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forms of faith as far removed from the popular forms as the religion of a cultured, intellectual Roman Catholic Englishman is from that of an Irish or Spanish peasant or a South American? Will not analogy rather teach us that the same causes have been at work, and that the popular religion is a *corruptio optimi*, as even the esoteric form may be in a less degree?

Or, again, if religious belief is developed by an evolutionary process, how comes it that the first man, according to the Biblical records, is in close communion and intercourse—it may, indeed, be childlike intercourse, but it is none the less intercourse—with a God, to connect whom with totemism, fetichism, or animism, would be arrant blasphemy? And if we do not allow the revelation of God by Himself to man at the beginning—and I do not see how we can do this if we apply the principles of evolution to religion—then it seems to me that we are perilously near to, even if we do not actually arrive at, attributing religious untruthfulness as well as scientific untruthfulness to the Book of Genesis. Here is the *vera crux* for which, as it seems to me, there is only one solution.

HENRY A. REDPATH.

(*To be continued.*)

ART. III.—THE "PILGRIM'S PROGRESS" AS A MANUAL OF PASTORAL THEOLOGY.

IS a knowledge of the "Pilgrim's Progress" ever required from candidates for Holy Orders? Yet where, in the same compass, shall we find more shrewd, yet highly spiritual, teaching? where shall we meet with more thoroughly practical, yet more entirely Scriptural, advice and exhortation upon that life which should be, *par excellence*, the life of the Christian pastor? What, I believe, makes the book so extremely valuable as a manual for the pastoral life is its remarkable combination of such very different qualities, each of which is found exhibited in it to a very high degree. And when we remember that it is now more than 200 years since the book was written, it is truly wonderful how very little of it can be pronounced as antiquated, or can be regarded as out of date. The whole allegory may be taken as a signal proof of the identity of (1) the teaching of the Gospel, (2) absolute truth, and (3) the most complete or perfect wisdom —in other words, the highest and deepest common-sense. Where else, for instance, shall we find such a combination of

intense moral earnestness and of such a "saving" sense of humour? Bunyan most certainly did not regard the "serious" life as the "sad" life. The way in which Christian saw, and was taught to see, the incongruities of life is in itself a most valuable lesson, and one not a little needed in the clerical profession at the present time.

May I suggest the following idea for a reading of the allegory? We may regard Christian as the typical Christian pilgrim on his journey through life. Now, the Christian minister is often called the "parson"—surely the typical *person*, who must be a model and example of what the Christian *persona* should be; thus it is no far-fetched idea to regard Christian as a type of the *persona Christiana*—the Christian pastor.

As an example of the kind of study of the book to which I would point, let me draw attention to a few passages from the earlier pages of the first part of the allegory which seem to contain some very valuable lessons for the clergyman's life.

1. I would notice Christian's devotion to his "Book." "He was, as he was wont, reading in his Book." It is to the study of this Book that his conversion and his call are attributed. His Book, or the Roll, is his constant companion on his journey. By even the temporary loss of his Roll he suffers evil on the way. In connection with this trait I would remind my readers that the best and greatest books are those into which their authors have put their "best selves." Is not this true of sermons? And where in a like compass shall we find a fuller knowledge and a more practical application of Holy Scripture than in the "Pilgrim's Progress"? When Bunyan writes of Christian's "devotion to his Book" he is surely writing of himself. But what of this "devotion" in the pastor's life generally to-day? Is there not more than a danger that amid its ceaseless activities, its carefulness about many things, this paramount necessity—of feeding the soul with the food of highest wisdom—may be neglected? Is not this want of persistent study of Holy Scripture, at least to some extent, evident in much of the preaching of the day? May not the reaction against the sermons which were "mere strings of texts," have gone too far?

2. Very early in his journey Christian has to cross the Slough of Despond. About this experience some extremely interesting particulars are given—*e.g.*, (*a*) it cannot be mended; (*b*) millions of good instructions have been applied to it; (*c*) by the direction of the Lawgiver there are certain good and substantial steps, but that in "change of weather" these steps are hardly seen. In his dealing with this Slough of Despond we have a striking example of Bunyan's know-

ledge of human nature, as of the particular trials and temptations of those who seek the higher life either for themselves or their fellows. We gather that to these a measure of "despondency," so well described as "fears, doubts, and discouraging apprehensions," is an all too common experience; but it is not a universal experience, for students of the "Pilgrim's Progress" will remember that *Faithful* does not pass through the Slough. He is contemporaneously tried by Wanton—"that had liked to have done him an injury." Probably Wanton left Christian alone from seeing that her blandishments would be wholly lost upon him. Here are surely two lessons for the pastor, for the man who would usefully deal with souls, who would successfully practise that hardest of arts, the *regimen animarum*. First, he must not assume that another's experience of temptation can be always measured by his own, either in variety or intensity. Second, with regard to this particular trial of despondency, that there are certain Divine rules given for safely passing through this experience, but that under certain "atmospheric conditions" (the description is widely applicable) these rules are apt to be lost sight of and forgotten.

