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best of the Popes and the best of the Quakers have desired to surrender themselves to the will of God through faith in Christ in dependence on the Holy Ghost. The Churches of the East, the Church of Rome, the Anglican Churches, and many Protestant non-episcopal bodies possess valid baptism. The doctrines of the Holy Trinity, the Incarnation, and the work of the Holy Ghost among Christians are held within much the same limits as those of this initial sacramental life. A wider and clearer and more effective recognition of such facts as these, together with a more serious attempt to understand and appreciate the multitude of differences, would be no little help in promoting a better state of things.'

The method is historical. First the claim, next the preparation, then the Church in the Gospels; and even when the chapter on the Church of England is ended, and we pass to the Apostolic Office, the authority of the Church, and the like, still the method is historical; from first to last the doctrine of the Church rather than its dogma.

The Rev. Frederick Harper, M.A., of Hinton Rectory, Faringdon, has written a Preface to a volume of sermons by the Rev. T. J. Longhurst, entitled *The Royal Master* (Stock; 2s. 6d. net). And in that preface he says: 'I read a very large number of (English) sermons every year, and if I were asked to classify them I should put Mr. Longhurst's in the foremost rank.' We shall not quarrel with the classification. For the sermons are too good and have too much of the spirit of the Master in them for any one to think of starting a controversy as to whether they or any others are greatest. They teach the historical doctrines of the faith; they open unto us the Scriptures; and they are penetrated with the modern ethical spirit.

The Sunday School Union has published a second year's *Bible Lessons for Little Beginners* (2s. 6d.), containing teaching hints by George Hamilton Archibald.

Now, the last of this month's books is not the least although it is a story. It is a story written by a great professor of philosophy. And yet it is a story pure and simple—the scene, the West Coast of Scotland; the time, that distressful time when the Glasgow Bank came down; the characters, humble and everyday—but you will read it from first to last, and wish it were longer. The author is Professor J. Clark Murray; the title *He that had received the Five Talents* (Fisher Unwin; 6s.).

The Pilgrim's Progress.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

The Way of the Cross.

Christian has already been impatient to leave the Interpreter's house for the journey. It is a common way with pilgrims, and we find Dante (*Purg.* vi. 50) hurrying his guide in similar manner,—'Sir! let us mend our speed.' One of the older annotators of the *Pilgrim's Progress* asks, 'Why in such haste, Christian? Poor, dear soul!'—and goes on to explain that the reason for this indecent hurry is his desire to get rid of his burden and to arrive at the Cross. Bunyan's idea is probably simpler. Action is always easier than thought for some natures, and it is necessary for this man to stay and learn, when going on were easier. It is a lesson which most pilgrims need to learn.

The way of true life is always fenced. The old fence of that way was the Law which the Rabbis called by the name of 'the fence.' The new fence is Salvation. Nothing could be more significant than this change. Restraint by command and threat will indeed keep men in the straight way and be effective so far; but Salvation—with all that it involves of the sense of that *from* which and *to* which we are saved—that is a far surer fence. Alike by the sense of safety and the sense of honour it hedges in the narrow way. This wall is not well represented by those pictures of dull masonry which suggest a lane to right or left of which nothing can be seen. It is true that at the first a man may pass through a stage when he can see nothing in all the world but just the one fact

that he is saved. Yet that fact itself has very varied aspects, and this wall, like Dante's sculptured rock-face in Purgatory, is both a prospect and a companionship in itself.

Up this way burdened Christian ran. At this stage there was little comfort, but there was much progress; and, indeed, at no stage is the one of these the measure of the other. It is when God has enlarged our hearts, rather than when He has lightened us of our burdens, that we go quickly on our way. (Compare Ps 119^{32}, and also Dante's *Purg.* xv. 79.)

The Cross.

This is one of the finest passages in the book, and is well worth learning by heart. It is interesting that so uncompromising a Protestant as Bunyan should have introduced a symbol generally associated with the Roman Catholic faith. But John Bunyan was not the man to be kept back from anything which he found useful, on the ground that any one else, however different from himself, also found it useful. Really, the Cross is a Christian symbol, and it is an unnecessary and unfortunate thing to allow it to be appropriated by any one branch of the Christian Church. In Cynewulf's *Christ* it is used with terrific power, bloody and radiant, as the standard erected on Judgment Day. In Dante's *Paradiso*, the Cross is the very emblem and centre of the glory. These and other uses are the property of Christendom, and this may well be ranked among them. It will be noted, too, that here the true symbol of Christianity is not the Crucifix, but the empty Cross.

