

Heavenly Footman

A description of the man that gets to Heaven; together with the way he runs in, the marks he goes by; also, some

DIRECTIONS

how to run so as to obtain. With an epistle to all the slothful and careless people.

By JOHN BUNYAN (1628-1688)

1698.

Edited by George Offor.

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About forty years ago a gentleman, in whose company I had commenced my pilgrimage, and who had joined me in communion with a Baptist church, about four years previously, came to my house one Monday morning, greatly delighted with the sermon which our pastor had preached on the previous day, while I was engaged in superintending the Sunday school. It had caused a very remarkable sensation, which, if properly followed up, bid fair to occasion an extraordinary revival of religion in the neighbourhood. He, with the deacons, had begged of our minister to fill up his outline, and prepare the sermon for publication, to which he had consented. He wished to ascertain from me, as a publisher, the expense of printing five thousand copies, being sure that the sale of it would be unprecedented, not only throughout the kingdom, but as far as the English language was spoken. In about a week, the copy fairly written was left with me. The text was Hebrews 12:1. Let us run with patience the race that is set before us. After the introduction that all men desire heaven, but all do not run for it, the word run was explained as a flying, pressing, persevering. Then seven reasons, and nine directions, were followed by nine motives and nine uses. This, and the striking ideas and language of the sermon, brought Bunyan to my recollection, and, on comparison, it proved to be the Heavenly Footman, with very slight alterations. Having then very recently purchased a neat edition of the book, at a very low price, my inquiry was, whether they would not prefer having the book in it's genuine state, especially as it was ready for delivery. I need not add, that all thoughts of circulating the sermon was at once abandoned. In conversation with my excellent pastor, who afterwards for many years bore the honour of a D.D., he acknowledged his obligation to me for detecting the plagiarism before the sermon was published, and explained to me that, when very young, he had read Bunyan's Heavenly Footman with intense interest, and made a full analysis of it, in the shape of notes, which, having committed to memory, he preached to a very delighted and deeply impressed congregation; that after a lapse of many years, looking over the outlines of his early sermons, he was struck with it, and believing it to be his own composition, had again used it with such extraordinary success, as led his deacons and members to request him to print it. Doubtless Bunyan being dead has often similarly spoken, may his voice never be lost in silence or be forgotten.

The title of Heavenly Footman was probably suggested by the words of the prophet Jeremiah, If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And in the land of peace thou trustest, thus how wilt thou do in the swelling of Jordan? (12:5); and Let us run with patience the race that is set before us (Heb 12:1). The word footman does not refer to that class of servants who are badged and dressed in livery to gratify the pride of their masters, nor to that description of foot-soldiers or infantry, whose business is designated by the blood-stained colour of their clothes. But it refers to those who are travelling on foot to a distant country, engaged on a pilgrimage from earth to heaven. It is worthy of remark, that the whole of the children of God, of every age and clime, class and kindred, the richest and the poorest, all are upon terms of perfect equality in running the race set before them. No wealth, nor grade, can procure a horse to carry them, or a carriage to ride in; all must run on foot. The only carriage for the foot-sore, weary pilgrim is the bosom of Christ; he carries the lambs in his bosom, and there is room enough for all; the poorest labourer and the noblest aristocrat meet there upon a level with each other; there is no first class for the rich, and parliamentary train for the poor. It is all first class. In the favoured adventures of Christian and his associates, and of Christiana, her children, and her lovely friend Mercy, they never ride. The little one is led by the hand up the steep and rough hill Difficulty, but his own feet carry him throughout the wearisome road. The only carriage was the fiery chariot which carried the soul of the martyred Faithful to the Celestial City; there is no riding to heaven while in the body. Wealth may procure many pleasures to clog the soul in it's journey. It may purchase indulgences; it may incline some disciples to look at sinful imperfections through the wrong end of the telescope; it may purchase prayers, but devotional exercises, bought by gold, will freeze the soul. It is the poor disciple that receives the faithful admonitions of his equally poor fellow-saints. The rich have more ceremony, while the labourer enjoys more richly, more free from restraint, the warm outpourings of a devotional spirit. Still there is nothing to prevent the greatest nobleman or monarch from running to heaven in company with the disciples of our lowly Master. If he refuses this road and this company, he must pursue his downward course to destruction.

