humblest of men, even when we carry the most magnificent of messages.
 - 1.) But when our own hearts are not right the very magnificence of our message, and the very authority of our Master, become all so many subtle temptations to pride, pique, self-importance, and lothness-to-stoop.
 - 2.) *'Resolved that, as old men have seldom any advantage of new discoveries because these are beside a way of thinking they have been long used to: resolved, therefore, if ever I live to years, that I shall be impartial to hear the reasons of all pretended discoveries, and to receive them, if rational how long soever I have been used to another way of thinking.'* – Jonathan Edwards

4. In public life also, what disasters to the state, to the services, and to society, are constantly caused by this same Loth-to-stoop!
 - a. What untold evils does Loth-to-stoop bring both on himself and on the nation!
 - b. His honour, as he holds it, is committed to this announced line of action; and, if the Crown itself should perish before his policy, he will not stoop to change it.
 - c. Consistency and courage, independence and dignity, are high-sounding words; but openness of mind, teachableness, diffidence, and humility always go with true nobility as well as with ultimate success and lasting honour.

XII. Ill-Pause, The Devil's Orator.

A. Proof text.

1. *[Psalm 119:60]- I made haste, and delayed not to keep thy commandments.*

B. Ill-Pause Described.

1. The orator of Diabolus on all difficult occasions, nor took Diabolus any other one with him on difficult occasions, but just Ill-pause alone.
2. In the last assault, we read that Ill-pause, the orator that came along with Diabolus.
3. He received a grievous wound in the head, some say that his brain-pan was cracked.
4. He did much mischief to the town of Mansoul, till at last he fell by the hand of the Captain Good-hope.

C. Lessons from Ill-Pause.

1. Ill-pause was a filthy Diabolonian varlet; a treacherous and a villainous old varlet.
 - a. A varlet is just a broken-down old valet.
 - b. A varlet is a valet who has come down, and down, and down, and down again in the world, till, he has come to be the ally and accomplice of the very worst of masters.
 - c. A varlet is just short and sharp for a scoundrel who is ready for anything; and the worse the thing is the more ready he is for it.

2. Ill-pause was a varlet, then, and he was also an orator.
 - a. An orator is a man who has the excellent and influential gift of public speech.
 - b. You do not hear your great preachers every Sabbath. They would not long remain great preachers, and you would soon cease to pay any attention to them, if they were always in the pulpit.
 - 1.) On such difficult occasions as in the Garden of Eden;
 - 2.) When Noah was told to make haste and build an ark;
 - 3.) When Abraham was told to make haste and leave his father's house;
 - 4.) When Jacob was bid remember and pay the vow he had made when his trouble was upon him;
 - 5.) When Joseph had to flee for what was better than life;
 - 6.) When David sent Joab out against Rabbah, but David tarried still at Jerusalem.

- 7.) On all these essential, first-class, and difficult occasions the old serpent brought up Ill-pause.
 - a.) When our Lord was in the wilderness;
 - b.) When He set His face to go up to Jerusalem;
 - c.) When He saw certain Greeks among them that came up to the passover; as also again and again in the Garden.

- 8.) On crucial occasions in your own life.
 - a.) When you had been told not to eat, not to touch, and not even to look at the forbidden fruit, then Ill-pause, the devil's orator, came to you and said that it was a tree to be desired. And, you shall not surely die.
 - b.) When you were moved to terror and to tears under a Sabbath, or under a sermon, or at some death-bed, or on your own sick-bed.

- c. One of Quintilian's own orators has said that a great speaker only gives back to his hearers in flood what they have already given to him in vapour.

3. 'There are only three things in my school, three rules, and no more to be called rules. The first is Delay, the second is Delay, and the third is Delay.' – Ill-Pause
 - a. *'I was always pleased, with that saying of Chrysostom, "The foundation of our philosophy is humility"'* – John Calvin
 - b. *"As the rhetorician being asked, What was the first thing in the rules of eloquence? He answered, Pronunciation; what was the second? Pronunciation; what was the third? And still he answered, Pronunciation. So if you would ask me concerning the precepts of the Christian religion, I would answer, firstly, secondly, thirdly, and for ever, Humility."* - Augustine
 - c. Only get those to whom your master sends you to delay, and you will not need to envy me my laurels; you will soon have a shining crown of your own.
 - 1.) Get the father to delay teaching his little boy how to pray.
 - 2.) Get him on any pretext you can invent to put off speaking in private to his son about his soul.
 - 3.) Get him to delegate all that to the minister.
 - 4.) Then by hook or by crook get that son as he grows up to put off the Lord's Supper.
 - 5.) You will easily get him to put off purity and prayer till he is a married man and at the head of a house.
 - d. Do not delay in repentance.
 - 1.) As soon as you shut your door God will be with you, and you will be with God. With GOD!
 - 2.) He knows it all already; but that is one of Ill-pause's sophistries still in your heart. Tell your Father it all. Tell Him how many years it is. Tell Him all that you so well remember over all those wild, miserable, mad, remorseful years. Tell Him that you have not had one really happy, one really satisfied day all those years, and tell Him that you have spent all, and are now no longer a young man; youth and health and self-respect and self-command are all gone, till you are a shipwreck rather than a man. And tell Him that if He will take you back that you are to-night at His feet.

4. 'We seldom overcome any one vice perfectly. If only every new year we would root out but one vice.' - Thomas À Kempis
 - a. Attack some one sin at this so auspicious season. Swear before God, and unknown to all men—swear sure death, and that without any more delay, to that selected sin.
 - b. Restless lust, outward senses, empty phantoms, always longing to get, always sparing to give, careless as to talk, unwilling to sit silent, eager for food, wakeful for news, weary of a good book, quick to anger, easy of offence at my neighbour, and too ready to judge him,

too merry over prosperity, and too gloomy, fretful, and peevish in adversity; so often making good rules for my future life, and coming so little speed with them all, and so on.

- XIII. Mr. Penny-Wise and Pound-Foolish and Mr. Get-I'-the-Hundred-and-Lose-I'-the-Shire.
- A. Proof text.
1. *[Mark 8:36]- For what shall it profit a man, if he shall gain the whole world, and lose his own soul?*
- B. Mr. Penny-Wise and Pound-Foolish and Mr. Get-I'-the-Hundred-and-Lose-I'-the-Shire described.
1. This whole world is the penny, and our own souls are the pound.
 2. This whole world is the hundred, while heaven itself is the shire.
- C. Lessons from Mr. Penny-Wise and Pound-Foolish and Mr. Get-I'-the-Hundred-and-Lose-I'-the-Shire.
1. With our children.
 - a. When we are so particular with them about their saying their little prayers night and morning, while all the time we are so inattentive and so indolent to explain to them how they are to pray, what they are to pray for, and how they are to wait and how long they are to wait for the things they pray for.
 - b. When we train them up into all the proprieties and etiquettes of family and social life, and at the same time pay so little attention to their inward life of opening thought and quickening desire and awakening passion.
 - c. When we are so eager also for our children to be great with great people, without much regard to the moral and religious character of those great people.
 - d. When we prefer the gay and the fashionable world to the intellectual, the religious, and the philanthropical world for our children, then we lose both the penny and the pound as well.
 - e. When we accept the penny of wealth and station and so-called connection for a son or a daughter, in room of the pound of character, and intelligence, and personal religion.
 - f. When we are so scrupulous and so conscientious about forms and ceremonies, about times and places, and so on.
 - g. The narrowness, the partiality, the sickliness, and the squeamishness of our consciences
 2. 'Nor is the man with the long name at all inferior to the other,' said Lucifer, in laying his infernal plot against the peace and prosperity of Mansoul.
 - a. A hundred in the old county geography of England was a political subdivision of a shire.
 - 1.) Five score freemen lived with their freeborn families.
 - b. A county or a shire was described and enumerated by the poll-sheriff of that day as containing so many enfranchised hundreds.
 - 1.) The total number of hundreds made up the political unity of the shire.
 - c. You might canvass so as to get a hundred, several hundreds, many hundreds on your side, and yet you might lose when it came to counting up the whole shire.
 - d. You might possess yourself of a hundred or two and yet be poor compared with him who possessed the whole shire.
 - e. When we are tempted to take a part at the risk of the whole; to receive this world at the loss of the next world; or, as our Lord has it, to gain the whole world and to lose our own soul.
 - 1.) Lot's choice of Sodom and Gomorrah.
 - 2.) Esau's purchase of the mess of pottage in the Old Testament.
 - 3.) Judas's thirty pieces of silver.
 - 4.) Ananias and Sapphira's part of the price in the New Testament.

- f. *'He hath in sooth good cause for endless grief,
Who, for the love of thing that lasteth not,
Despoils himself for ever of that love.'* - Dante
3. 'What also if we join with those two another two of ours, Mr. Sweet-world and Mr. Present-good.'
 - a. *'Let us only get those fribble sinners for a night at a time to forget their misery. And it will not cost us much to do that.'*
 - b. *'Only let us offer them in one another's houses a supper, a dance, a pipe, a newspaper full of their own shame, a tale full of their own folly, a silly song,'*
 - c. Lucifer and his infernal crew know us and despise us and entrap us at very little trouble, till He who travailed for us on the tree covers His face in heaven and weeps over us.
 - d. As long as we remember our misery, all the mind, and all the malice, and all the sleeplessness in hell cannot touch a hair of our head.
 - e. We never can quite forget our misery. We are too miserable ever to forget our misery.

