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A table of contents for *The Expository Times* can be found here:

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

investigation. The book is not written for that interesting individual, the young-man doubter; its topics are too high for him. But the serious reader of all ages will have no difficulty in understanding it.

The Sunday School Union has sent out its two annual volumes, *Young England* (5s.) for the young folk, and *The Child's Own Magazine* (1s.) for the younger folk. They come first, and they are likely to remain first. The best of both is the thoroughly healthy tone that runs through them.

The *Lectures on the Holy Eucharist*, by the Rev. Charles Coupe, S. J., M. A., which have been edited by Hatherley More (Washbourne; 3s. 6d.), are very dogmatical and not very exegetical. For example, 'In the promise of the Holy Eucharist in the synagogue of Capharnaum, Christ said: "The Bread that I *will* give is My Flesh"; and in the institution of the Holy Eucharist in the Supper Chamber of Jerusalem, a year afterwards, He took bread and changing it into His Body, said: "This *is* My Body." If there is not here a literal promise and a literal performance, then human language is devoid of meaning.'

The artist or the traveller in search of the picturesque may do worse than betake himself to the Sahara. He may return from the trip duly impressed with the waste, howling wilderness, but he will at least carry away with him haunting memories of enchanting sunrise and sunset. On windy days the dust is very trying, but every day is not windy and dusty, and the freshness of the morn-

ing in the desert has a quality unfelt elsewhere—a purity, a crispness, a delicious sense of invigoration, that recall the Engadine in a fine August.

So much we learn from the latest addition to Messrs. A. & C. Black's series of Beautiful Books. This is a description of *Algeria and Tunis*, by Frances E. Nesbitt, elaborately illustrated by seventy of the writer's sketches in colour. It is an admirable companion volume to the earlier work dealing with Morocco. The authoress of this later work can write as vividly as she can paint. She has travelled through these North African possessions of France with wide-open, observant eyes, and has depicted many scenes from that everyday life of the native peoples which the march of European civilization threatens with destruction. As we turn over these pages and gaze upon some of the ruins of Carthage, the French occupation of Algiers and Tunis becomes, indeed, an affair of yesterday. But already Algiers is almost a European city; the modern locomotive and railway train journey across the desert, and even at Biskra in the Sahara, 'night after night wealthy Arabs may be seen in the Casino playing "petits chevaux" with stolid, immovable faces, taking their gains and losses with equal indifference.' Those who long for 'a lodge in some vast wilderness' will not find what they want in Biskra; which is described as 'far enough from the age of innocence.' It is the purpose of this volume, however, not only to depict for us the life of Algeria and Tunis as it is lived to-day, but also, as if by way of contrast, to recall the ancient civilization of this region as it may be seen in the ruins of Carthage, and in that impressive pile the Roman amphitheatre of El Djem.

## Recent Theological Literature.

### INDEX OF SUBJECTS.

#### BOOKS INDEXED.

- |   |  |
|---|--|
| <p>ANDREWS (S. J.), <i>Man and the Incarnation</i> (Putnam).<br/>         BAIN (J. A.), <i>The New Reformation</i> (T. &amp; T. Clark).<br/>         CHADWICK (W. E.), <i>The Social Teaching of St. Paul</i> (Cambridge Press).<br/>         CRAWLEY (E.), <i>The Tree of Life</i> (Hutchinson).<br/>         CURTIS (O. A.), <i>The Christian Faith</i> (Hodder &amp; Stoughton).</p> | <p>DEUSSEN (P.), <i>The Philosophy of the Upanishads</i> (T. &amp; T. Clark).<br/>         DICKINSON (G. L.), <i>Religion, a Criticism and a Forecast</i> (Johnson).<br/>         EDGHILL (E. A.), <i>Evidential Value of Prophecy</i> (Macmillan).<br/>         FARNELL (L. R.), <i>The Evolution of Religion</i> (Williams &amp; Norgate).</p> |
|---|--|

