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V. 1. Add at end of the verse, ἀφοβία [Θεοῦ].

VI. 3. Read φεύγετε with λίαν πρόσχε in the margin.

The text of the treatise is the gainer from all of these changes. Especially does the long omission in the latter portion of Chapter I., which is demanded on external and internal grounds alike, relieve it of many difficulties.

Allegheny.

BENJAMIN B. WARFIELD.

Mr. Brown's Life of Bunyan.¹—The Rev. John Brown, B.A., Minister of the Church at Bunyan Meeting, Bedford, has given to the world what will long be regarded as the standard Life of Bunyan. Ever since the appearance of that invaluable collection, Mr. Wylie's *Book of the Bunyan Festival*, to which a paper was contributed by Mr. Brown, students have looked to him as the fittest biographer of the Dreamer. He has spent years in the examination of the national records, of all available literature, of his own Church books—in the collecting and sifting of traditions, in the patient arrangement of his materials, and the result is a sound and thorough piece of work, which will—and we can conceive of no higher reward—permanently associate his name with that of Bunyan. There was obviously danger that Mr. Brown's painstaking labours should merely result in his furnishing material on which a more expert writer might work; but this peril has been to a considerable extent overcome. Mr. Brown is no mean literary craftsman, and his book has been made additionally attractive by many beautiful illustrations. The main fault of the work is due to the writer's excessive modesty. He has taken great pains in compiling lists of editions, criticisms, and the rest, but he has to a large extent forborne to use his well-earned right to pass judgment on them. This is seriously to the loss of his readers. We miss a clear account of the sources, of the trustworthiness of the various editions and biographies, such as the greatest Bunyan scholar of the time could have given with authority. Reading between the lines, it is true, one may learn something. Students of literary history will find further illustration of Lord Macaulay's wonderful accuracy, and of Mr. Froude's scandalous ignorance and carelessness; of the latter

¹ London: Isbister.

more examples might easily have been given. But scant justice is done, for example to Offor, whose title to commemoration is much clearer than that of Bunyan's successors.

After all Mr. Brown's labours, it remains true that we know little about Bunyan which he has not told us himself. The standing enigmas of his history are not, and never can be, completely solved. But Mr. Brown has given us a singularly clear and consistent account of his position as a theologian. An able writer has speculated on how Bunyan's faith bore the trial of witnessing, first the overthrow of tyranny in England, and then its insolent revival. He solves his problem by saying that to Bunyan, as to all mystics of the highest order, the chances of the time counted for nothing. It is questionable, however, whether Bunyan regarded these events as much affecting the real progress of the kingdom of God—a progress which to him was the conversion of individual souls, not the outward prosperity of churches, and still less the favour the church found with the world. With the great idea of the church he had no sympathy; he was, as Macaulay said, the least sacramentarian of all theologians. Mr. Brown shows that, though he seems to have inclined to Baptist views, his children were baptized at the parish church, and that he regarded the controversy with scornful indifference. Denominationalism he abhorred; it came "neither from Jerusalem nor Antioch, but from hell and Babylon," and he looked forward to the day when it would cease. Additions to the church, whether from a superficial revivalism or a compliance with fashion, he would have considered worthless. Whoever might chance to be on the throne, the world and the lust thereof were still the reigning powers. In the cloudy and dark day, sooner than in the sunshine, the soul might seek and find its Rest; and thus, and thus only, the kingdom of God came.

None of Bunyan's words can be suffered to fall to the ground; in the least notable of his writings there is "something of that jasper in which the Heavenly City descends." A full and thorough edition is a great desideratum, and for this pious labour Mr. Brown is very plainly marked out.

EDITOR.
