

own ignorance, and so perplexed at some times that I could not tell what to do."

Common-sense will call this disease, and will think impatiently that the young tinker would have done better to attend to his business. But it must be observed that Bunyan was attending to his business, toiling all the while with grimed hands over his pots and kettles. No one ever complained that the pots and kettles were ill-mended. It was merely that, being simple-minded, he found in his Bible that, besides earning his bread, he had to save or lose his soul. Having no other guide, he took its words literally, and the directions puzzled him.

He grew more and more unhappy, more lowly in his own eyes—

"Wishing him like to those more rich in hope"—

like the women who were so far beyond him on the heavenly road. He was a poet without knowing it, and his gifts only served to perplex him further. His speculations assumed bodily forms which he supposed to be actual visions. He saw his poor friends sitting on the sunny side of a high mountain refreshing themselves in the warmth, while he was shivering in frost, and snow, and mist. The mountain was surrounded by a wall, through which he tried to pass, and searched long in vain for an opening through it. At last he found one, very straight and narrow, through which he struggled, after desperate efforts. "It showed him," he said, "that none could enter into life but those who were in downright earnest, and unless they left the wicked world behind them; for here was only room for body and soul, but not for body and soul and sin." The vision brought him no comfort, for it passed away, and left him still on the wrong side: a little com-

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