3. One of the earliest acquaintances Christian makes upon his journey is Mr. Worldly Wiseman, who notices his "laborious going," draws attention to his "burdened manner," and advises him "with all speed to get rid of his burden." But how? Evangelist has pointed out a certain way in which this may be effected. Mr. Worldly Wiseman advises quite other means. Here we meet with one of the strongest and clearest features of Bunyan's great work. Throughout the "Pilgrim's Progress" we have an intense conviction, a vivid realization, of the sense of sin, and of the evils in the world which sin, and nothing else than sin, produces. Christian is flying from sin and sin's great effect, destruction; his pilgrimage is one lifelong warfare with the various forms and phenomena of sin. The Gospel is the only remedy for sin; the Cross the only means of deliverance. The want of, or at least the diminution in, this sense of sin is said to be a feature of the present age. Has this heresy affected the clergy? Are we tempted to trust in various substitutes for the Gospel and its methods? Are some of us inclined to dwell in Morality with Worldly Wiseman, and with Legality and Civility—in other words, in the "growth of civilization," in "social improvements," in "Acts of Parliament," in the "civilizing influences" of recreation-rooms, clubs, innocent pleasures, and a more generally diffused education?

4. Two of the richest "seasons of refreshing" which Christian meets with on his journey are those when he is received

by Goodwill at the Wicket-gate and when he is entertained in the Interpreter's House. In the first case Bunyan describes how Christian "knocked more than once or twice. . . . At last there came a grave person to the gate . . . who asked . . . whence he came and what he would have." In the second case "he knocked over and over; at last one came to the door. . . . The Master of the house after a little time came to Christian and asked him what he would have." By these descriptions Bunyan would surely teach us that the greatest opportunities for instruction are only obtained after persistent effort, and after we have made ourselves thoroughly clear as to the nature of our own special needs.

We must notice that by Goodwill, as also by the Virgins in the House Beautiful, Christian is very closely catechized upon the various experiences of his journey. No doubt a very important lesson is indicated here, and one which we are too often slow to learn—the value of recalling and of pondering over the meaning of past experiences (one of the great lessons of the Book of Proverbs). Most clergymen, in a fashion, "learn from experience," but how seldom, I fear, are we careful to meditate upon our experiences—whether these be personal, or in dealing with others—and to record them either mentally or in writing, as a guide or as a warning with regard to future needs or temptations.

5. The various sights which Christian was shown and the various lessons he received in the Interpreter's House are among the richest teachings of the allegory. First and foremost is the exquisite description of "a Picture of a very grave Person," which "in a private room" Christian "did see hang up against the wall." "It had eyes lifted up to Heaven, the best of Books in his hand, the Law of Truth was written upon his lips, the World was behind his back. It stood as if it pleaded with men, and a Crown of Gold did hang over his head." Has ever a more perfect description of the ideal of the pastor and of his hoped-for reward been penned? And let us not forget that this picture did "hang upon the wall in a *private* room"—surely in his heart, where he may ever keep it at once in sight and in mind. And Bunyan's interpretation of the picture is as perfect as his description of it: "The Man whose Picture this is is the only man [the only type or kind of man] whom the Lord of the place whither thou art going hath authorized to be thy [that is, the Christian's] guide in all difficult places thou mayest meet with in the way; wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy Journey thou meet with some that pretend to lead thee right, but their way goes down to death."

After seeing the picture, Christian, it will be remembered, is taken by Interpreter into other rooms, in which he is shown various common sights—the quarrelsome children, the damsel sweeping the dusty room, the fire burning against the wall which is invisibly fed, and each of these sights is interpreted to him. The question is here suggested, Do we sufficiently value and use parabolic teaching, the object-lessons which may be drawn from sights with which the plainest and least educated of our hearers are familiar? And do we sufficiently practise ourselves in the art of the higher and deeper interpretation of the ordinary experiences of life? Some of the greatest preachers have been masters of the art of illustration. Mr. Spurgeon used to lay great stress upon the need of "windows of agates," through which light comes upon subjects which otherwise may be, at least to some of our hearers, dry and uninteresting. One action, if apparently an unimportant one, of Interpreter must not be forgotten. Before he takes Christian round his house he has a candle lighted. The man who is called to the office of interpretation constantly needs to have his *own* candle relighted. Without other than merely "natural" light the office of interpretation cannot be satisfactorily performed.

6. As an example of the compressed nature of much of Bunyan's teaching, and of his power to cram a wealth of meaning and suggestion into a single paragraph, take the following: "Now I saw in my Dream that the highway up which Christian was to go was fenced on either side with a Wall, and that Wall is called Salvation. Up this way therefore did burdened Christian run, but not without great difficulty because of the load on his back." (We must remember that Christian has just left Interpreter's House.)