The order in which the allegorical works of Bunyan were written, very naturally suggest itself from his own narratives, and from the dates of their publication. It was thus, while suffering his tedious and dangerous imprisonment for Christ's sake, he was led to write an account of the dealings of God with his soul, which work he published in 1666, under the title of Grace Abounding to the Chief of Sinners. While engaged in writing this remarkable narrative, the almost unbounded allegorical powers of his mind were brought into exercise

And thus it was: I writing of the way
And race of saints, in this our gospel-day,
Fell suddenly into an allegory
About their journey, and the way to glory.

Having finished his Grace Abounding, he allowed his fertile imagination it's full scope, and again wrote the result of his experience in the form of an allegorical narrative, called the Pilgrim's Progress from this World to that which is to Come. At first the thoughts pressed upon him as fast as he could write them, yet he says

I did not think
To show to all the world my pen and ink
In such a mode.

And it was several years before he ventured to publish his beautiful allegory. He was released from prison in 1672, having been chosen in the previous year to be the pastor, or ministering elder of the church at Bedford. His time was then much occupied in re-organizing the church, after years of tempest and fiery persecution. At length, having overcome his own and his friends reluctance to publish so solemn a work on the conversion of a sinner and his way to heaven, in the form of an allegory, the Pilgrim's Progress was printed in 1678. The wonderful popularity of this book, and the great good it produced, led him again to turn his Grace Abounding into a long increment of narrative, in the more profane allegory of the Holy War; this was published in 1682, and in two years afterwards he completed the Pilgrim by a delightful second part. Its different connection, followed by sudden and great activity, probably brought down his robust constitution; and as the end of his course drew nigh, he was doubly diligent, for in 1688, before his death-day, which was in August, he published six important treatises, and had prepared fourteen or fifteen others for the press. Among these were his final and almost dying instructions to the pilgrim, under the title of The Heavenly Footman, the man whom he describes in the poetical apology to the Pilgrim's Progress, as he that

Runs and runs,
Till he unto the gate of glory comes.

This treatise sheds a lustre over the latter days of our immortal allegorist. It is evidently the production of a mind expanded and chastened with the rich experience of sanctified age. In it we are reminded of those important directions to heavenly footmen, contained in his most admired books. Is there a Slough of Despond to be passed, and a hill Difficulty to be overcome? Here the footman is reminded of many a dirty step, many a high hill, a long and tedious journey through a vast howling wilderness; but he is encouraged, the land of promise is at the end of the way. Must the man that would win eternal glory draw his sword, put on his helmet, and fight his way into the temple, the heavenly footman must press, crowd, and thrust through all that stand between heaven and his soul. Did Ignorance, who perished from the way, say to the pilgrims, You go so fast, I must stay awhile behind? He who runs to heaven is told that the heavy-heeled, lazy, wanton, and foolish professor will not attain the prize. The wicket-gate, at the head of the way, is all-important; none can get to heaven unless they enter by Christ, the door and way, so the footman is reminded that it matters not how fast he runs, he can never attain the prize, if he is in the wrong road. Did the pilgrims so severely suffer from entering upon Byepath-meadow, and even after that bitter experience they were again misled into a bye path, by a black man clothed in white raiment? Our footman is warned. Beware then of bye and crooked paths that lead to death and damnation; the way to heaven is one, still there are many well-beaten bye paths that butt or shoot down upon it, and which lead to destruction. To prevent vain and foolish company from calling you out of the path, or from loitering in it, say, I am in haste, I am running for a prize; if I win I am made, I win ALL; if I lose I lose all, and am undone. So it was with Faithful when even Christian, who saw him before, cried Ho ho, so ho. Faithful answered, No, I am upon my life, the avenger of blood is behind me. In the same way the pilgrims refused the invitations of Demas with his silver mine. No, says the heavenly footman, I am running for heaven, for my soul, for God, for Christ, from hell and everlasting damnation. The footman too pilgrims go grunting, puffing, and sighing, one tumbleth over a bush, another sticks fast in the dirt, one cries out, I am down, and another, Ho! where are you? Pilgrims Progress. So the didman is told that he will meet with cross, pain, and weariness to the flesh, with bricks and squagmires, and other encumbrances, through all which he must persevere. Did Formalist and Hypocrite turn off into bye ways at the foot of the hill Difficulty, and miserably perish? Did Mistrust and Timorous run back for fear of the persecuting lions, Church and State? So the man that runs for heaven is cautioned. Some when they come at the cross can go no further, but back again to their sins they go, stumble and break their necks, or turn aside to the left or to the right, and perish. Be not ready to halt, nor run hobbling and halting, but, like my Lord Will-be-will in the Holy War, when fighting against Diabolus, get thy wilt tipt with heavenly grace, and go full speed for heaven. These quotations tend to prove that this invaluable treatise is a summary of the guide books which Bunyan had before written. It was doubtless one of the last productions of his prolific pen.

