

seven to the purposes of spiritual life. Sabbath will of course become a fool. When the world is convinced that ish interference with business and spiritual life is a dream, the Christian pleasure, but not till then.

Christian Life.

WILLIAM TINDAL: THE SCHOLAR OF MAGDALEN HALL.

At a time when the best scholars of our day are engaged in revising the English Bible to bring it into accord with the modern English and modern learning, let us, good reader, have a little talk about the man to whom under God we owe the English version of the Scripture familiar to us from childhood. Toward the close of the fifteenth century (we quote one of our monthlies), when Popish darkness lay broadly over England, a young student might be seen at Oxford, engrossed in his literary studies, a pattern of diligence and eager pursuit of learning to all his fellows of Magdalen Hall. It was William Tindal,—afterwards the translator of the Bible.

Born on Welsh ground, he very early removed to Oxford, where his studious habits and skill in the acquisition of languages, gave him a high name and place in the University. Versed in Hebrew and Greek, he studied the Scriptures in the original tongues, and drew round him a body of students, to whom he lectured and expounded. His gravity of deportment and blamelessness of life, added to his high scholarship, made him to be listened to. After a time, he removed to Cambridge, where he carried on his studies with like distinction, and soon after became tutor in the family of a knight, by name Welsh, to whose well-loaded table and hospitable house, the clergy around resorted for feasting and revelling. Tindal was thus brought into contact with abbots, deans, and other dignitaries

of the Popish Church; and greatly offended, as well as amazed them, by his constant reference to the Scripture in conversation and discussion.

The enraged clergy now began to lay their snares for him. Always defeated in argument by the tutor, when debating religion with him at the knight's table, they invited the knight and his lady to a feast at one of their own mansions; where, in the absence of the tutor, they had the talk and the argument to themselves. Pouring their own malice into the knight's mind, they stirred him up against the heretical tutor, so that, as soon as he returned from the revel, he attacked Tindal. The tutor meekly replied to all by reference to Scripture; to which the knight's conclusive answer was, asking him whether they were to believe a poor tutor rather than the abbots and doctors. Tindal having nothing to say, to such an argument, was silent, and retired to his chamber, to prosecute the translation of a work of Erasmus, on which he was engaged. Having finished this, he presented it to the knight and his lady, on which it had such an effect that they began to look askance upon their friends, the abbots and deans, and to look with favour on the poor tutor. This stung the priests into rage; and, ascribing this change to Tindal, they not only railed and stormed at him wherever they went, but, gathering together all manner of lying accusations, they laid information against him before the Bishop's Chancellor, who summoned the accused, with his accusers, to appear before him on a certain day.

They thought that the poor tutor