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The godly sayings of the  
ancient fathers upon the

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THE  
GODLY SAYINGS

OF THE  
ANCIENT FATHERS

UPON THE  
HOLY SACRAMENT OF THE BODY AND BLOOD OF CHRIST.

EDITED BY  
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# The godly sayings of the

by

on the Sacrament of the  
the bodye and bloude of  
Chryste. Newlye  
lye compyled and translated  
oute of Latin intoo En-  
glish. By Ihon Ce-  
ron Seno-  
noys.

Imprinted at Worcester, by Ihon Osben.  
they be also to sell at Shrewesburge.  
M.CCCC.CC.







## Some Account of the Author.

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**T**HE Author of the following work, a divine of considerable reputation, flourished during the earlier half of the sixteenth century.

Up to the year 1563, he produced several works against the errors of the Romanists, and also against the Anabaptists. Two of these works were written at Hackney,—the present republication, and another thus entitled:—“ Certayne  
“ Litel Treatice set forth by John Veron Seno-  
“ noys, for the erudition and learning of the  
“ symple and ignorant people. Wrytten at  
“ Hackney the yeare of our Lorde MDxlviii,  
“ the xxvi of Maye.”

In the address to his Christian readers he states of himself, that he was a Frenchman, born, and brought up in France. We further find from the following notices, collected out of Strype's Annals, that John Veron held Church preferment in London. "In the year 1559, on the 17th Sept., (says Strype), Mr. Veron, a Frenchman by birth, a new preacher, preached at the Cross (meaning St. Paul's Cross), He was soon after Minister of St. Martin's, Ludgate, and St. Sepulchre's." Again we read that, "on the 8th day of October, Veron, the above-mentioned, preached before the Queen at Whitehall. He was a bold as well as eloquent man. In this his Sermon he advised, that the New Bishops should have lands and fair incomes, as the Old Bishops had; and that otherwise they would not be able to maintain hospitably, and keep such good houses as they ought, and was expected at their hands."

Of the early career of our Author we are left in utter ignorance; and history records but very few of those particulars into which his readers of this generation would anxiously en-

quire, and with which I would gladly enrich this scanty outline. His death, with some further account of his position in the Church, is thus narrated by the annalist already quoted : “ Veron, a learned Frenchman, one of the eminentest preachers at this time, and a writer, “ who had been a confessor also under Queen “ Mary, now Rector of St. Martin’s, Ludgate, “ and Prebendary of St. Paul’s, died the 9th of “ April, 1563, and was buried the day after, “ being Easter-Eve.” That eloquent and faithful tongue now lies silent in the grave. In his written works, however, “ he being dead still speaketh” ; and if the present republication at all contribute to that end, it will have served a useful purpose.

John Veron was wise unto salvation : nor was he a stranger to other useful learning. That he was a sound classical scholar appears from the Preface to a Latin and English Dictionary, published by Ralph Waddington, in the year 1575. After stating how “ necessary the knowledge of the Latine tongue is to any of us, “ that either desire to be entred into other “ bordering tongues, or to serch the depth of

“ any science, or the assurance of our salvation  
“ through the true understanding of holy scrip-  
“ ture.” The author of this Dictionary goes  
on to say, “ But because so ritche a tongue in  
“ wordes, adorned with so many apt phrases,  
“ cannot be comprised in any small volume  
“ fitte in price or bulke, for young students,  
“ therefore that worthy French Printer, Robert  
“ Stevens, thought good to draw a short Dic-  
“ tionary into Latine and French for the use of  
“ his countrey scholers, whereunto Maister  
“ John Veron Senonois, likewise a Frenchman,  
“ and a painefull preacher of God’s Gospell  
“ here amongst us, desiring to profite our  
“ youth in the Latine tongue, wherein he was  
“ very skillful, added the English.”

The closing sentence of this Preface is too important to be omitted; so well does it express the end and object which ought to be aimed at in the education of our youth; and which was so much more prominently held forth three centuries ago than, we fear, it is in these latter days. “ I wholly dedicate (writes  
“ Waddington) this book to the toward youth  
“ of my countrey, to whom I wish such further-

“ance in learning, as they may thereby not only  
 “attaine both praise and advancement in the  
 “understanding of God’s truth, whereby they  
 “may the more faithfully serve our Queene  
 “and commonweale here, but also assure them-  
 “selves of everlasting praise, and everlasting  
 “advancement in Christ Jesu.” He thus con-  
 cludes in praise of Veron :

“ Vere nouo Veron noua profert munera larga  
 Vnde fluunt varijs commoda mille modis  
 Aspice quam plenis insultet copia verbis,  
 Ditiore ut multo, quam prius, ille venit.  
 Perlege, desudans stadium est hac vtile parte  
 Inuigila studijs (ô Philomuse) bonis  
 Lector opes magnas habet hic, si sis Philomathes,  
 Ingratæ hinc fugies flumina pigra lethes.  
 Quòd si in fructus, quos promittit, colligis aptos,  
 Verono docto mens tua grata siet.”

Such was Veron, a learned scholar and divine, and an eloquent, bold, and faithful preacher of Christ’s Gospel. That his character in these respects stood very high, further appears from what Strype states of the times in which he was chosen as a preacher at St. Paul’s Cross. “Great care was taken (says Strype) while this

“ important work of the change of religion,  
“ and rejection of the Papal power was in hand,  
“ to have good preaching at St. Paul’s; and  
“ that none but men of good wisdom and  
“ learning should come up at the Cross, the  
“ better to reconcile the people to the work  
“ that was doing. And such preachers were  
“ put up as were afterwards made Bishops, and  
“ advanced to eminent places in the Church.”

It was during the same year, MDLIX, when Veron preached at St. Paul’s Cross, that the English Service Book came into use; instead of the Latin Mass Book, according to which the Priests had continued up to that time to conduct the service of the Church in a tongue not “understanded” of the people. And most joyously was this change welcomed in our land; which brought to men’s understandings and their hearts, as well as to their ears, the words of life; and enabled them to offer unto God a reasonable service. “Let me,” says Strype, “set down the words of one Earl, a curate in London in these days, in a diary he kept. “Against the 24th day of June (the day on “which the service began to be used, and

“ which was the Festival of St. John Baptist),  
“ he wrote ‘ O blessed day ;’ ” and again—

“ Saint John Baptists Day  
“ Put the Pope away.”

A wish to which every Protestant will still heartily respond.

A work from the pen of so able and worthy a writer as our Author undoubtedly was, I hesitate not to commend to the perusal of all into whose hands it may come. I present him in the garb of his own antique spelling, and quaint expressions ; which I apprehend will be rather a recommendation than otherwise, to those who look back with interest and reverence to the eventful days in which he lived.

If any apology be needed for my attempting to reset this precious gem, and bring it out from its concealment, it must be found not only in my sense of its value and usefulness, but in my strong attachment to the place where it was first produced. That these “Godly Saiyngs” may be productive of much

Godly edification to all who there or elsewhere read them, is my sincere desire and earnest prayer. I have only now to add my thanks to J. R. Daniel-Tyssen, Esq., from whose valuable collection of ancient and modern local works, I have been favoured with the copy of the original from which this reprint is made.

C. J. D.

JANUARY, 1846.







The Names and Times of ye Holy Doctors whiche  
we do folow in thys lyttle treatye.

**AUGUSTINE** was borne in  
Carthage, and was bisshoppe of Hip-  
pone, a Citie in Africa. He dyed in  
the yere of our Lorde, ccc,xxx, when  
he was lxxvi yeres of age.

**Ambrose** was Bisshoppe of Milane, in Lom-  
bardie, being a Romaine borne, he did florisse  
vnder Theodosius the Emperour, in the yere of  
of our Lorde, ccc,xxx.

