

a council was called, and vigorous measures resolved upon, one of which was what is known in history as "the secret search." Every suspected place was to be searched at a stated time simultaneously in all places and without warning. A copy of the "Supplication of the Beggars" had fallen into the hands of the King, a small but powerful tract, which contained an unmeasured attack upon the whole fraternity, monks and friars, pardoners and sounenvers who had amassed a large proportion of the nation's wealth, and whose growing power had already impaired and threatened ultimately to destroy the power of the crown. They were all opposed and denounced in the strongest terms. What effect it had upon the King may not be fully known, but it sorely exasperated Wolsey, and, no doubt, hastened on the "secret search," which revealed Tyndale's New Testament in numbers which only increased the alarm of the ecclesiastics. Garret and Dalabar and others were apprehended, and a bonfire was made of the word of God on the 12th day of January, 1526. This was the opening of the campaign, and the armies, brought face to face in field, kept up a close combat for the next generation.

The terrible and multitudinous crimes and awful murders by fire and sword perpetrated from this time to the end of Mary's reign, began by burning the sacred volume. Soon after this Dalabar, Clark, Fryth and about twenty others were immediately seized and thrown into prison!! A deep, dark and filthy cellar under Cardinals' College, damp, and offensive with stinking fish, and kept there till four or five of the number died, and the rest mostly ruined in health for life. The fires of martyrdom began to burn. Poor Fryth, rich in faith and grace, was the first one given to the flame by the direct cruelty of the King. Lambert and others soon followed but all could not stop the progress of the Word. The people had tasted its sweets and drank in its principles of liberty and its hostility to prevailing doctrines and corruption, and the desire for it daily increased in intensity. Fox says: "it cannot be told in words what a flood of light the Word of God had let into the nation." They had burned the first, but others came. Importation was rapidly going on. The Bishop bought up all, but still others came. These were burned, too, but still they came, and, though these were burnt, too, others followed.

Now Cranmer was rising in favour about the king's person, and he dared to tell that irate monarch that the temper of the nation was such, it would have the Bible—the nation, mark you, not the king. Tyndale was betrayed, caught and martyred, but that did not stop the Word of God. The very enemies who had pursued him to death were then constrained to carry on his work, for it was Tyndale's own Bible in the main that was given to the nation, and ultimately placed in the churches. Thus did God Almighty "make the wrath of man to praise him." From this time (about 1530) there were troublous times through the rest of Henry's reign. The Popish party abounded in plotting and intrigue both at home and abroad. Executions were numerous in all ranks and classes, but still the Bible maintained its place; and, though Tyndale's name was enrolled in the chronicles of martyrology, he had done his work, the Word of God was opened to the people, and it finally overthrew the machinations of the enemy.

Under Edward the Sixth, "the good king," reform advanced apace. The Bible was not only maintained in the churches, but spread into the homes of the people. Images were removed from the places of worship and broken and scattered in all parts of the realm. Masses for the dead were scrutinized and brought into much disrepute. The laws of celibacy were