

## CHAPTER XII

### WILLIAM TYNDALE

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The Life and Story of the True Servant and Martyr of God, William Tyndale.

We have now to enter into the story of the good martyr of God, William Tyndale; which William Tyndale, as he was a special organ of the Lord appointed, and as God's mattock to shake the inward roots and foundation of the pope's proud prelacy, so the great prince of darkness, with his impious imps, having a special malice against him, left no way unsought how craftily to entrap him, and falsely to betray him, and maliciously to spill his life, as by the process of his story here following may appear.

William Tyndale, the faithful minister of Christ, was born about the borders of Wales, and brought up from a child in the University of Oxford, where he, by long continuance, increased as well in the knowledge of tongues, and other liberal arts, as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; insomuch that he, lying then in Magdalen Hall, read privily to certain students and fellows of Magdalen College some parcel of divinity; instructing them in the knowledge and truth of the Scriptures. His manners and conversation being correspondent to the same, were such that all they that knew him reputed him to be a man of most virtuous disposition, and of life unspotted.

Thus he, in the University of Oxford, increasing more and more in learning, and proceeding in degrees of the schools, spying his time, removed from thence to the University of Cambridge, where he likewise made his abode a certain space. Being now further ripened in the knowledge of God's Word, leaving that university, he resorted to one Master Welch, a knight of Gloucestershire, and was there schoolmaster to his children, and in good favor with his master. As this gentleman kept a good ordinary commonly at his table, there resorted to him many times sundry abbots, deans, archdeacons, with divers other doctors, and great beneficed men; who there, together with Master Tyndale sitting at the same table, did use many times to enter communication, and talk of learned men, as of Luther and of Erasmus; also of divers other controversies and questions upon the Scripture.

Then Master Tyndale, as he was learned and well practiced in God's matters, spared not to show unto them simply and plainly his judgment, and when they at any time did vary from Tyndale in opinions, he would show them in the Book, and lay plainly before them the open and manifest places of the Scriptures, to confute their errors, and confirm his sayings. And thus continued they for a certain season, reasoning and contending together divers times, until at length they waxed weary, and bare a secret grudge in their hearts against him.

As this grew on, the priests of the country, clustering together, began to grudge and storm against Tyndale, railing against him in alehouses and other places, affirming that his sayings were heresy; and accused him secretly to the chancellor, and others of the bishop's officers.

It followed not long after this that there was a sitting of the bishop's chancellor appointed, and warning was given to the priests to appear, amongst whom Master Tyndale was also warned to be there. And whether he had any misdoubt by their threatenings, or knowledge given him that they would lay some things to his charge, it is uncertain; but certain this is (as he himself declared), that he doubted their privy accusations; so that he by the way, in going thitherwards, cried in his mind heartily to God, to give him strength fast to stand in the truth of His Word.

When the time came for his appearance before the chancellor, he threatened him grievously, reviling and rating him as though he had been a dog, and laid to his charge many things whereof no accuser could be brought forth, notwithstanding that the priests of the country were there present. Thus Master Tyndale, escaping out of their hands, departed home, and returned to his master again.

There dwelt not far off a certain doctor, that he been chancellor to a bishop, who had been of old,

familiar acquaintance with Master Tyndale, and favored him well; unto whom Master Tyndale went and opened his mind upon divers questions of the Scripture: for to him he durst be bold to disclose his heart. Unto whom the doctor said, "Do you not know that the pope is very Antichrist, whom the Scripture speaketh of? But beware what you say; for if you shall be perceived to be of that opinion, it will cost you your life."

Not long after, Master Tyndale happened to be in the company of a certain divine, recounted for a learned man, and, in communing and disputing with him, he drove him to that issue, that the said great doctor burst out into these blasphemous words, "We were better to be without God's laws than the pope's." Master Tyndale, hearing this, full of godly zeal, and not bearing that blasphemous saying, replied, "I defy the pope, and all his laws;" and added, "If God spared him life, ere many years he would cause a boy that driveth the plough to know more of the Scripture than he did."

The grudge of the priests increasing still more and more against Tyndale, they never ceased barking and rating at him, and laid many things sorely to his charge, saying that he was a heretic. Being so molested and vexed, he was constrained to leave that country, and to seek another place; and so coming to Master Welch, he desired him, of his good will, that he might depart from him, saying: "Sir, I perceive that I shall not be suffered to tarry long here in this country, neither shall you be able, though you would, to keep me out of the hands of the spirituality; what displeasure might grow to you by keeping me, God knoweth; for the which I should be right sorry."

So that in fine, Master Tyndale, with the good will of his master, departed, and eftsoons came up to London, and there preached a while, as he had done in the country.

