

Anno 1556. April.

al the world may see how vntrely you haue spokē. And as for my fault which you make so greuous, whatsoeuer you iudge of me. I am wel assured that I hold none other religiō, the Christi preached, the Apostles witnessed, the primatiue church receiued, & now of late the Apostollicall and Euangeliical preachers of this realm haue faithfully taught: for the which you haue cruelly burned them, and now you seeke our blood also. Proceed on hardly by what rule you will: I force not, I do not refuse you for my Ordinary.

B. Boners words.

Then sayd the Bishoppe, I perceyue thou wilt not be cocted their ringleader. How sayst thou, wilt thou submit thy selfe to the catholicke Church as an obedient child: in so doing thou shalt be receiued and do wel enough, otherwise thou shalt haue iudgement as an hereticke.

One of the prisoners answereth to B. Boner.

Then one of the prisoners (whose name is not certainly knowne) sayd: my Lord, you are no vpyght Iudge, for you iudge after your owne lust. But if you will iudge vs according to the holy Testament of Christe, whiche is the word of truth, we will accord to your iudgement: for vnto that word we wholly submit our selues. But as for your iudgement without that truth, God shall condemne. And this prisoner was very earnestly in hand with the bishop, that they might be iudged by the word of God.

W. Tyms agayne answereth.

With this the Bishop was offended, calling him busye knane, and commaunded him to holde his tongue, or els he should be had away to a place of smaller case.

B. Boner charged with perjury, and inconsistencye.

Then Tyms answered and sayd: My Lord, I doubt not but I am of the Catholicke Church, whatsoeuer you iudge of me. But as for your Church, you haue before this day renounced it, and by corporall-oly promised neuer to consist to the same. Contrary to the which you haue receyued into this realm the popes authority, & therefore you are falsly perjured & forsworne all the sort of you. Besides this, you haue both spoken and writtē very earnestly agaynst that vipers power, & now you do burne men that will not acknowledge the pope to be supreme head.

Boners preface to Winchesters booke De obedientia.

Haue I, quoth the bishop: where haue I writtē any thing agaynst the church of Rome?

My Lord, quoth Tyms, the Bishoppe of winchester wrote a very learned Diction intituled De vera obedientia, which conteineth worthy matter agaynst the Romish authority. Vnto the which booke you made a Preface, inuycing largely agaynst the Bishop of Rome, reprouing his rymayn and fallshood, calling his power false and profecred. The booke is extant, and you cannot deny it.

B. Boner excuseth himselfe by feare.

Then was the Bishoppe somewhat abashed, and looking vpon such as were present, spake very gently saying: Lo, here is a goodly matter in deed. My Lord of winchester being a great learned man, did write a booke agaynst the supremacy of the popes holynes, and I also did write a preface before the same booke, tending to the same effect. And thus did we because of the perious world that then was. For then was it made treason by the Lawes of this realm to mainteine the popes authority, and great daunger it was to be suspected a fauourer of the See of Rome, and therefore feare compelled vs to beare with the time for otherwise there had bene no way but one. You know when any vttered his conscience in mainteining the popes authority, he suffered death for it.

And then turning his tale vnto Tyms, he sayd: But since that time, euen sithence the coming in of the queenes maiesty, when we might be bold to speake our conscience, we haue acknowledged our faultes, and my Lord of winchester himselfe shamed not to recant the same at Pauls Crosse. And also thou thy selfe seest that I stande not in it, but willingly haue submitted my selfe. Do thou also as we haue done.

Tyms agayne replyeth to the Bishop.

My Lord, quoth Tyms, that which you haue writtē agaynst the supremacy of pope, may be wel approued by the scriptures. But that which you now do, is agaynst the word of God, as I can well proue.

An hunters parable against W. Tyms writely applied.

When an other, I suppose it was Docto: Cooke, sayd: Tyms, I pray thee let me talke with thee a little, for I thinke we two are learned alike. When I speakt much of the scripture, and yett vnderstandt it not. I will tell thee to whom thou mayest be compared. Thou art like to one which intending to goe on hunting, riseth vp carely in the morning, taketh his houndes, and forth he goeth vp to the hills, and downe into the valleys: he passeth ouer fieldes ouer hedge and ditch, he searcheth the woods and thicketts: thus labourerth he all the whole day without finding any game. At night home he cometh verrey of his trauell, not hauing caught any thing at all: and thus fareth it by thee. Thou labourerth in reading of the Scriptures, thou takest the letter, but the meaning thou knowest not, and thus thy reading is as vnpofitable vnto thee, as hunting was vnto the man I spake of euen now.