Two passages in the Heavenly Footman appear to favour the idea, that a period in life is, in some cases, fixed, beyond which there is no repentance; thus in a solemn warning against procastination he says, Dost thou know whether the day of grace will be long longer or no? For the day of grace is past with some before their life is ended; and sometimes sinners have not heaven gates open to them so long as they suppose; and if they be once shut against a man, they are so heavy that all the men in the world, nor all the angels in heaven, can open them. Francis Spira can tell thee what it is to stay till the gate of mercy be quite shut. It becomes an interesting inquiry as to who Bunyan means by the some of whom he says, that the day of grace is past before their life is ended. This cannot refer to his own, neglecting the Saviour, are in a perishing condition. No minister felt a more ardent desire to rouse them to a sense of their danger and to guard them against despair than John Bunyan. In his Jerusalem Sinner Saved he thus argues Why despair? thou art yet in the land of the living. It is a sin to begin to despair before one sets his foot over the threshold of hell gates.

What, despair of bread in a land that is full of corn? Despair of mercy when our God is full of mercy, thou scrupulous fool; despair when we have a redeeming Christ alive. Let them despair that are looking where there is no God, and that are confined to those chambers of death which can be reached by no redemption. In Bunyan's Come and Welcome, he proves that it would be high blasphemy and damnable wickedness to imagine that Christ would cast out any that come to God by him. He cannot mean the backslider, for Bunyan was such. David also, to an awful extent, and Peter to the denial of his Lord. No, he may mean those who, while

neglecting the Saviour, are overtaken by madness, or more probably to such as Judas, Spira, and others who sell their Master, or renounce him. If a man abandons the Saviour, there is no other name under heaven whereby he can be saved; there remaineth no more sacrifice for sin; he is a despiser of God's way of salvation, and tramples under foot the Son of God. While such a career continues, any fiery indignation must be his wretched destiny. They who contend the heavenly gift the Holy Ghost, the word of God, the powers of the world to come, if they persevere unto death in such sentiments, the day of grace is past. There have been some who, like Esau, having sold their birthright, sought repentance even with tears, but found it not, they sought it not in God's appointed way. All hope depends upon such sinners coming unto Christ, humbled and broken-hearted. He is willing, He is able to save even then to the uttermost, but they will not. He has promised, and will perform his word, him that cometh to me I will in no wise cast out. The volume of inspiration is crowned at it's close with the same cheering encouragement. And the Spirit and the bride say, Come. And let him that is athirst come. And WHOSOEVER WILL, let him take the water of life freely. I cannot imagine that any man would have sung with greater pleasure than Bunyan that hymn of Dr. Watts

Life is the time to serve the Lord,
The time to insure the great reward;
And while the lamp holds out to burn,
The vilest sinner may return.

They, only who reject the counsel and mercy of God, shut heavens gates against their own souls, and rush upon Jehovah's buckler like Judas, or Spira, or like one of Bunyan's early friends, John Childs, who apostatized for fear of persecution, and perished by his own hand. To such only the day of grace is past; they have set themselves in the scomer's seat, from which they will be hurled into unutterable wretchedness.

