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There is a similar conflict of soul: the temptation to say, 'Save me from this hour,' issuing in full dedication to the divine purpose, 'but for this cause came I unto this hour. Father, glorify thy name.' There is also a similar divine response, a voice out of heaven, 'I have both glorified it and will glorify it again.' There is, indeed, no transfigured face, but instead we have hints of a transfigured inner life, bringing into Christ's soul the light of assured victory over the prince of this world, and of assured success in drawing all men unto Himself,—a fitting prelude to the second part of the Fourth Gospel, which is to show us the Saviour reigning and triumphing from the tree. Lastly, in both cases the voice is primarily given for the sake of the bystanders to reveal to them the divine glory which attended the life of the Son of man. Here, again, the true explanation of the incident seems to lie in regarding the features which transcend human experience as the consequence of dedication of heart freshly achieved after deep conflict of spirit, a consequence made

possible, perhaps even natural, in the case of a being of Christ's unique personality.

In the view I take the Rev. A. T. Fryer, in his article on the Transfiguration in the *Journal of Theological Studies*, January 1904, is straining the situation by supposing Moses present as typical high priest and Elijah as typical prophet, in order that from them our Lord might assume at the Father's bidding the double office of priest and prophet. The view taken by the Rev. H. A. A. Kennedy (*J.T.S.*, January 1903), that the Transfiguration prepared the disciples for the Resurrection, is in line with my conclusions, though he seems to push the argument too far when he suggests that it had the specific purpose of making it easier for them to recognize Christ in His risen life. There is also force in the view expressed by the Rev. R. Holmes (*J.T.S.*, July 1903), that the Transfiguration had an important place in the Training of the Twelve, by showing them the ultimate blessing, the ultimate glory which for the disciples as for their Lord attended the way of the Cross.

## The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, JUN., M.A., EDINBURGH.

### The Hill Difficulty.

THIS hill is put in the allegory for one of those tests of reality which life is sure to supply to every pilgrim, and the test is here applied to Christian, Formalist, and Hypocrisy. The way of Christ, like the ancient Roman roads, runs straight on over everything, and there is no doubt how Christian will do, if he remains in the way. But there are other ways to go; there is almost always the chance of somehow avoiding Difficulty. In the interval since the *Pilgrim's Progress* was written, the advance of civilization has been, in one aspect of it, one long scheme for making life in all departments easier. Every new machine which is invented supplants a more by a less strenuous day's work. The same tendency is apparent in the field of religion also, and there is much meaning in Nathaniel Hawthorne's sending the train of the Celestial Railroad through a tunnel bored beneath this hill. To

a certain extent, no doubt, this is rather to be welcomed than regretted, for life, religious and otherwise, has in the past suffered much from unnecessary obstruction and unreasonable difficulties. Yet there is a very real and serious danger of losing strenuousness with difficulty, and degenerating muscle by disuse of climbing.

Formalist and Hypocrisy are quite in character when they avoid this hill. Both of them represent devices for avoiding the spiritual and finding an easier way in religion. 'Formalist and Hypocrisy may be a ridiculing and persecuting religion—never a suffering one.' It is, however, striking that while formerly they took a short cut to avoid the Cross, here they have to take a way round about to avoid the hill; which things are also for an allegory—many of the longest wanderings in life have been begun to avoid a very little hill.

Even before we knew the names of the two roads by which they went, we note that the hill has separated them. Difficulty is the common

lot, and it unites those who face it bravely; while each man seeking to avoid it has to find out his own solitary, sinuous way.

*Danger*, presumably the way of Formalist, is a great wood reminding us of that in which Dante lost himself. Here it stands for the hopeless tangle of Formalism, the endless maze of complicated ritual through which a man may wander in the 'dim religious light' of the forest. *Destruction* is a wide field full of dark mountains, where a man stumbles and falls, and rises no more. The idea reminds us of the field in the closing stanzas of Browning's 'Childe Roland.' The hypocrite inevitably produces for himself a place full of stumbling-blocks and hemmed in with barriers.

### Christian and the Hill Difficulty.

There is no propelling power like reality, and the great reality which has entered into Christian at the Cross gives him impetus enough to carry him far up the hill he is facing. There is no sense of grudging or feeling of unreasonableness about this experience. In other things men expect difficulty—in business, in study, in athletics—and it is part of the secret of our British character that as a nation we have 'welcomed each rebuff that turns earth's smoothness rough.' So it is in the Christian life, and often the difficulty seems to increase as it goes on. Nothing is more true to life than the sense of decreasing pace in Is 40<sup>81</sup>. The apparent anti-climax really gives a brilliant suggestion of climax in the increased steepness of the way.

