

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Children's Books.

SUNDAY SCHOOL UNION.

THE Sunday School Union have issued the 28th annual volume of *Young England* at the very modest price of 5s. The price is modest indeed, for the book contains three serial stories by such well-known writers as Robert Leighton, A. E. Mack, and W. M. Elkington; seventy smaller ones; and a huge number of articles, verses, and illustrations. The illustrations are exceptionally well executed.

The Child's Own (1s.) is attractive, with its bright covers and coloured frontispiece. It contains a pleasant serial story by W. E. Cule.

MELROSE.

There need be no dull evenings this winter. Here is the new volume of *The Girl's Empire* (5s. net). It surpasses the volumes of the same magazine which preceded it. Besides entrancing tales by such well-known writers as Evelyn Everett-Green, Louise Mack, and Mary E. Wilkins, we have practical articles on almost every subject of interest to girls, such as 'Cycling,' 'Hints on Home Dressmaking,' 'Profitable Poultry-Keeping,' 'Round my Garden,' 'Hints to Young Singers.'

S. P. C. K.

The Society for Promoting Christian Knowledge is always up to date—in both senses of the word. It has already issued its first instalment of Christmas books for the young, and they are most attractive. Let us glance at a few of them. *The Invaders of Fairford* (2s. 6d.), by Edith E. Cowper, is an historical tale. And is not the historical tale the very tale we most dislike? For does it not pretend to

amuse while really intended to instruct? To this book, however, the objection does not apply. *The Invaders of Fairford* is historical only in so far as its heroes and heroines lived in the stirring years of 1642 instead of living in the calm twentieth century, and their adventures are all the better worth recording. Still it has its historic value. For, though it gives us no account of the policy of either side, or of the battles which were fought, it makes us realize vividly and naturally what was going on in the homes—how the mothers and wives lived and waited there.

Crags of Duty, by Emilie Vaughan Smith (1s. 6d.), is the story of a young girl of fifteen, named Muriel White, who was getting on well at school, and whose ambition was to be a teacher, but who made up her mind to go home and help her delicate mother with the younger children. She made many mistakes, which will afford the happy readers of the book much amusement; but she struggled on, till at last she was mistress of her household duties. We have not read a brighter story or one with a more healthy tone than this for some time.

In *The Forgotten Door* (1s. 6d.) Mr. Frank Cowper has given us a good picture of Jerusalem, torn as it was by internal dissension in the year 70 A.D.—the year preceding the great siege. It is very suitable for reading to the young people on Sunday afternoon.

The Heart of Sylvia (2s.) is a delightfully told story for the older girls. Sylvia is a fascinating heroine. And no doubt Sir Brian Langdale is all that could be desired for a hero.

Bessie Marchant's name ensures a warm welcome for her latest story, *Darling of Sandy Point* (2s.). It should prove a favourite with girls; while *Philip Okeover's Page-Hood*, by Gertrude Hollis (2s. 6d.), will be appreciated by boys.

The Pilgrim's Progress.

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

Mr. By-ends and his Friends.

THIS is a satire upon what many counted the besetting sin of the age. The *Plain Man's Pathway* has a particularly lively chapter upon Covetousness, in which we are told that: 'Moreover, it spreadeth far and near; it dwelleth in every house, in every town, in every city; it pryeth into every corner, it creepeth into every heart, it annoyeth our physicians, it infecteth our divines, it choketh our lawyers, it woundeth our farmers, it baneth our gentlemen, it murdereth our tradesmen, it bewitcheth our merchants, it stingeth our mariners.'

At this point the general subject of by-ends sharpens to the particular detail where it is most commonly exhibited, the question of money. There is also a parallel kept up throughout the allegory, though not by any means with minute exactness, between the pilgrimage and the life of man. This vice is naturally brought on at the present stage, as it is one which in most cases attacks men in middle-age.