Bunyan well knew that idleness engenders poverty and crime, and he exhorts his runner to the greatest diligence, not to fool away his soul in slothfulness, which induces carelessness, until the sinner is remediless. Our first care is to get into the right way, and then so to run that the devil, who is light of foot, may not overtake and trip us up. Running to heaven does not prevent the true, the real enjoyment of earthly blessings, but sanctifies and heightens them. The great impetus in our course is love to the prize, to Christ, to heaven; having our affections set upon things above. Looking unto Jesus. His righteousness imputed unto us by the shedding of his blood, marks all the road, and while we keep that in sight we cannot err. In all earthly things we anticipate too much, but in the glories of heaven, our anticipations are feeble indeed, compared with eternal realities. Could the saints in glory impart to us a sense of their indescribable happiness, with what activity and perseverance we should run. The case of Lot, when flying from destruction, is put by Bunyan with peculiar force; he dared not to look back even to see what had become of his wife, lest death should overtake his own soul. O, my reader, may we be stimulated so to run as to obtain that crown of glory which is imperishable, immortal, and eternal.

Charles Doe, one of Bunyan's personal friends, having purchased the copyright of this work, kept it for some years, in hope of publishing it with other treatises, as a second folio volume, to complete (20:4); but failing in this object, he printed it separately in 1698, and appended an interesting list of Bunyan's works, with thirty cogent reasons why these invaluable labours should be preserved and handed down, to bless succeeding ages.

An earnest desire to preserve, in their perfect integrity, all the treatises as they were originally published, will induce me, at the end of the works, to reprint those interesting additions.

GEO. OFFOR.

AN EPISTLE TO ALL THE SLOTHFUL AND CARELESS PEOPLE.

Friends,

Solomon saith, that The desire of the slothful killeth him; and if so, what will slothfulness itself do to those that entertain it? (Prov 21:25). The proverb is, He that sleepeth in harvest is a son that causeth shame (Prov 10:5). And this I dare be bold to say, no greater shame can befall a man, than to see that he hath fooled away his soul, and sinned away eternal life. And I am sure this is the next way to do it; namely, to be slothful; slothful, I say, in the work of salvation. The vineyard of the slothful man, in reference to the things of this life, is not fuller of briars, nettles, and stinking weeds, than he that is slothful for heaven, hath his heart full of heart-choking and soul-damning sin.

Slothfulness hath these two evils: First, To neglect the time in which it should be getting of heaven; and by that means doth, in the Second place, bring in untimely repentance. I will warrant you, that he who shall lose his soul in this world through slothfulness, will have no cause to be glad thereat when he comes to hell.

Slothfulness is usually accompanied with carelessness, and carelessness is for the most part begotten by senselessness; and senselessness doth again put fresh strength into slothfulness, and by this means the soul is left remediless.

Slothfulness shutteth out Christ; slothfulness shameth the soul (Cant 5:2-4; Prov 13:4).

Slothfulness, it is condemned even by the feeblest of all the creatures. Go to the ant, thou sluggard, consider her ways and be wise (Prov 6:6). The sluggard will not plow by reason of the cold and when he is, he will not break up the fallow ground; but his heart, because there must be some pains taken by him that will do it; therefore shall he beg in harvest, that is, when the saints of God shall have their glorious heaven and happiness given to them; and the sluggard shall have nothing, that is, be never the better for his crying for mercy, according to that in Matthew 25:10-12.

If you would know a sluggard in the things of heaven, compare him with one that is slothful in the things of this world. As, 1. He that is slothful is loth to set about the work he should follow: so is he that is slothful for heaven. 2. He that is slothful is one that will come to make delays: so is he that is slothful for heaven. 3. He that is a sluggard, any small matter that cometh in between, he will make it a sufficient excuse to keep him off from plying his work: so it is also with him that is slothful for heaven. 4. He that is slothful doth his work by the halves; and so it is with him that is slothful for heaven. He may almost, but he shall never altogether obtain perfection of deliverance from hell; he may almost, but he shall never, without he mend, be altogether a saint. 5. They that are slothful, do usually lose the season in which things are to be done: and thus it is also with them that are slothful for heaven, they miss the season of grace. And therefore, 6. They that are slothful have seldom or never good fruit: so also it will be with the soul-sluggard. 7. They that are slothful they are chid for the same: so also will Christ deal with those that are not active for him. 8. They that are slothful servant, out of their own mouth will I judge thee; thou saidst I was thee, and thus, wherefore then gavest not thou my money to the bank? &c. (Luke 19:22). Take the unprofitable servant, and cast him into utter darkness, where shall be weeping and gnashing of teeth (Matt 25:26-30).

