

this matter, that as Henry VIII. declared himself head of the church, the Bible was opened to the perusal of every body indiscriminately. But this is by no means the case. I quote from the History of England by Dr. Lingard, 4th chap. 6th vol. : "Some years had passed since William Tyndall, a tutor in a family in Gloucestershire, but of suspicious orthodoxy, fled into the Netherlands, and there printed a translation of the Holy Scriptures which speedily attracted the attention of the Archbishop of Canterbury, who ordered all copies of it to be seized and burned, on the ground that it was a false translation, interpolated with all sorts of heresies. This only increased the sale. The King interposed, having previously consulted the Bishops and a deputation of divines from each university, and issued a proclamation advising all persons to give up their Bibles, declaring that in respect of the malignity of the times, it was better that the scriptures should be explained by the learned, than be exposed to the misapprehension of the vulgar, promising that after the false and corrupt translation had been destroyed, there would be one produced by the joint labors of several Catholic and learned persons." Thus we find that on the ground of error in the translation, England, immediately after the Reformation, prohibited the general and indiscriminate use of the Bible. And it was in the same spirit that the Catholic church in the Council of Trent assembled, finding that the Christian world was torn into pieces by the Bible, that is to say, by the abuse of it, declared that it was necessary that there should be some restriction upon the reading of it : and Henry VIII. issued a similar decree with regard to the translation of Tyndall. The promise of another translation was not forgotten. It was urged by Cranmer, and finally on a petition of the convocation, a translation composed partly of that by Tyndall and others was issued under the fictitious name of "Thomas Matthew," as printer, by the royal license. An injunction was issued ordering a copy to be placed in every church, and allowing permission to all to consult it provided they did not disturb the preacher during service. This was after the permission was extended to private houses. "But again," says Dr. Lingard, "he had formerly sanctioned the publication of an English version, and gave permission of all his subjects to read it ; but on its being represented to him that even this authorised version was filled with corrupt readings calculated to mislead the unwary, and had thus not only generated false teachers, but led to angry discussions among the vulgar in ale-houses, which had often ended in blows and breaches of the peace. To remedy the first of these evils, it was recommended that the version of Tyndall be condemned altogether as crafty, false

and untrue, and that there should be an authorised translation, without note or comment :—to stop the second, a permission to read others was recommended to be conferred on lords and gentlemen, but only in secret to their households, and to females of noble and gentle birth. (And now bear the next sentence in your minds !) Any other woman, or any artificer, apprentice, or journeyman, or laborer, if found guilty of opening the Bible was liable to one month's imprisonment." This was the Reformation in England !"

(WRITTEN FOR THE 'CROSS.')

EXILES.

Exiles, the proverb says, subsist by hope. If in this valley of tears, where time is fast gathering all that is good, great, and beautiful, into the grave of oblivion, an exile from his home and country, he said to subsist by hope ; if the mere thought of returning to the roof of his childhood, the green fields of his playful innocence, and all that gave life and gladness to his young spirits, be dearer to him than food and raiment—nay, even life itself—what must be the efficacy of that hope by which the just man lives ; which has for its end the home of the soul, where reigns eternal joy and felicity. The just man alone can tell ; he alone is in constant friendship with God ; he alone is convinced of the shortness of time and the vanities of the world. Seek him then and he will tell you the pleasures of his hope ; How sweet it is to be one day carried by angels to Heaven ! How sweet it is to enjoy the beatific vision of God ! How sweet it is to adore and praise him eternally with the choirs of angels and seraphims ! How sweet it is to bask in the sunshine of an eternity of bliss ! How sweet it is nevermore to labour, hunger, and thirst. It was such hopes that in all ages and in all countries filled the deserts with holy monks and hermits, made the recluses and solitudes of the earth resound with the hallelujahs of tender virgins, invited kings and princes to quit their palaces and exchange the crown of royalty for the friar's hood—the splendour and pomp of courts for extreme poverty, fasting, and prayer. This pious hope, even in life, gives infinitely more consolation than worldly hope. In the far, far off eternity, we seem to behold its bright and steady beams shining upon our destinies here below, brightening our footsteps, dispelling from them every shade of darkness. In crosses and tribulations it cheers and delights us, makes the dim eye of sorrow sparkle with beams of pleasure, and the cheek of sickness wear the flush of confidence ; in a word it enables us to go through life with cheerfulness, and at its close, makes us triumph over death and all its terrors. Such is not worldly hope. It seldom or never gives what it promises. From the dark sky of futurity it allures by its fair promises, but often, before we reach its height, it disappears in the gloom that encompasses it, and we lose sight of it for ever.