

Continuing to preach elsewhere and with increasing fervor, the fact of his heresy was brought to the attention of the king and his cardinal. Being now in favor at the court of Henry the Eighth, largely by reason of his attitude as to the king's marriage with Catherine of Arragon, the charges preferred against him were lightly viewed and license given him to preach in certain quarters. Not only was he chaplain to Anne Boleyn, but by direct appointment of the Crown was given the curacy of West Kington, so that there, as well as in London, he combated what he regarded the essential errors of the papacy. Made Bishop of Worcester in 1535, his Protestant teachings became still more pronounced, and provoked renewed opposition on the part of such bigots as Bonner and Gardiner, resulting in his recall in 1539. Civil process against him now took decided form, leading to his arrest as a heretic and a disturber of the religious peace of the kingdom. Released, in due time, by the young and tolerant Edward, he was again imprisoned by the intolerant Mary, from which time we follow him on to the Tower of London and on to his trial at Oxford. Summoned before a partial court on the charge of heresy, he was condemned and sentenced to death and died at the stake, October 16, 1555, in front of Balliol College, Oxford. How suggestive the picture, as Cranmer, on the roof of the Oxford jail, witnessed the burning of Ridley and Latimer, praying, as he looked, that they might have grace to be brave. Before the fires were kindled, Latimer said to Ridley, "God is faithful which does not suffer us to be tempted above our strength," adding as the flames enveloped them, "Be of good comfort and play the man: we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." That candle has been burning brighter and brighter from that day to this—the candle of the Lord to the people of England to guide them into the knowledge of the truth. Thus stands good Bishop Latimer, with the Bible and the homily in hand, right on the border line between the old and the new in English speech and life. Thoroughly in sympathy with the Scriptural work of his illustrious forerunner, Wiclif; in fullest sympathy with Foxe and Tyndale, Sternhold and Hopkins in their work as Bible translators, he did much to open the way for the wider diffusion of the saving truths they translated and taught. It is thus that Principal Tulloch speaks of him in his treatise on the "Leaders of the Reformations." It is thus that all students of the English Bible and the English language are quite content to be at a loss to know for which of these he did the greater service and to think of him as devoted to the one just because he was devoted to the other. Outside of the sphere of divinity, in which he was called "one of the best learned men in the university," Latimer cannot be said to have been a learned man, as Tyndale and Archbishop Cranmer were such men. Despite the scholarly knowledge of the classics traditionally accorded him, he had, in all probability, less than a Shakespearian