**Athanasius** the, xix, bisshop of Alexandria,  
died in the yeare of our Lorde, ccc,lxxix.

**Bede** being Prieste of thys countrey of England, then called Britaine, died in the yere ofoure lorde, D,CC,XXXII.

**Barnard** was in the yeare of our Lord, M,C,XI.

**Chrisostome** being bisshop of Constantinople, dyed in the yere of our lord, CCCC,XI.

**Fulgentius** was bysshop of Ruspa, in Aphrike. Thys man did flourish in all godly learning at y<sup>e</sup> time, y<sup>t</sup> Trasmundus king of y<sup>e</sup> Wandallians, did persecute the faithfull church of Christe, in the yere of our Lorde, D.

**Gasius**, fyrst of that name was bisshop of Rome, iiii, yeres, and died in the yere of our lord CCCC,XVI.

**Hierome** being borne in a towne of Italie, called Studō, dyed in the yere of our Lorde, CCCC,XXII.

**Origine** being born in Alexandria, did flourish in the yere of our lorde CC, LXI.

**Prosper** beinge of y<sup>e</sup> nation of Aquitaine,  
was Bisshoppe of Reginum, and did florische  
in y<sup>e</sup> yere of our lord, cccc,lx.

**Tertullian** was of the citie of Carthage, in  
Aphrica, and did florische in the yere of our  
lord, cc.







The Authour to the Christian Readers.



**B**ecause I was in France, which is so  
wyde

Borne and brought up, and not in ye Eng-  
lish

Sins my birthes dai, as other writers be  
Learned and taught: do I earnestlye,  
Now you al that in England do dwell,  
And profess Christ, ye euer springing wel  
Desyre and pray, to take in good worth,  
That I haue here wrought and set furthe.





Medicatory.



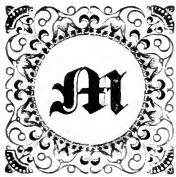
**T**o the Right Worshypfull, Syr  
John Dorke, Knight, Treasurer of the  
Kinges Maiestie's Mint in Southwarke,  
Master of all y<sup>e</sup> kinges wooddes, on this  
syde Trente, and Shriue of the noble citie  
of London, Iohn Vernon wissheth health  
of Soule and bodye, with encrease of dyuine know-  
ledge and vnderstandynge, from the heauenlye  
father, through our lord and Saupoure Iesus  
Christe.







### Oratorij.



**M**an are wonte, for the most parte, either of superstition, to attribute to much to the holy sacramentes, or of a lyghtnes and inconstancie, to attribute to little vntoo them, whyche thing we may easily se in the historyes of the olde auneynt Jewes, which had alwise for an high Sacramente, the Arke of the lordes couenaunt, that with plain wordes, is called the lord of hostes. For in the second boke of the kinges, and vi. Cha. the Scripture ii. kin. vi. cha.

testifye and saye: Dauid rising up, went with all hys people, to fetch the Arke of God, wherupon the name of the lorde god of hostes, which setteth vpon Cherubin, is called vpon. And this after y<sup>e</sup> phrase of the Hebrues, is as muche to say, as vnto whom a name is geuen, that it should be called *JEHOVAH*, or the lorde of hostes sytting vpon Cherubin. Thys verely was a great mistery, and an high sacrament. But when the Israelites dydde attrIBUTE too muche untoo it, they were ouerthrowen, and subdued w<sup>t</sup> the warres of Philistyns, and the Arke also was taken and carried away into captiuite: For so we do reade in the Holy Bible, that Israel was ouerthrowen before the Philystins, *iiii. m.* men of them beyng slayne. And when y<sup>e</sup> people of Israel did return into the Campe, the elders and seniours of Israel, dyd say; Why hath the lord ouerthrowen us this day before the Philistines. We wyll bringe from Silo, the Arke of the lordes couenaunt, y<sup>t</sup> it maye be i. Sam. iii. cha. in the middest of us, and saue us from the handes of our enemyes. The people therefore dyd send to Silo, and did bring from thence the Arke of the lorde of hostes, sytting vpon

Cherubim. And when the Arke of the couen-  
aunt was come into the Campe, all Israel gaue  
so great a shoute, that the earth did quake.  
Which crie and noyse, when the Philistines  
herd, and had alsoo knowledge, that the Arke  
of the lorde was come into the Campe, they  
were sore afrayde, sayinge, God is come into  
the campe, Wo be vnto us, Who shall delyuer  
vs from the hand of these straunge goddes.  
These be the goddess that dyd smyte Egipt  
with so many plagues, yet notwythstandynge,  
be of a good chere, and fyght lyke men. So  
the Philistines did strike battaile, and Israel  
was discomfited, and fled euerye man into hys  
tente, and there was a greate slaughter done.  
For, xxx, thousande of y<sup>e</sup> Israelites footemen  
were killed, yea, and the Arke was taken. Now  
have ye herd what the Israelites did attribute  
vnto y<sup>e</sup> Arke, and what misfortune both for  
this erreure, and alsoo for other synnes they  
did then suffer and receyue of theyr enemyes.  
For the Lorde had not gyuen therefore the  
Arke vnto his people, that they shoulde put  
theyr truste in it, or beleue that it moughte  
delyuer and saue theym from the handes of  
theyr enemyes, but that it shoulde be a sygne

and token of the presence and helpe of God, and was therefore called the Lorde of hostes, because it shoulde be a certayne testymonye and wytnesse of the couenaunte made betwyxt God and the people. For it dyd testyfy that God would be presente, always favourable and familiare vnto hys people. In the same Arke, the tables of the couenaunte were containd and kepte, whereof it dyd get hys name, and was called the Arke of the couenaunte. Whyche when they dydde contrarywyse handle irreuerentlye, hauynge it in lesse estymatyon then they oughte, manye more of them were slayne then when they dydde attrIBUTE too muche vntoo it.

For when the Phyllystynes beyng plagued with fowl diseases, had brought the Arke agayne, and restored it Samuel v and vi chap. too the Israelytes, the people whyche loked in it irreuerently were slayne ; For the Scripture saythe : The Lord dyd plague the Bethlemeites, because they had looked in the Arke of the lorde, and he did strike fiftye thousand and three score and tenne men. For it was forbydden by the lawe, (as it ii. king. vi. cha. is wrytten in the boke of Numery

the forthe Chapter) that no man shuld searche or loke in the Arke of the lord of hostes, wyth prophane and irreuerente eyes. Wherefore in the exposytyon and ministring of the Sacramentes, that onelye whyche is prescribed in the worde of God, and the Scriptures muste of necessytye be folowed. But nowe let vs compare thys worlde wyth those auneyente tymes, and we shall in thys matter fynd theym in all thynges lyke. For thou shalte fynde some whyche attrIBUTE all maner of thynges too the Sacra-

mentes, and agayne there be some other whych doo attrIBUTE no-  
 thyng at all vnto them: So that  
 in thys poynte, that whyche the  
 heathen Poete Flaccus doth wryte

As if a manne forsaking prodigalitie shuld fal into begerly nigardship, or forsakyng vngodlinesse shulde fal into superstition.

proueth most trewe. Fooles whyles they doo flye from one synne they doo runne into an other contrarye vyce. For there be many whiche doo adscribe vnto the Sacramentes, grace justificatió, health and saluation, most seruillye as S. Augustine doth say, worshipping and venerating the signes, for the thynges, whiche by the signes are signified. Such mē haue, and not without sacrilege and spyritual thefte, taken awaie from

the faithfull, the cuppe of the lordes bloude. Besides that, all men doo knowe that they haue abused the lordes supper too heale diseases, to driue away foule spirites, too make fayre weather, and to many other vile and filthy things. And agayne how they vtterly subuerting the outward signes, dyd contende and affirme, that neyther breade nor wyne did remaine, but y<sup>e</sup> body and bloud of the lord onely, Of the whyche maner of beyng in the Sacramente miraculouslye, they haue dysputed manye thynges, whyche thee apostles neuer knewe, beatynge into the ignoraunte peoples eares, this opynion, that is too saye, that these things were offered of the Minyster in theyr Masse for a satysfacyon of synne, both of the quycke and of the deade, as ye shall see in the decretalles of the hyghe Trynytye and Catholyke fayth, *Titu, firmiter credimus*. All men doo alsoo knowe and see what worshyppe hath bene done, and is dayelye done too the mystycall breade of the Lorde. Therefore we do synne no lesse nowe in the Sacra-

Ye shall rede in their masse bookes howe thei said Mas for melswin, for scald horses, &c.

