

sayth in the Catholike Church: I stedfastly helene, that there is but one God almighty, in and of whose Godhead are thiee thre persons, the father, the sonne, and the holy Ghost, and that those thre persons are the selfe same God almighty. I beleue also, that the second person of this most blessed Trinitie, in most conuenient time appoynted thereunto afore, tooke flesh and blood of the most blessed virgin Mary, for the sauegarde and redemption of the vniuersall kind of man, which was afore lost in Adams offence.

Wherouer I beleue, that the same Iesus Christ our Lord thus being both God and man, is the onely head of the whole Christian Church, and that all those that hath bene or shall be saued, be members of this most holy church. And this holy Church I thinke to be decuded into thre sortes or compaynes.

Wherof the first sort be now in heauen, and they are the sayntes from hence departed. These as they were here conuerfant, conformed alwayes their liues to the most holpe lawes and pure examples of Christ, renouncing Satan, the world, and the flesh, with all their concupiscences and euils.

The second sort are in Purgatory (if any suche place be in the scriptures) abiding the mercy of God and a full deliuerance of payne.

The third sort are here vpon the earth, and be called the Church militant. For day and night they contend against crafty assaults of the deuill, the flattering prosperities of this world, and the rebellious filthines of the flesh.

This latter congregation by the iust ordinance of God is also seuered into thre diuers estates, that is to say, into priesthood, knighthood, and the commons. Among whom the will of God is, that the one should ayd the other, but not destroy the other. The priestes first of all secluded from all worldlines, should conforme theyr liues vnterly to the examples of Christ and his Apostles. Euermore shouide they be occupied in preaching and teaching the scriptures purely, and in geuing wholesome examples of good liuing to the other two degrees of men. Wherofeuest also, more louing, gentle, and lowly in spirit, should they be, then any other sortes of people.

In knighthood are all they, which beare sword by law of office. These should defend Gods lawes, and see that the Gospell were purely taught, conforming theyr liues to the same, and secluded all false preachers: yea they ought rather to hazard their liues, then to suffer such wicked decrees as either blemisheth the eternall Testament of God, or yet letteth the free passage thereof, whereby heresies & schismes might spring in the Church. For of none other acite they as I suppose, then of erroneous constitutids, craftely first creeping in vnder hypocriticall lies, for aduantage. They ought also to preferre Gods people from oppressours, tyrants, and theues, & to see the clergie supported so long as they teach purely, pray rightly, and minister the Sacramentes freely. And if they see them doe otherwise, they are bound by the law of office to compell them to chaunging their doings: & to see all thinges performed according to gods precept ordinance.

The latter fellowship of this Church, are the common people: whose duery is, to beare their good mindes & true obedience, to the aforesayd ministers of God, theyr kinges, civil gouernours and Iudges. The right office of these, is iustly to occupy every man his facultie, be it marchaundise, handicraft: or the tilthe of the ground. And so one of them to be as an helper to an other, following alwayes in their sortes the iust commandementes of the Lord God.

Wher and besides all this, I most saythfully beleue the Sacramentes of Christs Church are necessary to all Christen belouers: this alwayes seen to: that they be truly ministered according to Christs first institution and ordinance. And forasmuch as I am maliciously & most falsly accused of a misbelieve in the sacrament of the autler, to the hurtfull slaunder of many: I signifie here vnto all men, & this is my sayth concerning that. I beleue in that Sacrament to be contayned verry Christs body and blood vnder the similitudes of bread and wyne, yea the same body & was conceived of the holy ghost, borne of the virgin Mary done on the crosse: byed, that was buried, arole the thryd day from the death: and is now glorified in heauen. I also beleue, the vniuersall law of God to be most true and perfect, and they which doe not lo follow it in theyr sayth and woiks (at one time or an other) can neuer be saued: wher as he that seeketh it in sayth, accepteth it, leaureth it, delighteth therein, and performeth it in love, shall call for it the felicitie of euerlasting Innocencie.

Finally, this is my sayth also, that God will aske no more of a Christen belouer in this life, but onely to obey the preceptes of that most blessed law. If any Prelates of the

Church require more, or els any other kinde of obedience, then this to be used: he contemmeth Christ, exalting hymselfe about God, and so becommeth an open Antichrist. All the premises I beleue particularly, and generally all that God hath left in his holy scripture: that I should beleue. Instantly desiring you my liege Lord and most worthy King, that this confession of mine, may be iustly examined by the most godly wise and learned men of your Realme. And if it be found in all pointes agreeing to the veritie, the let it be so allowed: and I therupon holden for none other then a true Christian. If it be proued otherwise: then let it be vnterly condemned: prouided alwayes, that I be taught a better belife by the word of God: and I shall most reuerently at all times obey therunto.