Bethinking himself of Cuthbert Tonsal, then bishop of London, and especially of the great commendation of Erasmus, who, in his annotations, so extolled the said Tonsal for his learning, Tyndale thus cast with himself, that if he might attain unto his service, he were a happy man. Coming to Sir Henry Guilford, the king's comptroller, and bringing with him an oration of Isocrates, which he had translated out of Greek into English, he desired him to speak to the said bishop of London for him; which he also did; and willed him moreover to write an epistle to the bishop, and to go himself with him. This he did, and delivered his epistle to a servant of his, named William Hebilthwait, a man of his old acquaintance. But God, who secretly disposeth the course of things, saw that was not best for Tyndale's purpose, nor for the profit of His Church, and therefore gave him to find little favor in the bishop's sight; the answer of whom was this: his house was full; he had more than he could well find: and he advised him to seek in London abroad, where, he said, he could lack no service.

Being refused of the bishop he came to Humphrey Mummuth, alderman of London, and besought him to help him: who the same time took him into his house, where the said Tyndale lived (as Mummuth said) like a good priest, studying both night and day. He would eat but sodden meat by his good will, nor drink but small single beer. He was never seen in the house to wear linen about him, all the space of his being there.

And so remained Master Tyndale in London almost a year, marking with himself the course of the world, and especially the demeanor of the preachers, how they boasted themselves, and set up their authority; beholding also the pomp of the prelates, with other things more, which greatly misliked him; insomuch that he understood not only that there was no room in the bishop's house for him to translate the New Testament, but also that there was no place to do it in all England.

Therefore, having by God's providence some aid ministered unto him by Humphrey Mummuth, and certain other good men, he took his leave of the realm, and departed into Germany, where the good man, being inflamed with a tender care and zeal of his country, refused no travail nor diligence, how, by all means possible, to reduce his brethren and countrymen of England to the same taste and understanding of God's holy Word and verity, which the Lord had endued him withal. Whereupon, considering in his mind, and conferring also with John Frith, Tyndale thought with himself no way more to conduce thereunto, than if the Scripture were turned into the vulgar speech, that the poor people

lay people in any truth, except the Scriptures were so plainly laid before their eyes in their mother tongue that they might see the meaning of the text; for else, whatsoever truth should be taught them, the enemies of the truth would quench it, either with reasons of sophistry, and traditions of their own making, founded without all ground of Scripture; or else juggling with the text, expounding it in such a sense as it were impossible to gather of the text, if the right meaning thereof were seen.

Master Tyndale considered this only, or most chiefly, to be the cause of all mischief in the Church, that the Scriptures of God were hidden from the people's eyes; for so long the abominable doings and idolatries maintained by the pharisaical clergy could not be espied; and therefore all their labor was with might and main to keep it down, so that either it should not be read at all, or if it were, they would darken the right sense with the mist of their sophistry, and so entangle those who rebuked or despised their abominations; wresting the Scripture unto their own purpose, contrary unto the meaning of the text, they would so delude the unlearned lay people, that though thou felt in thy heart, and wert sure that all were false that they said, yet couldst thou not solve their subtle riddles.

For these and such other considerations this good man was stirred up of God to translate the Scripture into his mother tongue, for the profit of the simple people of his country; first setting in hand with the New Testament, which came forth in print about A.D. 1525. Cuthbert Tonstal, bishop of London, with Sir Thomas More, being sore aggrieved, despised how to destroy that false erroneous translation, as they called it.

It happened that one Augustine Packington, a mercer, was then at Antwerp, where the bishop was. This man favored Tyndale, but showed the contrary unto the bishop. The bishop, being desirous to bring his purpose to pass, communed how that he would gladly buy the New Testaments. Packington hearing him say so, said, "My lord! I can do more in this matter than most merchants that be here, if it be your pleasure; for I know the Dutchmen and strangers that have brought them of Tyndale, and have them here to sell; so that if it be your lordship's pleasure, I must disburse money to pay for them, or else I cannot have them: and so I will assure you to have every book of them that is printed and unsold." The bishop, thinking he had God "by the toe," said, "Do your diligence, gentle Master Packington! get them for me, and I will pay whatsoever they cost; for I intend to burn and destroy them all at Paul's Cross." This Augustine Packington went unto William Tyndale, and declared the whole matter, and so, upon compact made between them, the bishop of London had the books, Packington had the thanks, and Tyndale had the money.

After this, Tyndale corrected the same New Testaments again, and caused them to be newly imprinted, so that they came thick and threefold over into England. When the bishop perceived that, he sent for Packington, and said to him, "How cometh this, that there are so many New Testaments abroad? You promised me that you would buy them all." Then answered Packington, "Surely, I bought all that were to be had, but I perceive they have printed more since. I see it will never be better so long as they have letters and stamps: wherefore you were best to buy the stamps too, and so you shall be sure," at which answer the bishop smiled, and so the matter ended.