It is probable that Bunyan had comparatively little personal temptation to covetousness. His own affairs were sufficiently prosperous, but for his losses on account of religion, to give him a comfortable position in the world at the age of twenty-

five. His tastes were simple, and his desires well in hand. Francis Spira may have impressed him with the danger of this vice. 'I was,' said he, 'excessively covetous of money, and accordingly, applied myself to get it by injustice; corrupting justice by deceit, inventing tricks to delude justice; good causes I either defended deceitfully, or sold them to the adversary perfidiously; ill causes I maintained with all my might: I wittingly opposed the known truth, and the trust committed unto me I either betrayed or perverted.'

The whole of the considerable passage which records these dialogues was added by Bunyan to his book in its third edition, and it is in his sprightliest vein. One wonders, for instance, what he is hinting at by his note that the county of Coveting is in the North. Again, it is noteworthy, that these gentlemen so vigorously preserve the courtesies of speech, and that none of their names is ever mentioned, either by one of themselves or by the author, without the title 'Mr.' being duly prefixed. Men who are living solely for self-interest insist upon receiving honour one of another. Their type of character needs all the outward show of respectability it can get. In the words of the *Plain Man's Pathway*, they are 'muckish-minded men,' and they know it.

The three represent three of the baser aspects of worldliness. Mr. Hold-the-World is an elderly person hardened by experience, who has arrived at the settled conviction that this is the only sensible way to live. He is a low-bred Worldly Wiseman; full of wise saws, but after the manner rather of Sancho Panza than of Polonius. Mr. Money-love is the kind of miser who has fallen under the delusion that money is of value in itself, and not for what it can buy. Mr. Save-all is miserly in the wider sense of general greed. His narrow soul finds a delight in hoarding. He dreads all expenditure and keeps everything under lock and key. To each of the three Christianity presents a direct contradiction which has to be ignored, leaving a maimed religion as the only possible one for them. Mr. Hold-the-World must get rid of its spirituality and idealism. Mr. Money-love has to ignore its distinction between means and real ends in life. Mr. Save-all finds the apparent wastefulness of the Cross his stumbling-block. He sees men throwing away chances of advancement, wealth, time, life itself for their faith and duty, and he regards them as Judas regarded the woman with

the alabaster box of very precious ointment. To him Christianity appears dangerous as a kind of spiritualized Socialism, which would make thrift not only unnecessary but illegal: and thrift is the virtue whose abuse has transformed it into his besetting sin. All these have in common only this, that selfishness in one form or another is the key to their plan of dealing alike with this world and the next.

Of all the conversation that follows, the finest stroke of Bunyan's genius is in the first sentence of Mr. By-ends, describing Christian and Hopeful: 'They are a couple of far countrymen, that after their mode are going on pilgrimage.' In that sentence there is an immense amount of the observation of human nature. The man's charitable admission that such different men from himself are still, after their mode, going on pilgrimage, expresses exactly the point of view of a certain type of cheap popular talk, which really means nothing more than the libertinism of Lippo Lippi's song:

Flower o' the pine
You keep your manners and I'll stick to mine.

But the designation far countrymen is finer than Mr. By-ends had it in him to know. Even he had felt the remoteness—that indescribable sense of souls in a world apart—which there ever is about spiritually minded men. Of all Christian men journeying through this world, the beautiful words in which Bacon closes his *New Atlantis* are true, 'For we are here in God's bosom, a land unknown.'

Their Conversation.

In the conversation that follows, we come at once, as was to be expected, upon that much-abused text of Ecclesiastes about being righteous overmuch, which has been responsible for so much parsimony of righteousness. Intended as a rebuke to the pedantry, narrowness, hardness, or hypocrisy that sometimes call themselves Righteousness and shield their ugliness under its cloak, the words are open to any interpretation which the enemies of righteousness choose to put upon them. They throw light upon this whole talk in defence of a Christianity with reservations, and a Church which is a Limited Liability Company. Here as elsewhere so often, Bunyan's doctrine is that the only safety is in taking the full risk, and that the dangers of the half-hearted are the deadliest dangers of all.