Read y<sup>e</sup> boke of y<sup>e</sup> decretals in the title fyrmiter credimus.

mente of the bodye and bloude of Christe,  
 then the aunceauntye dyd synne in the Arke  
 of the Lordes couenaunte. Wherefore the  
 rigtuouse lorde, doth wythoute  
 doubt punysshewe nowe the worlde,  
 wyth greate and horryble plagues. Whi the lord  
 doth at this pre-  
 sente time so hor-  
 ribly plague ye  
 worlde.  
 But nowe that these vngodlye  
 and superstycyous opynyons of the Sacra-  
 mentes, are oppugned by theym, that have syn-  
 cerely preached the instyfycation of faythe,  
 and truth of our Lorde and Sauyour Jesu  
 Christe, not too thys entente that the Sacra-  
 mentes shoulde be taken awaye, but that the  
 abuses whyche are aboute theym, supersty-  
 cyouslye and vngodlye taughte, mought be  
 cleane abolysshed: lo, by and by spryngeth  
 furthe a newn sorte of people,  
 whyche is fallen intoo Scilla cou- Scilla and Car-  
 ribdis are ii. pa-  
 relous rockes in  
 the sea of Sci-  
 cilia.  
 etyngge too shone Caribdis. For  
 say they, yf the breade be not  
 made and turned into the verye  
 naturall bodye of Christe, and the wyne intoo  
 hys verye bloude in deede, yea, yf the Sacra-  
 mente dothe not instyfye, and bryngge grace of  
 itselفة, then it is but bare breade and wyne,

nor it skylleth not whether we receive it or not. Thus these irreuerent persons do attribute to little vnto the Sacramente, as the other dydde attribute too muche.

Wherefore the Mynstre shall wyth a wyse and reuerente simplicitie kepe a meane betwene, and

What meane the minstre ought to kepe in y<sup>s</sup> sacramet.

reiectyng all those superstycyons and peruerse opynyons, shall teache that two thynges in the Sacramente, must be obserued and consydered, that is to saye, the sygne or earthelye elemente, as breade and wyne, wyth the outwarde mynstration, and the thyng whiche by the sygne is represented, as the feloweshyp of Christes church, the body and bloud of our Lorde, whiche beyng offered for vs on the crosse, haue recouered vntoo mankynde, the love and fauour of God in so muche that we be now made, thorowe faythe, and the holye spiryte workyng inwardely, the members and heyres of Christe, partakers of euerlastyng lyfe, and of all the benefytes of the onely begotten sonne of God, our sauynge health.

The bare sygnes onely ought not too be set furth vnto the people.

Wherefore it is not ynoughe for the Mynyster too preache and set



furthe onely the bare sygnes, neglectynge the verye thyng it selfe, as thoughe in the supper of the Lorde, the faythfull should be onely partakers of breade and wyne, as on the contrarye side, it is too muche, yf he subuertynge vtterlye the sygnes, doth teache thee people to venerate and worshyppe the sygnes, for the thynges sygnyfyed by theym: for as the synges and tokens oughte circumspectlye too be lymytted, soo we muste haue alwayes a great, respecte too the thynges signyfyed.

In the matter therefore of the Sacramente the chyefe and pryncypall thynges

thereof, must be with a due reuerence set furthe and commended vnto the people, that is too saye: the heaunlye and grauite benefytes of God, wherwith

The chief and principal things in ye matter of ye sacrament must be earnestlye rehersed and set before ye eyes of the people.

he doth ouerwhelme vs daily and hourelly vsing in the meane season thys outwarde signe, as a certaine token and testimony of hys benefy-cence and lyberalytye toward vs. For with the sygnes as wyth vysyble wordes he dothe put befoore oure eyes his benefites, by theym testi-fyinge and declaryng what he wyll do for vs, if

we come vnto him, with a due faith. Wherefore it is most necessarye that the pastores do, with the promise of God, and swete sentences of the gospell, styrre vp the fayth of the congregation, whē they go aboute to celebrate this Sacramente, for without fayth, the Sacramente dothe not profyte, but hurte, not of it selfe, nor through the fault of the faithful minister but throughe the vnfeythfulness of hym that receiue it. Secundarelye in this Supper, y<sup>e</sup> people must be exhorted to thankfulness, to laude and prayse God, for the death of our Sauyoure Jesu Christe. For Paule sayth: as often as ye eate of thys breade, and drynke of this cuppe, shewe furthe the lordes deathe tyll he come. And for thys cause it was called partely *Eucharistia*, that is to saye: thankes geuyng. Moreouer they must seriouslye and earnestly inculcate and beate into y<sup>e</sup> heartes of the people, charitie, loue, studye of concord and true innocencie. Vntoo the which thinges, the Sacrament if it be duelye ministered, dothe in a maner of it selfe, moue

What the pastoures are bound to doo when the congregation goeth aboute to celebrate the maundy.

Why the lordes supper is called Eucharistia.

and rauysshē all men. For who is so dul, and without vnderstanding, whiche with this most earnest rehearsall of the benefites of God, besydes that, the goodness of Christe, with a visible appearaunce, signe and token, beyngē put before hys eyes, would not be moued too thankfulness, and mutuall beneficence? Who would not kepe him selfe from the vncleannesse of this worlde, when he seeth and heareth that he is made a membre of Jesu Christ? Againe, who would not louingly embrace his Christian brethren, whom he heareth also too be the lymmes of Christ? and to be before God so highly esteemed, that he gaue hys onely begotten sonne, too suffer deathe for them? And <sup>The Sacramēt</sup> truly the Sacramente is a testi- is a testimonial or witnes of mutual faith and fye a mutuall faythe betwene vs, <sup>loue.</sup> and are in a maner confederate together. We do eat all of one breade, and drynke of one cup. The bodye and bloude of Christe dothe fede us all to euerlastyng lyfe. We are all quyckened wyth one spirite. We are al the members of one bodye. Therefore we ought not to disagre amonge our selues, but in Jesu

Christ to loue one an other, and to haue al one mynde, and one faythe. Suche thynges dyd the Apostles intreate vpon, when at anye tyme they dyd minister the Sacramente of the bodye and bloud of Christ, without any

subtyl disputayon or reasonyng: Whosoever seeketh the profyte of chrystes church must ensue and follow ye example of the apostles.  
 Whose example, whosoever seeketh the profyte of the congregation of god, he shall folowe. Al

his intent and endeuoure shall be that y<sup>e</sup> church may vnderstand the right vse and institution of this Sacrament, and flie frō suche curiouse and vaine questions, onely studying to be, throughe faithe, partakers of the thyng sygnified in the sacrament: That therefore the commune people whyche is vnlearned and knoweth not the tongues, maye the better vnderstande how they ought to receyue thys Sacramente, all superstitious peruerse opinions, beyng vtterly extirpated and banished from emong the faythful subiectes of this victorouse and illustre realme, I haue at thys presente tyme compyled and translated out of Latin into English, the sayinges or opinions of y<sup>e</sup> auneyente faythfull fathers vpon the sacramente of the

boody and bloude of Christe. Wherby all men may learne in what reuerence this Sacrament, as a seale of the lyuyng God, ought to be had, and how the pure and syn-  
 cere antiquitie, did kepe it selfe  
 alwayes within the limites and  
 bondes of the sacred scriptures  
 and worde of God beyng in this  
 poynte farre from the impietie and  
 vngodlines of our antichristes  
 whych treading vnder fete, the  
 institutyon and ordynaunce of our  
 Sauyour Jesu Christe, the eternall  
 wisdome of the heauenly father, did studie for  
 naughte else but to set up their own inuentions  
 and dreames: Wherwith the myndes of many  
 men are so intoxicated and poysoned, that it is  
 almost impossyble to cure and heale them. But  
 I trust that when they haue read this small  
 treatye, whych contayneth the y<sup>e</sup> myndes of the  
 olde Doctours which almoste all, were by and by  
 after the Apostles, beyng faythfullye translated  
 for theyr erudition into their mother tongue,  
 they (I meane them which of ignoraunce, and  
 not of malyce do erre, wil be the more ready to

