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THE
BIBLIOTHECA SACRA

ARTICLE I.

JOHN BUNYAN.

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AMONG the old English divines of the Anglican Church, there were men of great genius, eloquence, and learning. Such were Richard Hooker, Joseph Hall, Thomas Fuller, and Jeremy Taylor; but Dr. Thomas Arnold says, "I hold John Bunyan to have been a man of incomparably greater genius than any of them, and to have given a far truer and more edifying picture of Christianity."

This man of extraordinary genius, however, was born in the humblest class of society and had but few educational advantages. "I never went to school," he says, "to Aristotle and Plato, but was brought up in my father's house in a very mean condition among a company of poor countrymen." Born November 30, 1628, at Elstow, Bedfordshire, into the family of a tinker, "of that rank that is meanest and most despised of all the families in the land," as he says, and brought up by his father to the same calling, the whole extent of his acquisitions from the poor instruction and brief school-days given him, was "to read and write according to the rate of other poor men's children." But God plants a great mind where he will, and gives the highest powers of intellectual

and moral achievement to people dwelling in the most unequal and diverse conditions. Rome had two illustrious moralists, of about equal eminence, who stood high above all others; one was the slave Epictetus, and the other the Emperor Marcus Aurelius. God made the slave the teacher and peer of the Emperor in genius and virtue, to show men that in the bestowal of his highest and best gifts he is no respecter of persons. Bunyan's genius was developed and trained in the school of Providence. It came slowly to maturity, and to the glorious fruitage it finally yielded only by the hard and various discipline of sin and remorse, of a wonderful experience of God's grace, and the vicissitudes of family affliction, a soldier's life, poverty, religious persecution and long imprisonment for conscience' sake, where celestial visions brightened his dreary captivity as with the glory of heaven, and qualified him to write his immortal allegory, "The Pilgrim's Progress," which Thomas Arnold extols for its "edifying picture of Christianity," "with none of the rubbish of the theologians mixed up with it."

Among his lesser writings is an autobiography, which he entitled "Grace Abounding," that is similar in character and the nature of its interest to Augustine's "Confessions." This small book, which one could read in three or four hours, might be called, "The history of a benighted soul in its struggles to find the light." The struggles it describes are mainly those of the spirit with sin and doubts and fears. All else that happened in the course of his life he seems to have reckoned of little account. It was the age of Cromwell and the great civil war. He scarcely refers, however, to the stirring events of his age, of which he was a spectator, or in which he was an actor, or a listener to the talk about him. He gives no dates, he mentions only a few localities, he alludes to but

few of the exciting things then occurring in the world. He confines his narrative almost entirely to things that had some close relation to his spiritual development. "Time and place, outward circumstances and passing incidents, were nothing to him, about whom fell alternately the shadows of hell and the splendors of heaven." The estimate of Bunyan, in this personal review of his life, as to what was most important and valuable in his experience, has come to be accepted by the world as its own. The supreme interest of his life is found in the vehement spiritual struggles he has here graphically depicted, and it is particularly instructive as revealing the manner in which the Christian faith lifted him, and may lift any miserable sinful man, out of a wretched condition, and exalt him to a place of honor and happiness.

Taking up some of the most notable things in this sketch of his past life, it is pleasing to observe that while confessing his humble birth, he speaks respectfully of his parents and of their willingness to do for his welfare all they could. He is not ashamed of them, or of the social condition he inherited from them. "Though I have not to boast," he says, "of noble blood, or of a high born state, according to the flesh, all things considered, I magnify the heavenly Majesty that by this door he brought me into this world."

According to his own account of himself as a boy, youth, and young man, he was a rough, reckless, and most unpromising young fellow:—

"I had but few equals for cursing, swearing, lying, and blaspheming the holy name of God."

"So settled and rooted was I in these things, that they became as a second nature to me,"

". . . . so that until I came to the state of marriage, I was the very ringleader of all the youth that kept me company, in all manner of vice and ungodliness."

Naturally his influence upon his companions was very per-

nicious. "I was one of the great sin-breeders," he says, "the neighbors counted me so, my own practice proved me so." He tells how one day as he

"was standing at a neighbor's shop-window, and there cursing and swearing and playing the mad-man, after my wonted manner, there sat within the woman of the house and heard me; who, though she was a very loose and ungodly wretch, yet protested that I cursed and swore at that most fearful rate that she was made to tremble to hear me; and told me further, that I was, the ungodliest fellow for swearing that she ever heard in all her life, and that I by thus doing was able to spoil all the youth in the whole town, if they came but in my company."

From these passages and others found in his writings in regard to the sins of his youth and early manhood, it might be supposed that he was guilty of nearly all the sins forbidden in the decalogue. But this would be a mistake. When those who wished to discredit him as a preacher and religious writer accused him of unchastity, he replied:—

"My foes have missed their mark in this; I am not the man. . . . If all the fornicators and adulterers in England were hanged by the neck till they were dead, John Bunyan, the object of their envy, would be still alive and well."

Macaulay, Froude and some other writers have expressed the opinion that the sins for which Bunyan so severely condemned himself, were, excepting his shocking profanity, but trivial offenses, like playing ball or "cat" on Sunday, and ringing the church bell on festive occasions, which his morbid conscience magnified into great proofs of wickedness; but faults graver than these seem implied in the words: "Had not a miracle of precious grace prevented, I had not only perished by the stroke of Eternal Justice, but had also laid myself open even to the stroke of those laws which bring some to disgrace and open shame before the face of the world." If sorrow could have sobered and subdued him, its discipline was not lacking. In his sixteenth year, his mother died, and

a favorite sister, a month later. Shortly after, he joined the Parliamentary Army, "a finishing school to the hardened sinner," he says. He was at the siege of Leicester and probably in the desperately fought battle of Naseby.

"When I was a soldier [he says] I, with others, was drawn to go to such a place to besiege it; but when I was just ready to go, one of the company desired to go in my room; to which, when I consented, he took my place; and coming to the siege, as he stood sentinel, he was shot in the head with a musket ball, and died.

"Here were judgments and mercy; but neither of them did waken my soul to righteousness."