XIV. The Devil's Last Card.

A. Proof text.

1. ***[2 Corinthians 11:14]- And no marvel; for Satan himself is transformed into an angel of light.***

B. The Devil's Last Card described.

1. *'Oh to have one more Sabbath in my pulpit! I would preach to my people on the tremendous difficulty of salvation!'* - John Menzies on his deathbed

C. Lessons from The Devil's Last Card. The difficulties in coming to salvation.

1. The stupendous mass of guilt that has accumulated upon all of us.
 - a. Heart-beat after heart-beat, breath after breath, hour after hour, day after day, year after year, and all full of sin; all nothing but sin from our mother's womb to our grave.
 - b. Sometimes one outstanding act of sin has quite overwhelmed us.
 - c. Before long that awful sin fell out of sight and out of mind. Other sins of the same kind succeeded it.
 - d. Oh no! the truth is, the half has not been told us of the speechless stupefaction that shall fall on us when the trumpet shall sound and when Alp upon Alp of aggravated guilt shall rise up high as heaven between us and our salvation. Difficulty is not the name for guilt like ours. Impossibility is the better name we should always know it by.
2. The awful corruption and pollution of our hearts.
 - a. All living men flee from the corruption of an unburied corpse.
 - b. The living at once set about to bury their dead.
 - 1.) ***[Genesis 23:4]- I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.***
 - c. Paul could find no grave in the whole world in which to bury out of his sight the body of death to which he was chained fast;
 - 1.) ***[Romans 7:24]- O wretched man that I am! who shall deliver me from the body of this death?***
3. The all but almighty power of indwelling sin comes in.
 - a. Have you ever tried to break loose from the old fetter of an evil habit?
 - b. Have you ever said on a New Year's Day that this year you would root that appetite?
 - c. Have you ever sworn at the Communion table that you would watch and pray, and set a watch on your evil heart?

4. Such is the grace of God, such is the work of Christ, and such is the power and the patience of the Holy Ghost that, if we had only an adequate ministry in our pulpits, and an assisting literature in our homes, even this three-fold impossibility would be overcome and we would be saved.
 - a. If the ministry that is set over us is an ignorant, indolent, incompetent, self-deceived ministry;
 - b. If our own chosen, set-up, and maintained minister is himself an uninstructed, unspiritual, unsanctified man;
 - c. If the books we buy and borrow and read are all secular, unspiritual, superficial, ephemeral, silly, stupid, impertinent books,
 - d. Then the impossibility of our salvation is absolute, and we are as good as in hell already with all our guilt and all our corruption for ever on our heads.
 - e. *'If Thou wilt raise Thy siege and leave the town to me, I will, at my own proper cost and charge, set up and maintain a sufficient ministry, besides lecturers, in Mansoul, who shall show to Mansoul that transgression stands in the way of life; the ministers I shall set up shall also press the necessity of reformation according to Thy holy law.'* – Diabolus to Prince Emmanuel
 - 1.) Even now, with the two pulpits, God's and the devil's, and the two preachers, and the two pastors, in our own city.
 - 2.) The ministry of the last card is not the better of the two to your interest and to your taste, to the state of your mind and to the need of your heart?

5. *'A sufficient ministry, besides lecturers, in Mansoul.'*
 - a. A sufficient ministry has never been seen in the true Church of Christ since her ministry began. And yet she has had great ministers in her time.
 - b. Well did Paul learn that gospel which he preached to others that amid all his insufficiency he was able to hear his Master.
 - 1.) ***[2 Corinthians 12:9]- And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.***
 - c. Let the choicest of our children, then, be sought out and consecrated to that service; let our most gifted and most gracious-minded sons be sent to where they shall be best prepared for the pulpit and the pastorate.

6. Diabolus undertook also to see that the absolute necessity of a reformation should be preached and pressed from the pulpit he set up.
 - a. Reformation is all good and necessary, in its own time and place and order, but God sent His Son not to be a Reformer but to be a Redeemer.
 - b. John came to preach reformation, but Jesus came to preach regeneration.
 - c. *'Reformation and sanctification differ, as clean clothes differ from a clean heart.'* - Charles Hodge
 - d. ***[Psalm 51:10]- Create in me a clean heart, O God; and renew a right spirit within me.***
 - e. ***[Psalm 51:17]- The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.***
 - f. ***[1 Thessalonians 5:23]- And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.***

7. The devil comes in even here with that so late, so subtle, and so contradicting card of his.
 - a. The devil will let us preachers be as strong and as often on election, and justification, and indefectible grace, and the perseverance of the saints as we and our people like, if we but keep in season and out of season on these transcendent subjects and keep off morals and manners, walk and conversation, conduct and character.

- 1.) Unite the doctrine of our utter inability with the companion doctrine of our strict responsibility;
- 2.) Free grace with a full reward;
- 3.) The cross of Christ once for all, with the saint's continual crucifixion;
- 4.) The Saviour's blood with the sinner's.
- 5.) Atonement with attainment.
- 6.) Salvation without works with no salvation without works.

b. *'For I am ware it is the seed of act
God holds appraising in His hollow palm,
Not act grown great thence as the world believes,
Leafage and branchage vulgar eyes admire.'* – Robert Browning

XV.

Mr. Prywell.

A. Proof text.

1. ***[Psalm 139:23]- Search me, O God, and know my heart: try me, and know my thoughts:***
2. ***[1 Corinthians 11:28]- But let a man examine himself, and so let him eat of that bread, and drink of that cup.***
3. ***[2 John 8]- Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.***
4. *'Know thyself'* – Apollo

B. Mr. Prywell described.

1. A great lover of Mansoul
2. Would listen in Mansoul if at any time he might, whether there was any design against it or no.
3. A jealous man who feared some mischief would befall Mansoul.
4. A sober and a judicious man.
5. A man that was no tattler but one that loves to look into the very bottom of matters.
6. He diligently sought the welfare of the town;
7. He was so naturally inclined to seek their good, and also to undermine their foes, they gave him the commission of Scoutmaster-general.

C. Lessons from Mr. Prywell. The features and feats of the Scoutmaster-general Mr. Prywell, of the town of Mansoul.

1. 'Well, now, as He who dwells on high would have it, there was one whose name was Mr. Prywell, a great lover of the town of Mansoul.'
 - a. Self-observation, self-examination, strict, jealous, sleepless self-examination, is of God.
 - b. Honest anxiety for the welfare of his fellow-townsmen was Mr. Prywell's chief characteristic.
 - c. *Pry* is another form of *peer*—to look narrowly, to look closely.'
2. 'A great lover of Mansoul,' 'always a lover of Mansoul'.
 - a. Mr. Prywell ran himself into many dangerous situations both within and without the city.
 - b. He lost himself far more friends than he made by his devotion to his thankless task.
 - c. What held him up was the sure and certain knowledge that his King would have that service at his hands.
 - d. The safety and the deliverance of the city, —all that kept Mr. Prywell's heart fixed.
 - e. *'We will take all things well from one that we know doth entirely love us.'* – The people of Kidderminster concerning Richard Baxter.
 - f. *'Love them, and then say anything you like to them.'* - Augustine.
 - g. Mr. Prywell loved Mansoul, and then he said many things to her that a false lover and a flatterer would never have dared to say.
3. 'Mr. Prywell was always a jealous man.'

- a. Mr. Prywell showed himself to be a great lover by the great heat of his jealousy also.
 - b. *'Vigilant, cautious against dishonour, reasonably mistrustful—low Latin zelosus, full of zeal.'* - Ed. Miss Peacock
 - c. *'Have I penitence? Have I grief, shame, pain, horror, weariness for my sin? Do I pray and repent, if not seven times a day as David did, yet at least three times, as Daniel? If not as Solomon, at length, yet shortly as the publican? If not like Christ, the whole night, at least for one hour? If not on the ground and in ashes, at least not in my bed? If not in sackcloth, at least not in purple and fine linen? If not altogether freed from all, at least from immoderate desires? Do I give, if not as Zaccheus did, fourfold, as the law commands, with the fifth part added? If not as the rich, yet as the widow? If not the half, yet the thirtieth part? If not above my power, yet up to my power?'*
 - d. *'A good man would rather know his own infirmity than the foundations of the earth or the heights of the heavens.'* – Augustine
 - e. *'There are many hiding-places and recesses in the mind.'* – Cicero
 - f. *'You must know yourself before you can amend yourself. An unknown sin grows worse and worse and is deprived of cure.'* – Seneca
 - g. *'Cato exacted from himself an account of every day's business at night'* – Cicero
 - h. *'Nor let sweet sleep upon thine eyes descend
Till thou hast judged its deeds at each day's end.'* – Pythagoras
 - i. *'When the light is removed out of sight, and my wife, who is by this time aware of my practice, is now silent, I pass the whole of my day under examination, and I review my deeds and my words. I hide nothing from myself: I pass over nothing.'* – Seneca
4. 'A sober and a judicious man'.
 - a. Mr. Prywell's office, its discoveries and its experiences, would sober any man.
 - b. *'I am sprung from a country, of which the soil is light, and the temper of the inhabitants is light.'* – Peter Abelard
 - c. *'The more narrowly a man looks into himself, the more he sorroweth.'* – Thomas À Kempis
 5. One that looks into the very bottom of matters, and talks nothing of news, but by very solid arguments.'
 - a. Let men, men of matters, and especially men of divine matters, look only at their own and other men's hearts.
 - b. 'Two things, two things, O Lord, I recognise in myself: nature, which Thou hast made, and sin, which I have added.'
 6. 'A man that is no tattler, nor raiser of false reports, and that talks nothing of news, but by very solid arguments.'
 - a. Prywell's name comes to him and sticks to him, not because he pries into your affairs, for he does not, and never did, but because he is so drawn down into his own.
 - b. *'The inward Christian preferreth the care of himself before all other cares. He that diligently attendeth to himself can easily keep silence concerning other men. If thou attendest unto God and unto thyself, thou wilt be but little moved with what thou seest abroad.'* - Thomas À Kempis

XVI. Young Captain Self-Denial.

A. Proof text.

1. **[Luke 9:23]- And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.**

B. Captain Self-Denial described.

1. Entrusted to care for both Ear-gate and Eye-gate.
2. A young man, but stout, and a townsman in Mansoul.

3. A man of great courage to boot, and willing to venture himself for the good of the town.
4. He carried several marks on his face and some on some other parts of his body.