The pure and  
 sincer antyquitie  
 did alwayes kepe it  
 self wt in the in-  
 closures of ye  
 word of god, in  
 the matter of the  
 Sacramentes. The  
 Antichristes do  
 treade down the  
 ordinaunces of  
 Christ yt theyr  
 vngodly inuētiōs  
 and dremes may  
 be set vp.

forsake theyr blynd error. and to folow and embrace the truthe which our most soueraigne lord, y<sup>e</sup> King and his honorable counsaile hath set furthe. And now because y<sup>t</sup> I do know y<sup>t</sup> youre mastership hath bene alwaies a louer of the truth, and a hater of superstition, and vngodlines euer, as a valiant champione of y<sup>e</sup> lord, w<sup>t</sup> the swerd of the spirit, whiche is gods word, defending the veritye, to y<sup>e</sup> utter ouer- and subuersion of al vngodly errors, which w<sup>t</sup> the vehemēt and godly spirit of such worshipful men, as your mastership is, being plucked vp by y<sup>e</sup> rootes, w<sup>t</sup>out any doubt, the kyngdō of Antichriste, can not stand no longer, but vanish away as the mist, with y<sup>e</sup> beames of the bright shining sonne: I haue thought expedient and mete to dedicate this little work vnto you, in tokē of gratitude and due beneuolence toward your mastership, beseching moste mekely, y<sup>t</sup> ye of your wont goodnes and facultie vouchsafe to accept this my rude labour. Herafter wyl I set furth better things, in youre masterships name, w<sup>t</sup> the grace of the lyuing God. Who of his infin-

Vngodlye errours beyng plucked up bi the rootes. Antichristes kyngdom can stand no longer.

ite mercifulnes preserve your good Mastership,  
and mi good Lady, your trew louynge spouse  
and wife, and with his holy spirit so rule and  
guide your hertes in all your affayres, y<sup>t</sup> what  
so euer ye thynke or do, may be to the glorye  
of God, and saluation of youre soules. Amen.

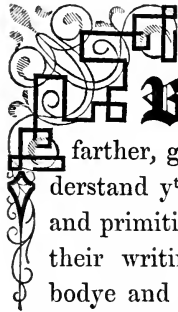








To the Christen Reader, Ihon Veron wissheth  
health of bodye and soule, from ye heauenly  
father, through oure lorde Iesu Christe.



**B**EFORE y<sup>t</sup> I procede anye  
farther, good christē reader, y<sup>u</sup> shalt vn-  
derstand y<sup>t</sup> y<sup>e</sup> holy fathers of y<sup>t</sup> auncient  
and primitive church do in manye places of  
their writings, cal this Sacramente the  
bodye and bloude of oure Lorde and Sa-  
uyoure Iesu Christe. Whyche thyng verelye  
they dyd, notte because that they had anye  
suche carnall opynyon in them, as is nowe  
amonge a greate sorte of learned menne, and  
greate Clarkes, but because that they beyng  
thorowelye exercysed in the holyc and sacred

Scriptures of the Byble, had learned, that the Sacramentes of holye thynges, dyd take the names of the verye selfe same thynges, whereof they are Sacramentes.

Fyrst, they had read y<sup>t</sup> y<sup>e</sup> Sacrament of circusitō, was called, Augua'ad Boni facium.  
*Pactu siue fœdus domini* in the Gene. xvii. cha.  
 couenaunte of y<sup>e</sup> Lord. Which thing notwithstanding was not y very couenant in dede; but a signe, tokē, sacrament and memorial of the couenaunt y<sup>t</sup> was between God and Abraham. Again, how y<sup>t</sup> Jacob did cal the altare that he had builded vnto the Lord, *Deum Bethel*, the God of Bethel, and Genesis xxviii. chapi. and xxxii chapiter.  
 the place where he wrastled w<sup>t</sup> the angel, *Phuiel seu Phaniel*, the face of God. Now (as I suppose) noo man wyll iudge or thinke, except he were without al humain vnderstanding, y<sup>t</sup> y<sup>e</sup> same heap of Stones which Jacob had gathered together, was y<sup>e</sup> God of Bethel, or y<sup>e</sup> place where he wrastled w<sup>t</sup> the Angel, was the face of God in verye dede. But whye are they so called thē? Oerelye y<sup>t</sup> the name itself might put men in remembraune of y<sup>e</sup> thing y<sup>t</sup> by thē was signified and be-

tokened. Euen as afterwardes, when y<sup>e</sup> childrē of Isracl wer deliuered out of Egipt, y<sup>e</sup> pascal lambe (which was a sacrament most reuerently kept alwaies emong y<sup>e</sup> Jues,) was called *Pesac*, *id est transitus domini*, y<sup>e</sup> Lordes Exod. xi. chap. passeouer, that they hearinge this word passeouer might immediatly cal in to their remembraunce, the innumerable benefites of their mighty and omnipotent Sauour; Which passing by throughe the land of their enemies, did slaye al y<sup>e</sup> firste born of Egipt, and so with a mighty and stretched furth arme, did bring them safe thow y<sup>e</sup> red sea, from al misery, wretchednes, and thraldom, into a Land that floweth with milke and hony. And verelye when y<sup>e</sup> lambe was once selected, chosen and taken out of y<sup>e</sup> flocke, and applied to y<sup>e</sup> holy use that God, by his seruaunte Moises, had before theyr deliuerance out of Egipte instituted and ordeined, it was noo more called a lamb, but y<sup>e</sup> passeouer of y<sup>e</sup> lorde. Which phrase and manner of speaking, all y<sup>e</sup> auntyente fathers and prophetes of the old Testament, did vse alwayes in theyr sermons and writynges. And our Lorde Jesus Christ, the cuerlastinge wisdom

of god the father, did confirme the same, when he did institute and ordaine the sacrament of his death and passyon vntoo vs, callynge the Sacramente of his bodye and bloud, by the very name of those most holy and sacred things, which by it are signified. That when in the celebratyon of the holy misteries, we doo heare these wordes. *This is my bodye, and this is my bloud*, Marke well good reader the analogye of y<sup>e</sup> old and new sacramentes, for he y<sup>t</sup> saith of y<sup>e</sup> lamb, *This is the passeouer of the lord*, which this night shal passe by, doth say also of y<sup>e</sup> bread, *This is my body*, which shal be deliuered for you, we by and by put before our eies that most precious body, which so pitiously on y<sup>e</sup> crosse, was brokō for vs, and also his most holy and sacred blud which w<sup>t</sup> the handes of y<sup>e</sup> vngodlye, was shed for our sinnes, wherefore (as I haue said before of y<sup>e</sup> lambe) when the bread and wine, is by the true and faithful ministers preaching and anunciatyng y<sup>e</sup> lordes death and passion vnto y<sup>e</sup> christen people applied vnto y<sup>e</sup> thing which our Sauoure hath ordeyned, it is no lenger called bread and wine (though in some places of y<sup>e</sup> scriptures we find that both Luke and Paule do cal it bread and

the cup) but the bodye and bloud of our Lord ; and for this cause doth S. Paul say, he y<sup>t</sup> eateth of thys bread and drinketh of this cup vnworthely, shal be gylty of the bodye and bloud of y<sup>e</sup> Lord. As if he should say : he y<sup>t</sup> regardeth not the purpose, for y<sup>e</sup> which, Christ did institute this Sacramente, which commeth not vnto it with a spiritual hunger, to eate throughe faith his very body, and with a spirituall thirst, to drinke through faithe, hys verye bloud which by y<sup>e</sup> bread and wyne are represented, he y<sup>t</sup> doth not put away al malice, rancor, and vncharitableness from hys hert, and study to vnitie, loue and concorde, which by this mystical breade is betokened vnto us, he that doth not come vnto this feast and banket with a mery hert geuing God herty thankes, for our delyueraunce out of synne, he which dothe not much more eat y<sup>e</sup> death of the Lord in his hert, then y<sup>e</sup> breade w<sup>t</sup> his mouth, is giltye of y<sup>e</sup> body and bloud of y<sup>e</sup> Lord and so he doth eate and drinke his owne dampnation, because he maketh no difference of y<sup>e</sup> lordes body, y<sup>t</sup> is to say, putteth no difference between this eatinge and other eatinge, which serueth onelye for the