It will be noted how unreserved and frank Mr. By-ends has suddenly become in this congenial company. And that too is a stroke of fine analysis of character. There is no more accurate test of what is within a man, than the company to which he finds it easy to reveal his heart. As for Mr. Hold-the-World, his opening speech is a lesson on the danger of proverbial philosophy, and the falseness of truisms. Proverbs, except in the mouth of those who are both honest and intelligent, serve only to close a case which should be left open, giving an air of authoritative finality which is as deceptive as it is cheap. The enemies of Jesus persuaded themselves, no doubt, that they had said the last word about His claims, when they quoted the familiar adage, 'Can any good thing come out of Nazareth?' In By-ends' demand for *security* we come to the heart of this mercantile religion. To him faith is good only when it is backed by endowments. But the Christian man's real security lies neither in his two coats, nor staff, nor purse, nor scrip, but in the command of Jesus Christ.

Test Cases.

The two test cases, of the minister and the tradesman, which are now discussed, are masterpieces of playful satire on the casuistry of worldliness. The story of Demas will soon give us the same truth in high tragedy. These arguments, with their real significance cunningly concealed in this mass of special pleading, have no doubt behind them many a discussion in which Bunyan had taken part, and many an instance which he could have quoted. The case of the minister is, of course, left general; but under the Act of Uniformity there was only one Church in England that would offer its ministers preferment of the sort that is here described. Mr. Froude has a curious remark about the Church of England. He says: 'To a man of fervid temperament suddenly convinced of sin, incapable of being satisfied with ambiguous answers to questions which mean life or death to him, the Church of England has little to say. If he is quiet and reasonable, he finds in it all that he desires. Enthusiastic ages and enthusiastical temperaments demand something more complete and consistent.' This seems to an outsider a somewhat unfair and a still more inaccurate estimate of that Church whose glory it has been to provide for England an expression of

Christian faith as wide and many-sided as the national life. But there is little doubt that John Bunyan had in view the Anglicanism of his day; and it is little wonder. In his interview with that 'old enemy to the truth, Dr. Lindale,' the learned doctor accused him of making long prayers to devour widows' houses. 'I answered, that if he got no more by preaching and praying than I had done he would not be so rich as now he was.' Yet the case applies to a minister in any Church. Antilegon, in the *Plain Man's Pathway*, declares that he 'cannot see but that these preachers and professors, these learned men, and precise fellows, are even as eager of the world, and as covetous as any other.' More than a hundred years later we find 'Jupiter' Carlyle of Inveresk naively entering in his autobiography, 'I stayed over Sunday and preached to his Grace (*i.e.* of Argyll), who always attended the church at Inveraray. The ladies told me that I had pleased his Grace, which gratified me not a little, as without him no preferment could be obtained in Scotland.' The stricture of this passage applies to all churches everywhere, and can by no means be passed on to any one church or set of churches. One annotator of Bunyan makes the curious remark, that 'Satan never did a cleverer thing than when he got it believed that the clergy are gentlemen by profession, and must live in a genteel manner.' To which it might be replied that Satan came pretty near doing it when he persuaded any clergyman that he could afford to be anything less than a gentleman.

The second case is that of a layman, a shopkeeper, who is similarly tempted. The cases are practically identical, and Mr. Money-love thinks he sees to the bottom of the question. As a matter of fact he sees no deeper than the web of subtleties with which his ingenious mind has hidden the true issues of the case. 'Some men's hearts,' says Bunyan, in his *Righteous Man's Desire*, 'are narrow upwards, and wide downwards: narrow for God, but wide for the world. . . . A full purse with a lean soul is a great curse. Many, while lean in their estates, had fat souls; but the fattening of their estates has made their souls as lean as a rake as to good.' These friends of Mr. By-ends were bottle-minded men of lean soul. They saw the full breadth of religion so far as a good living, a rich wife, or an increase of customers was concerned. They absolutely missed the point of

the question, which was that religion must either be a means towards other ends or an end in itself. If it be but the former, it is no true religion. To affect religion is not to become religious. Religion is God taking hold on a man, not the man taking hold on what he chooses to select among the things of God. It is his 'apprehending that for which also he has been apprehended of Christ Jesus.' In a word, the whole question is ultimately that of purity of motive and not of outward act and profession.