FORREST (D. W.), *The Authority of Christ* (T. & T. Clark).  
 HALL (C. C.), *Universal Elements of the Christian Religion* (Revell).  
 HODGSON (G.), *Primitive Christian Education* (T. & T. Clark).  
 HYSLOP (J. H.), *Enigmas of Psychical Research* (Putnam).  
 INGE (W. R.), *Studies of English Mystics* (Murray).  
 JOACHIM (H. H.), *The Nature of Truth* (Clarendon Press).  
 KEEBLE (S. E., *Ed.*), *The Citizen of To-morrow* (Kelly).  
 KELLEY (F.), *Some Ethical Gains through Legislation* (Macmillan).  
 LINDSAY (T. M.), *The History of the Reformation*. Vol. i. (T. & T. Clark).  
 MARSHALL (N. H.), *Theology and Truth* (Clarke & Co.).  
 MEAD (C. M.), *Irenic Theology* (Putnam).  
 PATRICK (W.), *James, the Lord's Brother* (T. & T. Clark).  
 PEAKE (A. S., *Ed.*), *Theological Lectures in Manchester* (University Press).  
 ROPES (J. H.), *The Apostolic Age* (Hodder & Stoughton).  
 ROWNTREE (J. W.), *Palestine Notes* (Headley).  
 SALEEBY (C. W.), *Individualism and Collectivism* (Williams & Norgate).  
 SOCIOLOGICAL PAPERS. Vol. ii. (Macmillan).  
 SODEN (H. von), *History of Early Christian Literature* (Williams & Norgate).  
 STORR (V. F.), *Development and Divine Purpose* (Methuen).  
 STURT (H.), *Idola Theatri* (Macmillan).  
 SWETE (H. B., *Ed.*), *Cambridge Theological Essays* (Macmillan).  
 WAGGETT (P. N.), *The Scientific Temper in Religion* (Longmans).  
 WALKER (D.), *The Gift of Tongues* (T. & T. Clark).  
 WALPOLE (G. H. S.), *The Mission of the Holy Ghost* (Longmans).  
 WESTERMARCK (E.), *The Origin and Development of the Moral Ideas*, vol. i. (Macmillan).  
 WOOD (N. R.), *The Witness of Sin* (Revell).  
 WORKMAN (H. B.), *Persecution in the Early Church* (Kelly).  
 WRIGHT (C. H. H.), *Book of Isaiah* (Griffiths).  
 YOOLL (H.), *Ethics of Evangelicalism* (Dalton).

## SUBJECTS.

Absolutism, STURT 80.  
 Acts, SODEN 210.  
 ,, Date, WALKER 215.  
 Agnosticism, WAGGETT 105.  
 America and Rome, BAIN 231.  
 Amos, EDGHILL 45.  
 Ancien Riwe, INGE 38.  
 Anthropology and Christianity, CRAWLEY 45.  
 Antitheses in Science and Theology, MEAD I, 31.  
 Apocalyptic Schools of Judaism, PEAKE 125 (L. Hassé).  
 Apologies, Early, WORKMAN 369.  
 Apostles and the Gospels, ROPES 207.  
 Apostolic Age, ROPES I.  
 ,, Church, Life in, ROPES 169.  
 ,, Theology, Recovery, HALL 101.  
 Apparitions, HYSLOP 183.  
 Art and History, ROWNTREE 171.  
 ,, Christian, PEAKE 219 (E. L. Hicks).