C. Lessons from Captain Self-Denial.

1. Captain Self-denial was still a young man.
 - a. That which heads against the greatest opposition gives best demonstration that it is strongest. A young man, therefore, has the advantage of the fairest discovery of a work of grace within him.
2. The Captain Self-denial was a young man, and he was also a townsman in Mansoul.
 - a. Captains Self-denial and Experience were both born and reared to their full manhood in that besieged city.
 - b. The greatest of graces cannot be imputed, imported, or introduced; it must be born, bred, exercised, reared up to its full maturity, and sent forth to fight and to conquer, and all within the walls of its own native town; in short, our self-denial must have its beginning and middle and end in our own heart.
 - c. Antinomians, those persons who glorified Christ by letting Him do all things for them, both His own things and their things too, both their justification and their sanctification too.
 - d. Is it not the very and actual fact that you have secret ways of sin, secret habits of self-indulgence in your body and in your soul, in your mind and in your heart, secret sins that you mantle over with the robe of Christ's righteousness?
 - e. The best and the safest religion for you is that way of religion that is hardest on your pride, on your self-importance, on your self-esteem, as well as on your purse and on your belly.
3. Captain Self-denial was stout, he was an hardy man also, and a man of great courage.
 - a. Stout and hardy and of great courage in his own mind and heart, soul and body.
 - b. It takes the very stoutest of hearts to say No! to itself, and to keep on saying No! to itself to the bitter end of every trial and temptation and opportunity.
4. Captain Self-denial was commanded to watch over Ear-gate and Eye-gate; and of Mouth-gate.
 - a. Appetite, deep and deadly as its evils are, is, after all, only an outwork of the soul.
 - b. *'When we speak of self-denial, we are apt to confine it to eating and drinking: but we ought to consider that, though a strict temperance be necessary in these things, yet that these are the easiest and the smallest instances of self-denial. Pride, vanity, self-love, covetousness, envy, and other inclinations of the like nature call for a more constant and a more watchful self-denial than the appetites of hunger and thirst. And till we enter into this course of universal self-denial we shall make no progress in real piety, but our lives will be a ridiculous mixture of I know not what; sober and covetous, proud and devout, temperate and vain, regular in our forms of devotion and irregular in all our passions, circumspect in little modes of behaviour and careless and negligent of tempers the most essential to piety. And thus it will necessarily be with us till we lay the axe to the root of the tree, till we deny and renounce the whole corruption of our nature, and resign ourselves up entirely to the Spirit of God, to think and speak and act by the wisdom and the purity of religion.'* – A Treatise on Christian Perfection by William Law
5. Captain Self-denial met with some brushes himself; indeed, he carried several of the marks of such brushes on his face as well as on some other parts of his body.
 - a. Not Self-denial only, but even Paul, in our flesh, and with like passions with us, had the same experience and has left us the same record.
 - 1.) ***[1 Corinthians 9:27]- But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.***

6. Captain Self-denial's last and crowning exploit was to capture, and execute, and quarter, and hang up on a gallows at the market-cross, the head and the hands and the feet of his oldest, most sworn, and most deadly enemy, one Self-love.
 - a. When proposed by some of his many influential friends that the judgment on Self-love should be deferred, Self-denial stood up, and said that the city and the army must make up their mind either to relieve him of his sword, hacked and broken off as it was, or else to execute the law upon Self-love on the spot.
 - b. From that day he was made a lord, a military peer, and an adviser of the crown and the crown officers in all the deepest counsels concerning Mansoul.

XVII. Five Pickt Men.

A. Proof text.

1. ***[Deuteronomy 1:15]- So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.***

B. Five Pickt Men described.

1. 'Five graces, pickt out of an abundance of common virtues.'

C. Lessons from Five Pickt Men.

1. 'The first was that famous captain, the noble Captain Credence. His were the red colours, and Mr. Promise bare them. And for a scutcheon he had the Holy Lamb and the golden shield; and he had ten thousand men at his feet.'
 - a. From first to last of the war always led the van both within and around Mansoul
 - b. In every exploit to be called an exploit; in every single enterprise of danger; when any new position was to be taken up, or any forlorn hope was to be led, there, in the very van of labour and of danger, was sure to be seen Captain Credence with his blood-red colours in his own hand.
 - c. Captain Credence is just the soldier-like faith of your sanctification. *Credo*, he will tell you, is 'I believe'; it is to have faith in God and in the word of God.
 - d. 'I have made thee lieutenant over all the forces in Mansoul; so that, from this day forward, all men in Mansoul shall be at thy word; and thou shalt be he that shall lead in and that shall lead out Mansoul. And at thy command shall all the rest of the captains be.'
 - e. Faith, your faith in God, and in the word of God, will, as this inward war goes on, not only lead the van in your heart and in your life, but just because your faith so leads in all things, and is so fitted to lead in all things, it will at last be lifted up and set over your soul, and all the things of your soul, till nothing shall be done in any of the streets, or gates, or walls thereof that faith in God and in His word does not first allow and admit.
2. 'The second was that famous captain, Good-hope. His were the blue colours. His standard-bearer was Mr. Expectation, and for a scutcheon he had three golden anchors; and he had ten thousand men at his feet.'
 - a. Our Forerunner has carried away our hearts with Him. We have no heart left for any one but Him, or for anything without or within the veil that He is not and is not in.
 - b. Till that hope also has made us ashamed, —till He and His promises have failed us like all the rest, —we are going to anchor our hearts on that, and on that only, which we believe is with Him within the veil.
3. 'The third was that valiant captain, the Captain Charity. His standard-bearer was Mr. Pitiful, and for his scutcheon he had three naked orphans embraced in his bosom; and he also had ten thousand men at his feet.'
 - a. O blessed, blessed Charity! with thy divine heart, with thy dove-like eyes, and with thy bosom full of pity, when wilt thou come into my sinful heart and bring all heaven in with thee! O Charity! till thou so comest I shall wait for thee.

4. ‘The fourth captain was that gallant commander, the Captain Innocent. His standard-bearer was Mr. Harmless; his were the white colours, and for his scutcheon he had three golden doves.’
 - a. O unhappy man! By all the hurt and harm you have ever done—by all that you can never now undo—by those spotless colours that are still snow and not yet scarlet as they wave over you—by those three golden doves that are an emblem of the life that still lies open before you, as well as an invitation to you to enter on that life—why will you die of remorse and despair?
 - b. Open the door of your heart and admit Captain Innocent. He knows that of all hurtful men on the face of the earth you are the most hurtful, but he is not on that account afraid at you; indeed, it is on that account that he has come so near to you.
 - c. By admitting him, by enlisting under him, by serving under him, some of the most hurtful and injurious men that ever lived have lived after to be the most innocent and the most harmless of men, with their hands washed every day in innocency.

5. ‘And then the fifth was that truly royal and well-beloved captain, the Captain Patience. His standard-bearer was Mr. Suffer-long, and for a scutcheon he had three arrows through a golden heart.’
 - a. Three arrows through a golden heart. First, a heart of gold, and then that heart of gold pierced, and pierced, and then pierced again with arrow after arrow.
 - b. When Captain Patience and Mr. Suffer-long did enter and take up their quarters in any house in Mansoul,—then was there no house more safe, more protected, more peaceful, more quietly, sweetly, divinely happy than just that house where this loyal and well-beloved captain bore in his heart.
 - c. Entertain patience, my brethren. Practise patience, my brethren. Make your house at home a daily school to you in which to learn patience.
 - d. Be sure that you well understand the times, the occasions, the opportunities, and the invitations of patience, and take profit out of them; and thus both your profit and that of others also will be great.
 - e. Tribulation worketh patience. Endure tribulation, then, for the sake of its so excellent work. Nothing worketh patience like tribulation, and therefore it is that tribulation so abounds in the lives of God’s people.

XVIII. Mr. Desires-Awake.

A. Proof text.

1. ***[Psalm 27:4]- One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.***

B. Mr. Desires-Awake described.

1. Dwelt in a very mean cottage in Mansoul.
 - a. There were two very mean cottages in Mansoul, and those two cottages stood beside one another and leaned upon one another and held one another up.
 - b. Mr. Desires-awake dwelt in the one of those cottages and Mr. Wet-eyes in the other.

2. Mr. Desires-awake and Mr. Wet-eyes in the other were wont to meet together for secret prayer,
 - a. Mr. Desires-awake would put a rope upon his head, while Mr. Wet-eyes would not be able to speak for wringing his hands in tears all the time.
 - b. ***[Ecclesiastes 9:16]- Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.***
 - c. The words of wisdom are to be heard in secret places, where wisdom is far better than weapons of war.

- d. Why should I not do all for them and the best I can? said Mr. Desires-awake when the men of Mansoul came to him in their extremity.
- e. How Mr. Desires-awake and Mr. Wet-eyes sped in their petition, is to be read at length in the Holy History.

C. Lessons from Mr. Desires-Awake.

1. Mr. Desires-Awake's house was less a house than a hut—a hut hidden away out of sight and back behind Mr. Wet-eyes' hut.
 - a. Mr. Desires-awake's cottage was so mean and meagre that no one ever came to visit him unless it was his next-door neighbour.
 - b. They never left their cottages, those two poor men, unless it was to see one another; or, strange to tell, unless it was to go out at the city gate to see and to speak with their Prince.
 - c. If at any long interval of time any of the men of the city desired to see Mr. Desires-awake, he was sure to be found at the pavilion door of his Prince, or else in his neighbour's cottage, or else at home in his own.
 - 1.) *[Isaiah 55:1-3]- Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.*
 - d. Sometimes the Prince would go out in person to meet the two men with nothing to pay, and would Himself say to them, I counsel thee to buy of Me gold tried in the fire, and white raiment, and anoint thine eyes with eye-salve, till the two men, Mr. Desires-awake and Mr. Wet-eyes, would go home to their huts laden with their Prince's free gifts and royal bounties.
2. Mr. Desires-awake never went out to his Prince's pavilion till he had again put his rope upon his head.
 - a. Through all that Mr. Desires-awake was as one that heard them not. For Mr. Desires-awake was full of louder voices within. The voices within his bosom quite drowned the babel around him.
 - b. The voices within called him far worse names than the streets of the city ever called him; till all he could do was to draw his rope down upon his head and press on again to the Prince's pavilion.
 - c. In old days when a guilty man came of his own accord to the judge to confess himself deserving of death, he would put a rope upon his head.
 - 1.) This is my desert. This is the wages of my sin. I justify my judge. I judge myself. I hereby do myself to death.
3. 'Oh let not my Lord be angry; and why inquirest Thou after the name of such a dead dog as I am?' said Desires-awake to his Prince.
 - a. *[Genesis 18:27]- And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes:*
 - b. *[Job 9:30-31]- If I wash myself with snow water, and make my hands never so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.*
 - c. *[Psalm 38:5]- My wounds stink and are corrupt because of my foolishness.*
 - d. *[Isaiah 64:6]- But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*
 - e. *[1 Timothy 1:15]- This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*

