

form of Spinozism. From both alike there came an absolute submission to the decrees of God, and a passionate devotion to his service; while the morality of Free-will is cold and calculating. Appeals to a sense of duty do not reach beyond the understanding. The enthusiasm which will stir men's hearts and give them a real power of resisting temptation must be nourished on more invigorating food.

But I need dwell no more on a subject which is unsuited for these pages.

The object of Bunyan, like that of Luther, like that of all great spiritual teachers, was to bring his wandering fellow-mortals into obedience to the commandments, even while he insisted on the worthlessness of it. He sounded the strings to others which had sounded loudest in himself. When he passed from mysticism into matters of ordinary life, he showed the same practical good sense which distinguishes the chief of all this order of thinkers—St. Paul. There is a sermon of Bunyan's on Christian behaviour, on the duties of parents to children, and masters to servants, which might be studied with as much advantage in English households as *The Pilgrim's Progress* itself. To fathers he says, "Take heed that the misdeeds for which thou correctest thy children be not learned them by thee. Many children learn that wickedness of their parents, for which they beat and chastise them. Take heed that thou smile not upon them to encourage them in small faults, lest that thy carriage to them be an encouragement to them to commit greater faults. Take heed that thou use not unsavoury and unseemly words in thy chastising of them, as railing, miscalling, and the like—this is devilish. Take heed that thou do not use them to many chiding words and threatenings, mixed with lightness and laughter. This will harden."