

years, he tells us, he preached nothing but sin and hell. It will be observed that Christian does not take with him the love of sin, but only the weight of sin. There is in an old book of religious emblems a woodcut representing the covetous man struggling to get through the gate with an enormous bundle of wealth upon his back, but held from entering because the bundle was larger than the door. This John Bunyan would certainly have endorsed. The general course of experience here described seems to be that of a man who first knows the wonderful welcome of Christ's love, although his conscience is not yet at peace, and who afterwards comes to understand the Cross and is assured of release from sin. The practical lesson of it is, in Dr. Whyte's words, 'get into the right way and leave your burden to God.' It is thus that the labouring and heavy-laden *find* rest unto their souls. Christian began to gird up his loins, etc., is a phrase frequently repeated.

We can imagine the feelings with which Bunyan wrote the final words, 'Christian took leave of his

friend.' At first he may have hesitated to use such a familiar title for the person who has been growing more and more manifestly divine. Yet on second thoughts it could seem no irreverence, since Christ Himself had said, 'I have called you friends,' and 'ye are my friends.' Indeed it is the tenderness and familiarity of goodwill which are the note of all this passage. He is tenderer than Evangelist, tenderer than any man. His tenderness is that of the Shepherd whom Faber describes so feelingly in his hymn, 'Souls of men, why will ye scatter.' He is there to welcome pilgrims, and it is characteristic that He is described by Christian to the Interpreter as the 'man that *stands* at the gate.' It is Christ's typical attitude, as Stephen saw Him in his vision (Ac 7⁵⁵).

The contrast is inevitable between the reception at this gate and the story of the other gate (Gn 3²⁴), when—

Fierce as a comet
The hastening angel caught our lingering parents
And to the eastern gate led them direct.—MILTON.

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- BALCH (A. E.), Christian Ethics (Kelly; 2s. 6d.).
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 HUME (R. A.), Missions from the Modern Point of View (Revell; 4s. 6d. net).
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A BIT OF HISTORY.

ENGLISH CHURCH HISTORY, FROM THE DEATH OF KING HENRY VII. TO THE DEATH OF ARCHBISHOP PARKER. By the Rev. Alfred Plummer, M.A., D.D. (*T. & T. Clark.* 3s. net.)

‘MANY years ago, Dr. Döllinger was talking to me about the scandalous lives of some Roman clergy, especially in rural districts in Germany, and I asked whether it did not make such pastors very unpopular with their own flocks. He said “No; on the whole the people are very tolerant. A priest may live a sensual life, and yet be very well liked, if not very greatly respected; always pro-

vided that he is not grasping. That is the unpardonable sin. The priest who is avaricious is hated.” And perhaps it is no injustice to the English clergy in the sixteenth century to say that it was a rare thing for priests not to be grasping. They took fees for all occasional duty, and sometimes enforced the fees with great brutality. They would hold as many benefices as they could get, and perhaps reside in none of them. Priests sometimes held ten to fifteen livings. In the register of Archbishop Winchelsea (1293-1313) there is a case of a priest holding twenty-three livings. We have seen that Wolsey held three sees all at once—Tournay, Lincoln, and York.