WHAT SHALL I SAY? Time runs; and will you be slothful? Much of your lives are past; and will you be slothful? Your souls are worth a thousand worlds; and will you be slothful? The day of death and judgment is at the door; and will you be slothful? The curse of God hangs over your heads; and will you be slothful? Besides, the devils are earnest, laborious, and seek by all means every day, by every sin, to keep you out of heaven, and hi

The fifth use. Again, here you may see, in the next place, that is, they that will have heaven must run for it; then this calls aloud to those who began but a while since to run, I say, for them to mend their pace with if they intend to win; you know that they which come hindmost, had need run fastest. Friend, I tell thee, there be those that have run ten years to thy one, nay, twenty to thy five, and yet if thou talk with them sometimes, they will say they doubt they shall come late enough. How then will it be with thee? Look to it therefore that thou delay no time, not an hours time, but speedily part with all, with everything that is an hindrance to thee in thy journey, and run; yea, and so run that thou mayest obtain.

The sixth use. Again, sixthly, You that are old professors, take you heed that the young striplings of Jesus, that are young but the other day, do not outrun you, so as to have that scripture fulfilled on you. The first shall be last, and the last first; which will be a shame to you, and a credit for them. What, for a strip soldier to be more courageous than he that hath been used to wars! To you that are hindmost, I say, strive to outrun them that are before you; and you that are foremost, I say, hold your ground, and keep before them in faith and love, if possible; for indeed that is the right running, for one to strive to outrun another; even for the hindmost to endeavour to overtake the foremost, and he that is before should be sure to lay out himself to keep his ground, even to the very utmost. But then,

The seventh use. Again, how basely do they behave themselves, how unlike are they to win, that think it enough to keep company with the hindmost? There are some men that profess themselves such as run for heaven as well as any; yet if there be but any lazy, slothful, cold, half-hearted professors in the country, they will be sure to take example by them; they think if they can but keep pace with them they shall do fair; but these do not consider that the hindmost lose the prize. You may know it, if you will, that it cost the foolish virgins dear for their coming too late. They that were ready went in with him, and the door was shut. Afterward, mark, afterward came the other, the foolish, virgins, saying, Lord, Lord, open to us; but he answered, and said, Depart, I know you not (Matt 25:10-12). Depart, lazy professors, cold professors, slothful professors. O! methinks the Word of God is so plain for the overthrow of you lazy professors, that it is to be wondered men do take notice of it. How was Lots wife served for running lazily, and for giving but one look behind her, after the things she left in Sodom? How was Esau served for staying too long before he came for the blessing? And how were they served that are mentioned in the 13th of Luke, for staying till the door was shut? Also the foolish virgins; a heavy after-groan will they give that have thus staid too long. It turned Lots wife into a pillar of salt (Gen 19:26). It made Esau weep with an exceeding loud and bitter cry (Heb 12:17). It made Judas hang himself; yea, and it will make thee curse the day in which thou wast born, if thou miss of the kingdom, as thou wilt certainly do, if this be thy course. But,

The eighth use. Again, how and if thou by thy lazy running shouldst not only destroy thyself, but also thereby be the cause of the damnation of some others, for thou being a professor thou must think that others will take notice of thee; and because thou art but a poor, cold, lazy runner, and one that seeks to drive the world and pleasure along with thee; why, thereby others will think of doing so too. Nay, say they, why may not we as well as he? He is a professor, and yet he seeks for pleasures, riches, profits; he loveth vain company, and he is proud, and he is so and so, and professeth that he is going for heaven; yea, and he saith also he doth not fear but he shall have entertainment; let us therefore keep pace with him, we shall fare no worse than he. O how fearful a thing will it be, if that thou shalt be instrumental of the ruin of others by thy halting in the way of righteousness! Look to it, thou wilt have strength little enough to appear before God, to give an account of the loss of thy own soul; thou needest not have to give an account for others; why, thou didst stop them in their entering in. How will thou answer that saying. You would not enter in yourselves, and them that would you hinder; for that saying will be eminently fulfilled on them that through their own idleness do keep themselves out of heaven, and by giving of others the same example, hinder them also.