- f. *'Hold your peace; I am a devil and not a man,'* - Philip Neri
- g. *'I am a sinner, and worse than the chief of sinners, yea, a guilty devil,'* - Samuel Rutherford.
- h. *'I hated the light; I was a chief—the chief of sinners,'* - Oliver Cromwell.
- i. *'I was more loathsome in my own eyes than a toad, Sin and corruption would as naturally bubble out of my heart as water would bubble out of a fountain. I could have changed hearts with anybody. I thought none but the devil himself could equal me for wickedness and pollution of mind.'* - John Bunyan.
- j. *'O Despise me not, an unclean worm, a dead dog, a putrid corpse. The just falleth seven times a day; and I, an exceeding sinner, seventy times seven. Me, O Lord, of sinners chief, chiefest, and greatest.'* - Bishop Andrewes
- k. *'An unclean worm, a dead dog, a stinking carcass. Drive, I beseech Thee, the serpent and the beast out of me. O Lord, I detest and abhor myself for all these my sins, and for all my abuse of Thine infinite mercy.'* - William Law
4. 'The Prince to whom I went, is such a one for beauty and for glory that whoso sees Him must ever after both love and fear Him. I, for my part, can do no less; but I know not what the end will be of all these things.' - Mr. Desires-awake
- a. When he was prostrate in his prayer the Prince turned His head away, as if He was out of humour and out of patience with His petitioner; while, all the time, the overcome Prince was weeping with love and with pity for Desires-awake.
- b. 'I cannot tell what the end will be, but one thing I know, I shall never be able to cease from both loving and fearing that Prince. I shall always love Him for His beauty and fear Him for His glory.' - Mr. Desires-awake
- 1.) ***[Job 13:15]- Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.***
- 2.) *'To see Christ through the keyhole once in a thousand years would be heaven enough for him.'* - Samuel Rutherford
- 3.) Christ wept in heaven as Rutherford wrote that letter in Aberdeen, and if you make Him weep in the same way He will soon make you to laugh too.
- 4.) ***[Psalm 17:15]- As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.***
- 5.) *'All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers of Love,
And feed His sacred flame.'* - Samuel Taylor Coleridge
- 6.) *'Oh! Christ, He is the Fountain,
The deep sweet Well of Love!
The streams on earth I've tasted,
More deep I'll drink above;
There, to an ocean fulness,
His mercy doth expand;
And glory—glory dwelleth
In Emmanuel's land.'* - Samuel Rutherford

XIX.

Mr. Wet-Eyes.

A. Proof text.

1. ***[Jeremiah 9:1]- Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!***
2. *'Tears gain everything.'* - Teresa

B. Mr. Wet-Eyes described.

1. A near neighbour of Mr. Desires-awake.
2. A poor man.

3. A man of a broken spirit.
4. One that could speak well to a petition.
5. Mr. Desires-awake put his rope upon his head, and Mr. Wet-eyes went with his hands wringing together.
6. *'I know that there are many of that name that are naught, but I hope it will be no offence to my Lord that I have brought my poor neighbour with me.'* – Mr. Desires-awake to Emmanuel
7. *'Oh, my Lord, what I am I know not myself, nor whether my name be feigned or true, especially when I begin to think what some have said, and that is that this name was given me because Mr. Repentance was my father. But good men have sometimes bad children, and the sincere do sometimes beget hypocrites. My mother also called me by this name of mine from my cradle; but whether she said so because of the moistness of my brain, or because of the softness of my heart, I cannot tell. I see dirt in mine own tears, and filthiness in the bottom of my prayers. But I pray Thee (and all this while the gentleman wept) that Thou wouldst not remember against us our transgressions, nor take offence at the unqualifiedness of Thy servants, but mercifully pass by the sin of Mansoul, and refrain from the magnifying of Thy grace no longer.'* - Mr. Wet-Eyes

C. Lessons from Mr. Wet-Eyes.

1. 'His name, may it please your Majesty, is Wet-eyes, of the town of Mansoul. I know, at the same time, that there are many of that name that are naught.'
 - a. Mr. Desires-awake in setting out for the Prince's pavilion besought that Mr. Wet-eyes might go with him. Mr. Desires-awake felt keenly how much might turn on who his companion was that day, and therefore he took Mr. Wet-eyes with him.
 - 1.) ***[Psalm 6:6]- I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.***
 - 2.) ***[Psalm 119:136]- Rivers of waters run down mine eyes, because they keep not thy law.***
 - b. *'I have seen some persons weep for the loss of sixpence, or for the breaking of a glass, or at some trifling accident. And they cannot pretend to have their tears valued at a bigger rate than they will confess their passion to be when they weep. Some are vexed for the dirtying of their linen, or some such trifle, for which the least passion is too big an expense. And thus it is that a man cannot tell his own heart simply by his tears, or the truth of his repentance by those short gusts of sorrow.'* - Mr. Desires-awake
 - c. *'I need more grief, O God; I plainly need it. I can sin much, but I cannot correspondingly repent. O Lord, give me a molten heart. Give me tears; give me a fountain of tears. Give me the grace of tears. Drop down, ye heavens, and bedew the dryness of my heart. Give me, O Lord, this saving grace. No grace of all the graces were more welcome to me. If I may not water my couch with my tears, nor wash Thy feet with my tears, at least give me one or two little tears that Thou mayest put into Thy bottle and write in Thy book!'* - Bishop Andrewes in *Private Devotions*
2. 'A poor-man, Mr. Wet-eyes is a poor man, and a man of a broken spirit.' - Mr. Desires-awake
 - a. The quantity of sorrow he has, does it not mean withal the quantity of sympathy he has, and the quantity of faculty and of victory he shall yet have?
 - b. Our sorrow is the inverted image of our nobleness.
 - c. The depth of our despair measures what capability and height of claim we have to hope.
 - d. *'This is the angel of the earth, And she is always weeping.'*
3. 'A poor man, and a man of a broken spirit, and yet one that can speak well to a petition.'
 - a. David with his swimming bed.
 - b. Jeremiah with his head waters.
 - c. Mary Magdalene over His feet with her welling eyes.

- d. Peter's bitter cry all his life long as often as he heard a cock crow, and so on.
 - e. They took words and turned to the Lord; but, —better than the best words, —they took tears, or rather, their tears took them.
4. 'Clear as tears' is a Persian proverb when they would praise their purest spring water. But Mr. Wet-eyes has from henceforth spoiled the point of that proverb for us.
 - a. 'I see, dirt in mine own tears, and filthiness in the bottom of my prayers.' - Mr. Wet-eyes
 - b. The two twin sons of sorrow for sin and hunger after holiness went out arm in arm to the great pavilion together, Mr. Desires-awake with his rope upon his head, and Mr. Wet-eyes with his hands wringing together.
 5. 'Mr. Repentance was my father, but good men sometimes have bad children, and the most sincere do sometimes beget great hypocrites. But, I pray Thee, take not offence at the unqualifiedness of Thy servant.'
 - a. *'Our hearts are so deceitful in the matter of repentance, that the masters of the spiritual life are fain to invent suppletory arts and stratagems to secure the duty.'* - Jeremy Taylor

XX. Mr. Humble the Juryman, and Miss Humble-Mind the Servant-Maid.

A. Proof texts.

1. *[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.*
2. *[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.*
3. *'God's chiefest saints are the least in their own eyes.'* - À Kempis.
4. *'Without humility all our other virtues are but vices.'* - Pascal.
5. *'Humility does not consist in having a worse opinion of ourselves than we deserve.'* - William Law.
6. *'Humility lies close upon the heart, and its tests are exceedingly delicate and subtle.'* - John Henry Newman.

B. Mr. Humble the Juryman, and Miss Humble-Mind the Servant-Maid described.

1. The word 'humility' comes down to us from the Latin root *humus*, which means the earth or the ground. Humility, therefore, is that in the mind and in the heart of a man which is low down even to the very earth.
2. A humble-minded man may not have learning enough to know the etymology of the name which best describes his character, but the divine nature which is in him teaches him to look down, to walk meekly and softly, and to speak seldom, and always in love.
3. While it takes its lowly name from earth, all the time has its true nature from heaven. Humility is full of all meekness, modesty, submissiveness, teachableness, sense of inability, sense of unworthiness, sense of ill-desert.
4. Has come to be applied to that low estimate of ourselves which we come to form and to entertain as we are more and more enlightened about God and about ourselves; about the majesty, glory, holiness, beauty, and blessedness of the divine nature, and about our own unspeakable evil, vileness, and misery as sinners.
5. *'Humility, evangelical humility, is the sense that the true Christian has of his own utter insufficiency, despicableness, and odiousness, a sense which is peculiar to the true saint. But to compensate the true saint for this sight and sense of himself, he has revealed to him an accompanying sense of the absolutely transcendent beauty of the divine nature and of all divine things; a sight and a sense that quite overcome the heart and change to holiness all the dispositions and inclinations and affections of the heart. The essence of evangelical humility, consists in such humility as becomes a creature in himself exceeding sinful, but at the same time, under a dispensation of grace, and this is the greatest and most essential thing in all true religion.'* - Jonathan Edwards *Religious Affections*

- C. Lessons from Mr. Humble the Juryman, and Miss Humble-Mind the Servant-Maid.
1. Mr. Humble was a juryman in Mansoul, and his name and his nature eminently fitted him for his office.
 - a. Mr. Humble himself could not have made a better speech to the bench than that when his name was called to be sworn.
 - b. Let other men's arrests, humiliations, accusations, and sentences only make us search well our own past, and that will make us ever humbler and ever humbler men ourselves; ever more penitent men, and ever more prayerful men.