Notice, then, that as the immediate result of Interpreter's teaching—a fresh accession of spiritual and moral truth and insight—Christian's journey does not become easier, but he journeys more rapidly and more safely. The result of spiritual insight is to provide a wall on either side: knowledge tends to keep us in the right track by teaching us what to avoid. At the same time, knowledge does not necessarily abolish difficulties. By further revealing to us the complexity, the many-sidedness of life, it may actually increase them. And in itself knowledge has no power to release from the burden of sin.

7. Immediately after this paragraph comes Christian's arrival at the Cross, where he is released from his burden, which rolls and falls into the sepulchre. The telling of this incident may be noticed as an example of another feature of Bunyan's work—its great *reverence.* This reverence is marked and revealed by an extremely wise *reticence.* Bunyan's

writing may be quaint and homely, but it is never irreverent. The sources of this reverence are, I believe, first, Bunyan's intense conviction of the reality and importance of all with which he is dealing, and the tremendous issues involved in the lifelong conflict with sin; and, second, he never attempts to tell or to describe what he believes has not been revealed, or what he has not experienced in himself or witnessed in others.

8. Another very instructive passage in the early part of the allegory is that which describes Christian's experiences up the hill called "Difficulty," and which precedes his arrival at a "very stately Palace . . . the name whereof was Beautiful."

Here, again, as throughout the allegory, we shall profit in our study in proportion to our careful attention to detail. Notice, then, the *position* of the hill, which lies neither at the beginning nor near the end of life's journey. And has it not often been remarked that probably middle life is of all life's periods the hardest? The enthusiasms of youth are lost or spent; the calm of age, or the feeling of the absolute futility of the struggle with evil (the temper of mind—a terrible one—of the old cynic), have neither as yet been reached. And has it not been pointed out that the "sad period" of the twenty-third Psalm lies in the two middle verses? And perhaps in no profession is there a more severe "testing time" than that of early middle life to either the town or the country clergyman. The temptation to acquiesce in present conditions as inevitable then begins to fasten upon a man. He may cease to study, and that may imply that he is also ceasing to think. A few years earlier he may have believed he could rise above the "average," and do better work than some around him. Perhaps he has not obtained promotion; he has worked for some years in the same sphere, and the sense of the monotony of his task is growing. And there are other difficulties incident to this period of life. Then expenses, as his family require education, are apt to grow, while his income does not increase; it may even actually diminish. Bunyan was quite right in placing the Hill of Difficulty where we find it. But at the foot of the hill there is a spring—surely to suggest that our journey up the hill will, to some extent, depend upon our condition when we begin the ascent. It will go hardly with the man who during the closing years of youth has become careless in strengthening and refreshing his spiritual life. Then how true to experience the apparent threefold choice of ways of surmounting the hill, and the appropriateness of the naming of the wrong ways as Danger and Destruction! When faith grows cold and the flame of spiritual life burns low, then what have been termed "working substitutes" for these all too readily appear. The clergyman

or the Church is tempted to compete with the world in the world's methods; but that pathway is dangerous, and leads to destruction. And in these days of religious indifference on the one hand, and of religious competition on the other, this temptation lies very near.

9. "Now about the midway to the top of the Hill," we read, "was a pleasant Arbour, made by the Lord of the Hill for the refreshment of weary travellers," etc. I would commend to my readers a very careful study of this passage, for I think the whole question of relaxation or of recreation—experiences surely needed in the pastor's life—is very wisely treated here. When Christian arrived at the Arbour, "he pulled his Roll out of his bosom, and read therein to his comfort: he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross." Two uses of a period of relaxation seem to be indicated. It is an opportunity for study; it is an opportunity for the review of one's self and one's conduct. Bunyan, it will be remembered, proceeds to show how such a period may be misused. He tells how Christian, "pleasing himself awhile, fell into a slumber, and thence into a fast sleep"; the Roll, the very means of study, falls out of his hands and is temporarily lost. The experience here indicated is not an uncommon one at the present time.

The foregoing examples are all taken from less than a fifth of the first part of the allegory, and even in this small fraction I have passed over many more passages than I have cited, wherein are contained most valuable lessons for those whose calling is that of the Christian pastor. But those I have cited will, I believe, be amply sufficient to prove the assertion that there are few books which contain more sound and useful guidance for the minister of Christ than Bunyan's "Pilgrim's Progress."

W. Edward Chadwick.

Art. IV.—THE DEFEAT OF ADAM AND THE VICTORY OF CHRIST.

INSTEAD of allowing our minds to be perplexed by the speculative theories of some modern critics of the Bible, it will be wiser to dwell upon the great practical truths which it reveals. There are two which lie at the very root of our Christian religion—the defeat of Adam and the victory of Christ.

It matters not in the least whether the story of Paradise