Going home from the war, he married. The young couple were so poor that they did "not have so much household stuff as a dish or spoon between us both." But his wife brought him, notwithstanding, a precious dowry—the memory of a godly father and pious home, and two religious books, "The Plain Man's Pathway to Heaven" and "The Practice of Piety," which had a wide circulation in those days. These books he read with his wife, and they made a deep impression on his mind. Their influence, joined to that of his wife, produced in him a notable outward reformation, and a show of piety and religious zeal that led him

"to go to church twice a day, . . . and there very devoutly both say and sing, as others did. . . . I adored . . . all things belonging to the church, the high place, priest, clerk, vestment, service and what else."

". . . Then I thought I pleased God as well as any man in England." "My neighbors were amazed at this my great conversion, from prodigious profanity, to something like a moral life; and, truly, so they well might be, for this, my conversion, was as great as for Tom of Bedlam to become a sober man."

Nevertheless he says,—

". . . as yet I was nothing but a painted hypocrite. . . . I did all I did, either to be seen of, or to be well spoken of by men. . . ."

". . . I was all this while ignorant of Jesus Christ; and going about to establish my own righteousness; and had perished therein, had not God in mercy showed me more of my state by nature."

Finding in the Scriptures that the Israelites were accounted God's chosen people, he thought, "If I were one of this race, my soul must needs be happy"; and he tried to make out that he was of Hebrew descent, but his father, who had no desire to be thought a Jew, gave such an emphatic negative to his aspirations and inquiries in this direction that he was forced to give them up.

"But God, [he says,] the great, the rich, the infinitely merciful God did not take advantage of my soul to cast me away, but followed me still, and won my heart by giving me some understanding, not only of my miserable state, which I was very sensible of, but also that there might be hopes of mercy; taking away my love to lust and placing in the room thereof a holy love of religion. Thus the Lord won my heart to some desire to hear the word, to grow a stranger to my old companions, and to accompany the people of God, giving me many sweet encouragements from several promises in the Scriptures."

Of Bunyan it may be truly said that he was, to a rare degree, a providential man, "a chosen vessel," like the apostle Paul, shaped by God for a great work. It is not possible to understand his remarkable character and career, or his vast influence for good as a preacher and writer, except we have this conception of him. This alone can explain the various agencies used by Providence to bring him "out of darkness into his marvellous light," to train and fit him for his appointed mission of teacher of practical Christianity to the world, especially to common people.

Three of these agencies may be particularized as most prominent and worthy of mention. They were a group of poor women of Bedford, the Bible, and the religious persecution of the Anglican Church in that day, by which he was shut up in prison.

Of his introduction to those poor women and the good he received from them, Bunyan himself thus tells us:—

"Upon a day, the good providence of God called me to Bedford.

to work on my calling; and in one of the streets of that town, I came where there were three or four poor women sitting at a door, in the sun, talking about the things of God; and being now willing to hear their discourse, I drew near to hear what they said, for I was now a brisk talker in the matters of religion; but I may say, *I heard, but understood not*; for they were far above, out of my reach. . . .

"Methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me, as if they had found a new world; as if they were *people that dwelt alone, and were not to be reckoned among their neighbors*."

"When I had heard and considered what they said I left them, and went about my employment again, but their talk and discourse *went with me*, . . . for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one.

"Therefore I would often make it my business to be going again and again into the company of these poor people; for I could not stay away; and the more I went among them the more I did question my condition: and . . . presently I found two things within me, at which I did sometimes marvel. . . . The one was a very great softness and tenderness of heart, which caused me to fall under the conviction of what by Scripture they asserted; and the other was a great bending in my mind, to a continual meditating upon it, and on all other good things which at any time I heard or read of."

"About this time the state and happiness of these poor people at Bedford was thus, in a kind of vision, presented to me. I saw as if they were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds; methought also, betwixt me and them I saw a wall that did compass about this mountain. Now through this wall my soul did greatly desire to pass; concluding that if I could I would even go into the very midst of them, and there also comfort myself with the heat of their sun.

"About this wall I bethought myself to go again and again, still praying as I went, to see if I could find some way or passage by which I might enter therein; at the last, I saw, as it were, a narrow gap, like a little doorway in the wall, through which I attempted to pass. . . . With great striving, methought I at first did get in my head, and after that by a sidelong striving, my shoulders and my whole body: then I was exceeding glad, went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

"Now this mountain, and wall, &c., was thus made out to me:

The mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on them that were therein; the wall I thought was the world, that did make separation betwixt the Christians and the world, and the gap which was in the wall, I thought, was Jesus Christ, who is the way to God the Father. But forasmuch as the passage was wonderful narrow, even so narrow that I could not but with great difficulty enter in thereat, it showed me that none could enter into life but those that were in downright earnest, and unless also they left that wicked world behind them; for here was only room for body and soul, but not for body and soul *and sin*."

This passage from the story of his religious experience, in "Grace Abounding," is interesting for several things. It is interesting in itself for the truth it contains; for its illustration of the benefit that a seeker after God may receive from the conversation and society of pious people, no matter how poor and humble; and for the disclosure it makes of Bunyan's native bias and imaginative faculty of translating his religious experiences, of various sorts, into clear and picturesque allegories, attractive and illuminating to the mind and convincing to the heart. We shall have other interesting examples of this. They all go to show by what steps, by what spiritual conflicts and agony of soul, and by what providential teaching and discipline the immortal dreamer became qualified to write "The Pilgrim's Progress." In "Grace Abounding" we have the preliminary rehearsal that prepared the way for it. It was based in actual fact, and distressful as are the facts of real life. It was no such stuff as ordinary dreams are made of — the fictions of fancy. Its production was by conditions and processes analogous to those by which a diamond or some other precious gem is produced through the intense heat of internal fires, and the tremendous pressure of the weight of mountains. "Those poor people in Bedford," to whom "I began to break my mind," he says, told Mr. Gifford, their pastor, a Dissenting minister, about him, who "took

all occasion to talk with me," and "whose doctrine, by God's grace, was much for my stability." Mr. Gifford himself, after leading a wild, wicked, and stormy life, as soldier, gambler, and criminal, had experienced a remarkable conversion, which, combined with unusual gifts of mind, gave him skill in the treatment of souls.

"This man [says Bunyan] made it much his business to deliver the people of God from all those hard and unsound tests that by nature we are prone to. He would bid us take special heed that we took not up any truth upon trust; as from this, or that, or any other man or men, but cry mightily to God that he would convince us of the reality thereof, and set us down by his own Spirit in the Holy Word; 'for (said he) if you do otherwise, when temptation comes (if strongly) upon you, you not having received them [the truths of religion] with evidence from heaven, will find you want that help and strength now to resist that once you thought you had.'

