

While Tyndale remained abroad, his learned and pious friend John Frith, to whom he had been made useful in bringing him to the knowledge of the truth, returned to England, where he was bitterly persecuted on account of his religion. About the year 1531, he was seized and thrown into the Tower; during his confinement Tyndale wrote to him several very interesting and encouraging letters, tending to support his friend's spirit under trial, and exhibiting the ardent piety of his own.

He did not forget his native land, while he sojourned in a foreign country, nor could he hear, without the deepest sorrow, of the corruptions and abominations which prevailed at home. He felt it his duty to bear his testimony against them; and endeavour by his faithful remonstrances to excite them to penitence and reformation. He addressed, therefore, a "Supplication to the King, Nobles, and subjects of England," faithfully warning them of their danger, and pointing out the Scriptural way to escape from it. The work thus strikingly concludes:—"Finally: if the persecution of [by] the King's Grace, and other temporal persons, conspiring with the spirituality, be of ignorance, I doubt not but that their eyes shall be opened shortly, and they shall see and repent, and God shall shew them mercy. But if it be of a set malice against the truth, and of a grounded hate against the law of God, by the reason of a full consent they have to sin, and to walk in their old ways of ignorance; whereunto, being now past all repentance they have utterly yielded themselves, to follow with full lust, without bridle or snaffle; then ye shall see, even shortly, that God shall turn the point of the sword, wherewith they shed Christ's blood, homeward, to shed their own again, after all the examples of the Bible."

It would have been strange, in-

deed, in those times, if a man who protested so strongly against the errors and absurdities of Popery, who was so zealous an advocate of the doctrines of the reformation, and above all, who had presumed to translate into English, and to publish, the New Testament, and many parts of the Old, had been permitted to live and die in peace. A dark design was formed, and carried into execution, against this holy man. A person of the name of Henry Phillips, was employed to insinuate himself into the confidence of Tyndale, and under the mask of friendship, to lure him to his destruction. After he had dwelt on terms of the strictest intimacy with Tyndale for many months, he went secretly to Brussels, where he obtained the sanction and aid of imperial authority. Phillips then returned to Antwerp, where Tyndale resided, bringing with him the emperor's attorney and other officers.—Repairing to the house in which Tyndale lodged, he invited him to dinner. The good man left his house with some reluctance in company with Phillips, who, on passing the threshold, gave a sign, like another Judas, to the officers, who immediately seized their victim, and dragged him away; the emperor's attorney taking possession of all his papers and effects.

From Antwerp he was conveyed to the Castle of Filford, where he remained a year and six months, during which time great exertions were made by the English merchants at Antwerp, and by Poyntz, with whom he had lodged, to obtain his release. Lord Cromwell also wrote to the Emperor for the same purpose, but without effect. Tyndale was unmoved by these persecutions; he continued his labours in prison, and was made the instrument of conversion to the gaoler and several of his family. His enemies, however, were determined on his destruction, and, after