

did it for him in particular; which persuasion is founded (not upon the uptaking of one's real regeneration, as the reflex assurance is, but) upon the promise of Christ in the gospel, made to sinners of Adam's family as such; and so there is resting upon him alone, for the whole of salvation.

4. "That the gospel strictly taken, is only a declaration and promise, containing glad tidings of a Saviour, and all grace, mercy and salvation in him to sinners—that all precepts, particularly those enjoining faith and repentance, belong to the law—that as believers, holiness has no casual influence upon his everlasting happiness, as a federal and conditional means thereof; but the perfect righteousness of Christ as a surety, is the believer's plea, both with respect to law and justice, and that whether as to the purchase, or actual obtaining the possession of everlasting happiness.

5. "That believers being heirs of heaven, though they ought to be powerfully minded to obedience to the law and rule, by a view of the excellency of their inheritance of God in Christ, by their having the begun possession of this inheritance, and by the sure hope of the perfect possession thereof, being secured by free grace, through the blood of Christ; yet they ought not to be influenced to obedience, by hopes of obtaining the possession of that inheritance, by any good works done by them; and that though believers are to entertain an holy dread of the majesty of God, and his power to cast into hell, and of the awfulness of his threatenings and judgments against sin and sinners, and to consider from these the due desert of their sins; and though they ought to be influenced by the feeling or fear of afflictions in this life, temporal and spiritual, considered as the discipline of the covenant, sent by a kind Father on a kind design, to the study of habitual improvement of the blood and spirit of Christ, for the mortifying of remaining corruption and exercising gospel holiness; yet they ought not to be excited to obedience by any fear, that God shall for their sins cast them into hell; but ought always to believe their full security against falling into the pit, in order to influence them to a more cheerful obedience.

6. "That believers are, through Christ, altogether delivered from the law as a covenant of works; the asserting of which, doth no way infer their being loosed from the law as a rule of life; and that though all unbelievers are under the law as a covenant of works, yet it doth not follow that they are obliged to seek justification by their own righteousness; nay, all of them are obliged to seek justification by the blood of Christ alone, without the works of the law.

7. "That there is a wide difference between the law as a rule of life and as a covenant of works—that believers are not under the law as a covenant of works, but are under it, as it is the law of Christ, or a rule in the hand of a Mediator; that, therefore, a believer cannot sin against the law as a covenant of works, but only against it as a rule of life—that God cannot see sin in a believer, as committed against the law as a covenant, but only as committed against the law as a rule of life; that, therefore, God can have no vindictive or legal anger at them for their sins, but only a fatherly anger and displeasure; that, therefore, believers ought not to mourn over, or confess their iniquities, in a legal manner, viewing them as committed by persons under the covenant of works; but ought to confess and mourn over them, as sins done against a reconciled father, and breaches of the law as a rule of life.

8. "That the grace of the gospel is so far from loosing men from the obligation of the law as a rule of life, that it superadds more weighty and powerful incitements to obedience, than anything which the law itself can afford."

(To be continued.)

## Miscellaneous.

### LIFE OF BUNYAN.

BY THE REV. DR. JAMES HAMILTON.

After the pleasant sketches of pens so graceful as Southey's and Montgomery's; after the elaborate biography of Mr. Philip, whose researches have left few desiderata for any subsequent devotee; indeed, after Bunyan's own graphic and characteristic narrative, the task on which we are now entering is one which, as we could have courted it the less, so we feel that we have peculiar facilities for performing it. Our main object is to give a simple and coherent account of a most unusual man—and then we should like to turn to some instructive purpose the peculiarities of his singular history, and no less singular works.

John Bunyan was born at Elstow, near Bedford, in 1628. His father was a brazer or tinker, and brought up his son as a craftsman of like occupation. There is no evidence for the gipsy origin of the house of Bunyan; and though extremely poor, John's father gave his son such an education as poor men could then obtain for their children. He was sent to school and taught to read and write.

