

The Pilgrim's Progress.

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Faithful.

At this point in the allegory we come to a very important change. Christian goes up a little ascent, which may be taken for a moment of encouragement and good spirits in which a man rises above the past, and is able to see before him some way into the future. The great discovery which he makes there is that he is not solitary. He has already, indeed, heard the voice of a man in front of him, but now he sees him. Montgomery has pointed out the artistic skill of this introduction. Hitherto the story has sustained its interest upon the solitary adventures of Christian. Just when these have reached a climax, and it might have been difficult to sustain the vitality of the tale with other similar incidents, Bunyan resorts to the device of introducing a companion.

Nothing could be more natural than the manner of this introduction, and nothing more true to experience. In times of depression and difficulty we are all apt to imagine that we are alone in this trial, and it is half the deliverance to know that there are others with us, and ours is but the common lot. Elijah, after his valley of darkness, emerges into the assurance that instead of being the only faithful man surviving, there are yet left 7000 of the faithful.

The conversation which follows is in lighter vein than we have listened to yet in the story, and there is a twinkle of humour in Christian's next adventure. When Christian calls to the man in front of him to stay until he comes, there is no deliberate thought of hindering him, and yet a man like our pilgrim does not like the second place in any situation. The answer is that of one who, like Bunyan himself, had learned not to trust new friends easily. But there is more in the earnest words than a compliance with the advice of Polonius. Whatever the future relations may be between these two, the foremost of them has made it clear at the outset that neither friendship nor love shall be allowed to hinder religion. It is better to postpone companionship, or even to go alone upon the journey, than to lose ground or time when a man is 'upon his life.' The answer, however, stirs up the emulation to which it was sure to appeal in

a character like that of the Pilgrim. If the other will not wait for him, then he will pass the other. So far so good; but emulation easily runs into vain-glory, and the smile is soon followed by a stumbling fall. A suit of armour is a heavy thing to run in; and when ironclad men had fallen to the ground they often found it impossible to rise. A terrible instance of this is recorded in the great battle between Saladin and the Crusaders at Hattin, when the grass and herbage were on fire, and fallen horsemen lay and perished in the flames. So this forward Christian has to be helped to rise by the man he was smiling to have surpassed. There is in Bunyan's Christian an encouraging persistency of the natural man—encouraging, because conscience rebukes us all for that smile, and there are few of us who cannot remember some fellow-pilgrim whom we had not taken very seriously, yet standing where we had fallen and helping us to rise. It is worth while to compare this supercilious smile of Christian's with that 'one smile' which he himself had received from Evangelist after his rebuke in the matter of Mr. Worldly Wiseman's advice.

What does Faithful stand for in the allegory? One theory is that he represents another part of Christian's own life, so that Faithful, Hopeful, and Christian stand for Faith, Hope, and Charity. This might have been possible in the earlier allegories of French and English literature, but Bunyan's was a simpler genius than theirs, and this is not in his style. Two things seem plain. (1) That a second type is here presented. The writer feels the insufficiency of any one human life as an all-round standard of manhood. To crowd into one personality all the virtues were to create a figure at once unnatural and unhelpful. In all Christian men there is one Spirit, but there are diversities of operations corresponding to the complexity of human nature. (2) It is also clear that the value of friendship is here insisted on. Bunyan himself had known this, and readers of *Grace Abounding* will remember the extreme warmth of affection with which he speaks of Martin Luther and his book on the Galatians. Luther was Bunyan's Faithful in more than one dark valley.

Emerson says that 'the condition which high friendship demands is ability to do without it.'

That, in a sense, is true ; and it ensures that independence which retains one's own personality, and without which self-respecting friendship is impossible. Manifestly Faithful would have stood this test. He was sufficient unto himself, and could have gone on alone safely to the end. No man could better have stood the test of Matthew Arnold's great poem 'Self-Dependence.' Yet the friendship was good for both. The increasing multitude of Israelites travelling to the feast at Jerusalem was well described by the Psalmist as 'going from strength to strength,' and in this story it is remarkable that no mishap befalls either of the pilgrims while they are together. It is equally remarkable, as Dr. Kerr Bain has admirably pointed out, that these two men supplement each other's characters. They are of entirely different nature in some respects, and when first they meet the contrast is noticeable ; but as the journey proceeds we can see both characters being moulded. Faithful melting into richer human sympathy, and Christian gaining robustness. Faithful's first address to Christian is indeed cordial—'Dear Friend,' but later it becomes 'My Brother.'