 2. Miss Humble-mind, his only daughter, was a servant-maid. There is no office so humble but that a humble mind will not put on still more humility in it.
 - a. What a lesson in humility, not Peter only got that night in the upper room, but that happy servant-maid also who brought in the basin and the towel.
 - 1.) Would she ever after that night grumble and give up her place in a passion because she had been asked to do what was beneath her to do?
 - 2.) Would she ever leave that house for any wages?
 - 3.) Would she ever see that basin without kissing it?
 - 4.) Would that towel not be a holy thing ever after in her proud eyes?
 - 5.) How happy that house would ever after that night be, not so much because the Lord's Supper had been instituted in it, as because a servant was in it who had learned humility as she went about the house that night.
 - 6.) Let all our servants hold up their heads and magnify their office. Their Master was once a servant, and He left us all, and all servants especially, an example that they should follow in His steps.
 - 7.) Peter, whose feet were washed that night, never forgot that night, and his warm heart always warmed to a servant when he saw her with her basin and her towels, till he gave her half a chapter to herself in his splendid First Epistle.
 - a.) ***[1 Peter 2:18]- Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.***

 3. I have as many students of one kind or other here to-night as I have maid-servants, and they will remember where a great student has said that knowledge without love but puffeth a student up.
 - a. The best knowledge for us all, and especially so for a student, is to know himself: his own ignorance, his own foolishness, his blindness of mind, and, especially, his corruption of heart.
 - b. That knowledge will both keep him from being puffed up with what he already knows, and it will also put him and keep him in the way of knowing more.
 - c. Self-knowledge will increase humility, and all the past masters both of science and of religion will tell him that humility is the certain note of the true student.
 - d. 'There is small chance of truth at the goal when there is not a childlike humility at the starting-post.' – Verulam in *The Advancement of Learning*
 - e. 'Surely, an humble husbandman that serveth God is better than a proud philosopher that, neglecting himself, laboureth to understand the course of the heavens. It is great wisdom and perfection to esteem nothing of ourselves, and to think always well and highly of others.' – Thomas À Kempis

 4. But of all the men in the whole world it is ministers who should simply, as Peter says, be clothed with humility, and that from head to foot.

 5. Humility is not a grace of the pulpit and the pastorate only. All men are called to that grace.
 - a. There is no acceptance with God for any man without that grace. There is no approach to God for any man without it. All salvation begins and ends in it.

- 1.) *[Matthew 10:38]- And he that taketh not his cross, and followeth after me, is not worthy of me. ****
- 2.) *[Matthew 16:24]- Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. ****

- b. Would any man here fain get down to that deep valley where God's saints walk in the sweet shade and lie down in green pastures? Well, I warrant him that just before him, and already under his eye, there is a flight of steps cut in the hill, which steps, if he will take them, will, step after step, take him also down to that bottom. The whole face of this steep and slippery world is sculptured deep with such submissive steps.

XXI. Master Think-Well, the Late and only Son of Old Mr. Meditation.

A. Proof text.

1. *[Proverbs 23:7]- For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.*

B. Master Think-Well described.

1. Son of old Mr. Meditation.
2. Out among the woods and hedgerows of a summer afternoon.
3. Mr. Meditation used to say to himself that if ever he were entrusted with a son of his own, he would make his son his most constant and his most confidential companion all his days.
 - a. *[Deuteronomy 11:19-20]- And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates:*
 - b. *'And once I said,
As I remember, looking round upon those rocks
And hills on which we all of us were born,
That God who made the Great Book of the world
Would bless such piety;—
Never did worthier lads break English bread:
The finest Sunday that the autumn saw,
With all its mealy clusters of ripe nuts,
Could never keep those boys away from church,
Or tempt them to an hour of Sabbath breach,
Leonard and James!'*

4. Think-well old Mr. Meditation had by Mrs. Piety, and she was the daughter of the old Recorder.

- a. *[Psalm 116:16]- O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.*

C. Lessons from Master Think-Well.

1. *A 'dry light is ever the best.'* – Heraclitus
 - a. The light that little Think-well got from his father's head was excellently drenched in his mother's heart.
 - b. The sweet moisture of his mother's heart mixed up beautifully with his father's drier head and made a fine combination in their one boy as it turned out.
 - 1.) *[Psalm 107:43]- Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.*
2. We have one grandmother at least signalized in the Bible; but no grandfather.
 - a. Think-well would never have been the man he became had it not been for the old Recorder, his grandfather on his mother's side.

- b. Some superficial people said that there was too much severity in the old Recorder; but his grandson who knew him best, never said that.
3. Think-well! What do you think, what do you say, as you hear that fine name?
 - a. Let our new name among the saved and the sanctified before the throne be Think-well!
4. *'As for my secret thoughts, I paid no attention to them. I never knew I had them. I had no pain, or shame, or guilt, or horror, or despair on account of them till John Gifford took me and showed me the way.'* – John Bunyan

XXII.

Mr. God's-Peace.

A. Proof text.

1. ***[Colossians 3:15]- And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.***
2. ***[Philippians 4:7]- And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.***

B. Mr. God's-Peace described.

1. A Goodly Person.
2. A Sweet-Natured Gentleman.

C. Lessons from Mr. God's-Peace.

1. The Blessed Prince, he begins, did also ordain a new officer in the town, and a goodly person he was. His name was Mr. God's-peace.
 - a. This man was set over my Lord Will-be-will, my Lord Mayor, Mr. Recorder, the subordinate preacher, Mr. Mind, and over all the natives of the town of Mansoul.
 - b. He was a great acquaintance of Captain Credence and Captain Good-hope; some say they were kin.
 - c. He was made governor of the town in general, especially over the castle, and Captain Credence was to help him there.
 - d. *'God's peace has an exquisite sweetness, it is exquisitely sweet because it has so firm a foundation on the everlasting rock. It is sweet also because it is so perfectly agreeable to reason. It is sweet also because it riseth from holy and divine principles, which, as they are the virtue, so are they the proper happiness of man. This peace is exquisitely sweet also because of the greatness of the good that the saints enjoy, being no other than the infinite bounty and fulness of that God who is the Fountain of all good. It is sweet also because it shall be enjoyed to perfection hereafter.'* – Jonathan Edwards
2. 'Now Mr. God's-peace, the new Governor of Mansoul, was not a native of the town; he came down with his Prince from the court above.'
 - a. When you need the governor and would seek him at any time or in any place in all the town and cannot find him, recollect yourself where he came from: he may have returned thither again.
 - b. There is a peace that is native and natural to the town of Mansoul, and to understand that peace, its nature, its grounds, its extent, and its range, is most important to the theologian and to the saint.
 - c. To understand the peace of God, that supreme peace, the peace that passeth all understanding, —that is the highest triumph of the theologian and the highest wisdom of the saint.
 - 1.) ***[Philippians 4:7]- And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.***
 - 2.) ***[John 14:27]- Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.***

3.) *[Ephesians 2:13-14]- But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*

d. Only let God's peace enter our hearts with God's Son, and then let our hearts say if that peace must not in some high and deep way be according to the highest and the deepest reason, since its coming into our hearts has produced in our hearts and in our lives such reasonable, and right, and harmonious, and peaceful, and every way joyful results.

3. Governor God's-peace had not many in the town of Mansoul to whom he could confide all his thoughts and with whom he could consult.
 - a. There were two officer friends of his stationed in the town with whom he was every day in close correspondence, the Captain Credence and the Captain Good-hope.
 - b. Credence first told all matters to God's-peace and then the two soon talked over Good-hope to their mind and heart.

1.) *[Romans 15:13]- Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

4. On account both of his eminent services and his great abilities, the Prince saw it good to set Mr. God's-peace over the whole town.
 - a. The governor's jurisdiction extended and held not only over the people of the town, but also over all the magistrates and all the other officers of the town, such as my Lord Will-be-will, my Lord Mayor, Mr. Recorder, Mr. Mind, and all.
 - b. It needed all the governor's authority and ability to keep his feet in his office over all the other rulers of the town, but by far his greatest trouble always was with the Recorder
 - 1.) Old Mr. Conscience, the Town Recorder, had a very difficult post to hold and a very difficult part to play in that still so divided and still so unsettled town.
5. The thing that always in the long run justified the governorship of Mr. God's-peace was the way that the city settled down and prospered under his rule.
 - a. All the other officers admitted that, somehow, his promotion and power had been the salvation of Mansoul.

XXIII. The Established Church of Mansoul, and Mr. Conscience one of her Parish Ministers.

A. Proof text.

1. *[Psalm 87:5]- And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.*

B. The Church of Mansoul and Rev. Conscience described.

1. The Prince sent again for the elders of the town and communed with them about the ministry that He intended to establish in Mansoul.
2. Such a ministry as might open to them and might instruct them in the things that did concern their present and their future state.
3. "Unless you have teachers and guides, you will not be able to know, and if you do not know, then you cannot do the will of My Father." – Prince Emmanuel
4. He granted a ministry among them to teach them both law and judgment, statute and commandment, so that they might be documented in all good and wholesome things.
5. The preacher and pastor was neither the best minister in the town nor the worst; but, while a long way subordinate to the best, he was also by no means the least.