In this story, coming to the Cross is the last incident in the man's salvation. The Cross, which used to be the emblem of slavery, now becomes the means of liberty and lightening. The point to notice here is that *we are saved by what we see.* The sinful man loses his burden upon realizing a fact, and the essence of Christianity is a magnificent realization. Sin had been too much for him, but now God has vanquished it. The joy that follows is inevitable. Bunyan tells us in his *Grace Abounding*, that when the joy of this release came to him, he could have spoken of it to the very crows that sat upon the ploughed land by the wayside. Two hymns in Dr. Bonar's *Hymns of Faith and Hope* recall this passage. They are 'Bear thou my burden' and 'Rest, weary Son of God.' The power and beauty of the simple sentence which tells of the burden tumbling into the mouth of the sepulchre make that passage one of the religious classics of the world. No commentary is necessary or possible, except the memory of that experience in the hearts of those in whose lives it has happened.

The Three Angels.

These three figures are part of that 'machinery' of the supernatural which Bunyan introduces sparingly, but always with particularly striking effect. They are not theological symbols representing the three persons of the Trinity, nor yet are they introduced for the merely artistic purpose of heightening the impressiveness. Rather are they symbols of actual experiences, and they may belong either to the inner or to the outer world. Browning's *Guardian Angel* very beautifully touches this subject, and the line in that poem—'My angel with me too,' reminds us that these messengers, dear and fair as 'birds of God,' may be human friends. It is interesting to note that it is only to the solitary man (Part I.) that angels come: the members of the company of Part II. have to be angels to one another.

The gifts of the Angels are four:—

I. *Peace.*—This is the friendliest gift that is ever given to man. It refers to the angelic message of Luke 2, which Milton so wonderfully expands in his *Hymn on the Nativity.* But before that gift could be realized, much had to happen; and it is at the Cross of Christ that sinful men find the perfect peace.

II. *New Raiment.*—The rags with which the pilgrim has been clothed represent the humbling truth of Is 64^{6}. His garments stand for the outward seeming of a man as judged, not from the point of view of human onlookers, but of the eyes of God. One of the most curious and pathetic figures in our older literature is that of Langland's 'Haukin, the active man,' who is so busy that he has not time to clean his coat. This, however, is deeper than those careless, casual sins of a busy life; for this is the view of himself as covered with sinfulness which the Puritan conscience so often gave to a man. It will be noted that the angel does not clean the coat of the active man, nor does he cover the former rags of the conscience-stricken with a new robe. At the Cross old things are passed away and all things are become

new. The rags are stripped off and the robe is given.

III. *The Mark.*—This also has to do with the outward appearance, but it is more intimately connected with the individuality of the man than the raiment. It seems to stand for something distinguishable by others, which is in a stricter sense ourselves than even our character is—a subtle change wrought upon the very personality by the Cross of Christ, as the marks of the Cross were printed upon St. Francis of Assisi in the familiar incident of the Stigmata. In the Bible there are such references as the mark of Cain; the mark of Ezekiel's man with the slaughter-weapon; St. John's mark of the beast, and the mark which he saw in the foreheads of the chosen ones. All these illustrate in various ways the subtle change in the very souls of men, recognizable by others, produced by supreme experiences of good and evil.

IV. *The Sealed Roll.*—This is the inward memory and record of the experience at the Cross, which gives assurance to the Christian life. It is sealed, for it is incommunicable. Like the name written in the white stone, it is known to none but to him who bears it. It is worn within a man's breast as part of his own consciousness—the true *mens conscia recti*. It is just his own name, but to him that now means no longer a citizen of destruction, but one of the redeemed.

Simple, Sloth, and Presumption.

Bunyan's side-note is 'a Christian can sing though alone, when God doth give him the joy of his heart.' This is in strongest contrast to the House of Mourning which is immediately visited in Part III.; in which part, by the way, there is no word of Formalist, that being in truth the name of the author of that volume! Compare with Bunyan's side-note Burns' test of a true poet, that he can wander all day beside a burn, 'an' no think lang.'

The violence of the contrast between this scene and the last is evidently intentional. Just beside the emblem of safety and the inspiration of Christian's most intense vitality, we suddenly come upon three men in extreme danger and fast asleep. Next to the danger and sin of turning back, Bunyan would place that of standing still. There are, indeed, things which a man may stop for and take no harm. He stoops over these three hapless ones, not to gossip nor to thank God that he is not as they, but to help and save them if he can. Such an interruption to any Christian's journey will prove in the end to have hastened his arrival.