Assyriology, Recent, PEAKE 65 (H. W. Hogg).  
 Atonement, Need, SWETE 175 (E. H. Askwith).  
 Attributes of God, CURTIS 474.  
 Augustine, ROWNTREE 193, 206.  
 Authority, FORREST 49.  
 Ballot, Right of Women to, KELLEY 172.  
 Belgium and Rome, BAIN 162.  
 Bible, CURTIS 159.  
 ,, and Biology, WAGGETT 184.  
 ,, and Evolution, WAGGETT 153.  
 Biblical Science, PEAKE 29.  
 Blood-revenge, WESTERMARCK 477.  
 Bodily Injuries, WESTERMARCK 511.  
 Bosanquet (B.), STURT 322.  
 Bourrier (André), BAIN 111.  
 Bradley (F. H.), STURT 260.  
 Brahman, DEUSSEN 54.  
 Browning, Mysticism, INGE 207.  
 Canada and Rome, BAIN 222.  
 Catechetical System, HODGSON 103.  
 Certainty, CURTIS 143.  
 Character, WESTERMARCK 303.  
 Charity, WESTERMARCK 526.  
 Child and State, SALEEBY I.  
 Childhood, Right to, KELLEY 3, 58.  
 Children, KEEBLE 265 (W. B. Fitz-Gerald).  
 ,, Subjection, WESTERMARCK 597.  
 Christ and His Disciples, WORKMAN I.  
 ,, Creator, ANDREWS 5, 23, 38.  
 ,, Death, CURTIS 310; FORREST 333.  
 ,, Deity, CURTIS 211; MEAD 182.  
 ,, Heavenly, ANDREWS 219.  
 ,, Historicity, CRAWLEY 145.  
 ,, Ignorance, FORREST 310.  
 ,, Incarnate Son, FORREST I.  
 ,, Incarnation, CURTIS 233; MEAD 230; FORREST 332.  
 ,, in the Church, SWETE 469 (F. J. Foakes-Jackson).  
 ,, in the N.T., SWETE 421 (A. J. Mason).  
 ,, or Caesar, WORKMAN 49.  
 ,, Redeemer, ANDREWS 140, 191.  
 ,, Sinlessness, FORREST 10.  
 ,, Times, PEAKE 105 (J. T. Marshall).  
 ,, Union with, YOOLL 73.  
 Christian Ideal, SWETE 573 (H. M. Butler).  
 ,, Standpoint, SWETE I (W. Cunningham).  
 Christianity, CURTIS 115; ANDREWS I.  
 ,, and State, FORREST 206.  
 ,, Catholic, ROPES 247.  
 ,, Jewish, ROPES 65.  
 Christianization of the World, HALL 21, 57.  
 Christians, Hatred of, WORKMAN 105.  
 ,, Persecutions, WORKMAN 197.  
 Church, CURTIS 415.  
 ,, in Israel, EDGHILL 322.  
 ,, of Christ, Larger, HALL 257.  
 Citizenship, KEEBLE 5 (W. F. Moulton).  
 City, KEEBLE 287.  
 Civics, 'Soc. Papers,' 55 (P. GEDDES).  
 Clairvoyance, HYSLOP 272.  
 Clement of Alexandria and Education, HODGSON 124.  
 Colossians and Philemon, SODEN 97.

