

scriptures, but manifestly against them. If it be the Churches, as ye say it is, it hath bene hers onely since the receaved the great poyson of worldly possessions, and not afoze.

Then asked they him, to stop his mouth therewith. If he beleued not in the determination of the Church?

And he sayd vnto them. No forsooth, for it is no God. In all our Creede, this word (in) is but thise mentioned concerning beleue. In God the father, in God the sonne, in in God the holy Ghost three persons and one God. The byrth, the death, the buriall, the resurrection and ascension of Christ, hath none (in) for beleue, but in him. Whether yet hath the Church, the sacramentes, the forgiveness of sinne, the latter resurrection, noz yet the life euerlasting noz anye other (in) then in the holy ghost.

Then sayd one of the Lawyers. Tush, that was but a word of office. But what is your beleue concerning holy Church?

The Lord Cobham answered. My beleue is: (as I sayd afoze) that all the scriptures of the sacred Bible are true. All y is grounded vppon them I beleue thoroughly. For I know, it is Gods pleasure that I shuld so do. But in your worldly lawes and idle determinations, haue I no beleue. For ye be no part of Chyestes holy church, as your open deedes doth shew: But ye are very Antichyestes, obstinately set agaynst his holy law and wil. The lawes that ye haue made, are nothing to his glory, but onely for your vayne glory and abhominable couetousnes.

This they sayd, was an exceeding heresie (and that in a great tume) not to beleue the determination of holye Church.

Then the Archbishop asked hym, what he thought of holy Church.

He sayd vnto him my beleue is, that the holye Church is the number of them, which shalbe laud, of whō Christ is the head. Of this church, (one part) is in heauen wyth Christ, an other in purgatorye (you say) and the thryd is here in earth. This latter part standerh in three degrees in knighthoode, priesthoode, and the comunialtic, as I sayd afoze playnely in the confession of my beleue.

Then sayd the Archbishop vnto hym. Can you tell me who is of this church?

The Lord Cobham answered: Yea truly can I.

Then sayd Doctor Walden of the Carmelites. It is no doubt vnto you who is the root. For Christ layeth in Mathew No lite indicare, presume to iudge no man. If ye be here forbidden the iudgement of your neighbour or brother, much more the iudgement of your superiour.

The Lorde Cobham made him this answer: Christ sayth also in the seife same chapter of Mathew, that like as the euill tree is knowne by his fruit, so is a false prophet by his works, appeare they neuer so glorious: But that ye leit behind ye. And in John he hath this text: Operibus credite, beleue you the outwarde doinges. And in an other place of John: Iustum iudicium indicate, when wee knowe the thing to be true, we may so iudge it, and not offend. For David sayd also: Recte indicare filij hominum. Judge rightly alwayes ye children of men. And as for your superiourity were ye of Christ, ye shoulde be meeke ministers, and no proud superiours.

Then said Doctor Walden vnto him, ye make here no difference of iudgements. Ye put no diuersitie betwene y euill iudgements, which Christ had forbidden, and the good iudgements, which he hath commaunded vs to haue. Rash iudgment, and right iudgement, al is one wyth you. So swift iudges alwayes are the learned schoollers of Wickliffe.

Vnto whom the Lord Cobham thus answered: It is wel sophistred of you, forsooth. Hypocritous are your iudgements euermore. For as the prophet Esay sayeth, ye iudge euill, good, and good, euill. And therfore the same prophet concludeth, that your wayes are not Gods waies noz Gods wayes your wayes. And as for that vertuous man Wickliffe, whose iudgements ye so highly did dayne: I shall say here of my part, both before God and man, that before I knewe that despised doctrine of his, I neuer abstayned from sinne. But since I learned them to feare my Lorde God, it hath otherwise I trust bene with me: so muche grace coulde I neuer finde in all your glorious instructions.

Then said Doctor Walden agayne, yet vnto him: It were not well with me (so many vertuous men liuing, & so many learned men teaching the scripture, being also so open, and the examples of fathers to plentiful) If I the had no grace to amend my life, till I heard the deuill preach. Hierome sayth, that he whiche seeketh suche suspected sayntes, shall not finde the midday light, but the midday deuill.

The Lord Cobham sayd: Your fathers the old Phariseis, alcribed Chyestes miracles to Belzebub, and his doctrine to the deuill. And you as their natural children, haue still the seife same iudgement, concerning his faythfull followers. They that rebuke your vicious liuing must needs be hereticke, and that must your doctors proue, whē you haue no scripture to do it. Then sayde he to them all: To iudge you as you be, we neede no further go, then to your owne proper actes. Where do ye find in all Gods law, that ye shold thus sit in iudgement of any Chyestmen, or yet geue sentence vppon any other man vnto death as ye doe here dayly? No grounde haue ye in all the Scriptures so Lordly to take it vppon you, but in Annas and Cayphas, which sat thus vpon Christ, and vppon his Apostles after hys ascension. Of them onely haue ye taken it to iudge Chyestes members as ye doe, and neither of Peter noz John.