In short space after, it fortun'd that George Constantine was apprehended by Sir Thomas More, who was then chancellor of England, as suspected of certain heresies. Master More asked of him, saying, "Constantine! I would have thee be plain with me in one thing that I will ask; and I promise thee I will show thee favor in all other things whereof thou art accused. There is beyond the sea, Tyndale, Joye, and a great many of you: I know they cannot live without help. There are some that succor them with money; and thou, being one of them, hadst thy part thereof, and therefore knowest whence it came. I pray thee, tell me, who be they that help them thus?" "My lord," quoth Constantine, "I will tell you truly: it is the bishop of London that hath holpen us, for he hath bestowed among us a great deal of money upon New Testaments to burn them; and that hath been, and yet is, our only succor and comfort." "Now by my troth," quoth More, "I think even the same; for so much I told the bishop before he went about it."

After that, Master Tyndale took in hand to translate the Old Testament, finishing the five books of

Moses, with sundry most learned and godly prologues most worthy to be read and read again by all good Christians. These books being sent over into England, it cannot be spoken what a door of light they opened to the eyes of the whole English nation, which before were shut up in darkness.

At his first departing out of the realm he took his journey into Germany, where he had conference with Luther and other learned men; after he had continued there a certain season he came down into the Netherlands, and had his most abiding in the town of Antwerp.

The godly books of Tyndale, and especially the New Testament of his translation, after that they began to come into men's hands, and to spread abroad, wrought great and singular profit to the godly; but the ungodly (envying and disdainng that the people should be anything wiser than they and, fearing lest by the shining beams of truth, their works of darkness should be discerned) began to stir with no small ado.

At what time Tyndale had translated Deuteronomy, minding to print the same at Hamburg, he sailed thitherward; upon the coast of Holland he suffered shipwreck, by which he lost all his books, writings, and copies, his money and his time, and so was compelled to begin all again. He came in another ship to Hamburg, where, at his appointment, Master Coverdale tarried for him, and helped him in the translating of the whole five books of Moses, from Easter until December, in the house of a worshipful widow, Mistress Margaret Van Emmerson, A.D. 1529; a great sweating sickness being at the same time in the town. So, having dispatched his business at Hamburg, he returned to Antwerp.

When God's will was, that the New Testament in the common tongue should come abroad, Tyndale, the translator thereof, added to the latter end a certain epistle, wherein he desired them that were learned to amend, if ought were found amiss. Wherefore if there had been any such default deserving correction, it had been the part of courtesy and gentleness, for men of knowledge and judgment to have showed their learning therein, and to have redressed what was to be amended. But the clergy, not willing to have that book prosper, cried out upon it, that there were a thousand heresies in it, and that it was not to be corrected, but utterly to be suppressed. Some said it was not possible to translate the Scriptures into English; some that it was not lawful for the lay people to have it in their mother tongue; some, that it would make them all heretics. And to the intent to induce the temporal rulers unto their purpose, they said it would make the people to rebel against the king.

All this Tyndale himself, in his prologue before the first book of Moses, declareth; showing further what great pains were taken in examining that translation, and comparing it with their own imaginations, that with less labor, he supposeth, they might have translated a great part of the Bible; showing moreover that they scanned and examined every title and point in such sort, and so narrowly, that there was not one i therein, but if it lacked a prick over his head, they did note it, and numbered it unto the ignorant people for a heresy.

So great were then the froward devices of the English clergy (who should have been the guides of light unto the people), to drive the people from the knowledge of the Scripture, which neither they would translate themselves, nor yet abide it to be translated of others; to the intent (as Tyndale saith) that the world being kept still in darkness, they might sit in the consciences of the people through vain superstition and false doctrine, to satisfy their ambition, and insatiable covetousness, and to exalt their own honor above king and emperor.

The bishops and prelates never rested before they had brought the king to their consent; by reason whereof, a proclamation in all haste was devised and set forth under public authority, that the Testament of Tyndale's translation was inhibited—which was about A.D. 1537. And not content herewith, they proceeded further, how to entangle him in their nets, and to bereave him of his life; which how they brought to pass, now it remaineth to be declared.

In the registers of London it appeareth manifest how that the bishops and Sir Thomas More having before them such as had been at Antwerp, most studiously would search and examine all things belonging to Tyndale, where and with whom he hosted, whereabouts stood the house, what was his

stature, in what apparel he went, what resort he had; all which things when they had diligently learned then began they to work their feats.

