

said it was impossible to translate the the Scriptures into English; others, that it was not lawful for the people to have them in their mother tongue; others, that it would make them all heretics. Another thing also displeased them exceedingly; when they found that Tyndale had, in his translation, put the word *senior* for *priest*; *congregation* for *church*; *love for charity*; *repentance for penance*, &c., they condemned the whole of his translation as heretical, forbade the people to read it, made strict search after the copies of it, and burnt publicly all that they found. But the more it was condemned the more it was sought after and read, insomuch that the Dutch booksellers printed four editions of it, before Tyndale thought fit to reprint it. While they were making gain of his labours, he was employed in translating the five books of Moses into English, with an intention to publish them likewise.

Tonstal, then Bishop of London, having caused some copies of Tyndale's translation of the New Testament to be seized, ordered them to be publicly burnt in Cheapside by the common hangman. The people inferred from this proceeding that the Scriptures must be contrary to the religion generally professed, since the clergy were thus anxious to tear them from the people and to commit them to the flames. Another circumstance is related of the same Bishop which connects his name rather ingloriously with that of Tyndale. When Tonstal was at Antwerp in the year 1529, on his return from an embassy to Cambray, he sent for an English merchant of the name of Packington, of whom he desired to know how many copies of Tyndale's New Testament he could purchase. Packington immediately communicated the Bishop's proposal to Tyndale, who was glad of the opportunity of selling his remaining copies; for, being poor, and desiring to prepare a new and

more correct edition, he regarded it as a providential circumstance.—Packington received all the copies he possessed, and paid for them. The books were taken to England and destroyed. The new edition was soon finished, and many copies found their way to the same country. Sir Thomas More, a zealous Catholic, enquiring who encouraged and supported Tyndale, was told it was the Bishop of London, who had purchased nearly half of the old impression. This was the occasion of much merriment at the expense of the zealous prelate. In order, however, to discourage all similar efforts, Sir Thomas More ridiculed Tyndale's version in a Dialogue which was published in 1529. Tyndale replied to this, but not with much effect upon those in power; for in the Court of the Star Chamber, the King, with the concurrence of the Prelates, the Clergy, and both the Universities, condemned and prohibited his version of the New Testament. Not discouraged by these persecutions, he continued his labours, and finished a translation of the five books of Moses; but in a passage to Hamburgh, he was shipwrecked, and lost all his books, manuscripts, and money.—With difficulty he made his way to Hamburgh, where he met with Miles Coverdale, one of the Austin Friars of Cambridge, engaged like himself in the work of translation. They laboured together and soon finished the Pentateuch, which they published at Marburg, about 1530. The next year Tyndale finished and published the Prophecy of Jonah, and proceeded with some other books of Scripture. He published also some other works, which were extensively read in England; their titles were, *The Obedience of a Christian Man*. *The Wicked Mammon*. *The Practice of Prelates*. *An Answer to Sir Thomas More*. *Exposition of Important Passages of Scripture*.