bealy, where as this eatinge was instituted and ordained to serue the soule and inward man. And therefore he y<sup>t</sup> abuseth it to y<sup>e</sup> flesh, eateth and drinketh his owne dampnatyon, and commeth vnworthely to the banket where the sacramente of Christes bodye is eaten, yea, where y<sup>e</sup> body of y<sup>e</sup> lord is eaten, not carnally with the tethe and bealy: but spiritually with hearte, faith, and spirite. These phrases, I saye, and maner of speaking do the holye fathers vse many times, when they do intreat vpō this sacrament, which at the first sight, maye seme to avow the bodely and carnal presence of Christ, in the Sacrament and holye supper, but if they be wel pondered, mē shal sone perceiue and vnderstand how thei ought to be taken. For it is the custome and vse of the auncient doctors, when they speake of the Sacrament and outwarde eating, to apply vnto the Sacrament and outward eating, the frutes, profites, and conditions of the spiritual and inward eatinge, and also of the thing it self, which by the Sacrament is signified. Because y<sup>t</sup> in a faithful man, thei are so joyntly ioined, y<sup>t</sup> the one is neuer without y<sup>e</sup> other: As by

example we say y<sup>t</sup> God died and suffered for vs, and yet the godhead of Christ, by the which part onely he is called God, dyd neuer suffer. But because y<sup>t</sup> the godhead is so anexed w<sup>t</sup> the manhood, that they doth make but one person, it is said y<sup>t</sup> god suffered for vs which thing, if it be wel looked vpon, cōsidered and weied, shal befonde to be an abused and an vnpopre speache, and yet neuertheles, it may be well vsed, if men vnderstand what is meant therby. A very like example haue we in the thirde of Jhon, Where Christ saith, no man ascendeth in to heauen, but he y<sup>t</sup> descendeth fro heauē the son of man which is in heauē. Mark and vnderstand: this scripture doth say and testifye, that the sonne of manne was then in heauen, when he spake these wordes vnto Nicodemus, here vpon earth, whiche thing al wisemen do graunt y<sup>t</sup> it was spoken *propter vnitatem personæ*, y<sup>t</sup> is too say, for the unitie of y<sup>e</sup> persō. For though his godhead were in euery place at that time, yet was not his manhod, by y<sup>e</sup> whiche he is called y<sup>e</sup> sonne of man, in heauē at y<sup>e</sup> time: And yet Christ said y<sup>t</sup> it was in heauē for his vnitie of the persō. For hys godhead was in heauen, and

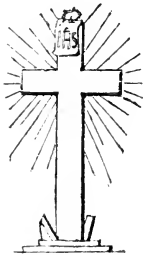
because y<sup>t</sup> the godhead and manhode do make one persō therefore y<sup>t</sup> was adscribed vnto the maneode, which was verified vpō y<sup>e</sup> godhed. But now by the sacrament of baptisme we wil make this our matter more manifest and plain. In this sacrament (I meane baptisme) the inward working of the holy gost, is euer in the faithful persons, annexed vnto y<sup>e</sup> outward ceremonies: Therefore sometime the fruite of the inwarde baptisme is adscribed vnto the outward worke, and so y<sup>e</sup> scripture vseth to speake of y<sup>e</sup> outward baptisme, as though it were y<sup>e</sup> inward y<sup>t</sup> is to say, y<sup>e</sup> holy ghost. And therefore S. Paul doth saye, y<sup>t</sup> we are buried w<sup>t</sup> Christ, through baptisme, and yet y<sup>e</sup> outward baptisme, did but signify this buryal. And again Paul doth say, as mani as are baptised, haue put Christ vpon them. And yet in dede our outward baptisme, doth but signify y<sup>t</sup> we haue put Christ vpon vs: But by y<sup>e</sup> inward baptisme, whyche is the water of life, and the spirit of god we haue in dede put hym on, we liue in him, and he in us. Which thyng truely cannot be verified of y<sup>e</sup> outward baptisme in thē, which do not receive it w<sup>t</sup> faith. For vnto



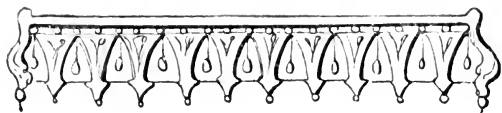
them it is but a bare sygne, whereof they get no profit but damnatiō. And verely so it is of y<sup>e</sup> sacrament and holy supper our lord. For in it y<sup>e</sup> scripture, and all the auncient doctors do adscribe vnto y<sup>e</sup> outward worke and ceremony which is onely true in in y<sup>e</sup> inward veritie. For they onely eat y<sup>e</sup> flesh of the lord, and drinke his bloud, not carnally w<sup>t</sup> teth and mouth, but spiritually w<sup>t</sup> faith, which dwel in Christ, and in whō Christ dwelleth. The veretie it selfe saying: he y<sup>t</sup> eateth my fleshe and drinketh my bloud, dwelleth in mee, and I in hym. Thus ye may se, how y<sup>e</sup> holy fathers of y<sup>e</sup> auncient and old church ought to be vnderstanded in this matter of y<sup>e</sup> sacramente and supper of y<sup>e</sup> lord. Which thei do cal *Eucharistia*, a thankes geuing, because y<sup>t</sup> by it the faithful and godly, are moued too geue high and immortal thankes vnto god, their heauenly father, for y<sup>e</sup> death of his onely begotten son, Jesu Christ. Sometime *Sinaxin*, y<sup>t</sup> is to say, a charitable cōming together of y<sup>e</sup> faithful, vnto thys holy maūdy and feast of euerlastinge life. And otherwhiles a sacrifice, because y<sup>t</sup> as Christostō saith,

it is a memorial of y<sup>e</sup> omnisufficient sacrifice, ones for euer offered in y<sup>e</sup> altare of y<sup>e</sup> crosse. Yea the very missaries (y<sup>e</sup> truth compelling thē to y<sup>e</sup> same) do call it y<sup>e</sup> mystery of faith, and the sacrifice of laude and praise. These thinges therefore good chrysten reader y<sup>u</sup> shalte depely prynte in thy mind and memory, y<sup>t</sup> thou maieste herafter w<sup>t</sup>stand y<sup>e</sup> enemies of y<sup>e</sup> truth, which euery where do bost and crake, y<sup>t</sup> the holy doctors do stand and make for thē, where as yf they be wel vnderstanded, they do all againste them. For that which they doo brynge out of Cipryan and Ambrose, all godly learned men do agre, that they were not Cipryans nor Ambroses workes, but workes falsly adscribed vnto them, by such false antichristes as intēded to bryng in thys erroneus doctryne into the churche of Christe. Therefore let no such sayinges moue thee, but sticking to the spirit which quickeneth, study w<sup>t</sup> al thy endeavour to made one body w<sup>t</sup> our head, Jesu Christ, which in his glorified body, sitteth on y<sup>e</sup> right hand of god the father, tyl his enemyes be mane hys fote stole. As for my parte I will daily and hourelly beseche that almighty

lorde, the father of al mercy and comfort, whyche did send his onely begotten sonne, Jesu Christ into this world, with al plenitude of heauenly doctrine, bidding vs to hear him, as his welbeloued son, y<sup>t</sup> he vouchesafe with his spirit, to kindle, rauishe and inflame our heartes, to the feruente loue of his doctrine onely, y<sup>t</sup> so with one faith and one consent, rejecting the dreames and doctrines of men, we may fede our soules with the heauenly fode of Scriptures and worde of god. To whō be prayse, glory and honour fo euer. Amen.







The Godly sayinges of the old faith-  
ful fathers upon the Sacrament of  
the body and bloude of Christ.

Augustyne, in a Sermon made to the chyl-  
dren and infantes touchinge the Sacramente.