The ninth use. Therefore, now to speak a word to both of you, and so I shall conclude.

1. I beseech you, in the name of our Lord Jesus Christ, that none of you do run so lazily in the way to heaven as to hinder either yourselves or others. I know that even he which runs laziest, if he should see a man running for a temporal life, if he should so much neglect his own well-being in this world as to allow himself to be a bring in two, or any rotten stick, I say, if he should do this when he is a-running for his life, to pick up here and there a loaf of wood that hangeth by the way-side, or to step now and then aside out of the way for to gather up a straw or two, or any rotten stick, I say, if he should do this when he is a-running for his life, thou wouldest condemn him; and dost thou not condemn thyself that dost the very same in effect, nay worse, that interest in thy race, notwithstanding thy soul, heaven, glory, and all is at stake. Have

a care, have a care, poor wretched sinner, have a care.

2. If yet there shall be any that, notwithstanding this advice, will still be flaggering and loitering in the way to the kingdom of glory, be thou so wise as not to take example by them. Learn of no man but the fellow-thrust Christ. But look unto Jesus, who is not only the author and finisher of faith, but who did, for the joy that was set before him, endure the cross, despising the shame, and is now set down at the right hand of God (Heb 12:2). I say, look to no man to learn of him no further than he followeth Christ. Be ye followers of me, saith Paul, even as I also am of Christ (1 Cor 11:1). Though he was an eminent man, yet his exhortation was, that none should follow him any further than he followed Christ.

VII. PROVOCATION. [TO RUN WITH THE FOREMOST.]

Now that you may be provoked to run with the foremost, take notice of this. When Lot and his wife were running from cursed Sodom to the mountains, to save their lives, it is said that his wife looked back from behind him, and she became a pillar of salt; and yet you see that neither her practice, nor the judgment of God that fell upon her for the same, would cause Lot to look behind him. I have sometimes wondered as once in this particular; his wife looked behind her, and died immediately, but let what would become of her, Lot would not so much as look behind him to see her. We do not read that he did so much as look on her when she was, or what was become of her; and his heart was indged upon his journey, and well it might; there was the mountain before him, and the fire and brimstone did overtake him; his life lay at stake and he had lost it if he had but looked behind him. Do thou so run; and in thy race remember Lots wife, and remember her doom; and remember for what that doom did overtake her; and remember that God made her an example to all lazy runners, to the do of the world: and it will be glad thou fall not after the same example. But, if this will not provoke thee, consider thus,

1. Thy soul is thy own soul, that is either to be saved or lost; thou should not lose my soul by thy laziness. It is thy own soul, thy own ease, thy own peace, thy own advantage, or disadvantage. If it were my soul that thou art desired to be good unto, methinks reason should move thee somewhat to pity it. But alas, it is thy own, thy own soul. What shall thy own man if he shall gain the whole world, and lose his own soul? (Mark 8:36). God's people wish well to the souls of others, and wilt not thou wish well to thy own? And if this will not provoke thee, then think again,

2. If thou lose thy soul, it is thou also that must bear the blame. It made Cain stark mad to consider that he had not looked to his brother Abel's soul. How much more will it perplex thee to think, that thou hadst not a care of thy own? And if this will not provoke thee to bestir thyself, think again,

3. That if thou wilt not run, the people of God are resolved to deal with thee even as Lot dealt with his wife, that is, leave thee behind them. It may be thou hast a father, mother, brother, &c., going post-haste to heaven, wouldest thou be willing to be left behind them? Surely no. Again,

4. Will it not be a dishonour to thee to see that my very boys and girls in the country to have more wit than thyself? It may be the servants of some men, as the horsekeeper, ploughman, scullion, &c., are more looking after heaven than their masters. I say to thee sometimes, that more servants than masters, that more tenants than landlords, will inherit the kingdom of heaven. But is not this a shame for them that are such? I am persuaded you scorn, that thy servants should say that they are wiser than you in the things of this world; and yet I am bold to say, that many of them are wiser than you in the things of the world to come, which are of great contentment.