It is, indeed, seldom that such frankly confessed types of worldliness as those are met with among the professors of religion now. This is one service which the oft-lamented lapsing of many from Church-membership in our day has done society. On the whole, we know better where we are, and many who in former times would have found it to their advantage to be within the membership of the Church, now find that they can very well afford to dispense with such advantages. Yet the old distinction remains between means and ends, and many others than Becky Sharp have sighed that it would be easy to be good on £10,000 a year!

Christian's Answer.

Christian, when the men repeat their sophistries to him, makes short work of them, going at once to the question of motives. Old Mr. Hold-the-World had quoted convenient instances from the Old Testament—Abraham and Solomon and Job. Christian knows his Bible too, and gives them a biting Old Testament rejoinder, and three from the New Testament that must have made their ears tingle. The hypocritical Pharisees, Judas the devil, and Simon the witch—these are their co-religionists. Religious people may be prosperous or the reverse so far as this world's goods go. It is neither a sign of grace nor of the want of it that a man be either rich or poor. But the living and eternal question is whether the man's estate, such as it is, be consecrated to his religion, or his religion be regarded as a feeder of his estate. It is an ancient ruse of huntsmen to conceal themselves behind their horses when stalking game. The question is, what is it that a man is really out after? Is the quarry heaven or earth? If it be earth, it is safer hunting to go afoot than to borrow the heavenly steeds of faith for stalking-horses. In the end they may prove very dangerous to the huntsman.

John Bunyan has a profound distrust of all mercantile religion. Long afterwards, Adam Smith was to expound his doctrine that the trader should not be sovereign. Bunyan believed that for the kingdom of the soul. He knew well how deceitful the love of money is, and with what perverse ingenuity it persuades and deceives; until there would actually seem to be one system of morality for all things else, and another for this department of life. When the taint of it comes upon a man's religious life, the genuineness of his religion and its permanence are over. 'That man that takes up religion for the world, will throw away religion for the world.' These words were put into the mouth of his hero by one who knew well in his own experience the blessedness and the trials of the whole-hearted. 'It is in very deed a certain truth,' he elsewhere says, 'it would then have been as difficult for me to have taken my mind from heaven to earth, as I have found it often since to get it again from earth to heaven.'

Christian's last words are characteristic: 'If they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?' The fires, that were to try all things and to punish the wicked, were never far from the dreamer's remembrance. In a passage regarding Nebuchadnezzar he says, 'Yet, thought I, if this great man had all his portion in this world, one hour in hell-fire would make him forget all. Which consideration was a great help to me.' Indeed, Bunyan had not a little of the fire as well as the clay in him. In his *Hall of Phantasy*, Nathaniel Hawthorne has thus happily described him: 'In niches and pedestals around about the hall stood the statues or busts . . . Shakespeare, Spenser, Milton, and Bunyan, moulded of homeliest clay but instinct with celestial fire.'

As a last word upon such worldliness as that of these professors of religion, we may quote some sentences from Dr. Watson's *The Mind of the Master*: 'One can imagine how the penitent thief might become suddenly fit for Paradise, because he did homage to goodness—when goodness was obscured by the shame and weakness of the cross. One cannot imagine Ananias obtaining entrance by the unwilling gift of all he possessed, or by an act of mercenary faith. Foresight will win heaven, but it is not the foresight of a mercantile speculation.'