"This [says Bunyan] was as seasonable to my soul as the former and latter rains in their season; for I had found, and that by sad experience, the truth of his words. . . . Wherefore I found my soul, through grace, very apt to drink in this doctrine, and to incline to pray to God, that in nothing that pertained to God's glory and my own eternal happiness, he would suffer me to be without the confirmation thereof from heaven; for now I saw clearly, there was an exceeding difference betwixt the notion of the flesh and blood, and the revelation of God in heaven; also a great difference betwixt that faith that is feigned, and according to man's wisdom, and that which comes by a man's being born thereto of God.

"But, oh! now, how was my soul led from truth to truth by God!"

This leading of his soul "from truth to truth by God," over which he thus exclaims, and which is graphically described by him in "Grace Abounding," has great interest and value for the illustration it gives concerning the help afforded by the Sacred Scriptures, when accepted and firmly believed in as the revelation of God and an infallible authority as to religious truth, in the guidance and confirmation of the soul seeking to know this truth. Led by the influence of "those poor Bedford women" to new diligence in its study, "I began to look into the Bible with new eyes," he says, "and

read as I never did before; especially the Epistles of the apostle Paul were sweet and pleasant to me; and, indeed, then I was never out of the Bible, either by reading or meditation; still crying out to God that I might know the truth and the way to heaven and glory." It is interesting to observe, from his case, how the Bible so studied may light up the way, step by step, of an earnest inquirer until he arrives at a state of peace and settled joy from the happy assurance of God's forgiveness and unchangeable love.

We give the following two examples, selected from many:—

"One day as I was walking in the country, I was much in the thoughts of this question, 'But how if the day of grace is past?' And to aggravate my trouble, the tempter presented to my mind those good people of Bedford and suggested to me: that these being converted already they were all that God would save in these parts, and that I came too late. Now I was in great distress thinking this might well be so; wherefore I went up and down bemoaning my sad condition . . . crying out, 'Oh that I had turned sooner!' When I had been long vexed with this, these words broke in upon my mind, 'Compel them to come in, that my house may be filled; and yet there is room.'

"Those words, especially these, 'And yet there is room,' were sweet words to me, for I thought by them I saw there was place enough in heaven for me, and, moreover, that when the Lord Jesus did speak these words, he then did think of me; and that he knowing that the time would come that I should be afflicted with fear, that there was no place left for me in his bosom, did before speak this word and leave it upon record that I might find help thereby against this temptation."

Another question that greatly troubled him was, "How can you tell that you are elected?"

"It may be that you are not, said the tempter; it may be so indeed, thought I. Why then, said Satan, you had as good leave off, and strive no farther. . . . By these things I was driven to my wits' end, not knowing what to say, or how to answer these temptations."

He obtained relief from his distress, chiefly, from John vi. 37: "And him that cometh to me I will in no wise cast out."

"This scripture [he says] did most sweetly visit my soul. Oh! the comfort that I had from this word, 'in no wise'! As who should say, 'By no means, for nothing whatever he hath done.' But Satan would greatly labor to pull this promise from me, telling me, 'That Christ did not mean me and such as I, but sinners of a lower rank that had not done as I had done.' But I would answer him, 'Satan, there is in these words no such exception; but him that comes, *him, any him.*' If ever Satan and I did strive for any word of God in all my life, it was for this good word of Christ; he at one end, and I at the other. Oh! what work we made! It was for this in John, I say, that we did so tug and strive; he pulled and I pulled; but God be praised! I overcame him! I got sweetness from it."

Time and space forbid our citing other instances from this interesting chronicle of Bunyan's various experiences. It contains passages of sublime religious sentiment and pathos, and sheds by its vivid pictures of alternating religious despondency and exaltation, of fear and hope, of remorse and ecstatic joy, considerable light upon a subject that is attracting much attention in our day—the subject of Psychotherapy. It has a psychological as well as religious interest, and, carefully studied, will afford the Christian minister and the physician alike valuable suggestions as to right methods of dealing with troubled souls.

Most of Bunyan's prolonged darkness of mind and spiritual distress arose, we think, from his morbid self-consciousness, due in great part to the habit of introspection (practised by religious people to excess in those times), which led him to fix his thoughts on himself and the feelings of his heart for the evidence of acceptance with God, instead of fixing them on Christ and the true evidences of God's grace given in the Scriptures. He had a profound sense of sin and of the estrangement of the heart from God, and he intensified this feeling of sin, and added unnecessary weight to its natural burden of remorse, by reckoning as mortal sins the

various idle thoughts and strange fancies that flitted through his mind. For instance, Satan suggested to him, he says,—

“after the Lord had set me down so sweetly in the faith of his holy gospel, and had given me such strong consolation and blessed evidence from heaven touching my interest in his love through Christ, . . . ‘to sell and part with this most blessed Christ’ . . .

“This temptation did put me in such scares, lest I should at some time consent thereto and be overcome therewith, that by the very force of my mind, in laboring to gainsay and resist this wickedness, my very body would be put into action or motion, by way of pushing or thrusting with my hands or elbows; still answering, as fast as the destroyer said, ‘Sell him,’ ‘I will not, I will not, I will not; no, not for thousands, thousands, thousands of worlds’; thus reckoning, lest I should, in the midst of these assaults, set too low a value on him; even until I scarce well knew where I was, or how to be composed again. . . .

“To be brief: one morning as I did lie in my bed, I was, as at other times, most fiercely assailed with this temptation, to sell and part with Christ; the wicked suggestion still running in my mind, ‘Sell him, sell him, sell him, sell him,’ as fast as a man could speak; against which also in my mind, as at other times, I answered, ‘No, no, not for thousands, thousands, thousands,’ at least twenty times together; but at last, after much striving, even until I was almost out of breath, I felt this thought pass through my heart, ‘Let him go, if he will’; and I thought also that I felt my heart freely consent thereto. Oh! the diligence of Satan! . . .

“. . . Down fell I, as a bird that is shot from the top of a tree, into great guilt and fearful despair!”

The “guilt” was a delusion, but his “despair” was real. This passage and others like it suggest that his mind at times was near to insanity. His persistent fear that he had committed the unpardonable sin, and his imaginary struggles with Satan attempting to mislead his soul and oppose his spiritual good when he tried to pray were like the hallucinations of a crazy man. But he was preserved from total madness by the soothing influence of God’s Word. Its pervading tone of love and its divine wisdom proved an effective antidote. Though he reeled and tottered on the brink, he did not fall over. The outstretched hand of Christ that rescued Peter

when sinking beneath the waves was stretched out to him also and upheld him. His dialogues with Satan amuse us, but him they terrified.