C. Lessons from The Church of Mansoul and Rev. Conscience.

1. Rev. Mr. Conscience was a native of the same town in which his parish church now stood.

- a. No doubt, in the case of Emmanuel and Mansoul and its minister, there were counterbalancing considerations and advantages both to minister and people; but it is not always so.
 - b. He is a native of the town of Mansoul, and thus has personal knowledge of all the laws and customs of the corporation.
 - 1.) Every man who is to be the minister of a parish should make his own heart and his own life his first parish.
 - 2.) His own vineyard should be his first knowledge and his first care.
2. The minister of Mansoul was a well-read man.
- a. William Law never was a parish minister.
 - 1.) The English Crown of that day would not trust him with a parish.
 - 2.) What was the everlasting loss of some parish in England has become the everlasting gain of the whole Church of Christ.
 - 3.) Law's enforced seclusion from outward ministerial activity only set him the more free to that inward activity which has been such a blessing to so many, and to so many ministers especially.
 - 4.) *'Above all, let me tell you that the book of books to you is your own heart, in which are written and engraven the deepest lessons of divine instruction. Learn, therefore, to be deeply attentive to the presence of God in your own hearts, who is always speaking, always instructing, always illuminating the heart that is attentive to Him.'* - William Law
 - 5.) *'A great divine is but a cant expression unless it signifies a man greatly advanced in the divine life. A great divine is one whose own experience and example are a demonstration of the reality of all the graces and virtues of the gospel. No divine has any more of the gospel in him than that which proves itself by the spirit, the actions, and the form of his life: the rest is but hypocrisy, not divinity.'* – William Law
3. The presented minister in this case a well-read man; he was also a man with a tongue as bravely hung as he had a head filled with judgment.
- a. 'Bravely hung' is an ancient and excellent expression which has several shades of meaning in Bunyan.
 - 1.) It's meaning is modified and fixed by judgment.
 - 2.) A bravely hung tongue; at the same time the parish minister of Mansoul's tongue was not a loosely hung tongue. It was not a blustering, headlong, scolding, untamed tongue.
 - b. How excellent and how rare a gift is judgment—judgment in counsel, judgment in speech, and judgment in action!
 - c. The minister of Mansoul was a well-read man, and also a man of courage to speak out the truth at every occasion, and he had a tongue as bravely hung as he had a head filled with judgment.
4. The people of Mansoul could not always explain it even to themselves what it was that sometimes so terrified them, and, sometimes, again, so enthralled them.
- a. There was something awful and overawing, something seer-like and supernatural, in the pulpit of Mansoul.
 - b. Sometimes the iron chains in which the preacher climbed up into the pulpit, and in which he both prayed and preached, struck a chill to every heart; and sometimes the garment of salvation in which he shone carried all their hearts captive.
 - c. Some Sabbath mornings they saw it in his face and heard it in his voice that he had been on his bed in hell all last night; and then, next Sabbath, those who came back saw him descending into his pulpit from his throne in heaven.
 - d. *'Yea, this man's brow, like to a title-page Foretells the nature of a tragic volume.'*

Thou tremblest, and the whiteness in thy cheek

Is apter than thy tongue to tell thine errand.' – William Shakespeare Henry IV Part 2

e. **[Jonah 2:8]- They that observe lying vanities forsake their own mercy.**

5. There was another thing called the true catholicity, the true humility, and the true hospitality of the man.
 - a. *'Not that you are to have your ministers alone, for my four captains, they can, if need be, and if they be required, not only privately inform, but publicly preach both good and wholesome doctrine, that, if heeded, will do thee good in the end.'* – Prince Emmanuel
 - b. *'These: I was not satisfied with your last speech to me about Empson, that he was a better preacher than fighter—or words to that effect. Truly, I think that he that prays and preaches best will fight best. I know nothing that will give like courage and confidence as the knowledge of God in Christ will. I pray you to receive Captain Empson lovingly.'* – Oliver Cromwell

6. The standing ministry in Mansoul was endowed also.
 - a. *'Therefore I, thy Prince, give thee, My servant, leave and licence to go when thou wilt to My fountain, My conduit, and there to drink freely of the blood of My grape, for My conduit doth always run wine. Thus doing, thou shalt drive from thine heart all foul, gross, and hurtful humours. It will also lighten thine eyes, and it will strengthen thy memory for the reception and the keeping of all that My Father's noble secretary will teach thee.'* - the Order of Council
 - b. Thus the Prince did put Mr. Conscience into the place and office of a minister to Mansoul, and the chosen and presented man did thankfully accept thereof.

7. Three final lessons.
 - a. To all those congregations who are about to choose a minister.
 - 1.) Let all those congregations, then, who have had devolved on them the powers of the old patrons,—let them make their election on the same principles that the Prince of Mansoul patronized.
 - 2.) Let them choose a probationer who, young though he must be, has the making of a seer in him.
 - 3.) Let them listen for the future seer in his most stammering prayers.
 - b. To all those who are politically enfranchised, and who hold a vote for a member of Parliament.
 - 1.) Look you well into your own heart and ask yourself whether or no the Church of Christ has yet been established there.
 - 2.) Ask if Jesus Christ, the Head of the Church, has yet set up His throne there, in your heart.
 - 3.) Ask your conscience if His laws are recognised and obeyed there.
 - 4.) Ask also if His blood has been sprinkled there, and since when.
 - 5.) I not, then it needs no seer to tell you what sacrilege, what profanity it is for you to touch the ark of God: to speak, or to vote, or to lift a finger either for or against any church whatsoever.
 - 6.) **[2 Samuel 6:6-7]- And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.**

XXIV. The Fast-Day in Mansoul.

A. Proof text.

1. **[Joel 1:14]- Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD,**

- B. The Fast-Day described.
1. Public preaching and public prayer entered largely into the fasting of the Prophetical and the Puritan periods.
 2. Throughout the whole town there was little or nothing to be heard or seen but sorrow and mourning, and woe.
- C. Lessons from The Fast-Day.
1. The preaching of that Fast-day was ‘pertinent’ and to the point.
 - a. **[Luke 13.7]- Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?**
 - b. Boanerges showed what was the occasion of the words, namely, because the fig-tree was barren.
 - c. Boanerges showed what was contained in the sentence, to wit, repentance or utter desolation.
 - d. Boanerges then showed also by whose authority this sentence was pronounced.
 - e. Boanerges showed the reasons of the point, and was very pertinent in the application.
 - f. *‘Whatever else a sermon may be or may not be, it must be interesting if it is to do any good.’* – Sidney Smith
 - g. Pertinent preaching is just preaching to men about themselves, about their interests, their losses and their gains, their hopes and their fears, their trials and their tribulations.
 - h. The Master’s preaching was with such pertinence that the one half of His hearers went home saying, Never man spake like this man, while the other half gnashed at Him with their teeth.
 - i. *‘For my own part, I never preached a sermon which, in the composing, did not cost me prayers, with strong cries and tears. I never preached a sermon from which I had not first got some good to my own soul.’* - Thomas Shepard to some ministers from his death-bed
 - j. *‘His office and his name agree; A shepherd that and Shepard he.’*
 - k. *‘I preached in Ps. 42:5, and mostly on my own account... Meditating my sermon next day, I found advantage to my own soul, as also in delivering it on the Sabbath... What good this preaching has done to others I know not, yet I think myself will not the worse of it.’* - Thomas Boston
 2. The preaching of that Fast-day was with great authority also.
 - a. *‘There was such power and authority in that sermon,’* reports one who was present, *‘that the like had seldom been seen or heard.’*
 - b. *‘Conscience is an authority. The Bible is an authority; such is the Church; such is antiquity; such are the words of the wise; such are hereditary lessons; such are ethical truths; such are historical memories; such are legal saws and state maxims; such are proverbs; such are sentiments, presages, and prepossessions.’*
 - c. Thomas Boston preached at a certain place with such pertinence and with such authority that it was complained of him by one of themselves that he ‘terrified even the godly.’
 3. ‘He did not only show us our sin, but he did visibly tremble before us under the sense of his own. Still crying out as he preached to them, Unhappy man that I am! that I should have done so wicked a thing! That I, a preacher, should be one of the first in the transgression!’
 - a. This was the Fast-day. And so truly had this preacher kept the Fast-day that the Communion-day was down upon him before he was ready for it.
 - b. He was ready with the letter of his action-sermon, but he was not equal to the delivery of it.
 - c. **[Hosea 4:9]- And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.**

- d. *'The congregation and the minister are one. There are men we could not sit still and hear; they are not the proper ministers for us. There are other men we could hear always, because they are our kith and our kin from before the foundation of the world.'* - Dr. Parker.
- e. Happy the hearer who has hit on a minister like the minister of Mansoul, and who has discovered in him his everlasting kith and kin. And happy the minister who, owning kith and kin with Boanerges, has two or three or even one member in his congregation who likes his minister best when he likes himself worst.
- f. But what about the fasting all this time?
 - 1.) Was it all preaching, and was there no fasting?
 - 2.) The Puritans sometimes made their people almost forget about fasting, and about eating and drinking too, they so took possession of their people with their incomparable preaching.
 - 3.) It was John Howe's common way to begin about nine in the morning and to continue reading, preaching, and praying till about four in the afternoon.
- g. As to fasting, there are yet some very good reasons, both for health and for holiness, for desiring its return and reinstatement among us.
 - 1.) It is the motive alone that sanctifies the means. It is the end alone that sanctifies the exercise.
 - 2.) Fast to chastise yourself for sin.
 - 3.) Fast to reduce the fuel of sin.
 - 4.) Fast to keep flesh low.
 - 5.) Fast to make one more free for the best books, for the most inward, spiritual, mystical books.
 - 6.) Fast for the ends of meditation and prayer.
 - 7.) Fast out of sympathy with the Bible, and the Saviour, and your latter end, and your Father's house in heaven.
 - 8.) No doubt, your fasting will be acceptable with God, as it will certainly be an immediate means of grace to my sinful soul.
- h. It may perhaps be that the institution of fasting as a church ordinance has been permitted to be set aside in order to make it more than ever a part of each earnest man's own private life.
 - 1.) *[Matthew 6:16-18]- Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.*
 - 2.) *[Isaiah 58:6-8]- Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.*
- i. Let us believe that the form of the Fast-day has been removed out of the way that the spirit may return and fashion a new form for itself.
- j. The one real substance and true essence of all fasting is self-denial.
 - 1.) We can never get past either the supreme and absolute duty of that, or the daily and hourly call to that, as long as we continue to read the New Testament, to live in this life, and to listen to the voice of conscience, and to the voice of God speaking to us in the voice of conscience.

- 2.) Without strict and constant self-denial, no man, whatever his experiences or his pretensions, is a disciple of Jesus Christ, and secret fasting is one of the first, the easiest, and the most elementary exercises of New Testament self-denial.
 - 3.) The lusts of our flesh and the lusts of our minds are so linked and locked and riveted together that if one link is loosened, or broken, or even struck at, the whole thrall is not yet thrown off indeed, but it is all shaken; it has all received a staggering blow.
 - 4.) One single act of self-denial in the region of the body will be felt for freedom throughout the whole prison-house of the soul. A victory really won over a sensual sin is already a challenge sounded to our most spiritual sin.
- k. Let no man, therefore, take fasting in any of its degrees, or times, or occasions, on his conscience who does not first find it in his heart. At the same time this may be said with perfect safety, that he who finds it in his heart and then lays it on his conscience to deny himself anything, great or small, for Christ's sake, and for the sake of his own salvation,— he will never repent it.

