

therefore, was to prevent him forcibly from repeating an offence that would compel them to adopt harsh measures which they were so earnestly trying to avoid.

Such was the world-famous imprisonment of John Bunyan, which has been the subject of so much eloquent declamation. It lasted in all for more than twelve years. It might have ended at any time if he would have promised to confine his addresses to a private circle. It did end after six years. He was released under the first declaration of indulgence; but as he instantly recommenced his preaching, he was arrested again. Another six years went by; he was again let go, and was taken once more immediately after, preaching in a wood. This time he was detained but a few months, and in form more than reality. The policy of the government was then changed, and he was free for the rest of his life.

His condition during his long confinement has furnished a subject for pictures which if correct would be extremely affecting. It is true that, being unable to attend to his usual business, he spent his unoccupied hours in making tags for boot-laces. With this one fact to build on, and with the assumption that the scene of his sufferings was the Bridge Lockhouse, Nonconformist imagination has drawn a "den" for us, "where there was not a yard or a court to walk in for daily exercise;" "a damp and dreary cell;" "a narrow chink which admits a few scanty rays of light to render visible the abode of woe;" "the prisoner, pale and emaciated, seated on the humid earth, pursuing his daily task, to earn the morsel which prolongs his existence and his confinement together. Near him, reclining in pensive sadness, his blind daughter, five other distressed children, and an affectionate wife, whom pinching want and grief have worn down to the gate of death. Ten

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