Demas and his Mine.

The importance of this temptation and sin of covetousness, in Bunyan's estimation, is evidenced by the fact that he devotes to it not one incident of the pilgrimage, but three. Mr. By-ends and his friends, Demas, and Lot's wife—each of them sets before us its own aspect of the evil. Of course, in the wider meaning of the word, covetousness brings us back to St. Paul's Epistle to the Romans, where we find in it the essential element in all sins of every kind. But in this passage the usage is more restricted, and the form of covetousness is the quite commonplace and sordid thirst for wealth. This is the form in which it is chiefly treated in the *Plain Man's Pathway*, where covetousness is 'the second sign of damnation.' 'He is a wonderment in the world,' says Dent in that volume, 'that is not moved with money.'

The travellers have now come to 'a delicate plain called ease.' Peace and conflict alternate in this allegory as they did in Bunyan's life, as witnessed to by *Grace Abounding*. This is the first of several pleasant places traversed by Christian in company with Hopeful, for this part of their journey is very different indeed from the now adventurous and dangerous journey in Faithful's company. Even to such a writer as Bunyan, a pleasant season of ease is regarded as permissible. And yet it is to be noted that for him ease is never free from peril, and is regarded rather as a place of temptation than of refreshment.

Thus, though that plain be but narrow, it has the hill of Lucre in it with the silver mine. It is expressly described as a *little* hill. For this is one of those insidious temptations that lure their victims on from less to more. Or perhaps Bunyan would have us observe that money is essentially a little thing, though it be so often taken for a great. It is a little thing, and one that belittles the souls of men. Those who yield to its temptation grow absorbed among matters unworthy of their souls, until their interests become cramped and all their horizons narrow. It is not, indeed, money in itself that is thus evil and dangerous, but the excessive devotion to it. 'Seek not proud riches,' says Bacon, 'but such as thou mayst get justly, use soberly, distribute cheerfully, and leave contentedly; yet have no abstract nor friarly contempt of them, but distinguish.' The love and craving for money, set here as a temptation of later life,

seldom begins there. A miserly youth is indeed a monstrous creature. But this, like all other such enslavements, is a habit which grows very gradually on those who allow themselves through the various stages of their life to set their affections on things on the earth. It is the final form of a worldliness which often turns to this miserable comfort from the burnt-out fires at which in earlier days it warmed itself.

The silver mine is a blot on the landscape, as such mines are on many a fair scene of lands rich in precious metals. Too often they have been blots on the moral landscape also—places where avarice is concentrated until it has become the master-passion. And avarice does not dominate a community without bringing its attendant train of other vices. Where money is god, nothing is denied to it. The prices are high, but anything may be bought or sold. 'The ways to enrich are many, and most of them foul.'

Yet that silver mine in the little hill of Lucre is not obtrusive. For most pilgrims some one is needed to call them to it, and to point out the path. So here Demas stands, gentleman-like, a little off the road. The name and the type are borrowed from 2 Ti 4¹⁰. That Demas had departed to Thessalonica for his silver mine. But this one lingers near the road of pilgrims—yet *a little off the road*. It is a significant touch, and one to be laid to heart by all who are tempted to take part in doubtful trades, or to buy shares in questionable enterprises.

The folk in the mine are hard-working people, busy digging in it for treasure. The picture recalls with all its pathetic grimness the thought of the countless generations of the dead, who spent their strength in that greedy and feverish toil for wealth. Two passages of the *Plain Man's Pathway* are irresistible here, and in their quaint way tell the long and dreary story. 'When men have swinked and sweat, carked and cared, moiled and turmoiled, drudged and droiled, by night and by day, by sea and by land, with much care and sorrow, much labour and grief, to rake together the things of this life; yet at last all will away again, and we must end where we began. For, as Job said (1²¹), "Naked we came into the world, and naked we must go out." For even as a windmill beateth itself, maketh a great noise; whistleth and whisketh about from day to day, all the year long; yet at the year's end standeth still