XXV. The Feast-Day in Mansoul.

A. Proof text.

1. ***[Song of Solomon 2:4]- He brought me to the banqueting house, and his banner over me was love.***

B. The Feast-Day described.

1. Emmanuel's feast-day (the Lord's Supper) excels in beauty and in eloquence.
2. He feasted them on all manner of outlandish food—food that grew not in the fields of Mansoul; it was food that came down from heaven and from His Father's house.
3. They drank also of the water that was made wine, and, altogether, they were very merry and at home with their Prince.
4. There was music also all the time at the table, and man did eat angels' food, and had honey given him out of the rock.
5. The table was entertained with some curious and delightful riddles that were made upon the King Himself, upon Emmanuel His Son, and upon His wars and doings with Mansoul; till, altogether, the state of transportation the people were in with their entertainment cannot be told by the very best of pens.
6. When they returned to their places, they must have a ring, or a gold chain, or a bracelet, or a white stone or something; so dear was Mansoul to Him now, so lovely was Mansoul in His eyes.
7. Going and coming to the feast, O how graciously, how lovingly, how courteously, and how tenderly did this blessed Prince now carry it to the town of Mansoul!
8. In all the streets, gardens, orchards, and other places where He came, to be sure the poor should have His blessing and benediction; yea, He would kiss them; and if they were ill, He would lay His hands on them and make them well.
9. The very place where Diabolus had had his abode, the Prince of princes should now sit eating and drinking with all His mighty captains, and men of war, and trumpeters, and with the singing men and the singing women of His Father's court!
10. Now did Mansoul's cup run over; now did her conduits run sweet wine; now did she eat the finest of the wheat, and now drink milk and honey out of the rock!

C. Lessons from The Feast-Day.

1. Emmanuel Himself made the feast.
 - a. ***[1 Corinthians 11:24-25]- And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.***

2. All that Mansoul did in connection with that great feast was to prepare the place where Diabolus at one time had carried on his excesses.
 - a. Her Prince, Emmanuel, did all the rest; but He left it to Mansoul to make the banqueting-room ready.
 - 1.) *[Mark 14:13-15]- And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us.*
3. He feasted them with all manner of outlandish food—food that grew not in all the fields of Mansoul; it was food that came down with His Father’s court.
 - a. The fields of Mansoul yielded their own proper fruits, and fruits that were not to be despised.
 - 1.) They were not the proper fruits for that day, neither could they be placed upon that table.
 - 2.) They are good enough fruits for their purpose, and as far as they go, and for so long as they last and are in their season.
 - 3.) Our souls are such that they outlive their own best fruits; their hunger and their thirst outlast all that can be harvested in from their own fields.
 - 4.) He who made Mansoul at first, and who has since redeemed her, has out of His own great goodness provided food convenient for her.
 - 5.) *[John 6:51,58]- I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.*
 - b. They drank also of the water that was made wine, and were very merry with Him all that day at His table.
 - c. And all their mirth was the high mirth of heaven; it was a mirth and a gladness without sin, without satiety, and without remorse.
4. There was music also all the while at the table, and the musicians were not those of the country of Mansoul, but they were the masters of song come down from the court of the King.
 - a. *‘I love the Lord; I love the Lord because He hath heard my voice and my supplication. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live? What shall I render to the Lord, for all His benefits towards me? I will take the cup of salvation, and will call upon the name of the Lord.’*
 - b. *‘Sometimes imagine that you had been one of those that joined with our blessed Saviour as He sang an hymn. Strive to imagine to yourself with what majesty He looked. Fancy that you had stood by Him surrounded with His glory. Think how your heart would have been inflamed, and what ecstasies of joy you would have then felt when singing with the Son of God! Think again and again with what joy and devotion you would have then sung had this really been your happy state; and what a punishment you would have thought it to have then been silent. And let that teach you how to be affected with psalms and hymns of thanksgiving.’*
 - c. *[Psalm 103:1-5]- Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.*

5. The riddles that were made upon the King Himself, and upon Emmanuel His Son, and upon Emmanuel's wars and all His other doings with Mansoul.
 - a. Emmanuel would expound some of those riddles Himself, oh! How they were lightened!
 - b. They could not have thought that such rarities could have been couched in so few and such ordinary words.
 - c. They did gather that the things themselves were a kind of portraiture, and that, too, of Emmanuel Himself.
 - d. They would say, this is the Lamb! This is the Sacrifice! This is the Rock! This is the Door! And this is the Way!
 - e. Pope refers in his satires to a strange power of creating love and admiration by just "touching the brink of all we hate."

6. Every day was a feast-day now.
 - a. So much so that when the elders and the townsmen did not come to Emmanuel, He would send in much plenty of provisions to them.
 - b. There is nothing that we experienced and enjoyed in this house this day that we may not experience and enjoy again to-morrow and every day in our own house at home.
 - c. The prepared heart of every worthy communicant is the true upper room;
 - 1.) It is the true banqueting chamber.
 - 2.) It is the true and the only house of wine.
 - 3.) Our Father's House itself, with its supper-table covered with the new wine of the Kingdom—the best of it all will still be within you.
 - 4.) Prepare yourselves within yourselves, then, O departing and dispersing communicants.
 - 5.) Prepare, and keep yourselves always prepared.

XXVI. Emmanuel's Livery.

A. Proof text.

1. ***[Revelation 19:8]- And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.***

B. Emmanuel's Livery described.

1. He commanded that those who waited upon Him should go and bring forth out of His treasury those white and glittering robes that He provided and laid up in store for Mansoul.
2. They should take them and put them on, according to their size and stature.
3. Wore their livery for His sake and so they would be known by the world to be His.
4. Whiter than snow is the very livery of heaven.
 - a. ***[Daniel 7:9]- I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.***
 - b. ***[Psalm 51:7]- Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.***
 - c. ***[Isaiah 1:18]- Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.***

5. *'I also saw Mansoul clad all in white,
And heard her Prince call her His heart's delight,
I saw Him put upon her chains of gold,
And rings and bracelets goodly to behold.
What shall I say? I heard the people's cries,
And saw the Prince wipe tears from Mansoul's eyes,
I heard the groans and saw the joy of many;
Tell you of all, I neither will nor can I.*

*But by what here I say you well may see
That Mansoul's matchless wars no fable be.'*

6. **[Revelation 19:8]- And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.**
 7. *'This fine linen, in my judgment, is the works of godly men; their works that spring from faith. But how came they clean? How came they white? Not simply because they were the works of faith. But, mark, they washed their robes and made them white in the blood of the Lamb. And therefore they are before the throne of God. Yea, therefore it is that their good works stand in such a place.'* – John Bunyan from *No Way to Heaven but by Jesus Christ*
 8. *'Nor must we think it strange, that all the requisites to our salvation are not found together in one text of Scripture. I conceive that imputed righteousness is not here meant, but that righteousness which is truly subjected in a child of God and descriptive of him. The righteousness of Him whom we adore as made sin for us that we might be made the righteousness of God in Him, that righteousness has a much higher sphere peculiar and appropriate to itself. Though this of which we now speak is necessary also to be both had and understood.'* - John Howe, from *Blessedness of the Righteous*
 9. *'The court of heaven has its own jealous and scrupulous etiquette.'* - Albert Bengel
- C. Lessons from Emmanuel's Livery.
1. 'Wear these white robes daily, day by day, lest you should at some time appear to others as if you were none of Mine.'
 - a. We put on anew every morning the garments that we are to wear every new day.
 - b. William Law used every morning after his bath in the morning to put on his livery, piece by piece, in order, and with special prayer.
 - 1.) He put it on every new morning next his heart to wear it all the day next his heart, was gratitude to God.
 - 2.) He always clothed himself next to gratitude with humility.
 - a.) **[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.**
 - 3.) He put on charity.
 - a.) **[1 Corinthians 13:4-8]- Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.**
 - 4.) He put on the will of God.
 - 5.) *'I put on righteousness, and it clothed me; my judgment was to me as a robe and as a diadem. The Almighty was then with me, and my children were about me. When I washed my steps with butter, and when the rock poured me out rivers of oil!'* – William Law from *Christian Perfection and the Spirit of Love*
 2. 'Keep your garments always white; for if they be soiled, it is a dishonour to Me.'
 - a. **[Revelation 3:4]- Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.**
 3. 'Gird your garments well up from the ground.'
 - a. Be not slovenly and disorderly and unseemly in your livery. Let not your livery be always falling off, and catching on every bush and briar, and dropping into every pool and ditch.

- b. Brace yourselves up. Have your temper, your tongue, your eyes, your ears, and all your members in control.
4. 'Lose not your robes, lest you walk naked and men see your shame'
 - a. The supreme shame of your soul. For there is no other shame.
 - b. The only nakedness that the Bible knows about or cares about is the nakedness of the soul.
 - c. ***[Revelation 3:18]- I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.***
 - d. ***[Revelation 16:15]- Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.***
 5. Prince Emmanuel is persuaded better things of all His livery-men, though He thus speaks to them to put them on their guard.
 - a. Yes, sternly and severely and threateningly as He sometimes speaks, yet, in spite of Himself, His real grace always breaks through at the last.
 - 1.) If you should sully them, if you should defile them, then speed you to that which is written in My law, that yet you may stand, and not fall before Me and before My throne.
 - 2.) Always know this, that I have provided for thee an open fountain to wash thy garments in.
 - 3.) Look, therefore, that you wash often in that fountain, and go not for an hour in defiled garments.
 - 4.) Let not, therefore, My garments, your garments, the garments that I gave thee be ever spotted by the flesh.
 - 5.) Keep thy garments always white, and let thy head lack no ointment.

XXVII. Mansoul's Magna Charta.

A. Proof texts.

1. ***[Hebrews 8:6]- But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.***
2. ***[Hebrews 12:24]- And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.***

B. The Magna Charta described.

1. After the Prince of Peace had subjugated the rebellious city of Mansoul, He promulgated a proclamation and appointed a day wherein He would renew their Charter.
2. He would renew and enlarge their Charter, mending several faults in it, so that the yoke of Mansoul might be made yet more easy to bear.
3. The new, and better, and more firm and steady Charter.
 - a. I do grant of Mine own clemency, free, full, and everlasting forgiveness of all their wrongs, injuries, and offences done against My Father, against Me, against their neighbours and themselves.
 - b. I do give them also My Testament, with all that is therein contained, for their everlasting comfort and consolation.
 - c. I do also give them a portion of the self-same grace and goodness that dwells in My Father's heart and Mine.
 - d. I do give, grant, and bestow upon them freely, the world and all that is therein for their true good; yea, all the benefits of life and death, of things present and things to come.
 - e. Free leave and full access also at all seasons to Me in My palace, there to make known all their wants to Me.
 - f. I give them a promise that I shall hear and redress all their grievances.
 - g. To them and to their right seed after them, I hereby bestow all these grants, privileges, and royal immunities.