William Tyndale, being in the town of Antwerp, had been lodged about one whole year in the house of Thomas Pointz, an Englishman, who kept a house of English merchants. Came thither one out of England, whose name was Henry Philips, his father being customer of Poole, a comely fellow, like as he had been a gentleman having a servant with him: but wherefore he came, or for what purpose he was sent thither, no man could tell.

Master Tyndale divers times was desired forth to dinner and supper amongst merchants; by means whereof this Henry Philips became acquainted with him, so that within short space Master Tyndale had a great confidence in him, and brought him to his lodging, to the house of Thomas Pointz; and had him also once or twice with him to dinner and supper, and further entered such friendship with him, that through his procurement he lay in the same house of the said Pointz; to whom he showed moreover his books, and other secrets of his study, so little did Tyndale then mistrust this traitor.

But Pointz, having no great confidence in the fellow, asked Master Tyndale how he came acquainted with this Philips. Master Tyndale answered, that he was an honest man, handsomely learned, and very conformable. Pointz, perceiving that he bare such favor to him, said no more, thinking that he was brought acquainted with him by some friend of his. The said Philips, being in the town three or four days, upon a time desired Pointz to walk with him forth of the town to show him the commodities thereof, and in walking together without the town, had communication of divers things, and some of the king's affairs; by which talk Pointz as yet suspected nothing. But after, when the time was past, Pointz perceived this to be the mind of Philips, to feel whether the said Pointz might, for lucre of money, help him to his purpose, for he perceived before that Philips was monied, and would that Pointz should think no less. For he had desired Pointz before to help him to divers things; and such things as he named, he required might be of the best, "for," said he, "I have money enough."

Philips went from Antwerp to the court of Brussels, which is from thence twenty-four English miles, whence he brought with him to Antwerp, the procurator-general, who is the emperor's attorney, with certain other officers.

Within three or four days, Pointz went forth to the town of Barois, being eighteen English miles from Antwerp, where he had business to do for the space of a month or six weeks; and in the time of his absence Henry Philips came again to Antwerp, to the house of Pointz, and coming in, spake with his wife, asking whether Master Tyndale were within. Then went he forth again and set the officers whom he had brought with him from Brussels, in the street, and about the door. About noon he came again, and went to Master Tyndale, and desired him to lend him forty shillings; "for," said he, "I lost my purse this morning, coming over at the passage between this and Mechlin." So Master Tyndale took him forty shillings, which was easy to be had of him, if he had it; for in the wily subtleties of this world he was simple and inexpert. Then said Philips, "Master Tyndale! you shall be my guest here this day." "No," said Master Tyndale, "I go forth this day to dinner, and you shall go with me, and be my guest, where you shall be welcome."

So when it was dinner time, Master Tyndale went forth with Philips, and at the going forth of Pointz's house, was a long narrow entry, so that two could not go in front. Master Tyndale would have put Philips before him, but Philips would in no wise, but put Master Tyndale before, for that he pretended to show great humanity. So Master Tyndale, being a man of no great stature, went before, and Philips, a tall, comely person, followed behind him; who had set officers on either side of the door upon two seats, who might see who came in the entry. Philips pointed with his finger over Master Tyndale's head down to him, that the officers might see that it was he whom they should take. The officers afterwards told Pointz, when they had laid him in prison, that they pitied to see his simplicity. They brought him to the emperor's attorney, where he dined. Then came the procurator-general to the house of Pointz, and sent away all that was there of Master Tyndale's, as well his books as other things;

Master Tyndale, remaining in prison, was proffered an advocate and a procurator; the which he refused, saying that he would make answer for himself. He had so preached to them who had him in charge, and such as was there conversant with him in the Castle that they reported of him, that if he were not a good Christian man, they knew not whom they might take to be one.

At last, after much reasoning, when no reason would serve, although he deserved no death, he was condemned by virtue of the emperor's decree, made in the assembly at Augsburg. Brought forth to the place of execution, he was tied to the stake, strangled by the hangman, and afterwards consumed with fire, at the town of Vilvorde, A.D. 1536; crying at the stake with a fervent zeal, and a loud voice, "Lord! open the king of England's eyes."

Such was the power of his doctrine, and the sincerity of his life, that during the time of his imprisonment (which endured a year and a half), he converted, it is said, his keeper, the keeper's daughter, and others of his household.

As touching his translation of the New Testament, because his enemies did so much carp at it, pretending it to be full of heresies, he wrote to John Frith, as followeth, "I call God to record against the day we shall appear before our Lord Jesus, that I never altered one syllable of God's Word against my conscience, nor would do this day, if all that is in earth, whether it be honor, pleasure, or riches, might be given me."