

not by this means so cumber Mansoul with abundance, that they shall be forced to make of their castle a warehouse instead of a garrison fortified against us, and a receptacle for men-of-war?" This was accounted the very masterpiece of Hell. It is worthy of remark, that in the life and death of Mr. Badman, Bunyan has enlarged on the same thought. Mr. Badman's bankruptcy points a sharp moral for some modern bankruptcies, and Bunyan's doctrine of Christian fairness in trade as Mr. Wiseman puts it, is truth for all times. Obviously, Bunyan's conception of the Christian life, as necessarily one of spiritual conflict, is at war with some modern notions of a "Higher Life." But all the more reason for the study of his views. He has gone deeply into the philosophy of the matter. And any preacher who will thoroughly study this allegory will find a skillful treatment of these perils suggested, and many a theme brought up for pulpit discussion. It goes almost without saying, that in "The Holy War," as in the "Pilgrim's Progress," forcible illustrations will be found for pulpit use. Such characters as Mr. Carnal-Security, Mr. Loth-to-Stoop, Mr. Incredulity, Mr. Ill-Pause, Captain Resistance, Captain Credence, Mr. Recorder, Lord Will-be-Will; the gates of the town: Ear-gate, Eye-gate, Mouth-gate, Nose-gate and Feel-gate; such scenes as the trial by jury of the more guilty Diabolonians, and the final parting of Emmanuel with Mansoul, and that wonderful valedictory address; all these are a fund of illustrative material which the preacher can draw from at will. The character of the illustrations will differ largely from that of characters and scenes taken out of "The Pilgrim's Progress." But they are not less fitted for pulpit use. In fact, they have one advantage over most found in the more celebrated allegory. They are far less familiar. Many a hearer has from childhood known the wonderful story of the Pilgrim all the way from the Slough of Despond to the Celestial City, and has had for the hero of early life Great-Heart. But to most people, nowadays, the town of Mansoul is less known than the sources of the Nile—Diabolus and his war upon Mansoul far less familiar than the last war England has waged with her foes.

Bunyan's work as a preacher is only less remarkable than his work as an allegorist. "Preaching became the passion, as it had become the work of his life." Some of his expressions are memorable, as showing the intense earnestness of soul with which he "held forth the word of life." He felt "as if an angel was at his back." In his introduction to his "Light for Them that Sit in Darkness: a Discourse of Jesus Christ," he says: "I say, again, receive my doctrine: I beseech thee, in Christ's stead, receive it. I know it to be the way of salvation. I have ventured my own soul thereon with gladness; and if all the souls in the world were mine, as mine own soul is, I would, through God's grace, venture every one of them there. I have not writ at a venture, nor borrowed my doctrine from libraries. I depend upon the