"The tempter [he says] hath come upon me with such discouragements as these: 'You are very hot for mercy, but I will cool you; this frame shall not last always; many have been as hot as you for a spirit [of prayer], but I have quenched their zeal' . . . but thought I, I am glad this has come into my mind; well, I will watch, and take what care I can. 'Though you do [said Satan], I shall be too hard for you; I will cool you insensibly, by degrees, by little and little. What care I, though I be seven years in chilling your heart, if I can do it at last? Continual rocking will lull a crying child asleep; I will ply it close, but I will have my end accomplished. Though you be burning hot at present, I can pull you from this fire; I shall have you cold before it be long.'"

These fancied dialogues and struggles with Satan were similar to those of Martin Luther in like circumstances. They were consonant also with the theological ideas of those times and the doctrine of the Reformers in the century preceding. "His [Bunyan's] doctrine," says Froude, "was the doctrine of the best and strongest minds in Europe. It had been believed by Luther, it had been believed by Knox. It was believed at that moment by Oliver Cromwell as by Bunyan." Bunyan may be said to have sat at the feet of Luther, as he himself in effect confessed. Like John Wesley, a century after him, he fell in with Luther's "Commentary on Galatians," and received from it similar spiritual enlightenment and relief.

"When I had but a little way perused it [he says] I found my condition in his experience so largely and profoundly handled, as if his book had been written out of my heart. He doth most gravely also in that book debate of the rise of these temptations, namely, blasphemy, desperation, and the like, showing that the law of Moses, as well as the devil, . . . hath a very great hand therein; the which, at first, was very strange to me, but considering and watching I found it so indeed. But of particulars here I intend nothing, only this methinks I must let fall before all men; I do prefer this book of Martin Luther upon Galatians (excepting the

holy Bible) before all the books that ever I have seen as most fit for a wounded conscience."

But thanks to the advice of his pastor, Mr. Gifford (already quoted), his chief reliance was upon the teaching of the Bible.

"It would be too long here to stay [he says] to tell in particular how God did set me down in all the things of Christ, and how he did, that he might do so, lead me into his words; yea, and also how he did open them unto me, and *make them shine before me, and cause them to dwell with me, talk with me, and comfort me*, over and over, both of his own being and the being of his Son, and Spirit, and Word, and Gospel."

The method, so to speak, of his use of Scripture is thus set forth by him:—

"I would in these days, often in my greatest agonies, even *flounce toward the promise*, as the horses do towards sound ground that yet stick in the mire, concluding, though as one almost bereft of his wits through fear, 'On this will I rest and stay, and leave the fulfilling of it to the God of heaven that made it' . . .

"Often when I have been making to the promise, I have seen as if the Lord would refuse my soul for ever: I was often as if I had run upon the pikes, and as if the Lord had thrust at me, to keep me from him as with a flaming sword. Then would I think of Esther, who went to petition the king contrary to the law. . . . The woman of Canaan also, that would not be daunted though called dog by Christ, and the man that went to borrow bread at midnight, were also great encouragements to me.

"I never saw those heights and depths in grace, and love, and mercy, as I saw after this. Great sins do draw out great grace, and where guilt is most terrible and fierce, there the mercy of God in Christ, when showed to the soul, appears most high, and mighty."

What the old theologians called the "law work" in religious experience, and which they deemed a necessary and essential precedent to the "work of grace" in the heart, (without which indeed there could be no relief for it from its burden of sin,) had the most thorough and complete operation upon Bunyan's soul. Bunyan believed that by reason of this experience he was given not only a wholesome fear of sin that kept him from backsliding, but a power and skill in dealing

with troubled souls which greatly enhanced his usefulness as a preacher and pastor. "It was for this reason," he says, "I lay so long at Sinai, to see the fire, and the cloud, and the darkness, that I might fear the Lord all the days of my life upon earth, and tell of all his wondrous works to my children" (in the faith).

He was ordained to the ministry when he was twenty-seven years old. Gradually and with much diffidence he entered upon the work, encouraged thereto by

"the most able for judgment and holiness of life, [who] did perceive that God had counted me worthy to understand something of his will in his holy and blessed word, and had given me utterance in some measure to express what I saw to others for edification." "Wherefore, though of myself of all the Saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set upon the work"; — "which when the country understood, they came in to hear the word by hundreds, and that from all parts."

His development as a preacher was rapid and most extraordinary. Of his great eloquence and ability in preaching we have the fullest proof. "No such preacher to the uneducated English masses," says Froude, the historian, "was to be found within the four seas." "With the thing which these people meant by inspiration he was abundantly supplied." His fame as a preacher was not confined to the limits of Bedfordshire, where most of his ministry was spent: it extended to London, and in London, where he occasionally preached, the attraction of his eloquence drew great crowds to hear him. Mr. Doe, a warm contemporary admirer and citizen of the metropolis, says: "When Mr. Bunyan preached in London, if there were but one day's notice given there would be more people come together to hear him preach than the meeting-house could hold. I have seen to hear him preach by my computation about 1200 at a morning sermon by 7

o'clock on a working day in the dark winter time. I also computed about 3000 that came to hear him one Lord's day in London at a town's end meeting-house, so that half were fain to go away again for want of room, and then himself was fain at a back door to be pulled almost over people to get up stairs to his pulpit."

And not only "to the uneducated English masses" was he an acceptable preacher, but to the noble, the learned, the rich, and those of high social station. The learned Dr. John Owen was one of his frequent hearers, embracing eagerly every opportunity to hear him and inviting him to preach to his own select congregation in Moorefields; saying to King Charles II., who asked him, "how he could go to hear that tinker preach?" that he "would willingly exchange his learning for the ability to preach as well as the tinker."

It is interesting to know what were the particular personal qualities of Bunyan which gave him this eminence as a preacher, since, were it not for the fact that his fame as an allegorical writer eclipsed his fame as a preacher, he might fairly be regarded as one of the most eminent lights of the pulpit in his time. This judgment is warranted not only by his contemporary reputation, but by his published sermons that have come down to us.

