

youth after he left school ; and there may have been many more of a similar kind, for, except that he was steady at his trade, he grew up a wild lad, the ringleader of the village apprentices in all manner of mischief. He had no books, except a life of Sir Bevis of Southampton, which would not tend to sober him ; indeed, he soon forgot all that he had learnt at school, and took to amusements and doubtful adventures, orchard-robbing, perhaps, or poaching, since he hints that he might have brought himself within reach of the law. In the most passionate language of self-abhorrence, he accuses himself of all manner of sins, yet it is improbable that he appeared to others what in later life he appeared to himself. He judged his own conduct as he believed that it was regarded by his Maker, by whom he supposed eternal torment to have been assigned as the just retribution for the lightest offence. Yet he was never drunk. He who never forgot anything with which he could charge himself, would not have passed over drunkenness, if he could remember that he had been guilty of it ; and he distinctly asserts, also, that he was never in a single instance unchaste. In our days, a rough tinker who could say as much for himself after he had grown to manhood would be regarded as a model of self-restraint. If, in Bedford and the neighbourhood, there was no young man more vicious than Bunyan, the moral standard of an English town in the seventeenth century must have been higher than believers in Progress will be pleased to allow.

He declares that he was without God in the world, and in the sense which he afterwards attached to the word this was probably true. But serious thoughts seldom ceased to work in him. Dreams only reproduce the forms and feelings with which the waking imagination is most engaged. Bunyan's rest continued to be haunted with the