Bunyan's groups are carefully constructed, and these three have certain points in common. They are the only human trio in the book, though there are plenty of couples; and in the *Holy War* two of them have been elevated to the titles of Mr. Simple and Mr. Sloth. The things they have in common are but idleness and fetters; each of the three is asleep, and each is bound. That picture in itself is sufficient commentary upon the state of all who are unawakened to spiritual things; but in David Scott's very striking picture of the scene, the sense of danger is heightened by the protruding bones of a skeleton human foot above the surface of the marsh beside them. Christian is keenly awake, fresh from the Cross, with his heart full of the sense of their danger and tender for their sakes. To him, they are like those who sleep on a mast. (The accurate translation of Pr 23^{34} is 'poop, behind the rudder,' but Bunyan takes it in the other sense, and is thinking of the dizzy spectacle of wheeling stars and sky seen from the mizzentop of an old ocean trader.) The threatening lion is a favourite image with Bunyan, as we shall see later on. It is peculiarly congenial to his own somewhat boisterous view of life. But perhaps it was the fetters more than the danger that appealed to his pity here. He knew what spiritual chains were, and he knew the feel of deliverance. In *Grace Abounding* he says: 'Now did my chains fall off my legs indeed; I was loosed from my afflictions and irons.' To such a one it seems out of the question and impossible for any one to be indifferent to these supreme issues. He is baffled, and takes it ill. One of the saddest lessons that Christians have to learn is the limit of their responsibility for those who are bent on sealing their own doom (cf. Ezk $33^{8.9}$).

Simple (cf. Pr 14^{15}) is one whose position is due not so much to ignorance as to want of power to put two and two together. But this want of power is not caused by natural defect so much as by the paralysis of systematic self-indulgence. It is significant that in the Book of Proverbs the Simpleton is so closely connected with lust. Simple sees no danger—a kind of courage which is mere brutishness. The brave man has the keenest eyes for danger. *Sloth* loves sleep for its own sake. Procrastination is his favourite art. Whymper

traces the stagnation of the South American Portuguese to their constant word 'mañana' (to-morrow). It is an inseparable feature of genuine spiritual and moral truth that it demands earnestness, and presents a situation which is urgent and immediate. *Presumption* shows his quality by telling his would-be helper to mind his own business. It is a right answer to impertinence or curiosity. In the life of Robertson of Brighton an amusing incident is told of a busybody who interrupted his work with a question as to whether there was nothing annoying him, and was answered, 'Nothing but the intrusion of such visits as this.' But where any earnest and kindly friend, seeing what he takes to be a danger, offers help, this man's answer is presumption. Even though the judgment be mistaken, if the help be given in friendship, a rebuff like this shows the mingled pitifulness and contemptibleness of the self-important Philistine.

These three are often supposed to be enemies only to themselves, but as a matter of fact every one who is an enemy to himself is an enemy also to others, and to the human race in which 'no man liveth to himself.' It is significant that in Part II. even Mercy is uncompromisingly severe in regard to these, because of their danger to others. *Simple*, though he looks so inoffensive, may be a very subtle kind of evil influence. Of Robert Elsmere, in Madame de Netteville's drawing-room, Mrs. Ward says: 'There is an amount of innocence and absent-mindedness in matters of daily human life which is not only *niaiserie*, but comes very near to moral wrong. In this crowded world, a man has no business to walk about with his eyes always on the stars. His stumbles may have too many consequences.' *Sloth*, like all stagnant things, breeds malaria. It is impossible to live well beside an idler. Either by infection or by irritation, Sloth destroys his neighbours' souls. *Presumption* is like Browning's children, 'playing with a match over a mine of Greek fire.' He is ready to hold himself responsible for all consequences, but that will be poor comfort for his neighbours after the explosion. There is much crude and ignorant scepticism, and much of the most dangerous sin, flaunted in the present day by foolish persons who have no idea either of its meaning or of its results; but unfortunately for us all, it is not necessary to be intelligent in order to be dangerous.

The Great Text Commentary.

THE GREAT TEXTS OF JEREMIAH.

JEREMIAH XXXI. 31–34.

'Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD. But this is the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and their sin will I remember no more.'—R.V.

EXPOSITION.

'A new covenant.'—A prophecy which stands out from the rest of Jeremiah by its evangelical character, in which it strongly reminds us of parts of the second half of Isaiah. The doctrine of the covenant is 'the thread which binds together the hopes and the fears of the prophet, his certainty of coming woe, his certainty of ultimate blessing.' A covenant was granted of old, but that covenant had, on man's side, been broken. Still 'the gifts and calling of God are not to be retracted' (Ro 11^{29}); and Jeremiah felt that the very nature of God guaranteed the renewal of the covenant on a new basis. 'Covenant' is, no doubt, an unfortunate rendering. The Hebrew word so rendered means, primarily, a decision or appointment, and there is a whole group of passages in the Old Testament which requires this meaning. We retain it, however, as that with which the reader is familiar, and only remind him that God is everything, and man nothing, in fixing the terms of the transaction. The characteristics of the new covenant are three: (1) The relation between God and His people is protected from all risk by God Himself making the people what He would have them be. (2) 'Whereas, in the case of the old, the law of duty was written on *tables of stone*, in the case of the new the law is to be written on the *heart*.' (3) 'Whereas, under the old, the provisions for the cancelling of sin were very unsatisfactory; under the new, God would grant to His