**W**HAT which ye se in y<sup>e</sup> altare  
of god, ye dyd se it also, the  
nyghte before: But what it  
was, what it doth mean, and of  
how great a thying it doth con-

tayne a sacrament, ye haue not yet herd.

That therefore which ye do se, Thys Sacra-  
ment is a matter  
of faythe.  
is bread, and that whiche is set  
before your eyes, is a cup: But

touching that wherein your faith desireth to  
be instructed. The breade is the bodye of  
Christ, and the cup his bloude. Truely, this  
is brieflye spoken and which paraduēture might  
suffise the faith. But faith requireth further  
instructyon. For y<sup>e</sup> prophet sayth: except ye

beleue ye shal not vnderstand. Therefore ye may say vnto me nowe: Thou hast bidden vs to beleue, expound, y<sup>t</sup> we may vnderstand. For suche an imaginatyon may rise in any mannes mynde. We know y<sup>t</sup> our Lord Jesus Christe dyd take hys fleshe of y<sup>e</sup> Virgin Mary, He beyng an infant, did sucke, was broughte vp, dydde growe, and came to mans state, He did suffer persecution of the Jues, he was hanged vpon the crosse, and there he dyed. He was buryed, and the thyrde daye he rose again. On what dai it pleased him, he did ascende into heaven. Thether dyd he carye vp hys body, from whence he shall come, too judge the quycke and the deade. There he is now sittynge on the ryght hand of the father. Howe can *ergo* y<sup>e</sup> bread be hys bodye, and the cuppe, or that which is in the cup, be his bloude? These thinges brethrē are therfore called sacraments because that in them, one thing is sene, and an other thinge vnderstanded. That which is sene hath a visyble apperaunce or forme, but that whych is vnderstanded, hath a spiritual vitilite and

Esaie vi., chap.

The carnall nature of Chryst is here shewed and declared.

profit. If thou wilt thē vnderstand y<sup>e</sup> body of Christ, hear the apostle, saying vnto y<sup>e</sup> faithfull: Ye are y<sup>e</sup> body of Christ, and hys members. Therefore, if ye are y<sup>e</sup> body of Christ, and hys members, your misteris is put vpon y<sup>e</sup> table of y<sup>e</sup> lord, and ye receiue also the mystery of the Lorde. To that which ye are, ye answeare, Amen: and in aunswearynge, yee subscribe vnto it. Thou dost heare therefore the body of Christe, and thou answerest, Amen. Be thou a membre of the body of Christ, and that thy Amen may be true. Why is it therefore ministered in breade? Let us here brynge nothyng of our owne, but heare y<sup>e</sup> apostle himself, which when he speaketh of the sacrament, saith, 1 Cor. xii. cha. Though we be manye, we are one breade, and one bodye. We our selfs are the bodye of Christe. Understand and rejoyce: Therein is vnytye, godlines, truth, and charatie. Though we be manye (saith he) we are one bread and one bodi: Remember y<sup>t</sup> bread is not made of one corn, but of many. 1 Corinthy. x. When ye were exorcised, ye were in a maner ground, when ye were How ye bread is made.

baptized, ye were as a man should say, knode together. When ye did receuye the Sanctification of the holy gost, ye wer in a maner baken. Be ye y<sup>t</sup> whiche ye se, and receiue y<sup>t</sup> which ye are. The apostle did say this of y<sup>e</sup> bread. Now what we oughte to vnderstand of y<sup>e</sup> cup, though not one word thereof is spoken, yet it declareth and sheweth itselfe sufficyently. For euen as y<sup>r</sup> there may be one visyble forme of breade, manye Cornes are knode together in one (althogh that were done, which the holy scripture doth saye of the faithful, they had al one mynd, and one hert to god,) so remembre ye brethre wherof wine is made. Many grapes do hang vpō a cluster, but y<sup>e</sup> licour of y<sup>e</sup> grapes, is confounded together in one. Soo our Lord Jesus Christ signifiyng vs and willing vs to pertayn vnto him, did consecrate upon his bourd, y<sup>e</sup> mystery of our peace and vnitie. He y<sup>t</sup> receiveth the mystery of vnitye, and doth not kepe the knot and bond of peace,

A mete or apt similitude and comparisō betwixt y<sup>e</sup> faithfull that are brought vnto y<sup>e</sup> faithe and y<sup>e</sup> breade whych is made of manye cornes.

Actes iii. cha.

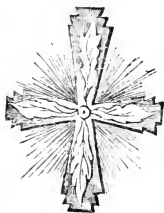
How wine is made

The sacrament is a mystery of vnitie and love.



doth not receive the mistery for himselfe : but a witness agaynst hymself : Ne no man ought to doubt but that euery one of the faythfull, is made partaker of the body and bloude of Christ, when in baptisme, he is made a member of Christ, and that no man is put or estraunged from the partakyng of thys bread, and of thys cup if he be in the vntye of the body of Christ, though he doth depart out of this worlde, afore that he doth eate of thys bread, and drinke of this cuppe. For he can in no wise be de pryued of y<sup>e</sup> partaking and benefyt of this sacramente, when he hath feunde and gotten y<sup>t</sup> self same thing y<sup>t</sup> the sacrament doth signifye.

The young babis being baptyzed, are also partakers of y<sup>e</sup> body of y<sup>e</sup> lord, though they do receue the sacramente.







Out of a Sermon of S. Augustine, touchyng the  
Sacramentes of the faythful, made vpon the se-  
conde holye daye of Easter.



**B**ECAUSE that Christe hath  
suffered for vs, he hath betakē  
vnto vs in this sacramēt, his  
body and his bloud, whych he  
hath also made, euē vs our selves.

For we are also made his body, and by hys mer-  
cy we are euen the same thyng that we receyue.  
Remembre that ones ye were not, and ye haue  
been created. Ye were brought  
into y<sup>e</sup> floore of the Lorde, wyth How we are  
made y<sup>e</sup> lordes  
breade.  
labourers of the Oxen, that is to  
the saye, of them that did preache y<sup>e</sup> gospel, yec

were thressed. Whyles youre Catechysme lasted, ye were kept in the barne.

Ye did give your names, and began to be ground with fastinges and exorcymes. Afterwards, ye

Catechisme is as much to saie institutiō and teachinge.

came to y<sup>e</sup> water, and beyng knode, wer made the bread of the lord. Lo what ye haue receyued. Therefore as that whiche ye see, was made one, so be ye all one in

louinge etche other, in keepyng emonge you, one fayth and hope, and one indissoluble loue: Heretiques when they do receive y<sup>e</sup>

Let us be one in loue as the breade is made one of many cornes.

same, they do receiue a witnes against thē selues, because that they seke a diuisiō, whereas this breade doth betoken an vnitie. So y<sup>e</sup> wine was in manye clusters, and now is one. It is one in the swetenes of the cup, after y<sup>e</sup> pressing of the wine presse. And ye after your fasting and laboures, after your humilite and contrition of hearte, are in y<sup>e</sup> name of Christ, as if a man should say come to the Chalice of Christe. There are ye vpō y<sup>e</sup> table there are ye in the chalice. And together with vs ye are. For we receyue it together, we drynke it

together, because we liue together. If any man do eat of this bread, he shal liue for ever, and the bread which I shall geve, is my flesh, which I shall geve for y<sup>e</sup> life of the world. When should flesh vnderstand howe he dydde call bread flesh? That is called flesh y<sup>t</sup> flesh doth not vnderstande, and much more fleshe doth not vnderstand it, because y<sup>t</sup> it is called flesh, for they were and murmured emong thē selves it could not be done. My flesh (saith he) for y<sup>e</sup> life of y<sup>e</sup> world. The faithfull do vnderstand the bodye of Christ, if they thēselues do not despise to be y<sup>e</sup> bodye of Christe, let thē be made y<sup>e</sup> bodye of Christe, if they wil liue with the spirit of Christ. Onely the bodye of Christ, doth lyue with the spirit of Christ. Take ye hede my brethren, what I haue sayde. Thou arte a man and haste bothe a spirite and a bodye. I understand by the spirite, that which is called y<sup>e</sup>

Fleshe is take in thys place, I meane the flesh whyche doth not vnderstand, for a carnall man y<sup>t</sup> vnderstandeth all thinges after ye flesh and as they are spoken.

astonied at it thinking that

Ye shall have these wordes upon Jhon ye xxxv. treatye.