Among the personal qualities that distinguished him as a preacher were the following:—

1. *He had a deep, unwavering conviction of the truth and importance of his message.* The "accent of conviction" was never lacking in it. He had thoroughly tested that truth by his own experience. "I preached what I saw and felt," he says. He could sincerely say, therefore, with the first preachers of the gospel, we "speak the things which we have seen and heard." He was an actual witness to their verity,

not merely a repeater of things reported by others. He believed with all his heart that men needed an almighty saviour from sin and that in Christ Jesus only they could find him. As a result of this conviction he manifested an enthusiasm and earnestness in his preaching which seemed like a heavenly inspiration.

“I have been in my preaching [he says], especially when I have been engaged in the doctrine of life by Christ without works, as if an angel of God had stood at my back to encourage me. Oh, it hath been with such power and heavenly evidence upon my soul, while I have been laboring to unfold it, to demonstrate it, and to fasten it upon the consciences of others, that I could not be contented with saying, I believe and am sure; methought I was more than sure, if it be lawful so to express myself, that those things which I then asserted were true.”

2. *He was direct and unflinching in his preaching of what he believed to be the truth.* “I did labor so to speak the word,” he says, “as that thereby, if it were possible, the sin and the person guilty might be particularized by it.” Though by his plain preaching he condemned himself, he was not to be deterred by that fact.

“When, as sometimes, I have been about to preach upon some smart and searching portion of the word, I have found the tempter suggest, ‘This condemns yourself; of this your own soul is guilty. Wherefore preach not of it at all; or if you do, yet so mince it as to make way for your own escape, lest instead of awakening others, you lay that guilt upon your own soul as you will never get from under.’

“But I thank the Lord [he says] I have been kept from consenting to these horrid suggestions, and have rather, as Samson, bowed myself with all my might, to condemn sin and transgression wherever I found it, though therein I did bring guilt upon my own conscience. Let me die, thought I, with the Philistines, rather than deal corruptly with the blessed word of God.”

3. He combined with the earnestness and directness of address that we have spoken of a *marvelously clear, picturesque, and simple style*. Bunyan’s style is the wonder of all students of rhetoric, and writers upon the subject. Macaulay says of

it: "The vocabulary is the vocabulary of the common people. Yet no writer (or speaker as well) has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for every purpose of the poet, the orator and the divine, this homely dialect—the dialect of plain working men, is sufficient." A. C. Benson compares his style to that of Cardinal Newman and says, "It was not so much the expression of a thought as the thought itself taking shape in a perfectly pure medium of language."

Besides its simplicity and lucid plainness, the style of Bunyan had a persuasive warmth that touched men's hearts. "Let him write on what subject he may," says Dr. John Brown, his biographer, "he writes not long before he melts with tenderness, or glows with fire." His published sermons, "The Jerusalem Sinner Saved," "The Barren Fig Tree," "Come and Welcome to Jesus," and "The Greatness of the Soul," though enlarged considerably beyond the limits within which they were confined when preached, preserve the talking, animated style with which they were orally delivered, and are indeed full of tenderness and fire. The act of committing them to writing did not essentially change their mode of expression, but embalmed it.

Take the following example from a discussion on "Christ our Advocate":—

"This consideration will help thee to put by that visor (i.e. mask) wherewith Christ by Satan is misrepresented to thee to the affrighting thee. There is nothing more common among Saints than thus to be wronged by Satan: for he will labor so to present Him to us with so dreadful and direful a countenance that a man in temptation and under guilt shall hardly be able to lift up his face to God. But to think really that He is my advocate, this heals all. Put a visor on the face of a father and it may perhaps for a while fright the child, but let the father speak, let him speak in his own fatherly dialect to the child, and the visor is gone, if not from the father's face, yet from the child's mind: *yea, the child, notwith-*

standing that visor, will adventure to creep into the father's bosom. Thus it is with the Saints when Satan deludes and abuses them by disfiguring the countenance of Christ to their view; let them but hear their Lord speak in his own natural dialect—and he doth so when we hear him speak as an advocate—and their minds are calmed—their thoughts settled, their guilt vanished, and their faith revived.”

4. The passage just quoted suggests that *a rare gift of imagination was another qualification* that gave Bunyan his eminence as a preacher. “Similes were ever coming to his mind like ripples over a stream,” says Dr. Brown. These were of every kind and variety, so that all classes of hearers found pleasure in them. There were homely figures for the common people and exquisite ones for those of more refined taste.

The following are examples of both kinds:—

“Sins go not alone, but follow one another as do the links of a chain.”

“The sinner, when his conscience is fallen asleep and grown hard, will lie like the smith's dog at the foot of the anvil, though the fire sparks fly in his face.”

“Strike a steel against a flint and the fire flies about you; strike the law against a carnal heart, and sin appears, sin multiplies, sin rageth, sin is strengthened.”

“Truths are often delivered to us like wheat in full ears, to the end we should rub them out before we eat them, and take pains about them before we have the comfort of them.”

“Prayer is as the pitcher that fetcheth the water from the brook, therewith to water the herbs: break the pitcher and it will fetch no water, and for want of water the garden withers.”

“He that comes to Christ cannot always get on as fast as he would. Poor coming soul, thou art like the man that would ride full gallop, whose horse will hardly trot. Now the desire of his mind is not to be judged by the slow pace of the dull jade he rides on, but by the hitching, and kicking, and spurring as he sits on his back. The flesh is like this dull jade; it will not gallop after Christ, it will be backward, though thy soul and heaven be at stake.”

By the two following beautiful illustrations he shows the advantages and mutual benefits resulting from the united labors and fellowship of Christians in a well-ordered church:—

“When Christians stand every one in their places and do the work of their relations, then they are like the flowers in the garden that stand and grow where the gardener hath planted them, and then they shall both honor the garden in which they are planted, and the gardener that hath so disposed them. From the hyssop on the wall to the cedar in Lebanon, their fruit is their glory.”

“Christians are like the several flowers in a garden, that have upon each of them the dew of heaven, which being shaken by the wind they let fall their dew at each other’s roots, whereby they are jointly nourished and become nourishers of each other.”

The imperfection of our purest and holiest desires, arising from the imperfection of human nature, never was more aptly expressed than in the following:—

“This is the cause of the coolness, of the weakness, of the flatness, and of the many extravagances that attend some of our desires; they come warm from the Spirit and grace of God in us, but as hot water running through cold pipes, or as clear water running through dirty conveyances, so our desires gather soil.”