This bryefe confession of this sayth, the Lorde Cobham wrote (as is mentioned afore) and so tooke it with him to the court, offering it withall meekenes vnto the kyng to read it ouer. The kyng would in no case receaue it, but commanded it to be deliuered vnto the that should be his iudges. Then desired he in the kinges presence, that an hundred knights and Esquiers might be suffered to come in vpon hys purgation, which he knew, would clear hym of all heresies. Wherouer he offered himselfe after the lawe of armes, to fight for life or death w any man liuing, Christian or heathen, in the quarell of hys sayth, the kyng and the Lordes of hys Councell excepted. Finally with all gentenes he protested before all y were present, that he would refuse no manner of correction that should after the lawes of God be ministered vnto him, but that he would at all times with all meekenes obey it. Notwithstanding all this, the kyng suffered him to be somonned personally in his owne pryuy chamber. Then sayd the Lord Cobham to the kyng that he had appeled from the Archbishop to the Pope of Rome, & therefore he ought he sayd, in no cause to be hys iudge. And hauing his appeale there at hand ready writte, he shewed it with al reuerence to the kyng. Wherewith the kyng was then much more displeasid then afore, and sayde angrily vnto him, that he should not pursue hys appeale: but rather he should tary in hold, till suche time as it were of the Pope allowed. And the, would he, or nild he, y archbishop should be his iudge. Thus was there nothing allowed that the good Lord Cobham had lawfully afore required. But for so much as he would not be swoone in all thinges to submit himselfe to the Church, and so take what penaunce the archbishop would enioyne him: He was arrested agayne at the kinges commaundment, and so ledde forth to the Tower of London, to keepe hys day (so was it then spoken) that the archbishop had appoynted him afore in the kinges chamber.

Then caused he the foresayd confession of his sayth to be copyed agayne and the answer also (which he had made to the foure articles proponed agaynst him) to be written in manner of an Indenture in two sheetes of paper: That when he should come to hys answer, he might geue the one copy vnto the archbishop, and referre the other to him selfe. As the day of examination was come, which was the 27. day of September the Saterday before the feast of saint Mathewe: Thomas Arundell the Archbishop, sitting in Cayphas towne in the Chapter house of Saules, with Richard Clifford Bysshop of London, and Henry Boling broke Bysshop of Winchester: sir Robert Hovley knight and Lieferenant of the Tower, brought personally before hym the sayd Lord Cobham, and ther left him for the time vnto whom the archbishop sayd these wordes.

* The first examination of the Lorde Cobham.

Sir John, in the last generall conuocation of the clergie of this our Realme, ye were detected of certayne heresies, and by sufficient witnesses found culpable, wherupon ye were by forme of spirituall law cited, and would in no case appeare. In conclusion, vpon your rebellious obstinacie, ye were both priuately and openly excommunicated. Notwithstanding we neyther yet shewed our felnes vnrady to haue geuen your absolution (nor yet doe not to this houre) would ye haue meekely asked it. Vnto this the Lord Cobham shewed, as though he had geuen no ear, hauing hys minde otherwise occupied, and so desired no absolution. But sayd, he would gladly befoze him and hys brethren make recerual of that sayth which he held and crumbled alwayes to stand to, if it would please them to licence him therunto. And then he tooke out of his bosome a certayn writting euidented, concerning the articles wherof he was accused, and so openly read it befoze them, geuing it vnto the Archbishop, as he had made thereof an ende, wherof this is the copy.

r. Iohn. 5. Galla. 4. Iohn. 1. Luke. 2. Christ is the onely head of his Church.

The church deuided in three partes.

Contrary wrote he, and parliamētū. Ex Walde. no.

The church militant deuided in thre.

What the priestes should be.

Knighthood what it should doe.

Marke here a most christen hart.

What the commō peo- ought to doe.

Beliefe of the L. Cobham concerning the Sacramentes.

The Sacrament of the autler.

Gods law to be preferred before mans law.

A Christen desire of the L. Cobham. This request was lawfull.

Obedience vnto his king.

The Christen stomacke and māhoode of the L. Cobham.

No reasonable offer would Ieue.

L. Cobham appealeth frō the Archb to the pope.

Straight handling of the king.

L. Cobham would not obey the beaſt.

The confession & answer of the L. Cobham newly copyed.

Cayphas sitteth in consistory.

Antichrist was here in full power.

A signe of gods true seruants.