

against them who were entering in. With high and exclusive pretensions, Papistical men, nominal professors of Protestantism, have professed to hold absolute rights, based merely on the supposed order in which these have been handed down to them. Apostolical succession—the true Apostolic succession is to preach the doctrine of Christ as proclaimed by his Apostles. Such is the guise of error, that in the very outset of the divine life in the soul it is well to find a ministry marked not by the tokens of man's approbation but by the approval of heaven. The ministry we sit under has much to do in the direction of our thoughts into profitable lines, and our efforts into channels glorifying to God and beneficial to men. They watch for souls as they that must give account. The first picture shown Christian in the Interpreter's house is that "of a very grave person hung up against the wall; and this was the fashion of it; it had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head." This is the picture of a godly and true minister of Christ. Holy Mr. Gifford, Bunyan's own pastor, probably suggested the first lines and last touches of this life-like picture. Bunyan himself could preëminently stand to be taken here. It is not an anchorite that is depicted, although there is a rapt seraphic look—heaven is glanced at. There is the home of peace which is expected, that is the joyous scene of expected rest. A true ministry rests its authority on the word of God. To the law and to the testimony, if they speak not according to this word it is because there is no light in them. Truth is commended to every man's conscience in the sight of God. That right trusty Jerusalem blade is wielded with undaunted courage. True work for God is not forwarded away from the busy haunts of men, the cell and the cloister are not the field of action, but the pulpit is the sphere for the utterance of truth, not shunning to declare the whole counsel of God. Not out of the world but slighting and despising its objects, for the love that he hath to his Master's service he lays himself on the altar, a sacrifice he is unwilling to remove so long as the Lord requires him to remain. A crown of glory shall be his. They that are wise and turn many to righteousness shall shine as the stars for ever and ever—

"Would I describe a preacher, such as Paul,
 Were he on earth, would hear, approve and own,
 Paul should himself direct me. I would trace
 His master-strokes, and draw from his design.
 I would express him simple, grave, sincere;
 In doctrine uncorrupt; in language plain;
 And plain in manner; decent, solemn, chaste,
 And natural in gesture; much impress'd
 Himself, as conscious of his awful charge;
 And anxious mainly that the flock he feeds
 May feel it too. Affectionate in looks
 And tender in address, as well becomes
 A messenger of grace to guilty men."

They shall go from strength to strength, so the pilgrim is led into a very large parlour that was full of dust, because never swept. Singularly homely are those truth-telling pictures of Bunyan—even a little child can understand much of what he says. Jesus when he taught, clothed in beauty his doctrine—the garb in which he dressed his thoughts while pure as white raiment, was shaped in majestic simplicity. Bunyan's schooling was from the Bible—in his prison he had of books only that king of books and an old