There has been some needless controversy regarding Bunyan's early days. Some have too readily taken for granted that he was in all respects a reprobate; and others—the chief of whom is Dr. Southey—have laboured to shew that there was little in the lad which any would censure, save the righteous over-much. The truth is, that considering his rank of life, his conduct was not flagitious; for he never was a drunkard, a libertine, or a lover of sanguinary sports; and the profanity and sabbath-breaking and heart-athletic which afterwards preyed on his awakened conscience, are unhappily too frequent to make their perpetrator conspicuous. The thing which gave Bunyan any notoriety in the days of his ungodliness, and which made him afterwards appear to himself such a monster of iniquity, was the energy which he put into all his doings. He had a zeal for idle play, and an enthusiasm in mischief, which were the perverse manifestations of a forceful character, and which may have well entitled him to Southey's epithet—"a blackguard." The reader need not go far to see young Bunyan. Perhaps there is near you dwelling an Elstow—a quiet hamlet of some fifty houses sprinkled about in the picturesque confusion, and with the easy amplitude of space, which gives an old English village its look of leisure and longevity. And it is now verging to the close of the summer's day. The daws are taking short excursions from the steeple, and tamer fowls have gone home from the darkening and dewy green. But old Bunyan's donkey is still browsing there, and yonder is old Bunyan's self—the brawny trampier dispreed on the settle, retailing to the more clownish residents tap-room wit and roadside news. However, it is young Bunyan you wish to see. Yonder he is, the noisiest of the party, playing pitch-and-toss—that one with the shaggy eyebrows, whose entire soul is ascending in the twirling penny—grim enough to be the blacksmith's apprentice, but his singed garments hanging round him with a lank and idle freedom which scorns indentures; his energetic movements and authoritative vociferations at once bespeaking the ragamuffin ringleader. The penny has come down with the wrong side uppermost, and the loud execration at once bewrays young Badman. You have only to remember that it is Sabbath evening, and you witness a scene enacted on Elstow green two hundred years ago.

The strong depraving element in Bunyan's character was *ungodliness*. He walked according to the course of this world, fulfilling the desires of the flesh and of the mind; and conscious of his own rebellion, he said unto God, "Depart from me, for I desire not the knowledge of thy ways." The only restraining influence of which he then felt the power, was terror. His days were often gloomy through forebodings of the wrath to come; and his nights were scared with visions, which the bolsters diversions and adventurer of his walking-day could not always dispel. He would dream that the last day had come, and that the quaking earth was opening its mouth to let him down to hell; or he would find himself in the grasp of his fiends, who were dragging him powerless away. And musing over these terrors of the night, yet feeling that he could not abandon his sins, in his despair of heaven his anxious fancy would suggest to him all sorts of strange desires. He would wish that there had been no hell at all; or that, if he must needs go thither, he might be a devil, "supposing they were only tormentors, and I would rather be a tormentor than tormented myself."

These were the fears of his childhood. As he grew older, he grew harder. He experienced some remarkable providences, but they neither startled nor melted him. He once fell into the sea, and another time into Bedford river, and either time had a narrow escape from drowning. One day in the field with a companion, an adder glided across their path. Bunyan's ready switch stunned it in a moment; but with characteristic daring, he forced open the creature's mouth, and plucked out the sting—a foolhardiness which, as he himself observes, might, but for God's mercy, have brought him to his end. In the civil war he was "drawn" as a soldier to go to the siege of Leicester; but when ready to set out, a comrade sought leave to take his place. Bunyan consented. His companion went to Leicester, and, standing sentry, was shot through the head and died. Those interpositions made no impression on him at the time.

He married very early: "And my mercy was to light upon a wife, whose father was counted godly. This woman and I, thought we came together as poor as poor might be—not so much household stuff as a dish or spoon betwixt us, yet this she had for her portion, 'The Plain Man's Pathway to Heaven,' and 'The Practice of Piety,' which her father had left her when he died. In these two books I would sometimes read with her; wherein I also found some thing that were somewhat pleasing to me. She would be often telling of me what a godly man her father was, and what a strict and holy life he lived in his days, both in word and deeds. Wherefore these books, with the relation, though they did not reach my heart to awaken it about my soul and sinful state, yet they did beget within me some desires to reform my vicious life, and fall in very eagerly with the religion of the times—to wit, to go to church twice a-day, and that, too, with the foremost; and there should very devoutly both say and sing as others did, yet retaining my wicked life. But, withal, I was overrun with the spirit of superstition, that I adored, and that with great devotion, even all things—the high-place, priest, clerk, vestment, service, and what else belonging to the Church; counting all things holy that were therein contained, and especially the priest and clerk, most happy,