- Conversion, CURTIS 347, 353.  
 Corinthians, SODEN 35.  
 Cosmology, Hindu, DEUSSEN 180.  
 Covenant in the Prophets, EDGHILL 253.  
 Creation, New, ANDREWS 265.  
 „ of Man, CURTIS 191.  
 Creaturehood, ANDREWS 92.  
 Creeds, Growth, PEAKE 235 (H. D. LOCKETT).  
 Criticism, Constructive Office, HALL 205.  
 Crystal-Gazing, HYSLOP 40, 50.  
 Cyril and Education, HODGSON 153.  
 Death, CURTIS 281.  
 Design, Argument from, STORR 22, 123, 187.  
 Destiny, Christ's Authority on, FORREST 286.  
 Determinism, WAGGETT, 105.  
 Development, STORR 210, 244.  
 Doctrine and Ethics, SWETE 527 (J. F. Bethune-Baker).  
 Dreams, HYSLOP 114.  
 Drink Question, KEEBLE 173 (T. N. Kelynack).  
 Duel, WESTERMARCK 497.  
 Duty, Christ's Authority on, FORREST 154, 206.  
 Ecclesiastical History, PEAKE I (T. F. Tout).  
 Ecclesiasticism, DICKINSON I.  
 Education, Christians' Attitude to Roman, HODGSON 185.  
 „ in the Early Centuries, HODGSON 45.  
 „ in the N.T., HODGSON 20.  
 Emancipation, DEUSSEN 338.  
 Ephesians, SODEN 284.  
 Ephesus, Supposed Epistle to, SODEN 92.  
 Error, JOACHIM 122.  
 Eschatology, Hindu, DEUSSEN 313.  
 Eternity in the Prophets, EDGHILL 171.  
 Ethical Idealism, YOOLL 158, 171.  
 „ Preaching, YOOLL 237.  
 Ethics of the Upanishads, DEUSSEN 364.  
 Eugenics, 'Soc. Papers' I (F. Galton).  
 Evangelicalism, Ethics, YOOLL I.  
 „ Newer, YOOLL 41.  
 Evil, MEAD 95.  
 Evolution and Religion, WAGGETT 82.  
 „ and Sin, PEAKE 261 (R. Mackintosh).  
 „ Theological Factors, STORR 110.  
 Experience and Dogma, WAGGETT 220.  
 Faith, DICKINSON 80.  
 „ and Works, PATRICK 321, 324.  
 „ Moral Value, YOOLL 64.  
 Family and State, SALEEBY 70.  
 „ Life before the Reformation, LINDSAY 114.  
 Feticide, WESTERMARCK 413.  
 France, Movements from Rome, BAIN 118.  
 Freedom, CURTIS 37.  
 Friends of God, ROWNTREE 217.  
 Galatians, SODEN 56.  
 „ Legal Terminology, WALKER 81.  
 „ St. Paul's Visits, WALKER 177.  
 Gambling, KEEBLE 187 (J. A. Parsons); ROWNTREE, 132.  
 Generosity, WESTERMARCK 526.  
 German Catholicism, BAIN 104.  
 God and Sin, WOOD 9.  
 „ Being and Science, SWETE 55 (F. R. Tennant).  
 „ „ and Philosophy, SWETE 101 (A. Caldecott).  
 God Christ's Authority on, FORREST 101.  
 „ Conception, MEAD 31.  
 „ Goodness, WOOD 60.  
 „ Power, WOOD 73, 97.  
 „ Sovereignty, MEAD 66, 95; EDGHILL 69.  
 Gospel Literature, SODEN 121.  
 Gospels, SWETE 371 (F. H. Chase).  
 Greek Language in Christianity, PEAKE 161 (J. H. Moulton).  
 Green (T. H.), STURT 211.  
 Hebrews, SODEN 248.  
 Holiness, God's, CURTIS 257.  
 „ Man's, CURTIS 371.  
 Holy Spirit, CURTIS 337; FORREST 346.  
 „ and Man, WALPOLE 51.  
 „ and Nature, WALPOLE 26.  
 „ and the Church, WALPOLE 79.  
 „ Ethical Fruits, YOOLL 103.  
 „ Mission, WALPOLE I.  
 Homicide, WESTERMARCK 327.  
 Hosea, EDGHILL 58.  
 Hospitality, WESTERMARCK 570.  
 Housing, KEEBLE 223 (A. P. Grubb).  
 Humanism and the Reformation, LINDSAY 158.  
 Human Sacrifice, WESTERMARCK 434.  
 „ in Judaism, WRIGHT 165, 186.  
 „ in O.T., WRIGHT 118.  
 Hylton (Walter), INGE 80.  
 Idealism, MARSHALL 91, 116, 147, 178, 194.  
 „ German, STURT 151.  
 Idols of the Theatre, STURT 15.  
 Immanence, WAGGETT 284.  
 Individual and State, SALEEBY 104.  
 Indulgences, LINDSAY 189, 217.  
 Infanticide, WESTERMARCK 394.  
 Intellectualism, STURT 29.  
 Intermediate State, CURTIS 397.  
 Isaiah, WRIGHT I.  
 Italy and Protestantism, BAIN 197.  
 James and Paul, PATRICK 301.  
 „ Epistle, SODEN 463; PATRICK 98.  
 „ the Lord's Brother, PATRICK I.  
 Jerome and Education, HODGSON 246.  
 Johannine Literature, SODEN 334.  
 John, Martyrdom, WORKMAN 358.  
 Jude, Epistle, SODEN 470.  
 Julian of Norwich, INGE 49.  
 Justification, PATRICK 316.  
 Kingdom of God, ANDREWS 240; EDGHILL 139.  
 Labour, KEEBLE 109 (C. E. Walters).  
 Land and the Citizen, KEEBLE 207 (P. W. Bunting).  
 Law (William), INGE 124; ROWNTREE 249.  
 Leisure, Right to, KELLEY 105, 127.  
 Leo Tasil, BAIN 7.  
 Life and its Master, CRAWLEY 229.  
 Los von Rom, BAIN 43.  
 Luke, Date, WALKER 215.  
 Luther, WRIGHT 244.  
 Lutheran Persecution in Russia, WRIGHT 320.  
 Magic and Social Relationships, 'Soc. Papers' 141 (E. Westermarck).