The third part here introduces an unusually fine addition to the allegory. In the double cave on the hill where the pilgrim rests and recovers breath, the outer cave is that of Good Resolution—a chamber of pure alabaster whose roof-lights show the rock sculptures, with fine examples like the rock sculptures of Dante's Purgatory. In the inner cave, Contemplation sits 'in a chair of pure diamond, musing and silent.' Drawing back a curtain, he reveals to the pilgrim a characteristic mediæval vision of the heavenly city 'full of lustre and magnificence.' Bunyan gives his allegory a very different turn with the arbour, the sleep, and the loss of the roll. The sleep is all the more striking that it comes just after Christian's words to Simple, Sloth, and Presumption. And yet, after all, his sleep was not like theirs in two essential points, for (1) he had done

something to earn repose, and (2) he repented when he was awakened. The incident is an exaggeration of permissible rest, showing that it is easy to rest too long and too deeply. It is the danger of meditation where action is demanded, or of that relaxed, holiday mood in which all serious thought is abandoned. He who mistakes this arbour in the open air for the chamber in the House Beautiful is liable to many dangers. There is the delay itself, which disarranges the future journey, the loss of the roll, which is apt to happen at the hasty start, and the chill which stiffens the limbs of the climber in too many cases. The arbour is not meant for sleeping in, it is but a breathing-place. Cf. Rabbi Ben Ezra—

And I shall thereupon  
Take rest ere I be gone  
Once more on my adventure brave and new.

The reference to the ants reminds us of Watts lines—

The little ants, for one poor grain,  
Labour, and tug, and strive.  
But we who have heaven to obtain  
How negligent we live!

### Timorous and Mistrust.

It is by a fine touch of analysis that fear is made to follow so closely upon sloth. Just as sleep leaves the body open to cold, so slothfulness leaves the soul sensitive to fear. Dr. Whyte has pointed out that in Bunyan's days many were terrified and ran back from civil and ecclesiastical tyranny. The lion then roaring was too often the Royal Lion of England. Bunyan had felt the fear of it, and he describes graphically his feelings when about to be imprisoned. Afterwards, he too found that the lion was chained.

Timorous and Mistrust may be taken as types of character—Timorous representing physical fear, the natural dread of pain; while Mistrust represents mental fear, the state of mind in which a man is incapable of trustfulness. In David Scott's picture, one of these two is drawn with a helmet on his head. The sarcasm reminds us of Jg 5<sup>16</sup>, 'by the watercourses of Reuben there were great resolvings of heart.' These are such as can brave difficulty but not danger; there are others who can brave danger but not difficulty.

The two may be taken as an example of the abuse of the imagination. The tyranny of vague

fears over those who are not courageous enough to face facts is very terrible. Rudyard Kipling's lines on panic are striking here—

It was not in the open fight  
We threw away the sword,  
But in the lonely watching  
In the darkness by the ford.  
The waters lapped, the night-wind blew,  
Full armed the Fear was born and grew,  
And we were flying ere we knew  
From Panic in the night.

There is nothing that calls for more strenuous self-control than imagination, and to flee from danger without having faced it is in every way bad policy.

It was bad policy for their own sakes. There are some people who seem to get all the trouble and none of the reward of the Christian life, who go on almost to the end of the journey and then turn back when the real trouble of it is over. David Scott, whose picture of this scene is peculiarly happy, makes the chained lion look down after them with something very nearly approaching a smile. The reason for this kind of failure is very generally to be found in the weariness and strain which the climb has cost; and it needs a peculiar effort of determination to force tired nerves to face danger. Some exhilarating and very helpful thoughts will be found on this subject in Whittier's poem, 'My Soul and I.'

It was bad policy for the sake of others. In part second, we hear of the grim punishment which Mistrust and Timorous suffered 'for endeavouring to hinder Christian on his journey.' As we have already seen in regard to the three sleepers, cowards are dangerous, and the weak brother may easily become a serious nuisance. All who exaggerate danger tend to discourage others, and all that is best in us rises in sympathy with Bunyan's anger against discouragers. Church work, social work, public work of every kind suffer from these firemen of the devil, whose work in life it is to pour water upon the fires of Christ. And they too often succeed, for the roaring of the lions themselves does not do so much harm as the roaring of those who are frightened at them. Bunyan calls them tempters, for they would obviously have been pleased if Christian had retreated. This would have confirmed their own course of action, and vindicated their cowardice as proper caution. For this sort of caution there is no room in Christianity, for caution here means mistrust of Christ, and,

indeed, mistrust of life itself. The cynic is generally a coward at heart, and cynicism is but a fashionable name for the fear of man, or at least for the fear of life. To all true men, experience worketh hope and not distrust. If we live and think honestly, what is there anywhere to be afraid of?

