

book except the Bible. The developement of the "English Tinker's" intellectual powers is but little less surprising than his spiritual history; and it becomes us to consider whether the absolute reliance on the support and help of God which Bunyan throughout his religious life ever endeavored to feel, and manifest, was not the source, the sole source of that mighty power which it was given to him to exert amongst the masses of his fellow Britons in the advancement of God's truth.

We can read the recitals of Paul's inward experiences, his tossings, and his troubles, and can accept his history as "a pattern" for all believers of God's long-suffering and mercy. But the "honest tinker" comes home to the hearts of Britons more closely than does Paul's;—for Bunyan was a Briton, the facts of his early career, his preaching and imprisonment, his writings, his death and burial, are recorded in the annals of our country. 1800 years have rolled between us and Paul; not 200 have passed since Bunyan exchanged earth for heaven. The apostle as the special delegate of Christ might be supposed to have been sustained by the special aid of the "Holy Spirit," and we require to be told, and to make an effort to believe that he was "a man of like passions with ourselves;" but who is there amongst men that can hesitate for a moment to believe that the same power which converted John Bunyan can convert them—that the Spirit which comforted the unlettered author of the "Pilgrim's Progress" can comfort them—and that the path he trod to glory they can tread also?

But there is a truth beyond all this to be learned from the life of Bunyan—and it lies in this passage of his history (chap. 10 of his life by himself) "I will in this place thrust in a word or two concerning my preaching the word, and of God's dealings with me in that particular also. After I had been about five or six years awakened, and helped myself to see both the want and worth of Jesus Christ my Lord, and also enabled to venture my soul upon him, some of the most able among the saints, I say the most able for judgment, and holiness of life, did, as they conceived, perceive that God counted me worthy to understand something of his will in his holy and blessed word, and had given me utterance in some measure, to express what I said to others for edification; therefore *they desired me, and that with much earnestness, that I would be willing, at some times, to take in hand one of the meetings to speak a word of exhortation unto them* :—the which, though at first it did much