From first to last the character-drawing in the sketch of Faithful is marvellous. The man is distinct, living, and vivid. As with Shakespeare's characters, we feel as if we have met and known him in the flesh. In him the two senses of *faith* are combined, the passive sense of belief, and the active one of trust and fidelity. On the whole, the active aspect is predominant, and the impression he leaves upon the mind is that of an intensely vital and purposeful man. It is a stalwart figure, rather than an essentially intellectual or emotional one ; strong of nerve, notable for momentum, braced in will. His characteristic word is 'I firmly believe it,' and he has been well described as a type of 'Strong-willed urgency,' and 'a man whom Christian will need a good deal of his sagacious charity rightly to understand.' He reminds one of the glorious Early English figure of Beowulf, who wins his battle by the sheer grip of the hand ; and if he is somewhat thick-skinned, that serves the better to throw up the sensitive delicacy which appears from time to time in Christian.

Talk about old Acquaintance.

The conversation which here opens between Christian and Faithful is breezy, natural, and

human. Cheever has well said that 'Few men could have gone through Bunyan's experience and not come out fanatics.' The common sense and sprightliness of this conversation on the further edge of the Valley of the Shadow of Death shows how entirely he had escaped that danger.

Their talk first turns to the City of Destruction. It appears that after Christian's setting out there was much excitement and interest in those parts, but the notable point in this description is the combination in the citizens of the fear of judgment, and the derision of Christian. It is a very common combination, quite irrational indeed, but no less popular on that account. There was no firm belief, and yet the threatening aspects of religion had laid hold upon the imagination. There is probably no condition more corrupting to the moral nature than this. In Browning's 'Easter Morn,' near the beginning, we are reminded how easy the Christian life in its extremest demand of devotion and sacrifice would be, granted an unhesitating intellectual conviction. The attitude here described is that of those who do not take the practical step in faith of committing themselves to their convictions, their belief not being firm enough ; and, on the other hand, who are not able to throw off that belief and escape from its ring of terrors. The result of character is that of those who seem to be perpetually braving danger and violating conscience, upon the chance that what they think they believe should turn out eventually not to be true.

The talk then turns to Pliable, and it appears that that ill-fated person had little thanks for his returning. Bunyan is always glad of a chance of saying what he thinks about those who turn back, and here he further tells us what the world thinks of them. When Pliable returned to the City he found that his change of mind, although it had brought him back among them, had shaken their trust in him. They very naturally argued that he who had been faithless to one line of action was not likely to be very trustworthy in another, and no one would give him work to do. Marbot tells how a spy was caught and pardoned in one of Napoleon's campaigns, but when he offered to turn traitor, and supply information regarding the movements of his own army, Napoleon had him shot. In the *Holy War* we read this interesting and parallel passage: 'Mr. Anything became a brisk man in the broil ; but both sides were against

him, because he had been true to none. He had, for his malapertness, one of his legs broken, and he who did it wished it had been his neck.' Unfortunately for all concerned, apostasy is not always so thankless a business.

At the close of the talk about Pliable, Faithful utters one of those sentences in which we can hear the undertone of fatalism, 'But who can hinder that which will be?' For a character like Faithful's, that note is inevitable. It is Bunyan's own attitude towards the doctrine of election, and is abundantly illustrated throughout his writing, and especially in *Grace Abounding*. At times he is able to discuss details in it with singular ingenuity; but he, like all other really great spirits, knows that at the depths it must remain a mystery. Man's will and responsibility are obvious facts in the case, but the deepest fact in the universe is the will of God. And in the present connexion it has been beautifully said that 'it is not in the days of man's free will, but in the days of Christ's power, that any soul becomes a stranger and a pilgrim.' Nothing could be a more striking testimony to that fact of the ultimate mystery than a sentence like this, which leaves Pliable out among the great unexplained forces of the universe.

Personal Conversation.

It is easy to fall into ill-natured gossip about others, and these wise pilgrims avoid that danger by turning the talk upon themselves. It is the instinct which has created the class-meetings of Methodism, and the pre-communion gatherings of 'the men' in the Highlands of Scotland. No doubt this, too, has dangers. Introspection, besides an adherent tendency towards morbidness, is apt to foster on the one hand vanity and self-importance, and on the other hand to exaggerate experience and lead to fiction. Worse than all other dangers is its tendency to violate the sanctities of the individual life. All our deeper spiritual experience is essentially solitary, and by talking of it we are apt to cheapen it, and so to vulgarize our souls. Yet now and again, when it is done in the confidence of an intimate friendship, with simplicity and without parade, it may be a precious and valuable exercise.

The conversation proceeds to the discussion of Faithful's past journey. Of this we have already had two glimpses. One was where the porter at

the House Beautiful tells of his passing by with the simple answer to his question regarding his name. Thus Faithful has passed by the Church as such independent spirits sometimes do. In many cases, no doubt, such men have had reasons for this course, such as the defects of Church organizations and the faults of Church members. But in this case it would seem that the reason for his passing by is that he does not feel the appeal of the Church as a wider intelligence and a more richly sympathetic nature does. A man of narrower interests, whose one thought is his own salvation, misses much which goes to enrich the life of so interested a spirit as that of Christian. Yet, though Faithful does not appreciate the Church, the Church appreciates him; and he is probably mentioned by the Porter as a hint that the Church is arranging for a companion who may accompany Christian. The second glimpse we catch of him is in the Valley of the Shadow, where, as we have seen, the man of one idea and of narrow interests fares better than the more many-sided and imaginative Christian.

