

the process, order, and meaning of the whole text: for otherwise, whatsoever portion should be taught them, the enemies of the truth would quench again with plausible reasons, subtle sophistry, and traditions of their own invention, unauthorized by scripture: or else they would so juggle and confound the text, by their artful handling, as to pervert Scripture, in a way that it were impossible to do, if the whole word was seen in such its right process, order and meaning. From this we may gather what would have been Tindal's estimation of the modern plan of giving a mutilated Bible to the simple ones of the flock.

When Tindal published his English version of the New Testament, he subjoined an invitation to the learned to search and point out whatever might be found amiss therein. Instead of so examining, the Popish clergy, of course, cried out against it *in toto*, as a mass of heresies, not to be corrected, but utterly suppressed. Some declared that Holy Scripture could not possibly be rendered into English: others denounced as unlawful the reading of it by the laity in their own tongue—it would make them all heretics, and stir up the whole realm in rebellion against the king. These things Tindal has recited in his prologue to the books of Moses; and added, that it would have cost them less labour to have translated most part of the Bible themselves than they bestowed in critising his work; so narrowly, he said, did they scan it, that if there was an *i* therein lacking a dot over his head, it was noted, and exhibited to the ignorant people as a heresy.

It has already been related how Cuthbert Tonstal, by buying up, for the flames, the first and rather imperfect edition, furnished Tindal with the means to print a corrected and enlarged one. All this having been done, it was the Lord's good pleasure to add to this faithful servant the

bright crown of martyrdom. The manner in which, by wicked hands, this was accomplished, exhibits in hateful colours the artful and cowardly treachery of those whom the great enemy stirred up to the work.

Tindal was dwelling quietly at Antwerp, in the house of an Englishman named Poyntz; and it was the custom of Sir Thomas More and the bishops, whenever they had any poor man under examination who had been there, to put close questions respecting Tindal, his personal appearance, usual habit, place of abode, chief companions, customary resorts, and all the minutiae by knowledge of which they might spread a net in his daily path. Thus furnished, they prepared the snare, and despatched an emissary, named Henry Philips, in the character of an independent gentleman. Poyntz kept a house much resorted to by English merchants, among whom Tindal was greatly respected, and very often invited to dine or sup with them. By this means Philips ingratiated himself, first into the acquaintance, then the confidence of the unsuspecting Christian, who frequently brought him to his abode, and even induced Poyntz, who was a worthy man, to receive him also as a lodger. So far was he from thinking evil of this traitor, that he showed him his books, and made many communications to him.

After sounding Poyntz, as to whether he might be bribed to conspire against Tindal, but so cautiously that the honest man at the time did not suspect his purpose, Philips proceeded to Brussels, appearing there as a partizan of Queen Kathrine, the Emperor's aunt, and a rebel against his own king; and so wrought on the authorities that he brought a principal attorney of the emperor's with other officers, back to Antwerp; where having watched until Poyntz should go on some business of his own, to a place eighteen miles distant, intending