Live out the best that's in thee, and thou art done  
with fears.

### Christian's Fear.

A study of the appendices to *Grace Abounding*, especially 'The Sum of my Examination,' and 'Reflections upon my Imprisonment,' is well worth while at this part of the allegory. Christian here is not represented as one of those constitutionally fearless people, like Browning's Clive, or Kipling's Gunga Din, who 'never seemed to know the use of fear.' With Christian there are three stages of experience mentioned: (1) You make me afraid; (2) I must venture; (3) I will yet go forward. Thus we see that it is not fear that is fatal, but the yielding to fear. Our salvation generally has to be worked out with fear and trembling, and this is part of the trial in each new venture. There is a story of an old veteran riding into battle beside a young recruit. The boy noticed the older man pale, and said to him, 'Surely you are not frightened?' 'Man,' said the veteran, 'if you were as frightened as I am, you would run away.' Herrick's couplet is well worth remembering—

'Tis still observed those men most valiant are  
That are most modest ere they come to war.

The fact is that this pilgrim is between two fears, and he chooses to face the least. In the memorable words of Dr. Whyte, 'What is a whole forest full of lions to a heart and a life full of sin? Lions are like lambs compared with sin.' So Christian wisely says, 'I will go forward'—the Christian fatalism of which *Grace Abounding* is so full; Bunyan is prepared to die, so long as he might at least die at the feet of Christ.

### Loss of the Roll.

The annotations in Bunyan's own margin (whose compressed meaning, by the way, contrasts curiously with the thin commonplaces of many of his annotators) are well worth attention here. The arbour is a *ward of grace*, and *he that sleeps is a loser*. It is significant that it is at the moment

when he is professing courage that Christian discovers his own lack of assurance. A fear of enemies is upon him, that vague fear so wonderfully described in Pater's *Marius the Epicurean*. Something is wrong, for his manhood has become suddenly demoralized. He does not, as we would do, refer to the weather or to his own state of health. He traces it at once to sin. It was neither the lions, nor yet Timorous and Mistrust, who were to blame, but a well-remembered moment of carelessness upon the hillside. Readers of *Grace Abounding* will be reminded here of the reasons given for his own two years of terrible despondency. Before doing anything else, Christian asks God's forgiveness, and thereby shows his spiritual wisdom.

There follows the dreary walk back in search of the lost roll. Sometimes, indeed, we cannot find and recall the exact moment of our failure in this fashion. Sometimes, however, we can; the places in life where we sat and slept are miserably clear to memory. Then there comes upon the journey a sense of waste. The backward steps are taken in vain, and the time spent in seeking to gain assurance is lost time. Hedley Vicars tells that upon one occasion, when he had neglected his private devotion, his soul was for three weeks the worse of it. This man finds his sun gone down too soon, and the evening is chill with regret. Doddridge, in a passage which might have been written by Bunyan, says: 'Yea, the anguish of broken bones is not to be compared with the wretchedness of a soul which has departed from God, when it comes to be filled with its own way.' *Filled with its own way*—Christian knew the meaning of that phrase before he had finished his journey over that toilsome bit of path.

And yet perhaps, after all, the time was not really lost. In God's great alchemy there are secrets whereby evil things may be changed to good. It would have been far worse if he had lost the witness of the Spirit without regret. If he had said of his former assurance that it was delusion and childishness, his danger would have been extreme. Thus the experience was not really in vain, for every step backward in self-examination is in reality a forward step. Indeed, the nimbleness of his third journey, and the sudden access of delight, were such as to make the whole episode almost worth while. In high contrast to this passage is Christina Rossetti's sad poem, 'A

Daughter of Eve,' where the last word which the remorseful soul can speak is—

A fool I was to sleep at noon,  
And wake when night is chilly.

### Passing the Lions.

The imagination of lions as guardians of palaces is as old as Assyrian and Egyptian architecture, in each of which the expression of the lion is characteristic of the national sentiment (cf. Perrot and Chippier). The lion, as a symbol of defence, is familiar on the gate-pillar of old English houses, and is one of the commonest features in mediæval romances. The figure was a very favourite one with Bunyan, and occurs in many passages of his books.

Here the lions guard the edifice of the Church, and stand for those things which keep would-be Christians from entering it.

1. It may be, as it is here, some fierce and unexpected danger or trial, which comes at the top of the long slope of the Hill Difficulty. Readers of 'Childe Roland' will remember the sudden little river, petty and spiteful, which crossed the wanderer's path after long and difficult struggling.