VIII. A SHORT EXPOSTULATION.

Well then, sinner, what sayest thou? Where is thy heart? Wilt thou run? Art thou resolved to strip? Or art thou not? Think quickly, man, it is no dallying in this matter. Confer not with flesh and blood; look up to heaven, and see how thou likest it; also to hell, of which thou mayst understand something by my book, called, A few Sighs from Hell; or the Groans of a damned Soul; which I wish thee to read seriously over and accordingly devote thyself. If thou dost not know the way, inquire at the Word of God. If thou wastest company, cry for God's Spirit. If thou wastest encouragement, entertain the promises. But be sure thou begin by times; get into the way; run apace and hold out to the end; and the Lord give thee a prosperous journey. Farewell.

FOOTNOTES:

[1] It was the commonly received opinion that, at the moment of death, the angels and devils strove to carry away the soul. If the dying man had received the consecrated wafer, the devils were scared at it, and loser their victim. Hence the prayer, From lightning, battle, murder, and sudden death, good Lord, deliver us; a curious contrast to, Thy will be done! where they sinners above all men upon whom the taker in Sion fell and slayer? (Luke 13:4). O that men would rely upon the righteousness of Christ stimulating them to run for glory, as heavenly footmen, and not upon the moustoms of Antichrist!Ed.

[2] In a very beautifully ornamented Liturgy of the Church of England, prior to the Reformation, after the Salisbury use, printed in 1526 (in the Editors library), is this direction. These iii. prayers of heaven written in the chapel of the holy cross in Rome, who that devoutly say them they shall obteyne ten hundred thousand years of pardon for deadly sins granted of our holy father John xxii. pope of Rome. These three prayers only occupy twenty-six short lines, and may be gravely repeated in two minutes. Such was and IS Popery!! But at the end of all this promised pardon for a million of years, what then? Will eternal torments commence?Ed.

[3] How awfully is this pictured to the soul in that solemn account of the day of death and judgment in Matthew 25; and how strikingly applied in the Pilgrims Progress in the character of Ignorance.Ed.

[4] When the bell begins to toll,
Lord have mercy on the soul.

The Papists imagine that there is an extraordinary power in the bell hallowed by baptism to drive away the spirits of darkness, so that the departing soul may take it's journey without molestation!! It was also intended to rouse the faithful to pray for the dead persons soul. This, and other superstitious practices, were suspended during the Protectorate in some parishes, if not generally, but were revived at the Restoration, because the omission injured the revenues of the church.See Brands Popular Antiquities.Ed.

[5] This quotation, probably made from memory, is a mixture of the Genevan and the present version.Ed.

[6] Francis Spira, in 1548, being a lawyer in great repute in Italy, professed gospel principles, but afterwards relapsed into Popery, and became a victim of black despair. The man in the iron cage, at the Interpreter's house, probably referred to Spira. The narrative of his fearful state is preceded by a poem:

Here see a soul that's all despair, a man
All hell, a spirit all wounds. Who can
A wounded spirit bear?
Reader, wouldest see what you may never feel,
Despair, racks, torments, whips of burning steel?
Behold this man, this furnace, in whose heart
Sin hath created hell. O! in each part
What flames appear?
His thoughts all stings; words, swords;
Brimstone his breath;
His eyes, flames; wishes, curses; life, a death,
A thousand deaths live in him, he not dead
A breathing corpse in living scalding lead.Ed.

[7] How plain and important is this direction. Saul the persecutor ran fast, but the faster he ran in his murderous zeal the further he ran from the prize. Let every staunch sectarian examine prayerfully his way, especially if the sect he belongs to is patronized by princes, popes, or potentates, and endowed with worldly honours. He may be running from and not to heaven.Ed.

[8] He that trusts in the sect to which he belongs, looking into the wrong way, whether it be the Church of Rome or England, Quaking, Rending, Baptists, or Independents, trusted in Christ must be left in all. First be IN Christ, then run for heaven, assuredly into Christ. Keep fellowship with those who are the purest, and run fastest in the ordinances of the gospel which are revealed in the Word. Follow no human authority nor craft, seek the influence of the Holy Spirit for yourself, that you may be led into all truth, then you will SO run as to obtain.Ed.

