

abolished, and priests were allowed to marry. The Latin service was discarded, and the English became the language of prayer and praise in the sanctuary of God; and other reforms followed. But the time is short, the king soon dies, dies in his youth, a victim of consumption, it was said, but his death was very singular, and a recent historian tells us that there is indubitable evidence that he was poisoned, to be got out of the way.

Mary began her reign with honied words and fair promises, but, alas, how soon to be vitiated. The Bible is taken from the churches and hunted from the homes of the people. The old mummary of the Latin service is re-established. The laws of celibacy are reenacted, and the priests who have married are harassed and persecuted, and great severity of all sorts resorted to. The voice of protest only increases the persecution. Cranmer is attainted and degraded, and the mass everywhere set up, and designs and schemes are rife for establishing the Inquisition. These are but the beginnings of extremities. Soon the awful flame was to be kindled, the flame that was to destroy the best and holiest of the land. Rogers and Hooper were the first, at least the first of great note to submit to this terrible death, and the first fruits of heavenly gathering of the glorious company of martyrs, and the rest soon followed. Sanders was burnt on the 8th of February, 1555, and Taylor, a good minister of the New Testament, was called before Gardner, who received him with his usual civilities, of traitor, villain, heretic, knave. Taylor meekly put him in mind of the oath he had taken to King Henry and Edward, but Gardner was ready with the usual popish casuistry, "That unlawful oaths were not to be kept." Taylor's friends wished him to fly, but his reply was, "I am old, and shall never be able to do my good God such service as I am now called to do, and I must follow Christ, the good Shepherd, who not only fed his flock but died for it."

On the 9th of February he was sent to Hadley, the place of his ministry, to be burnt. He told the people he had "taught them nothing but the word of God, and now he was to seal it with his blood." One of the guards struck him over the head and stopped his speaking. He was put into a pitch barrel, and while the faggots were being piled about it, one flung one of the faggots at his head and broke it, so that the blood flowed copiously, but all he said was, "Oh friend, I have harm enough, what needed that." While he was repeating the fifty-first Psalm, another one of the guards struck him over the mouth and bade him speak in Latin. When the fire was kindled, and the flames beginning to crackle around him, another one of the guards cut him in the head with his halbert so that his brains fell out, and he died amid cruelties such as by which perished many of whom the world was not worthy. The fearful and horrible death of burning at the stake was not sufficient for these monsters of cruelty, but all sorts of indignities and sufferings must be added.

On the 16th of March Thomas Tomkins was burnt. Then followed Wm. Hunter, Canston and Higland, ten gentlemen of Essex; on the 28th, Wm. Pigot and Stephen Knight; on the 29th, John Lawrence; on the 30th, Farrar, Bishop of St. Davids, was burnt, because he would not give his sanction to the law forbidding the marriage of priests. But why need I continue this enumeration? I could not recount the whole if I would, for once the blood of the martyrs had begun to flow it seemed impossible to satisfy the blood-thirsty, and these horrid deaths became more numerous. Wm. Hunter, an apprentice boy nineteen years of age, had been drawn into conversation by a priest he met by the way, who accused him and procured his condemnation. Bishop Bonner offered him forty pounds if he would recant. But this poor boy had a better conscience and nobler nature than the Bishop, for, with the