For the rest, even in the City of Destruction, he had still been Faithful—applying then, however, the faithfulness of his character only to worldly affairs. He had been saved by the fear of Hell, that 'hangman's whip' which with such natures as his sometimes does excellent work. By his natural dutifulness he had been kept from falling into the Slough of Despond. We hear nothing of a burden for him, nor of any adventure with Mr. Worldly Wiseman. On the other hand, he has apparently missed the revelations of the Interpreter's house, as well as those of the House Beautiful. While Christian had lingered and learned, Faithful had done nothing but press doggedly on, and the result is a stronger manhood, though one which is neither so full nor so ripe.

Faithful's Temptations.

From what we learn by his own speech, Faithful has been a very sorely tempted man. His temptations fall into two classes, both characteristic of his nature:—

- (1) Wanton and Adam, which appeal to the sensual side of his nature.
- (2) Discontent and Shame, which appeal to its social side.

Thus he is tempted first by his lower nature, and

then by his higher ; first by the flesh, and then by the world. The Devil will come by and by, as one writer has sententiously remarked. It is interesting to contrast these with Christian's temptations in the Valley. Each man has to bear

his own burden of temptation, fixed for him by the peculiarities of his disposition. Christian is tempted through his imagination ; Faithful, having little imagination, is tempted through his flesh and his pride.

The Archaeological Analysis of the Book of Genesis.

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The Genealogy of Abraham.

IN what follows I must be understood as contributing some more preliminary material to the archæological examination of the Pentateuch, of which my article on the Fourteenth Chapter of Genesis was intended to be a specimen. The ancestry of Abraham may not, at first sight, seem a very promising subject for such a purpose ; the facts, however, which I am now able to lay before the readers of THE EXPOSITORY TIMES will show that Oriental Archæology can find abundant matter of interest and importance even in passages which the commentators have been content to ignore. The facts support two of the conclusions which I have already drawn from the application of the methods of inductive science to the Old Testament ; in the first place, some, at any rate, of the materials used in the Book of Genesis go back to the age of Khammu-rabi ; and, secondly, they contain real history.

The thousands of contract and other early Babylonian tablets now in the museums of Europe and America have shown that some centuries before the birth of Abraham a dynasty of kings was reigning over Babylonia, whose capital was at 'Ur of the Chaldees' (about 2500 B.C.). They were Babylonians of the Semitic race, and their empire extended from Susa in Elam to the Lebanon, and included the later Assyria and Mesopotamia. Eventually, however, Elam revolted ; the native tribes seized Susa, defeated the Babylonian king Ibê-Sin, and captured him in battle. The Babylonian empire fell, and Babylonia itself was given over to foreign invasion and civil war. 'Amorites' who traced their descent to Šamu or Šumu, the Hebrew Shem, occupied Northern Babylonia, and founded a dynasty, the second king of which

took possession of Babylon, and in the fifth year of his reign surrounded it with a great wall. Babylon became henceforth the capital of a kingdom which had to struggle against various native princes, who still held out in certain parts of the country. Meanwhile Elamite armies marched out of Susa (once the seat of a Babylonian satrap) and raided Babylonia ; finally, Babylon itself was taken, and its Amorite ruler compelled to become an Elamite vassal, while Southern Babylonia was placed under an Elamite prince, whose capital was at Larša. In the train of the Amorite dynasty had come numerous bodies of 'Amorites' from Canaan, Syria, and the district of Harran, and these were settled in Sippara, Ur, and other cities, where colonies of Amorite traders had already existed long before. The ruling dynasty was possibly connected with Harran, since two of its kings bore names compounded with that of the moon-god Sin, to whom the temple at Harran was dedicated. The moon-god was also worshipped at Ur, but here he was known, not as Sin, but as Nannar.

Let us now examine 'the generations of Shem' as given in the eleventh chapter of Genesis. Two years after the Flood, Arphaxad was born to him. Arphaxad is Arap-Kisadi, 'the border' or 'borderer of the Kisad,' *i.e.* the bank of the Euphrates and Tigris as opposed to the Edin or 'plain.' Arphaxad will thus represent Mesopotamia, into which the survivors of the Deluge descended from 'the mountain of Nizir,' now Jebel Judi. The son of Arphaxad was Salah, in which I see the Babylonian *salkhu*, 'the outwork' or 'outer wall' of a Babylonian city. Salah begat Eber, and here I can announce a discovery I have lately made, which at last clears up the origin of the name of the Hebrews.

While numerous words were borrowed from Sum-