- Man, CURTIS I.  
 ,, Origin and Place in Nature, SWETE 147 (W. H. L. Duckworth).  
 ,, Place in Universe, ANDREWS 53.  
 Marriage Restrictions, 'Soc. Papers' I (F. Galton).  
 Maya Doctrine, DEUSSEN 226.  
 Mediumistic Phenomena, HYSLOP 332.  
 Messiah, EDGHILL 359.  
 Messianic King, EDGHILL 185.  
 ,, Hope in St. Paul, CHADWICK 33.  
 Metaphysics, Western, MARSHALL 247, 265.  
 Minucius (Felix), HODGSON 281.  
 Miracles, SWETE 307 (J. O. F. Murray).  
 Missions, Earliest, ROPES 37.  
 Moral Concepts, WESTERMARCK 131.  
 ,, Emotions, WESTERMARCK 21.  
 ,, Ideas, WESTERMARCK 158.  
 ,, Judgments, WESTERMARCK 4, 202.  
 ,, Person, CURTIS 25.  
 Motives, WESTERMARCK 283.  
 Mysticism, Psychology, INGE I.  
 Naturalism, MARSHALL 26, 54, 76.  
 Natural Selection, STORR 41.  
 ,, ,, and Theism, WAGGETT 131.  
 Nature and the Supernatural, ANDREWS 105, 113, 118, 129.  
 ,, Christ's View, FORREST 143.  
 Non-resistance, FORREST 155.  
 Old Catholic Church, BAIN 35.  
 Old Testament, Permanent Value, SWETE 341 (W. E. Barnes).  
 Oracles, Ancient, HYSLOP II.  
 Order, STORR 88.  
 Organism and Mechanism, STORR 153.  
 Papacy, LINDSAY I.  
 Parent and State, SALEEBY 37.  
 Paradise, Site, WRIGHT 91.  
 Pastoral Epistles, SODEN 305.  
 Paul, ROPES 99.  
 ,, Christ, CHADWICK 77.  
 ,, Conversion, CHADWICK 44; ROWNTREE 94.  
 ,, Epistles, SODEN 21.  
 ,, Martyrdom, WORKMAN 362.  
 ,, Preparation, CHADWICK 13.  
 ,, Realism, CHADWICK 142.  
 ,, Social Teaching, CHADWICK 90.  
 ,, Theology, ROPES 134.  
 ,, Visits to Jerusalem, WALKER 177.  
 Peace of Messianic Age, EDGHILL 147.  
 Personality, CURTIS 15.  
 Peter, Epistles, SODEN 272, 472.  
 ,, Martyrdom, WORKMAN 362.  
 Philippians, SODEN 107.  
 Philosophy of History, 'Soc. Papers' 197 (J. H. Bridges).  
 ,, Passive Fallacy, STURT 8.  
 Portugal and Protestantism, BAIN 190.  
 Poverty, KEEBLE 127 (W. F. Lofthouse).  
 Prayer and Law, SWETE 263 (A. W. Robinson).  
 ,, Evolution of, FARNELL 163.  
 Premonitions, HYSLOP 306.  
 Priest, Israelite, EDGHILL 336.  
 Progress, STORR 54.  
 Prophecy, Christ's Use, EDGHILL 400.  