5. Another quality in him which made Bunyan eminent as a preacher was *the remarkable productiveness of his mind in regard to religious subjects*. His mind in itself was a mine of wealth while he worked on that particular vein. And its opulence was not due to any enrichment it had received from wide reading. Henry Ward Beecher, whose productiveness excited the wonder and admiring comment of Abraham Lincoln (“the most productive mind of ancient or modern times,” he said) was a diligent reader of all kinds of books, fertilizing his mind with their various elements of quickening power; but Bunyan’s reading was chiefly confined to one book—the Bible. His thoughts were his own, or such as were suggested to his mind by his own experience, the outward world of nature, which he attentively observed, and the Bible. “I have not fished,” he says, “in other men’s waters: my Bible and Concordance are my only library.” But few men ever studied the Bible as he did. As in his early religious ex-

perience, soon after meeting "those poor Bedford people," he said, "I never was out of the Bible, either by reading or meditation"; so always. He saturated his mind and heart with it. It was his constant support in weakness, his daily food, the never-failing tonic of his spiritual life. Through all his changing moods, it was fitted to his various needs. Placing such dependence upon it, he extracted from it all its enriching, stimulating power. When dragged to prison for preaching the gospel, this affliction was mitigated by the fact that his insight into the Scriptures was enhanced thereby. "I never had in all my life," he says, "so great an inlet into the word of God as now. I could pray for greater trouble, for the greater comfort's sake."

We can easily believe that the Bible thus constantly studied and fed upon and made an elixir of life to his soul stimulated to extraordinary productiveness Bunyan's mind. It yields to such a student of its pages an equivalent to the best books in the world's literature. Bunyan found it so. It wonderfully quickened, strengthened, and purified all his mental faculties: it gave them for their use an inexhaustible treasure of thought and suggestion, and it gave him also his power of expression, the remarkable style of which we have spoken, in which the language of prophets, psalmists, evangelists, and apostles, as given in the Authorized Version of the Scriptures, is heard in its great range of thought and feeling.

6. One other thing which contributed greatly to Bunyan's success and eminence as a preacher was *his homiletic skill*. His sermons are worthy of any preacher's study for their valuable hints in this respect. The art of preaching finds in him some of its most important principles admirably exemplified. While we do not by any means regard him as a model preacher in all respects, and readily admit that he had great

faults; as, those of prolixity, frequent digression, excessive division, rambling, and others, we still maintain that he had great excellencies, which went far towards redeeming those faults, and which make him, because of them, always worth a preacher's time to observe and in some measure to imitate. We mention these four: (1) a picturesque and lively manner of addressing his hearers or readers, by reason of which he is never dull, however prolix or rambling; (2) such a full and complete *explanation* of the text and different points touched upon, that there is no possibility of anyone mistaking, or of not getting a clear understanding of his meaning; (3) a remarkable and very successful use of the dialogue for the sake of answering objections or supporting and clinching a point by a short telling argument; and (4) an earnestness to convince and win those addressed, which leaves no available means of persuasion untried, and which rises continually into expressions of tender appeal and passages of natural, unaffected eloquence.

Of these four excellencies, the third (*the use of the dialogue*) is perhaps the most unique and notable. As used by Bunyan it is very effective. No modern preacher that we can recall surpasses him in this respect. The only one that we can think of who approaches, and perhaps equals, him in the skilful use of this rhetorical weapon is the late Professor Edwards A. Park of Andover.¹ It is a dangerous weapon to use. One may easily wound himself rather than overcome his imaginary antagonist with it. But having the ability and skill to use it, as it was used by Bunyan and Professor Park, one may achieve wonders with it.

The story of Bunyan's imprisonment for the mere offense

¹ See, for example, the sermon "The Prominence of the Atonement," in his *Discourses* (Andover: Warren F. Draper).

of preaching the gospel to a small company of religious people, dissenters from the established church, is too familiar to be dwelt on long by us. For the period of twelve years and upwards, his incarceration was prolonged, most of it, excepting occasional absences, spent in the larger jail of the county located in Bedford; to which was added, later, another short term in the small municipal jail placed midway on the bridge that spanned the river Ouse dividing the town. At the present time not a relic remains of either one of those prisons. In the smaller jail tradition reports that the first part of "The Pilgrim's Progress" was written. To those two jails in Bedford was given the great honor of being each the place where a great book originated. In the jail on the bridge, Bunyan conceived and composed the first part of his immortal Allegory: in the county jail, in the next century, John Howard, then the sheriff of Bedfordshire, whose official duty it was to inspect the prison of his county, and whose heart was profoundly stirred by what he found there, of abuses and a wretched condition from which Bunyan had suffered, was started on his philanthropic career as a prison reformer, and incited to write his famous book on "The State of Prisons in England."

Bunyan took to his prison for his solace two books — the Bible and Fox's Book of Martyrs. He needed all the support they could give him.

The following extracts from "Grace Abounding" describe his mental and spiritual distress over his situation:—

"Notwithstanding these helps, I found myself a man encompassed with infirmities. The parting with my wife and poor children hath often been to me, in this place, as the pulling of the flesh from the bones . . . because I would have often brought to my mind the many hardships, miseries, and wants that my poor family was like to meet with, should I be taken from them; especially my poor blind child [his daughter Mary], who lay nearer

my heart than all I had beside. Oh, the thoughts of the hardship my blind one might undergo would break my heart in pieces! In this condition I was as a man who was pulling down his house upon the heads of his wife and children; yet, thought I, I must do it. I must do it."

"Being but a young prisoner, and not acquainted with the laws, I had this laid much upon my spirit, that my imprisonment might end at the gallows for aught that I could tell. . . . Therefore Satan laid hard at me to beat me out of heart by suggesting thus unto me: 'But how if, when you come indeed to die, you should be in this condition; that is, not to savour the things of God, nor to have any evidence upon your soul for a better state hereafter?' I thought, if I should make a scrambling shift to clamber up the ladder, yet I should either with quaking or other symptoms of fainting give occasion to the enemy to reproach the way of God and his people for their timorousness. This lay with great trouble upon me, for methought I was ashamed to die with a pale face and tottering knees for such a cause as this. . . . Thus I was tossed for many weeks, and knew not what to do. At last this consideration fell with weight upon me, that it was for the Word and way of God that I was in this condition, wherefore I was engaged not to flinch a hair's breadth from it. Wherefore, thought I, I am for going on and venturing my eternal state with Christ, whether I have comfort here or not. *If God doth not come in, I will leap off the ladder even blindfold into eternity.* Lord Jesus, if thou wilt catch me, do; if not, I will venture for thy name!" "Now was my heart full of comfort. I would not have been without this trial for much; and I hope I shall bless God forever for the teaching I have had by it."