2. It may be some mere trifle, exaggerated by the imagination of the timid or the unwilling, that keeps men back from entering the Church,—an ass in a lion's skin.

3. It may be the roar of the world that we mistake for a lion's roar, not knowing how little the world can do against any resolute spirit, nor realizing how little its opinion matters to any wise one.

4. The lion may be one's own past sin, that 'lion of our own rearing' which Dr. Whyte describes so graphically.

5. One's own mistakes and blunders may play this part,—apes rather than lions, jabbering at us and caricaturing us from out the past.

6. The lion may actually be the lion of the tribe of Judah. Dr. Whyte's paragraph about man's fear of his own salvation is a very memorable one. There are times when we are more afraid of Christ, and the demands of Christ, than of all the dangers in the world.

What the particular significance of the lions was for Christian we are not told. No doubt, the long strain that had been upon him, the vexation of

losing his roll, and the weariness of the search for it had shaken his nerves. But the rousing words of the porter are enough to recall him to himself. 'Is thy strength so small?'—strength, that is, not to fight the lions, but to urge on thine own trembling limbs—that was enough to touch the honour of Christian. But there immediately follows the assurance which puts the whole episode in a ludicrous aspect. The lions were chained, and from first to last the danger had been imaginary. This is a very exhilarating passage for us all. You may make up your mind when you are in the way of God that there is a safe passage through anything that may be met with. Napoleon's command to his troops at Austerlitz was, 'Charge through whatever is in front of you!' God has meant life to be difficult, and even formidable; but from beginning to end of the journey He keeps its dangers upon leash. That

is the reassuring fact which a wise faith may always lay hold upon; but there is, on the other hand, a corresponding warning. The traveller must *keep the middle of the path*. We are perhaps intended to remember that this necessity follows upon sin and repentance. No past sins or mistakes are fatal to a pilgrim, but they may narrow the way for him, and necessitate a caution which others do not require. The lion's claws may even catch the flowing garments of the light-hearted walker. What is safe for others is no longer safe for the penitent blunderer, who must observe a special self-control. When he was a little child, this man may have played at the children's game of walking delicately about a crowded room so as to touch nothing of its furniture. It is not a good game to be compelled to play in after-life. Those are wisest who do not, through sin or folly, increase the narrowness of their path.

## The Great Text Commentary.

### THE GREAT TEXTS OF JEREMIAH.

#### JEREMIAH XLVIII. II.

'Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remaineth in him, and his scent is not changed.'—R.V.

#### EXPOSITION.

'Moab hath been at ease from his youth.'—Moab from the time it conquered the Emin (Dt 2<sup>9, 10</sup>), and so became a nation, has retained quiet possession of its land, and enjoyed comparative prosperity. From the Moabite Stone we gather, that though long tributary to Israel, yet that even then they were a numerous people, and that King Mesha after the death of Ahab threw off the yoke; nor, except for a short time under Jeroboam II., was Israel able to bring them back into subjection. Evidently they gradually drove the Reubenites back, and recovered most of the territory taken from the Amorites by Moses, and which originally had belonged to them.—PAYNE SMITH.

'And he hath settled on his lees.'—Good wine becomes stronger and more juicy by lying pretty long on its lees (see Is. 25<sup>6</sup>); inferior wine, however, becomes thereby more harsh and thick.—KEIL.

'Hath not been emptied from vessel to vessel.'—When, in the process of wine-making, the deposit of the tartarous matter, or lees, had taken place, the clear super-

natant wine was poured off into a new vessel, and this is the 'well-refined wine' of Is 25<sup>6</sup>.—A. MACALISTER (*D.B.* ii. 33<sup>a</sup>).

WINE not so treated retained its first crude bitterness. So, the prophet says, it is with nations. It is not good for them to remain too long in a prosperity which does but strengthen their natural arrogance. There is a wholesome discipline in defeat, even in exile. In v. 47 we have the hope of the prophet that the discipline will do its work.—PLUMPTRE.

'His taste remaineth in him, and his scent is not changed.'—The taste and odour of Moab signify his disposition towards other nations, particularly towards Israel, the people of God.—KEIL.

#### THE SERMON.

##### Spiritual Dislodge-ments.

*By the Rev. Horace Bushnell, D.D.*

There is a contrast here between Israel and Moab. Israel has been unsettled by many adversities—the slavery in Egypt, the wanderings in the wilderness, the disturbances of the kingdom—and has become a new people. Moab has remained unchanged in its old sins and idolatry. Such a contrast might be drawn between China, motion-