

Judge Hale and other legal functionaries. But ignorance, malice, and tyranny defeated all attempts to procure his liberation. Indignant as all the friends of truth and liberty must feel at his unjust imprisonment, for claiming the rights of conscience, and obeying God rather than man, yet they can but admire the wisdom and goodness of the Most High in overruling the wrath of man for the increase and edification of the church of Christ: for when prevented by the enemies of freedom from travelling through his extensive *diocese*, "confirming the souls of the disciples, and exhorting them to continue in the faith," Bunyan employed his long confinement in writing books, especially the *Pilgrim's Progress*, which will transmit his name to the latest posterity, as an able minister of the New Testament, and a victim of Church Establishments. Let the readers of his incomparable allegory bear in mind, that for *seven years* the author was not permitted to step over the threshold of his prison-door, and that all attempts to procure his release failed till the year 1672, when he had been twelve years a sufferer for conscience' sake. The endurance of these wrongs has endeared the memory of John Bunyan to every friend of liberty, while their infliction will reflect everlasting disgrace on the reign of Charles II., and on the religious establishment of which he was the anointed, though not virtuous head.

Grateful to God for the liberation of their honored pastor, the church at Bedford held a day of thanksgiving, and in the month of August, 1672, bought a piece of ground on which their meeting house was built. Bunyan soon became the most popular preacher in the kingdom. Southey says, "he often visited London, where his reputation was so great, that if a day's notice were given, the meeting-house at Southwark would not contain

half the people." An eye witness of his popularity "computed about 3000 that came to hear him, so that half were fain to go back again for want of room; and then himself was fain at a back door to be pulled almost over people to get upstairs to the pulpit." Thus the *people* never fail to sympathize with the oppressed.

In the midst of his well-earned reputation his end drew nigh; for twelve years' confinement in a damp cell had undermined his constitution and shortened his days. Gospel consolations supported him in the last conflict. The sting of death was taken away—the cross was the ground of his confidence—and heaven was his anticipated rest. To his weeping friends he said, "I go to the Father of our Lord Jesus Christ, who will no doubt, through the mediation of his blessed Son, receive me, though a sinner, where I hope we shall ere long meet, to sing the new song, and remain everlastingly happy, world without end. Amen." "And when he had said this, he fell asleep," August 31, 1688, aged 60. Generations yet unborn will—

"Revere the man whose pilgrim marks the road,
And guides the progress of the soul to God."

—*Bap. Mag.*

T. P.

SELF-DECEPTION.

"If a man think himself to be something, when he is nothing, he deceiveth himself."—Gal. vi. 3.

Self-deception is not the least of the many evils that sin has brought into the world. Yet it is one which extensively obtains among its inhabitants. It might, indeed, be justly regarded as a serious evil if it only concerned temporal affairs; but how incalculably is its evil augmented since it extends to eternal realities! The more important any thing is, the more fatal deception respecting it becomes. And, therefore, deception respecting the concerns of the soul is awful beyond conception, as it involves in it