Bunyan's long imprisonment, and that of the Quakers George Fox and Whitehead, and others in that age of intolerance, with the physical sufferings and mental anguish that accompanied it, was a part of the great price paid for the liberty to worship God according to the dictates of the individual conscience, which is our precious inheritance. Incalculable is the debt of gratitude we owe them on account of it.

Froude defends the English government and the magistrates of that time from the charge of cruelty, as if he had received a special retainer to do it. He declares, in substance,

that Bunyan had only himself to blame; that his preaching was in violation of law; that the magistrates repeatedly told him and his wife that if he would promise not to preach, he should go free; but that to all their expostulations and warnings he opposed a stubborn and lawless attitude. "If you let me out today," he said, "I will preach again tomorrow"; and his wife, "He dare not leave preaching as long as he can speak." At this, one of the judges exclaimed, "Why should we talk any more about such a fellow? Must he do what he lists?" To which the poor woman might truthfully have answered, "Yes, my lord, God bids him do so. Take heed, what ye intend to do as touching this man, lest haply ye be found even to fight against God." This is the conclusion to which the world has now come.

The labored defense of Froude is no vindication of the magistrates or government. It was in clear violation of the promise of the King (Charles II.) at Breda, before his return to England, that if restored to the throne of his father, he would grant "liberty and consideration for tender consciences"; and that "no man should be molested for differences in opinion in matters of religion."

While in prison Bunyan busied himself in various ways: in the making of tagged laces, by which he earned something for the maintenance of his family; in preaching and ministering to his fellow-prisoners; and in writing works for publication.

One who heard him preach in prison says, "In the midst of the confusion [of the prison] I have heard Mr. Bunyan both preach and pray with that mighty spirit of faith and plerophory [i.e. assurance] of Divine assistance that has made me stand and wonder."

The most of the works written and published during his

imprisonment were amplifications of sermons he had preached. Among these were the delightful treatises on "Christian Behavior" and the "Holy City," which bear clear marks of the genius that culminated in "The Pilgrim's Progress."

The "Holy City," the New Jerusalem, as he interpreted it, is not the abode of the church of God in the life to come; it rather symbolizes the church itself, that great community of redeemed men which shall eventually bring heaven's glory and happiness to the earth. Enraptured by the vision he thus expresses his longing for the time of its fulfilment. "Never was fair weather after foul, nor warm weather after cold, nor sweet and beautiful spring after a heavy and nipping and terrible winter, so comfortable, sweet, desirable, and welcome to the poor birds and beasts of the field as this day will be to the Church of God." The wonderful suggestiveness and fertility of his mind in ideas is well exhibited in the interpretation he gives to the several features of the Holy City. Its twelve gates, three to each point of the compass, indicate that "God hath a people in every quarter of the world, and that from what quarter of the world soever men come for life, for those men there are the gates of life right before their doors."

Its foundations with the names of the twelve apostles on them indicate "that neither Christ nor any of his benefits can be profitable unto thee unless thou receive him alone upon the terms that they do offer him to sinners in their word and doctrine."

Its twelve gates of twelve pearls — "every several gate one pearl"—indicate "that as none can enter in but by Christ, so none can enter in but by a whole Christ: . . . thou must enter in by every whit of Christ, or by never a whit of him."

Its one "street of pure gold, as it were transparent glass."

indicates that "at last the saints shall walk in *one way*. It is Anti-Christ that hath brought in all these crossings, by-lanes, and odd nooks that to this day many an honest heart doth greatly lose itself in. Men must have pure hearts for that golden street,—golden hearts with graces that are much more precious than gold."

That "the city was pure gold" indicates "how invincible a spirit the people of God are possessed of. Gold is a metal so invincible that no fire can consume it." Fire may melt it, and consume its dross, but instead of destroying it the fire refines it. "The church in the fire of persecution is like Esther in the perfuming chamber, but making fit for the presence of the king."

Holding a conspicuous place among these prison writings was "Grace Abounding," written for the spiritual good of those to whom he formerly ministered, "whom God hath counted him worthy to beget to faith by his ministry." "The remembrance of my great sins, of my great temptations, and of my great fears of perishing forever bring afresh to my mind the remembrance of my great help from heaven." He would therefore incite them to "search also for the hid treasure of their first and second experience of the grace of God."

Of the style in which he wrote it, which is essentially the style of all his works, adopted for the reason here given, he says, "I could have stepped into a style much higher than this in which I have discoursed, but I dare not." God did not play in dealing with him, he said, neither did he himself play when he sank as into a bottomless pit and the pangs of hell caught hold of him. Therefore he may not play in telling the story, but "be plain and simple, and lay down the thing as it was. He that likes it may receive it, he that does not, let him produce a better."

No better rule for the formation of a good style could be given than that thus adopted by Bunyan and contained in the words "*Be plain and simple, and lay down the thing as it was.*" So Lincoln acquired his wonderful style. It was the result of his honest endeavor to tell the exact truth,—to express and "lay down the thing as it was."

This rule does not exclude proper use of the imagination. It indeed requires this sometimes. Many times it is not possible "to lay down the thing as it was" without the aid of apt illustration. Subjects that are obscure to the common intelligence, like those of religion and its ideals, and the abstruse themes of philosophy, require the illumination given by the imagination. As visitors to Mammoth Cave would get no adequate conception of the magnitude and wondrous beauty of its jeweled chambers, except by the illuminating light of their torches, so explorers of all dark subjects would have no clear ideas in regard to them, no perception of their full meaning and real charm, but for the imagination's help. The writings of Bunyan are good examples of this truth. The attractive charm possessed by them is largely due to the imaginative light thrown upon them.

The most famous of his writings, "The Pilgrim's Progress," was conceived and largely composed in the last year of his imprisonment. Like all his works, its thought, lessons, and inspiration were derived from the Bible. Comparing it with Dante's great work, Dr. John Brown truly says, "'The Pilgrim's Progress' is an English flower, as the 'Divina Commedia' is a Tuscan flower, grown on Jewish soil." One is as much a work of genius as the other. Their immortality, their unfading popularity with all classes of people, places them in the same rank. It is interesting to know how it originated and was composed.

