

He calls it robbery. "Shall a man rob God? Yet ye have robbed me."

13. How does God manifest his displeasure at such as neglect this duty?

"Ye are cursed with a curse, for ye have robbed me," in tithes and offerings.

14. How does this curse take effect?

If men will not support the Gospel they must pay for policemen and jailors; if they will not pay for churches they must pay for prisons and penitentiaries; if they will not pay tithes to God they must pay taxes to Satan.

15. Is it not sinful to keep up a cloak of religion by pretending to be liberal to the cause of Christ?

Yes, for this is to imitate Ananias and Saphira, who kept back a part of what they promised to the Lord.

16. What is the Divine promise to those who honor the Lord with their substance?

"I will open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

---

### Story of The English Bible.

BY DR. BURNS, OF HALIFAX.

In 1324, at the humble village of Wycliff, in Yorkshire, which gave him a name by which it has been immortalized, arose one who was to dart rays of light through the darkness that enveloped fatherland and to prove the "Morning Star of the Reformation."

Wickliff was educated at Queen's, Merton, and Balliol Colleges, Oxford, whose University had recently been founded by Philippa, Queen of Edward III., and to which 30,000 students had flocked.

By his withering exposure of the Friars, his personal preaching at Oxford and Lutterworth for twenty years, by his manifold writings, especially his translation into the dialect of the people of the Word of the Lord which was "precious in those days"—the simple Saxon rendering, on which, mainly, our authorized version has been grafted; by the Jewing forth also of his "Poor Priests" who proved the sturdy outspoken Methodists of the fourteenth century—plain, humble men, clad in coarse russet garments, and living on homely fare, frequenting no village revels, yet courteous and kind withal, preaching the Word and going about doing good, Wickliff became the instrument in the working of a marvelous change on the face of English society.

He became Doctor of the Faculty of Theology and Royal Chaplain. In 1374, at the age of fifty, he is appointed second on a Royal Commission (next to the Bishop of Bangor) to treat with the Papal Nuncio, at Bruges, then in the zenith of her mediæval glory. Five years afterwards (in 1379) opened what was known as "the good parliament," of which probably Wickliff was a member, which de-claimed strongly against the oppressive exactions under which the country groaned.

Wickliff was befriended by Edward, who died in 1377, after having seen his noble wife Philippa, and celebrated son, the Black Prince, laid in the sepulchre of the kings of his people. Honest John's blasts had roused the ire of Courtney, Bishop of London, and occasioned his being summoned before a convocation at St. Paul's, where Lord Percy, Earl Marshal of England, and John of Gaunt, Edward's third son, stood forward, one on each side, to accuse and defend him. Hot words passed between them; riots ensued; Wickliff returns to Lutterworth, to be then "hid in God's pavilion from the strife of tongues."

Again he is summoned before the whole bench of Bishops, under the presidency of the Prince, but they were no match for him in argument. The enraged populace break into the chamber. At the urgent solicitation of the Dowager Princess of Wales, the members of the Council allow him to go in peace.

The year following, Pope Gregory having died, occurred the great division in the Papacy, when Urban VI., the Italian, at Rome, and Clement VII., the Frenchman, at Avignon, urged their rival claims, which continued for over half a century—the very Council called to settle the feud, issuing in the setting up of a third claimant.

Wickliff retired from the public arena which witnessed such unseemly bickerings, and, in the privacy of his Lutterworth home, pursued his great work of translating the Word of God into the language of the people.

Hitherto (and since the seventh century) the Latin Vulgate had been the only Bible used, though certain portions of the Scriptures had been translated into the Anglo-Saxon, such as the Psalms and John's Gospel, by the Venerable Bede in the eighth century. Thereafter the good King Alfred encouraged the work, but it was only in a partial and fragmentary form.

In 1380, four years before his death, Wickliff accomplished his herculean task