[9] How plain is this direction, and how does it commend itself to our common-sense; lumpish shoes, and pockets filled with stones, how absurd for a man who is running a race!! Stop, my dear reader, have you cast away all useless encumbrances, and all easily besetting sins? Is your heart full of mammon, or pride, or debauchery? If so, you have no particle of strength to run for heaven, but are running upon swift perdition.Ed.

[10] This is one of those beautiful ideas which so abound in all Bunyan's works. Our way to the kingdom is consecrated by the cross of Christ, and may be known throughout by the sprinkling of his blood, his groans, his agonies. All the doctrines that put us in the way are sanctified by the atonement; all the spurs to a diligent running in that way are powerful as motives, by our being bought with that precious price, the death of Emmanuel. O! my soul, be thou found looking unto Jesus, he is THE WAY, the only way to heaven.Ed.

[11] Strange infatuation, desperate pride, that man should reject the humbling simplicity of Divine truth, and run so anxiously, greedily, and in hosts, in that way to ruin, because priestcraft calls it the way of God; preferring the miserable sophistry of Satan and his emissaries to the plain directions of Holy Writ. O! reader, put not your trust in man, but, while God is ready to direct you, rely solely on his Holy Word.Ed.

[12] Happily, or haply, were formerly used to express the same meaning.Ed.

[13] Sink-souls is one of Bunyan's strong Saxonisms, full of meaning. Sink is that in which filth or foulness is deposited.

She poured forth out of her hellish sink,
Her fruitful cursed spawn.Spencer.Ed.

[14] This is one of Bunyan's most deeply expressive directions to the heaven-ward pilgrim; may it sink into our hearts. Christ is the way, the cross is the standing way-mark throughout the road, never out of sight. In embracing the humbling doctrines of grace, in sorrow for sin, in crucifying self, in bearing each others burdens, in passing through the river that will absorb our mortality, from the new birth to our inheritance, the cross is the way-mark.Ed.

[15] Our holiest, happiest duties, IF they interfere with a simple and exclusive reliance upon Christ for justification, must be accused in our esteem; while, if they are fulfilled in a proper spirit of love to him, they become our most blessed privileges. Reader, be jealous of your motives.Ed.

[16] This is very solemn warning. But is it asked how we see to see that that is invisible, or to imagine bliss that is past our understanding? The reply is, treasure up in your heart those glimpses of glory contained in the Word. Be daily in communion with the world of spirits, and it may be your lot, with Paul, to have so soul-ravishing a sense of eternal realities, as scarcely to know whether you are in the body or not.Ed.

[17] How characteristic of Bunyan is this sentence, the rich voyage. God envioning us about with his presence in time, and eternal felicity in the desired haven: the lumpish heart at times apparently indifferent to the glorious harvest: a pair of spurs to prick us on in the course. The word voyage (from via, a way) was in Bunyan's time equally used for a journey by sea or land, it is now limited to travelling by sea.Ed.

[18] Scrubbed, worthless, vile, insignificant in the sight of man, who judges from the outward, temporal condition; but, in the case of Lazarus, precious in the sight of God.Ed.

[19] What an inexhaustible source of comfort is contained in this passage. Blessed carriage, in which the poorest, weakest of Christ's flock shall ride. Millions of gold could not purchase the privilege thus to ride in ease and safety, supported and guarded by Omnipotence, and guided by Omniscience.Ed.

[20] Summed up by the Psalmist, Happy is that people that is in such a case. Happy is that people whose God is the Lord (Psa 144:15).Ed.

[21] How severe and cutting, but how just, is this reflection upon many, that wicked men, for the gratification of destructive propensities, should evince greater zeal and perseverance to light up the fire of hell in their consciences, than some professing Christians do in following after peace and holiness. Go to the ant, thou sluggard, consider her ways and be wise.Ed.

[22] How awful a warning is this to the backslider. A wicked professor is a practical atheist and a contemptible hypocrite. But the backslider is worse, he proclaims, in his downward course, the awful blasphemy that sin is better than Christ; hell is preferable to heaven. O! that some poor bewildered backslider may, by a Divine blessing upon the voice of Bunyan, be arrested in his mad career.Ed.

[23] Passions; the old English term for sufferings. It is used in Acts 1 emphatically, to express the last sufferings of the Saviour; as also in what is called passion week.Ed.