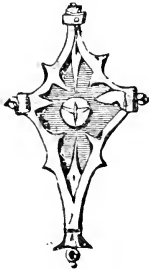
We cannot liue wt the spirit of Christ except we be in the body of Christe.

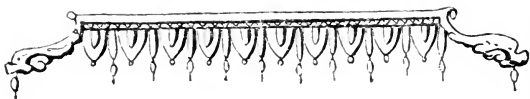
soule wherewyth thou beinge a man arte compacte and made. For thou doest consyste of soule and bodye. The spirit is taken in a man for the soule. Thou hast therefore an inuysible

spirite, and a vusyble bodye, Tell me whether of thē hath his lyfe of the other. Hath thy spirite hys lyfe of thy body, or thy bodye of thy spiryte? All menne lyuyng wyll saye: wee have lyfe of the spiryte. And surely, he that cannot answere this I cannot tel whether he liueth or not, What do aunswere all men lyuyng? Truly we have lyfe of oure spirite. Wylte thou thē live with y<sup>e</sup> spirit of Christe? Be thou in the body of Christ. Doth my body live with thi spirit? My body lyueth with my spirit, and thy body liveth with thy spirit. The body of Christ, cannot live:

but with his spirit of Christ. He yt is not in the bodye of Christe dothe not liue in the spirite of Christe, and therefore he is not his, and y<sup>e</sup> eatynge of the Sacrament profiteth him nothing; 1 Corin. x. Therefore y<sup>t</sup> Apostle S. Paule, expounding this breade saith: Though we be many, we are one breade and one bodye. O Sacramente of godlines. Oh signe of vnitie. O bonde of charitie and loue. He that will live hath wherewyth he

may lyue, let hym come nere, let hym beleue, let him be incorrupted and quyckened. Lette hym notte How sinners may be made thee bodye of Christe. goo from the joynture and com- page of the members. Let him not be a rotten limme, which deserueth to be cut of, let hym not be croked, wher of he may be ashamed, let him be fayre, plain and whole, let him cleave to the bodye. Let hym liue to God, thorow god. Let hym now labour in earthe, that afterwardes he maye lieue in heauen.





In the same Sermon.



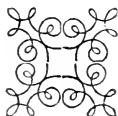
**H**eyll that this meate and  
drinke, shuld be vnder-  
stand to be y<sup>e</sup> fe- lowship and so-  
cietie of his body The misticall  
bread and drink  
is ye feloshypp of  
the faythefull.

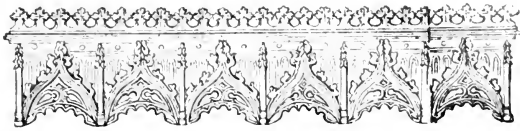
and of his membres, which is y<sup>e</sup> holy congrega-  
tion in his predestinate and called, in his justyfy-  
ed and glorified saintes and faith-  
ful. Of y<sup>e</sup> which the fyrst is done The IIII de-  
grees of mans sal-  
uation.  
alredy, that is to say, predestina-  
tion. The second and thyrd are done, be now  
a doing, and herafter shall be done, y<sup>t</sup> is to say,



calling and justificatiō. The fourth is now in hope, and hereafter shall be fulfilled in dede, y<sup>t</sup> is to saye, glorifyinge. The sacramente of this thing, is prepared in some place daily, and in some place, at certain appointed times, as vpon the Sunday. And it is receyued at y<sup>e</sup> table of the lorde of some vnto life, and of some vntoo destruction. But the thing it-  
The thyng signified bye the sacramente is vnto all mē that are partakers thereof vnto lyfe and to no man vnto destructiō.  
 selfe, whose sacrament this is, is receyued of all men vnto lyfe, and of no man vnto destructiō, whosoever is partaker of it. For my flesh (saith he) is meate in dede, and my bloude is drinke in dede. For sithe that men do onely desire and couet, with meate and drink, to put awaye their hunger and thyrst. This meate onely (which maketh them, of whō it is taken, immortal and incorruptyble) and thys drinke can do it, that is to saye, the felowshyp of the saynctes, where full and perfite peace and vnytye that be. Wherefore, (as holy  
This meate is the felowship of ye sainctes.  
 men of God, haue perceyued before vs) our Lorde Jesus Christ, dyd betake his body and his bloud in those

things whiche can be redacted  
 into some one thyng of manye. Why Christe  
 did betake vnto  
 vs his bodi and  
 bloude in breade  
 and wine.  
 John, vi. chap.  
 For the one is made of many  
 cornes, one: and the other doth  
 runne together into one, out of  
 manye grapes. He that eateth my fleshe, and  
 drinketh my bloud, dwelleth in  
 me, and I in hym. This is there- An vngodly  
 person eateth no-  
 thing but the  
 signe, though he  
 receyve neur soo  
 often the Sacra-  
 mente.  
 fore to eate that meat, and to  
 drinke that drinke, to dwel in  
 Christ, and to haue Christ dwell-  
 ing in him. And by thys, he that dwelleth not  
 in Christ, and in whome Christ doth not dwel  
 doth neither eat his flesh, nor drink his bloud,  
 though he doth eate and drinke the sacrament,  
 of so high a thing, to his own dampnatiō.





Augustyne i. quinquage. Psalmes xxxix.



**T**HAT first sacrifice being  
abolished y<sup>e</sup> brent of-  
ferings of rammes,  
gotes, calves, and  
other beastes, be-  
inge taken awaye:  
The Lord would  
none of them. Why  
would be none of

Al the sacrifi-  
ces of the old law  
were but fygures  
and shadows of  
that only sacri-  
fice ones offred  
in the crosse  
whiche sacryfye  
endurethe for  
euer: nor we  
nede no more  
sacrifices but of  
praise and thanks  
geuinge, &c.

The promys  
ones made is now  
perfourmed.

thē sith y<sup>t</sup> at y<sup>e</sup> first he wold haue  
thē? Because that they al were  
wordes of promise, and the words  
of promise, when that is come,  
whych they do promise, be not  
vsed or spokē. A man is stil called a promyser,

till he doth geue. When he hath geuen, he dothe chaunge hys wordes. He doth not saye still : I wyll geue that whyche I haue promysed : but I haue gyuen, and soo he hath chaunged hys words. Why did this word please hym first, and why hath he chaunged it ? Because it was a worde of that tyme, and for that time it dyd please. Whyles the promise lasted, it was spoken and vsed. But when that is geuen, which was promysed, the wordes of promise are taken away and the wordes of performaunce geuen. Therefore those sacrifices, as wordes of promise, are taken away. What word of performaunce is geuē vs ? That body which ye do knowe, whyche wold God ye knew not to your owne dampnation. Thou woldest no sacrifice (saith he) nor oblatyō. What then ? Are we now left without a sacrifice ? God forbid. For saith he, thou hast made me a body. Therefore thou wouldst none of them, because thou mighteste performe thys. The performyng of the promyses hath taken away the wordes of promyse. Thys was promysed with certayn signes. The sygnes be taken away, and the truth which was

Psalme. xxxix.

promised, is already geuen and exhibited. We are in this body, we are partakers of this body. We knowe what we do receiue. And ye that knowe not, learne: and when yee haue learned, beware that ye receiue it not to your own dampnatiō. For he that eateth and drynketh vnworthely, dothe cate and drinke hys owne dampnation. A body is made vntoo vs, let vs bee made perfite in the bodie.





August. in the xxvi. treatie vpon Iohn.



**H**w manye do receiue  
of the altare, and  
dye? yea, by receauing do  
incurr death? Where-  
fore the a-  
postle saith: i. Cor. xi. cha.