Then sayd some of the Lawyers: Yes forsooth sye, for Christ iudged Judas.

The Lord Cobham sayd: No, Christ iudged him not, but he iudged himselfe, and thereupon went wyth, & to do hang himselfe: But in dedde Christ sayde, woe vnto him, for that couetous act of hys, as he doth yet still vnto many of you. For since the venune of him was shed into y church ye neuer followed Christ: neither yet haue ye stande in the perfection of Gods law.

Then the Archbishop asked him, what he ment by that venune?

The Lord Cobham sayd: your possessions and Lordships. For then cried an aungell in the ayre (as your owne Chronicles mentioneth) wo, wo, woe, this day is venune shed into the church of God. Before that tyme, all the Bishops of Rome were martyrs in a manner. And since that tyme, we read of very few. But in dedde since y same tyme, one hath put down an other, one hath poysoned an other, one hath curied an other, and one hath layne an other, and done much more malicie besides, as all the Chronicles telly. And let all men consider well, this, that Christ was meeke, and mercifull. The pope is proud, and a tyrant. Christ was poore and forgaue. The pope is riche and a malicious mansear, as hys dayly actes doe proue hym. Rome is the very nest of Antichrist, and out of that nest cometh all the disciples of him. Of whome Prelates, Bishops, and Monkes, are the body, and these pild frriers are the tayle which couereth his most filthie part.

Then said the Bishopp of the Fryeres Augustines: Alacke sir, why do you say so? What is vnccharitably spoken.

And the Lord Cobham said. Not onely is it my saying but also the prophet Esayes, long afoze my tyme. The prophet sayth he, which preaceth lyes, is the tayle behind, for as you fryeres and monkes be (like phariseis) demyde in your outward apparell and blages, to make ye deuision among the people. And thus, you wyth such other, are y very naturall members of Antichrist.

Then said he vnto them all: Christ sayth in his Gospel. woe vnto you Scribes and Phariseis, Hypocrites. For ye close vp the kingdome of heauen before men. Rather enter ye in your selues, noz yet suffer any other y woold enter into it. But ye stop vp the wayes thereto wyth your owne traditions, and therfore are ye the householde of Antichrist: ye will not permit Gods veritie to haue passage, noz yet to be taught of his true ministers, feareing to haue your wickednes reppoued. But by suche flatterres as vphold you in your mischices, ye suffer the common people most miserably to be seduced.

Then sayd the archbishop. By our Lady sye, there shall none such preach wythin my dioces (and God will) noz yet in my iurisdiction (if I may knowe it) as either maketh diuision or yet dillection among the poore commons.

The Lord Cobham sayd. Both Christ and hys Apostles were accused of sedition making, yet were they most peaceable men. Both Danicell and Christ prophecied that such a troublous tyme shoulde come, as hath not bene yet since the worldes beginning. And this prophyie is partlye fulfilled in your dayes and domges. For manye haue ye slayne already, and moze wil ye lay hereafter, if God fulfill nor his promise. Christ sayth also, if those dayes of yours were not shortned, scarcely shal any flesh be laud. Therfore looke for it iustly, for God will shorten your dayes. Moreover, though Bishops and deacons for preaching of Gods word, and for ministring the sacraments, with prouision for the poore: be grounded on Gods law: yet haue thes other sectes no maner of ground hercof, so farre as I haue read.

Then a Doctor of lawe, called maister John Kempe, plucked out of his bosome a cory of the bil which they had afoze sent him into the tower, by the Archbishops counsell, thinking

Luke 11. John 10. Doctors when the scripture faile, they begin to raike. The clergie to sit on life or death, haue no ground in scriptures. Followers of Cayphas.

26. Bishops of Rome together mar tyris saue onely 4. A coparison betwene the martyrs and the Popes tyme. A coparison betwene Christ and the Pope. Rome is Antichristes nest.

Esay. 9. Fryers proued tedious and yet foild no traytors.

Math. 23.

The religiō of Bishops.

Note I pray you howe those are counted traytors and sedicious, that teach or cause Gods truth to be taught. Luke. 23. John. 19. Math. 24.

Prophecy.

Prophecy. Priestes. Deacons.

Marke this working of Sathan.

The Doctors confounded in their owne question.

The L. Cobham beleueh not in the Pope.

An heresie after the papistes.

Holy church defined.

Consider him to be then in shrewde handlinge.

Walden contra Wilemsias. li. ar. 2. Cap. 67 How we may iudge or not iudge by the scriptures. Math. 7.

John. 7. John. 7. Deut. 16. Psal. 56.

Diuersitie of iudgements.

A perfitte answer. Esay. 55.

Walden in prafatione doctrinae. 7.

A great aduersariy.

Hieroni. in breuiarijs in minori.