 ,, Evidential Value, EDGHILL 574.  
 ,, Fundamental Ideas, EDGHILL 32.  
 ,, in Acts and Epistles, EDGHILL 484.  
 ,, in Gospels, EDGHILL 451.  
 ,, Limitations, EDGHILL 78.  
 Prophets of O.T. in St. Paul, CHADWICK 53.  
 Psychology, Hindu, DEUSSEN 256.  
 Purification, Ritual of, FARNELL 88.  
 Purity, Conception of, FARNELL 88.  
 Purpose, STORR 268.  
 Rabbis, Some Great, WRIGHT 209.  
 Rationalism and Christianity, CRAWLEY 12.  
 Redemption, ANDREWS 134; MEAD 263, 302.  
 Reformation in Germany, LINDSAY 189.  
 ,, Religious Principles, LINDSAY 426.  
 Regeneration, MEAD 156.  
 Religion, CURTIS 77; DICKINSON 54.  
 ,, and Morality, YOOLL 29.  
 ,, Comparative Study, FARNELL I.  
 ,, Function, CRAWLEY 260.  
 ,, Origin, CRAWLEY 197.  
 ,, Philosophy, STORR 4.  
 ,, Theories, CRAWLEY 170.  
 Renaissance, LINDSAY 42.  
 Responsibility, WESTERMARCK 249.  
 Resurrection of the Body, CURTIS 408.  
 Revelation, CURTIS 103; SWETE 219 (J. M. Wilson);  
 DICKINSON 33.  
 Romans, SODEN 71.  
 Sanctification, MEAD 156.  
 Sankhya Doctrine, DEUSSEN 239.  
 Sannyasa, DEUSSEN 373.  
 Saviour of the World, HALL, 151.  
 Schools in Roman Empire, HODGSON 73.  
 Science, Aids to Religion, WAGGETT 251.  
 ,, Residues, HYSLOP I.  
 Scientific Temper in Religion, WAGGETT 31.  
 Selfishness, ROWNTREE 144.  
 Separation, ROWNTREE 91.  
 Servant of the Lord, EDGHILL 284; CHADWICK 58.  
 Sin, CURTIS 199; SWETE 175 (E. H. Askwith).  
 ,, and God, WOOD 9.  
 ,, Original, MEAD 127.  
 ,, Witness, WOOD 136.  
 Slavery, WESTERMARCK 670.  
 ,, St. Paul on, CHADWICK 145.  
 Social Christianity, KEEBLE 25 (H. Bisseker).  
 ,, Conscience, YOOLL 197, 217.  
 ,, Reconstruction, KEEBLE 71 (J. S. Lidgett).  
 ,, Service, KEEBLE 51 (J. E. Rattenbury).  
 Socialism in Christianity, KEEBLE 85 (F. Ballard).  
 Sociological Society, 'Soc. Papers' 309.  
 Sociology, 'Soc. Papers' 243 (J. S. Stuart-Glennie).  
 ,, and Ethics, 'Soc. Papers' 175 (Höföding).  
 Soul in Hinduism, DEUSSEN 256.  
 Spain and Rome, BAIN 169.  
 State and Christianity, FORREST 204.  
 Stoicism, CHADWICK 23.  
 Subjectivism, STURT 138.  
 Suffering, FORREST 134.

