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**JOHN BUNYAN.**

Two hundred years ago there lived in England a pious and godly man whose name was John Bunyan. His father was a tinker, and it may be supposed that John often tried his hand at mending tin vessels. If he was as fond of hammering and making a racket as are some boys with whom we are acquainted, he must have had a grand time in his father's tinker shop. Some say that he was a very, bad boy. He even says of himself that he was very wicked. But he said this when he was very sorry for his sins, so that he may not have been worse, or perhaps not nearly so bad as some boys are who think they are pretty good. It is true that John did some swearing and that is always bad. He was cured of this wicked habit by some good man who one day kindly told him how bad it was. One rebuke was enough. He was also fond of engaging in immoral amusements. He regretted this very much after he saw what an evil influence they exerted over him.

When Mr. Bunyan was only seventeen years old he became a soldier under the great English statesman and general, Oliver Cromwell. While he was in the army he once had a very narrow escape from being killed. It was at the siege of Leicester. He had been appointed to do duty as a sentinel, but he wanted to go somewhere else at that time. One of his comrades kindly took his place, and before Mr. Bunyan returned his friend was shot dead. That must have made him feel very sad, and yet he always looked on it as having been providential. It does seem so, because he was spared to become a very good and useful man. In 1647 he was married. This was an advantage to him. It helped to lead him to become a Christian, at least, he soon grew deeply interested in religion. He had many struggles with doubts and temptations. Satan, that great enemy of all good feared that Bunyan would become a great instrument in God's hands to bring sinners to Christ, and so he tried in every way to discourage this young Christian. But at last Mr. Bunyan felt that he was truly saved, and then he went to work for his Master, Jesus, in great earnest. He began to preach to the poor of Bedford, and contin-

ued for five years. The enemies of the cause of Christ opposed and persecuted him a great deal, but he was now growing strong in God's grace and would not allow himself to become discouraged. His enemies were so determined to make him stop preaching that they put him into gaol in Bedford, where he had to stay for twelve long years. They then tried to tempt him with liberty if he would stop preaching. He said, "if you will let me go to-day I will preach again to-mor-

wrote was called "Pilgrim's Progress," which is a figurative description of the travels of a Christian from this world to heaven. This book has been translated into more languages than any other book except the Bible. He may have gotten his first idea of writing it from reading a book called "Palace of Honor," which was written in 1501, by a Scottish poet, by the name of Gavin Douglas. He made many mistakes in writing, but he kept at it, and now, per-

number of other books, one of which is called "The Holy War." He spent the latter part of his life in Holborn. He died in London August 31, 1688. His death was hastened by exposure to the rain in returning from one of his many benevolent errands.—*Sunday School Messenger.*

**A HOMELY ILLUSTRATION OF FAITH.**

Sam Jones was talking to a man of weak faith the other day. The doubter asked if Mr. Jones could not give him a demonstration of religion.

"None," was the reply. "You must get inside the fold, and the demonstration will come of itself. Humble yourself, have faith, and you shall know the truth."

"In other words, I must believe, accept it before it is proved, and believe it without proof."

"Now, hold on right here. Out West they have a place for watering cattle. The cattle have to mount a platform to reach the troughs. As they step on the platform their weight presses a lever and this throws the water in the troughs. They have to get on the platform through faith and this act provides the water and leads them to it. You are like a smart steer that slips around to the barn-yard and peeps in the trough without getting on the platform. He finds the trough dry, of course, for it needs his weight on the platform to force the water up. He turns away disgusted, and tells everybody there's no use getting on the platform, for there's no water in the trough. Another steer not so smart but with more faith, steps on the platform, the water springs into the trough, and he marches up and drinks. That's the way with religion. You've got to get on the platform. You can't even examine it intelligently until you are on the platform. If you slide around the back way you'll find the trough dry. But step on the platform, and the water and faith

come together without any trouble—certain and sure and abundant."—*Detroit Free Press.*

THE FLORIDA LAW forbidding the sale of intoxicating liquor except on petition of a majority of the voters of the election district has been declared constitutional by the Supreme Court of that state.



row." While in gaol he preached to the prisoners. He made lace and sold it, and in this way secured money enough to keep his poor wife and children; one of whom was blind. The only books he had to read were the Bible, the best of all books, and Foxe's Book of Martyrs. He was not very well educated, but he began to write books. The greatest and best book he ever

written, it can be said of his book that it has done as much or more good in the world than any other book except the Bible.

His enemies finally yielded, and he was freed from prison in 1672. He served a Baptist congregation as pastor for some years. In 1678 the first part of "Pilgrim's Progress" was published, and in 1684 the second part was published. He also wrote a

W. M. POZER  
1678  
AUBERT  
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