

throughout the Realme, whereby the worshipping of the bread should be the more firmly fixed in the hearts of the people. And in this maner was the condemnation of Iohn Lambert, wherein great pittie it was, and muche to be lamented, to see the Kinges highnesse that day so to oppose and let his power and strength so fiercely and vehemently in assisting to manye proude and furious aduersaries, against that one poore seely soule, to be deuoured, whō hys Maiestie wth more honour might rather haue aided and supported, being so on euery side oppressed and compassed about without helpe or refuge, amonge so many wolues and vntures, especially in suche a cause tending to no derogation to him nor to his realme, but rather to the necessary reformation of sincere truth and doctrine decayed, for therein especially consisteth the honour of Princes, to pity the miserable, to relieue the oppressed, to rescue the widows of the poore, and to tender and respect the weaker parte, especially where right and truth standeth with him: which if the King had done that day, it had ben, in my minde, not so much for the comforte of that poore persecuted creature, as it would haue redounded to the immortall renoume of his Princely estate to all posteritie.

The part: for the Prince, what to doe.

But thus was Iohn Lambert, in this bloody Session, by the king iudged and condemned to death, whose iudgement now remaineth with the Lord against that day, when as before the tribunall seate of that great iudge, both princes and subiects shall stande and appeare, not to iudge, but to be iudged, according as they haue done and deserued. Ex testimonio cuiusdam autoritatis. A. G.

And thus muche herberts of Lambertes articles, answers, disputation, and his condemnation also, shewe to proceede further to the storie of his death.

Upon the day that was appointed for this holy martyr of God to suffer, he was brought out of the prison at 8. of the clocke in the morning, vnto the house of the L. Cromwell, and so caried into his inward chamber, where as it is reported of many, that Cromwell desired him of forgiveness, for that he had done. Ther, at the last, Lambert being admonished, that the houre of his death was at hande, hee was greatly comforted and cheared; and being brought out of the chamber into the Hall, he saluted the gentlemen, and satte downe to breakfast wth them, shewing no manner of sadnesse or feare. When as the breakfast was ended, he was caried straight way to the place of execution, where as hee should offer hymselfe vnto the Lorde a sacrifice of sweete labour, who is blessed in his Saintes for euer and euer. Amen.

Lambert going to his death.  
L. Cromwell desired of Lambert forgiveness.

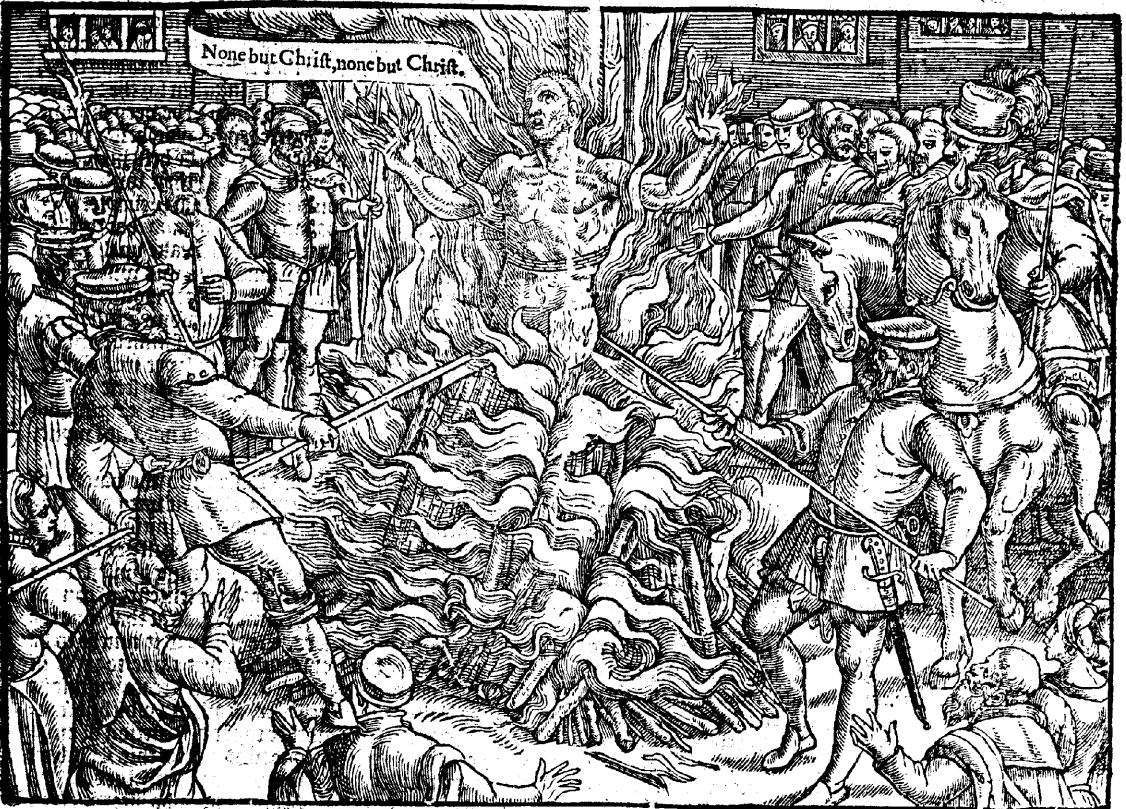
As touching the terrible maner and fashion of the burning of this blessed Martyr, here is to be noted, that of all other, which haue bene burned and offered vp at Smith-fielde, there was yet none so cruelly and piteously handled, as he. For after that his legges were consumed and burned vp to the stumps, and that the tormented tormentours and enemies of God had with drawne the fire from him, so that but a small fire and coales were left vnder hym, then two that stood on eche side of him, with their Halberdes pitched him vpon their pikes, as farre as the chaine wolde reache, after the manner & forme as here in this picture is described. Then hee lifting vp such handes as hee had, and his fingers endes, flaming with fire, cried vnto the people in these wordes: None but Christ, none but Christ, and so being let downe againe from their Halberdes, fell into the fire, and there gaue vp his life.

The wordes which he spake at his death.

Thus yee haue heard by what craft and subtiltie thys

The order and maner of the burning of the constante

Martyr in Christ, Iohn Lambert.



god man was intrapped, and wth what crueltie he was oppressed, so that nowe remaineth nothing, but onely his punishment and death, which the drunken rage of the byshops thought not to be long protracted.

During the time that hee was in the Archbishops ward at Lambeth, which was a little before his disputation before the king, he wrote an excellent confession of defence of his cause vnto king Henrie.

Wherein he first mollifying the kings minde and cares, wth a modest & sober preface, declaring how he had a double hope of solace laid vp, the one in the most high and mighty Prince of Princes, God: the other next vnto God, in hys Maiestie, which should represent the office and ministerie of that most high Prince in governing here vpon earth;

after that proceeding in gentle wordes, he declared the cause which moued him to that which he had done.

And albeit he was not ignorant howe odious this doctrine would be vnto the people, yet notwithstanding, because he was not also ignorant howe desirous the Kinges mind was to search out the truth, he thought no time vncerte to performe his dutie, especially for so muche as hee would be not utter those thyngs vnto the ignorant multitude, for auoiding of offence, but only vnto the Prince himselfe, vnto whom he might safely declare his minde.

After thys preface made, hee entering into the Booke, confirmed his doctrine touching the Sacramente, by diuers testimonies of the Scriptures, by the which Scriptures, hee proued the bodye of Christe, whether it riseth,

The Apology of Iohn Lambert vnto the king.

The preface of his Apologie.