where it began, being not moved one foot backward or forward; so when men have blustered and blown all that they can, and have even run themselves out of breath, to scrape up the commodities of the earth, yet at last they must, spite of their beards, end where they began; end with nothing, as they began with nothing; end with a winding sheet and began with swaddling clouts.' 'The grudges and snudges of this world may very fitly be compared to a king's sumpter-horse, which goeth laden all the day long, with as much gold and treasure as he can bear; but at night his treasure is taken from him, he is turned into a sorry dirty stable, and hath nothing left him but his galled back. Even so the rich cormorants and caterpillars of the earth, which here have treasured and hoarded up great heaps of gold and silver, with which they travel laden through the world, shall in the end be stript out of all, let down into their grave, and have nothing left them but their galled conscience, with the which they shall be tumbled down into the dungeon of eternal darkness.'

But Demas himself is not a working-man. He only stands, gentleman-like, to call to passengers to come and see. He manages the mine by proxy, while he himself occupies his time in advertising and exhibiting it, and putting its stock upon the market. He is a superior person, who does not himself dig, but (in Bacon's phrase) 'eats his bread in the sweat of another man's brow.' Especially is he occupied in persuading men to Come and see. Here is the rarest of sights, that he can show to any that will. Here is the Grand Industrial Exhibition of the labour and the triumph of the world in material things, that Carlyle scorned; and here is the 'gigman' of it, whom Carlyle scorned still more bitterly. His great argument is just the mine. Mr. By-ends and his friends exercised their ingenious brains to construct a plausible case for the world. Demas has a shorter argument and a far more convincing one. There are no subtleties here, but only one obvious fact—that solid fact of men at your side who are actually tapping the wealth of the world. Come and see, says Demas.

Recent Foreign Theology.

Luther's Position in History.

PROFESSOR LOOFS'S RECTORIAL ADDRESS.

ON the 12th of July last Dr. Frederick Loofs entered upon his duties as Rector of the Halle-Wittenberg University. Ninety years ago Wittenberg was amalgamated with Halle, and in his inaugural address¹—now published in pamphlet form—Dr. Loofs began by recalling the fact that nearly 400 years have passed since that epoch-making period in Martin Luther's career,—his occupancy of a professorial chair in the University of Wittenberg (1508–1517). It is obvious that this happy reminiscence alone would have suggested a fruitful theme of discourse.

But Dr. Loofs also remembered that he was speaking a few weeks after the 200th anniversary of the death of Christopher Cellarius (4th June

1707), the first Halle Professor of Rhetoric and History. This learned philologist has an enduring reputation as an historian. 'It is true that he did not invent the term "mediæval"; before his day *medium ævum* was used to designate the period of barbarian, post-classic and pre-humanistic Latinity. But Cellarius was the first to introduce the term into universal history.' In 1685 he published his *historia antiqua*, and at the same time announced a *historia mediæ ævi* which appeared in 1688, and a *historia nova* which was completed in 1696.²

In the history of 'The Middle Ages,' Cellarius included the period from Constantine to the Conquest of Constantinople and the end of the fifteenth century. But he regarded the Reformation as the most essential factor in the introduction of a new era. Hence arises the comprehensive question which Dr. Loofs proceeds to investigate

¹ *Luther's Stellung zum Mittelalter und zur Neuzeit*. Rede gehalten beim Antritt des Rektorats der Vereinigten Friedrichs-Universität, Halle-Wittenberg am 12 Juli, 1907. Von Friedrich Loofs. Halle-a-S.: Verlag von Eugen Strien.

² 'Haec tripartita universae historiae divisio . . . Cellarii libris si non primum inventa, at certe ita confirmata est, ut inde ab illo tempore communi omnium usu comprobaretur.' Keil, *de Chr. Cellarii vita*, etc. p. vii.