

opinion, as that there should be no such thing as the Day of Judgment, that we should not rise again, that sin was no such grievous thing, the tempter suggesting that if these things should be indeed true, yet to believe otherwise would yield me ease for the present. If I must perish, I need not torment myself beforehand."

Judas! Judas! was now for ever before his eyes. So identified he was with Judas that he felt at times as if his breastbone was bursting. A mark like Cain's was on him. In vain he searched again through the catalogue of pardoned sinners. Manasseh had consulted wizards and familiar spirits. Manasseh had burnt his children in the fire to devils. He had found mercy; but, alas! Manasseh's sins had nothing of the nature of selling the Saviour. To have sold the Saviour "was a sin bigger than the sins of a country, of a kingdom, or of the whole world—not all of them together could equal it."

His brain was overstrained, it will be said. Very likely. It is to be remembered, however, who and what he was, and that he had overstrained it in his eagerness to learn what he conceived his Maker to wish him to be—a form of anxiety not common in this world. The cure was as remarkable as the disorder. One day he was "in a good man's shop," still "afflicting himself with self-abhorrence," when something seemed to rush in through an open window, and he heard a voice saying, "Didst ever refuse to be justified by the blood of Christ?" Bunyan shared the belief of his time. He took the system of things as the Bible represented it; but his strong common sense put him on his guard against being easily credulous. He thought at the time that the voice was supernatural. After twenty years he said, modestly, that he "could not make a judgment of it." The effect, any way, was as if an an-

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