Telepathy, HYSLOP 92.  
 Theology, Ancient Schools, PEAKE 193 (W. F. Adeney).  
 „ and Truth, MARSHALL 281.  
 „ Biographical Method, PEAKE 177 (A. Gordon).  
 „ Hindu, DEUSSEN 54.  
 „ Recent Changes, MARSHALL 210.  
 „ Systematic, CURTIS 183.  
 Thessalonians, SODEN 27, 324.  
 Tongues, Gift, WALKER 1.  
 Transmigration, DEUSSEN 313.  
 Trinity, CURTIS 483.  
 Truth as Coherence, JOACHIM 64.  
 „ as Correspondence, JOACHIM 7.  
 „ in Independent Entities, JOACHIM 31.

Truth in Religion and Theology, MARSHALL 9.  
 Unemployment, KEEBLE 149 (G. W. McArthur).  
 Unity of Israel, EDGHILL 140.  
 Universality in the Prophets, EDGHILL 156.  
 Upanishads, DEUSSEN 1.  
 Vaccination, HYSLOP 391.  
 Veda, DEUSSEN 1.  
 Wesley, ROWNTREE 229.  
 Wisdom of the East, PEAKE 283 (T. W. Rhys Davids).  
 Woman and Social Problems, KEEBLE 247 (M. Stuart).  
 „ Subjection, WESTERMARCK 629.  
 Wordsworth, Mysticism, INGE 173.  
 Worlds, Other, ANDREWS 78.  
 Yoga, DEUSSEN 382.

## The Pilgrim's Progress.

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

### The Combat.

In its second stage, temptation changes from a discussion to an onslaught of blind passion. The activity and energy of Apollyon are here as great as his cunning was seen to be in the earlier part. Altogether, Mr. Froude is right in calling him 'a more effective devil than Diabolus of *The Holy War*.' As for Christian, he has not rushed out to meet this battle before it naturally comes. All the initiative is left to Apollyon. In the argument we have observed in him a certain great and settled quality of character, which reassures us. For, to a worthy and intelligent man, the chief danger lies in the stage of thinking things out. We are less afraid of Christian yielding to blind passion than to thought.

Apollyon is presented as giving himself away by getting into this rage. It is a hopeful moment for the enemy when either combatant in any fight loses self-control and gives way to violence. The prize-fighter who begins to strike out wildly has come near to the end of his game. In Mansoul, afterwards, Apollyon advocates cunning, but Beelzebub decides for open rage, and loses by it.

Christian claims the protection of 'the King's Highway'—a claim which, in the condition of early English roads, was very intelligible, and even suggested the romantic. The worst of temptation is, that the position in which it finds a man often makes it seem legitimate. So long as we are in the

King's Highway of honest duty-doing, temptation has no such rights. Yet there are paroxysms now and then when Apollyon straddles 'quite over the whole breadth of the road.' With rights or without them, the fact remains that for the moment the temptation is the only thing that the man can see, and the very Highway is blotted out by its menacing form. It is very close to experience, yet at this point Bunyan ventures to the edge of the ludicrous, with his Apollyon assuring his victim that 'I am void of fear.' Obviously, when the fiend says that, the man is in good case, and the probability is that the fiend is lying. The closing thrust, 'Here will I spill thy soul,' is worthy of the villain in melodrama, and reminds one of the bombastic Pistol, with his

The grave doth gape, and doting death is near.  
 Therefore exhale.

The actual onset of Apollyon reminds us of Tasso (iv. 1):

The grand foe of man  
 Against the Christians turned his livid eyes,  
 Bit both his lips for fury, and in sighs  
 And bellowings, like a wounded bull enraged,  
 Roared forth his inward grief and envy unassuaged.

The flaming dart, another figure of the sharpest moments of temptation, is caught on the shield of faith. He remembers what Christ has done for him, and how He trusts him; or he recalls the eternal things and sets them against the momentary perilous thoughts and seductions. Thus it is