The idea of it came to him while engaged with another work. It came to him as an inspiration, like Mozart's Requiem. It took possession of his mind, captivated, and engrossed it completely until it was finished.

He wrote it to please himself, without any thought, at first, of its publication or of the fame it was to bring him. Indeed he tells us in his homely "apology" for it, that when finished he hesitated to give it to the world and in his doubt consulted his friends about it.

"Some said, John, print it; others said, Not so.
Some said, It might do good; others said, No.
Now I was in a strait, and did not see
Which was the best thing to be done by me;
At last I thought, since you are thus divided,
I print it will; and so the case decided."

It cost him no painful effort to produce it. It sprang from his fertile mind like a spring flower from its native soil when quickened by the sunshine. In the doing of it there was no conscious elaboration. His thick-coming thoughts and fancies were, he says, "like sparks from coals of fire," spontaneous, unforced, and eager to find expression.

"Thus I set pen to paper with delight,
And quickly had my thoughts in black and white."

Concerning its characteristics little need be said, because they are so well known. Few there are of English stock but have read and appreciated its imaginative picturesqueness, its graphic descriptions, its genial humor, and childlike naturalness. It charmed and instructed us in childhood and still retains its spell over us in our adult years even to the end of life. Dean Stanley has truly said of it, "The pilgrimage Bunyan described is the pilgrimage of every one of us, and the combination of neighbors, friends and enemies whom he saw in his dream are the same as we see in our actual lives."

No other book depicts so vividly our varied religious experiences, our spiritual needs, our fears, and our hopes, and the exaltation of mind granted to us in our better moments. In short, it has the elements of universality and stability characteristic of the highest works of genius, which make it agreeable to all classes and creeds, "a religious bond to the whole of English Christendom," and acceptable to the people of all time. Though the peculiar theology of Bunyan's day has become obsolete in most churches, and been supplanted by another whose doctrinal statements differ widely from it, strange to say, this change has hardly touched the truth and power of "The Pilgrim's Progress." It is vital still with the essential truth of Christianity. This has remained and will remain as invulnerable to attack from such changes as the teaching of the New Testament. With the good in them it accords; the error like a touchstone it reveals. Written after that remarkable "inlet into the word of God," which came to him in prison, in consequence of which he said, "*The Scriptures that I saw nothing in before are made in this place to shine upon me. Here I have seen Jesus Christ, and felt Him indeed,*" the Christian truth with which his mind was thus imbued, and which he endeavored to embody in his story, was well nigh free — purged as by fire — from error, so that Dean Stanley's words at the unveiling of Bunyan's statue in Bedford, in 1874, are forever true of the situations and experiences described in the transparent, lifelike allegory: "All of us need to be cheered by the help of Great-heart, and Steadfast and Valiant for the Truth, and good old Honest. Some of us have been in Doubting Castle, some in the Slough of Despond, some have experienced the temptations of Vanity Fair: all of us have to climb the Hill Difficulty, all of us need to be instructed by the Interpreter in the House Beautiful; all of

us bear the same burden; all of us need the same armor in our fight with Apollyon; all of us have to pass through the dark river; and for all of us (if God so will) there wait the Shining Ones at the gates of the Celestial City, which when we see, we wish ourselves among them."

The first part of this immortal work was published in imperfect form in 1678. Three editions were called for and published within a year (the last, only, having the completed form), showing that it leaped at once into the popularity which it has ever since enjoyed. Nathaniel Ponder at the sign of the Peacock was its publisher. "A modern artist," says Dr. Brown, "has painted a picture to indicate the instant popularity of it. A scholar is coming out from under the sign of the Peacock, and a peasant, whip in one hand and money in the other, going in, while near the shop-door are a gay gallant and a fair lady, school-boys and grave men, all intently reading that story of the 'Pilgrim' they have purchased over the counter within. The picture is true of the time then, and true to the time now."

The Second Part, with the story of the pilgrimage of Christiana and her children with their companions, was given to the world early in 1685. The spelling of the book was the spelling of an uneducated man, calling for correction, but the style of it was Bunyan's own style, incapable of much amendment. An English clergyman, Joshua Gilpin, Vicar of Wrockwardine, in 1811, published "a new and corrected edition, in which the phraseology of the author is somewhat improved," but the alleged improvement was not accepted by the public as such. The vicar though a highly educated man and with the best intentions in the world, was not a good judge of style and "the phraseology" best suited to the work.

Bunyan survived the completion of his great work about

three years and a half, dying in London, August 31, 1688, having journeyed thither to place the MS. of a new book, "The Acceptable Sacrifice," with his publisher. His death was owing to a fever contracted from exposure to a drenching rain encountered on the way from Reading to London. He had visited Reading, which lay considerably out of his way, on an errand of mercy,—happily successful. It was to bring about the reconciliation of an angry father with his wayward son. Before his fever had developed he was able to preach, of a Sunday, near White Chapel. The concluding words of his sermon, and the last words heard from his lips from the pulpit, were, "Consider that the holy God is your father, and let this oblige you to live like the children of God, that you may look your father in the face with comfort another day."

He was buried in the heart of London, in Bunhill Fields, "the *Campo Santo* of Dissenters," as it has been called, where the bodies of John Owen, George Fox, Isaac Watts, Daniel Defoe, Susannah Wesley, and many other notable persons have been buried. Such was the reverence felt for his piety that many of his contemporaries desired with their dying breath that their bodies might be buried near his in the expectation of being associated with him in the Resurrection Day. Such respect for a man's goodness and sanctity by his contemporaries is not always enduring. Time and research into the hidden things of his life often discover flaws in his character which change contemporary renown into later disrepute. Not so with Bunyan. Lapse of time and the survey of his work and character, unbiased by religious prejudice, have only added luster and new respect to his name. An interesting proof of it is seen in a recent item of news that has come to us from England. It is this, that a movement has lately been started there to place in Westminster Abbey a memorial

window to John Bunyan, which has been heartily favored by the Archbishop of Canterbury and other dignitaries of the Anglican Church as well as by distinguished men of various Dissenting religious bodies; and a committee has been appointed to raise the required sum of five thousand pounds for the fulfilment of the plan.

Such a memorial, in that place, inaugurated with appropriate religious ceremony, will be a beatification of John Bunyan by the Anglican Church and other Protestant bodies, as worthy to be reckoned, despite the persecution and scorn heaped upon him when living, among the saints and heroes of the Christian faith, and among the noblest exemplars of its sanctifying power.