

ing the hardness of his fate." In vain the words now came back that had so comforted him, "The blood of Christ cleanseth from all sin." They had no application to him. He had acquired his birthright, but, like Esau, he had sold it, and could not any more find place for repentance. True, it was said that "all manner of sins and blasphemies should be forgiven unto men," but only such sins and blasphemies as had been committed in the natural state. Bunyan had received grace, and, after receiving it, had sinned against the Holy Ghost.

It was done, and nothing could undo it. David had received grace, and had committed murder and adultery after it. But murder and adultery, bad as they might be, were only transgressions of the law of Moses. Bunyan had sinned against the Mediator himself; "he had sold his Saviour." One sin, and only one, there was which could not be pardoned, and he had been guilty of it. Peter had sinned against grace, and even after he had been warned. Peter, however, had but denied his Master. Bunyan had sold him. He was no David or Peter, he was Judas. It was very hard. Others naturally as bad as he had been saved. Why had he been picked out to be made a Son of Perdition? A Judas! Was there any point in which he was better than Judas? Judas had sinned with deliberate purpose: he "in a fearful hurry," and "against prayer and striving." But there might be more ways than one of committing the unpardonable sin, and there might be degrees of it. It was a dreadful condition. The old doubts came back.

"I was now ashamed," he says, "that I should be like such an ugly man as Judas. I thought how loathsome I should be to all the saints at the Day of Judgment. I was tempted to content myself by receiving some false