

anything, by the all-accomplished Leibnitz himself. Few educated people use the language of it now. In them it was a fire from heaven shining like a sun in a dark world. With us the fire has gone out; in the place of it we have but smoke and ashes; and the Evangelical mind, in search of "something deeper and truer than satisfied the last century," is turning back to Catholic verities. What Bunyan had to say may be less than the whole truth: we shall scarcely find the still missing part of it in lines of thought which we have outgrown.

Bunyan preached wherever opportunity served—in woods, in barns, on village greens, or in town chapels. The substance of his sermons he revised and published. He began, as he said, with sinners, explaining the condition of men in the world. They were under the law, or they were under grace. Every person that came into the world was born under the law, and as such was bound, under pain of eternal damnation, to fulfil completely and continually every one of the Ten Commandments. The Bible said plainly, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." "The soul that sinneth, it shall die." The Ten Commandments extended into many more, and to fail in a single one was as fatal as to break them all. A man might go on for a long time, for sixty years perhaps, without falling. Bunyan does not mean that anyone really could do all this, but he assumes the possibility; yet he says if the man slipped once before he died, he would eternally perish. The law does not refer to words and actions only, but to thoughts and feelings. It followed a man in his prayers, and detected a wandering thought. It allowed no repentance to those who lived and died under it. If it was asked whether God could

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