C. Lessons from the Magna Charta.

1. The first article of our Magna Charta is free, full, and everlasting forgiveness of all the wrongs, injuries, and offences we have ever done against God, against our Saviour, against our neighbour, and against ourselves.
 - a. For when we were yet enemies it was already drawn out in our name.
 - b. After we had been subdued it would never have entered our fearful hearts to ask for such an instrument.
 - c. After we have entered into its liberty, how slow we are to believe all that is written in our great Charter, and read to us every day out of it.
 - d. Who shall cast a stone at us for not easily believing all that is so written and read?
 - e. It is not so easy as you would think to believe in free forgiveness for all the wrongs, injuries, and offences we have ever done.
 - f. That the forgiveness is absolutely free is its first great difficulty.

2. ‘Free, full, and everlasting forgiveness of all the wrongs, the injuries, and the offences you have done against My Father, Me, your neighbours, and yourselves.’
 - a. The wrongs and the injuries we have done to our neighbours.
 - b. ‘Though our sins against the first table of the law are our worst sins, yet our sins against the second table, that is, against our neighbours, are far better for beginning a scrutiny with.’ – John Calvin
 - c. What neighbour of yours, then, have you so wronged? Name him; name her.
 - d. Name the wrong also. Give it its Bible name, its newspaper name, its brutal, vulgar, ill-mannered name.
 - e. When you hear any other man outlawed and ostracized by that same name, say to yourself: Thou, sir, art the man!
 - 1.) ***[2 Samuel 12:7]- And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;***
 - f. Welcome back every sudden and sharp recollection of your wrong-doing. And make haste at every such sudden recollection and fall down on the spot in a deeper compunction than ever before.
 - g. ‘Forgive yourself, and God will condemn you. But continually arraign and condemn yourself, and God will forgive and acquit and justify you.’ - ‘ Augustine,

3. I give also My holy law and testament, and all that therein is contained, for their everlasting comfort and consolation.’
 - a. Kind-hearted men comfort and console those who have suffered injuries and wrongs at our hands.
 - b. The kindest-hearted of men harden their hearts and set their faces like a flint against us who have done the wrong.
 - c. All Syria sympathized with Esau for the loss of his birthright, but I do not read that any one came to whisper one kind word to Jacob on his hard pillow.
 - d. All the army mourned over Uriah, but all the time David’s moisture was dried up like the drought of summer, and not even Nathan came to the King till he could not help coming.
 - e. All Jericho cried, “Avenge us of our adversary!” But it was Jesus who looked up and saw Zaccheus.
 - 1.) ***[Luke 19:5]- And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.***

- f. O my Lord, Thou knowest all things; Thou knowest my heart. Thou knowest that irremediably as I have injured other men, yet in injuring them I have injured myself much more.
4. 'I do also give them a portion of the self-same grace and goodness that dwells in My Father's heart and Mine.'
- The self-same grace and goodness, that is, that My Father and I have shown to them.
 - We shall be made both willing and able to grant to all those men who have wronged us the very same charter of forgiveness that we have had granted to us of God.
 - So that at all those times when we stand praying for forgiveness we shall suspend that prayer till we have first forgiven all our enemies, and all who have at any time and in any way wronged or injured us.
 - Even when we had the Communion cup at our lips to-day, you would have seen us setting it down till we had first gone and been reconciled to our brother.
 - Forgive me my debts, you will say, as I forgive my debtors.
5. 'I do also give, grant, and bestow upon them freely the world and all that is therein for their good; yea, I grant them all the benefits of life and of death, and of things present and things to come.'
- [1 Corinthians 3:21-23]- Therefore let no man glory in men. For all things are your's; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; And ye are Christ's; and Christ is God's.**
 - Only, it is too high for us; we cannot attain to it. Has any human being ever risen to anything like the full faith, full assurance, and full victory of all that in this life?
 - Reason would fall off her throne.
 - The heart of a man would break with too much joy if he tried to enter into the full belief of all that.
 - No; it hath not entered into the heart of a still sinful man what God hath chartered to them whom He loves.
6. 'And till the glory breaks suddenly upon you, and as long as you yet live in this life of free grace I shall give and grant you leave and free access to Me in My palace at all seasons, there to make known all your wants to Me; and I give you, moreover, a promise that I will hear and redress all your grievances.'
- At all seasons; in season and out of season. There to make known all your wants to Me.
 - All your grievances. All that still grieves and vexes you.
 - All your wrongs. All your injuries. All that men can do to you. Let them do their worst to you.
 - My grace is sufficient for all your grievances. My goodness in you shall make you more than a conqueror.
7. 'All these grants, privileges, and immunities I bestow upon thee; upon thee, I say, and upon thy right seed after thee.'
- Give us a seed right with Thee!
 - Smite us and our house with everlasting barrenness rather than that our seed should not be right with Thee.
 - A second time, and by a far better birth, give us our children to be beside us in Thy holy Covenant.
 - For it had been better we had never been born; it had been better we had never been betrothed; it had been better we had sat all our days solitary unless all our children are to be right with Thee.
 - [2 Samuel 18:33]- And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!**

- f. But thou, O God, art Thyself a Father, and thus hast in Thyself a Father's heart. Hear us, then, for our children, O our Father, for such of our children as are not yet right with Thee!

XXVIII. Emmanuel's Last Charge to Mansoul: Concerning the Reminders of Sin in the Regenerate.

A. Proof text.

1. ***[Revelation 2:25]- But that which ye have already hold fast till I come.***

B. Emmanuel's Last Charge to Mansoul described.

1. Why original sin is still left to rage in the truly regenerate?
2. Why does our Lord not wholly extirpate sin in our regeneration?
3. Nothing hurts us but sin. Nothing defiles and debases us but sin.
4. That has been a mystery and a grief to all God's saints ever since sanctification began to be.

C. Lessons from Emmanuel's Last Charge to Mansoul. Emmanuel's reasons for remaining sin.

1. Dost thou ask at Me why I and My Father have seen it good to allow the dregs of thy sinfulness still to corrupt and to rot in thine heart?
 - a. Dost thou ask why, amid so much in thee that is regenerate, there is still so much more that is unregenerate?
 - b. Why, while thou art, without controversy, under grace, indwelling sin still so festers and so breaks out in thee?
 - c. I have left all that of thy original sin in thee to tempt thee, to try thee, to humble thee, and to thrust, day and night, upon thee, what is still in thine heart.
 - d. To humble thee, take knowledge, take warning, and take forethought.
 - e. In all thy past life I have ordered and administered all My providences toward thee to humble thee and to prove thee, and to make thee dust and ashes in thine own eyes.
 - f. I do not ascend to My Father, with all things in My hand, to make thy seat soft, and thy cup sweet, and thy name great, and thy seed multiplied. I have far other predestinations before Me for thee. I have loved thee with an everlasting love, and it is to everlasting life that I am leading thee.
 - g. And thou must let Me lead thee through fire and through water if I am to lead thee to heaven at last.
 - h. I shall have to utterly kill all self-love out of thy heart, and to plant all humility in its place. Many and dreadful discoveries shall I have to make to thee of thy profane and inhuman self-love and selfishness. Words will fail thee to confess all thy selfishness in thy most penitent prayer.
 - i. Thy towering pride of heart also, and thy so contemptible vanity. As for thy vanity, I shall so overrule it that double-minded men about thee shall make thee and thy vanity their sport, their jest, and their prey.
 - j. I shall not leave thee, nor discharge Myself of My work within thee, till I see thee loathing thyself and hating thyself and gnashing thy teeth at thyself for thy envy of thy brother and everything that is his.
2. It is also to keep thee wakeful and to make thee watchful.
 - a. To have one half of his heart garrisoned by the captains of Emmanuel, and the other half still full of the spies and the scouts and the emissaries of hell?
 - b. To have the great bulk of his heart still full of sin and but a small part of his heart here and there under grace and truth?
 - c. *'I think, that if all the saints since Adam's day, and who shall be to the end of the world, had but one deceitful heart to guide they would misguide it.'* – Andrew Gray
 - d. What a plot of God, then, it is to seat grace, a little saving grace, in the midst of such a sea of corruption as a human heart is, and then to set a sinful man to watch over that spark and to keep the boiling pollutions of his own heart from extinguishing that spark!
 - e. ***[Luke 21:36]- Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.***

3. It is to keep thee watchful and to teach thee war also.
 - a. *'It is vain to object, that all this trouble and danger might have been saved us by our being made at once the creatures and the characters which we were to be. For we experience that what we are to be is to be the effect of what we shall do. And that the conduct of nature is not to save us trouble and danger, but to make us capable of going through trouble and danger, and to put it upon us to do it.'* - Joseph Butler
 - b. ***[Philippians 2:12]- Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.***
 - c. No man need expect to waken up at the end of an idle, indifferent, inattentive life and find his salvation superinduced upon all that. No man shall wear the crown of everlasting life who has not for himself won it. As every man soweth to the Spirit so also shall he reap.

4. It is all to try thy love also?
 - a. If we really loved sin at the deepest bottom of our hearts, and only loved holiness on the surface, would we not in our deepest hearts close with sin, give ourselves up to it, and make no stand at all against it?
 - b. 'O benefit of ill! now I find true
 That better is by evil still made better;
 And ruined love, when it is built anew,
 Grows fairer than at first, more strong, far greater,
 So I return rebuked to my content,
 And gain by ill thrice more than I have spent.'
 - c. ***[John 21:15-18]- So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.***

5. More than your humility, more than your watchfulness, more than your prayerfulness, more than to teach you war, and more than to try your love, the dregs and remainders of sin have been left in your regenerate heart to exalt and to extol the grace of God.
 - a. In Emmanuel's very words, it has all been to make you a monument of God's mercy.