Spee quoth Tyms, you haue not well applied your si-

multitude: for I prayse God, I haue not read the scriptures vnpofitably: but God, I thank hym hath reuealed vnto me so much as I doubt not is sufficient for my saluation.

The answer of Tyms to the Hunters similitude. B. Boners reason.

Then said the Bishop: You brag much of knowledg, & yett you know nothing: you speake much of scripture, & you know not what scripture is. I pray thee tel me: How knowest thou that thing to be the worde of God, whiche thou callest Scripture.

Robert Drakes answereth.

To this answered Rob. Drakes, that he did know it to be the word of God, for that it doth shew vnto the they saluation in Christ, and doth reuoke & call backe all me fro wicked life, vnto a pure and vnbefiled conuerlation.

Boner replyeth.

The bishop replied, that y heathē wryters haue taught precepts of good liuing, as well as the scripture, & yett they wrytings are not esteemed to be Gods word.

Tyms answereth to Boner.

To this answered Tyms, saying: the olde Testament beareth witnes of those things which are writtē in y new, for (quoth he) there is nothing taught in the new Testament, but it was foretold in the law and prophetes.

Boner denying the principles of diuinitye. E. 27. 59.

I will denye all, quoth the Bishop, I will denye all: what sayest thou then? Then Robert Drakes alledged a sentence in Latin out of the prophet E. 39. chap. of his prophety: Spiritus meus qui est in te. &c. My spirit whiche is in thee, and my words which I haue put in thy mouth, shall not departe out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, from hence forth euen for euer: meaning thereby to proue, that he which had the spirit of God, could thereby discern and iudge truly which was Gods word: but before he could explicate his munde, he was interrupted by the bishop, who spake vnto Docto: Pendleton, saying:

B. Boner calleth for more helpe. D. Pendleton studieth for talke.

Myster Docto, I pray you say somewhat vnto these folkes that may do them some good. Then D. Pendleton, as hee leaned nere vnto the Bishop, couered his face with both his handes, to the end he might the more quietly be- uise what to say, but other talke was presently ministred, so that for that time he sayd nothing.

And thus much William Alesbury witnesseth hereof being present therat, so farre as he heard, hath faithfully recorded and reported. What moze was spokē and there said (for they made not yett an end a good while after) because he departed then out of the house, he doth not know, nor dyd not heare.

When the bishop after this and such like communicatiō thus passed betwene them, proceeding at length in foyme of law, caused both his articles and answeres to the same, there and then to be openly read: the summe of which hys confession recorded and left by his owne hand wryting, tended to this effect as foloweth.

\* The Articles for the which William Tyms of Hockley in Essex, was condemned in the Consistory in Pauls, the xxvij. day of March, with his answeres and confession vpon the same.

Articles answered by William Tyms. His baptism by his godfathers.

First I did truly confesse and belceue, that I was baptised in the true Catholicke Church of Christ: for when I was baptised, there was the Element and the word of God, according to Christs institution. And my Godfathers and Godmother did promise for me, that I should forsake the Deuill and all his workes, and that I should keepe Gods commaundements, and belceue al the articles of the Christian faith: the which I doe belceue at this day, and with Gods help I trust to do, while I liue: for it was not the wickednes of the Minister that made the Sacrament of none effect, &c.

Onely 2. Sacraments.

Item, I confessed two Sacraments, and but two in Christs true Church: that is, the Sacrament of Baptisme, and the Sacrament of the body and blood of Christ, and that Christ is present with his sacraments, as it pleaseth him.

The true visible Church.

Item, I confessed that Christe hath a visible Church, wherein the word of God is truly preached, and the sacraments truly ministred.

Winchesters booke De obedientia.

Item, I confessed the See of Rome to be as the late bishop of winchester hath writtē in his booke De vera obedientia, to the which I sayde vnto the Bishop of London, that he had made a godly Preface: & also John Bale hath plainly declared in his booke called the Image of both churches, euen so much as I belceue thereof.

The Masse blasphemous. Sacrament of the Altar an Idoll.

Item, I confessed the Masse to be blasphemye to Christs death and passion.

Item, I confessed that in the Sacrament of the aultar Christ is not present neither spiritually nor corporally, but as they vie it, it is an abhominable Idoll.