He doth eate and drynke hys owne dampnation. For the morsel of the lorde, was poyson vnto Judas, and yet he did receiue it, and when he had receiued it, y<sup>e</sup> enemy did enter into hym. Not because y<sup>t</sup> he had receiued any euil thyng: but because y<sup>t</sup> he being wicked, did receiue it

wickedly. Marke ye therefore brethren. Eate ye thys spirytuall bread, spiritually. Bring innocēcie of life, to the altare.

Though your sinnes be daily and quotidian, let not them be deadly. Before y<sup>t</sup> ye come too

Let noo man come to the Lords table excepte he repente truly.

y<sup>e</sup> altare, take ye hede what ye saye. And forgeue vs our trespaces, as we forgiue them y<sup>t</sup> trespacement against vs. Dost thou forgiue? it shall be forgiuen vnto the. Come boldelye, it is bread,

The lorde can not be deceyued of any men.

and not poyson. But se whether thou dost forgeue or not, for if y<sup>u</sup> doest not forgiue, thou makest a lye, and liest vnto him, whom thou canst not beguyle. Thou may est make a lie vnto to God, but thou canst not deceiue God. He knoweth what thou

God knoweth the raines and heartes of man.

doest: He seeth the within, he examyneth y<sup>e</sup> w<sup>i</sup>n, he loketh vpō the wythin, he iudgeth the w<sup>i</sup>n, he doth either condempne or rewarde y<sup>e</sup> within. Therefore the fathers of them, y<sup>t</sup> is to saye wycked fathers of the wycked, murmuring fathers, of murmurers.

(For we do not reade, y<sup>t</sup> euer y<sup>e</sup> lord was so greuously offended w<sup>t</sup> any thing, as w<sup>t</sup> murmuring against God) the lorde willinge to shew that they were the chyl dren of suche, beganne w<sup>t</sup> them, after this maner: what doo ye murmure emonge you, O ye murmures, chyl dren of murmurers. Your fathers did eate Manna in the deserte, and are dead. Not because y<sup>t</sup> Manna was euyl, but because that they dyd eat it wickedly. This is the breade whych commeth down from heauen. Manna did signify this breade, the altar did signify this breade. They were sacramentes, and dyd dyffer in signes, but in the thing, whyche is signified, they be al one. Hear the apostle: For I wyll not that ye be ignoraunt, brethren, that our fathers were al vnder the cloude, and went al thorow the Sea, and were all baptized by Moses, in the cloud, and in the sea, and al dyd eate one spirytual meate: Euen the same spirytual meate, albeit, an other bo-

Murmuring is one of thee grettest suines against God.

Manna was a figure of Christ, ye heauenly breade. The sacramētes of ye old and new testamēt did differ in signes, but in ye thing which is signified they be al one. i. Corinthy. x.



dely meat. For they didde eate Manna, and we do eate an other thyng. But they did eate y<sup>e</sup> same spiritual, that we do: but our fathers, vnto whome we are like, and not theirs. Moreouer, he saith, and they did drynke all one spiritual drinke, thei dranke one thinge, and we an other. But y<sup>t</sup> was in the outward apperaūce which neuertheles did sifnifye the self same thing spiritually. And how did thei drinke al one drinke? sayth the apostle: They did drinke of the spiritual rocke that foloweth thē, and y<sup>e</sup> rocke was Christ. Thereof haue we bread, thereof haue we drinke. The rocke was Christ, in signe and fygure, now is y<sup>e</sup> very true Christ in the word, and in the flesh.

Exod. vii. cha.

And how did they drinke? The rock was twice smitten w<sup>t</sup> the rod, The twice smiting, did sygnifie the two peces of the crosse. This is therefore the breade y<sup>t</sup> commeth downe from heauen, whereof yf any man dothe eate, he shal not dye: But he that pertayneth to the vertue of the sacramente, not hee that partayneth to the visyble sygne. He y<sup>t</sup> eateth in-

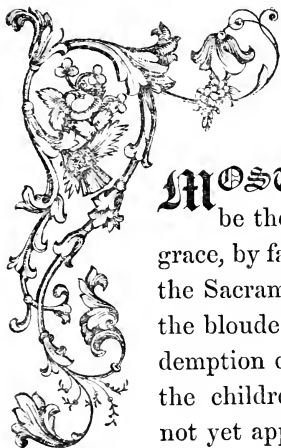
It must be a spiritual eatyngc.

wardly, and not outwardly. He that eateth w<sup>t</sup> his hert, not he y<sup>t</sup> presseth with hys teethe. Manna came downe frō heaven: But Manna was a shadowe, and thys is a veritie.





Augustyne, vpon the wordes of Christe, the lxxiii.  
Sermon.



**M**OST dere beloued, we  
be the chyldren of God, by  
grace, by faythe, by i John iii. chap.  
the Sacramente, by  
the bloude of Christe, by the re-  
demption of oure sauvyore we are  
the children of GOD. It didde  
not yet appeare what we shall be.

We know that whē he doth appere, we shall be  
lyke vnto him. For we shall se hym euē as he

is. Lo, to what thing we are  
 nourished, to receiue and eate, <sup>Siprituall meate</sup>  
 and yet notwithstanding that <sup>is not minyshed.</sup>  
 thing which is eatē, is not minished, whereas he  
 that doth eate is quickened. Other meat though  
 in eating it quickenth the bodye, yet when it  
 is eaten it is mynysshed: But when we shall  
 begynne too eate ryghteousness, too eate wyse-  
 dome, to eate that immortal meate, both we  
 shall be quickened, and the meate not mynyss-  
 shed. Yf some excellent meate  
 were prayed vntoo thee, whyche <sup>Agaynst thys</sup>  
 thou shouldest eate at thy diner, <sup>holy supper we</sup>  
 thou woldest prepare thy bealye, <sup>muste prepare</sup>  
 nowe God is prayed vntoo the, <sup>our soules and</sup>  
 prepare thy soule. <sup>not our bealyes.</sup>





Augustine, upon the wordes of the Apostle, the  
second sermon.

**W**HEN he therefore, betakynge  
vnto vs suche meate  
and suche drynke, did Jhon vi. cha.  
saye, excepte ye eate my flesh, and  
drynke my bloude, ye shal not haue life  
in you. Did any other thē life itself, speake  
these wordes of lyfe? But it wil be death  
vntoo that man, and not life, that thinketh life  
to be a lyer. His disciples wer offended, not  
all, but many: saying to thēselues. This is an

harde saying who can hear it? What meaneth thys? Doth thys offende you? Do you thinke that I wyl make partes of this body, and cut in sunder my membres, and geue them vnto you? What, yf ye do se the sonne of man, ascendyng where Christe coulde not be consumed. he was before? Truely, he y<sup>t</sup> ascendeth wholl, can not be consumed, Therefore he dydde both giue vnto vs an wholsom refection of his body, and of his bloud, and also did brieflie assoil that hard question of his wholnes. Let them eate thē, that do eate, and drinke that do What is to eate y<sup>t</sup> spiritual meate and drinke y<sup>t</sup> spirituall drinke. drinke let them hunger and thirst. Let them eate lyfe, let them drinke lyfe. That eating is a refection in dede, and yet thou art so refectyoned, that thou canste not lacke, whereof to be refectyoned. What other thing here, is it to drinke, but to lyve? Eate lyfe, drinke lyfe, and thou shalt have life, and yet the life is whole. But that wyl be, that is to saye, the bodye and bloud of Christe, shall be lyfe vnto every man, yf that which is taken visibly in

the sacrament, be eaten and dronken spiritually in the veritie itselfe. For we have herd the lord say : It is the spirit that quickeneth the flesshe profiteth nothinge.

The Wordes that I have spoken  
vnto you, are spirit and lyfe. Jhon vi cha.





Augustine, in the xxi. boke of the citie of God,  
and xv, chapter.



**HIS** is the breade that  
commeth downe from  
heauen, if any  
man eateth of it,  
he shall not die. I am the  
lively breade that commeth downe from heauen,  
if any manne doth eate of this bread, he shal  
liue for euer. Not without a cause, it is asked  
how it ought to be taken, and from them truly  
vnto whom we answere nowe, they vnto whome  
we shall aunswere hereafter do take away thys  
vnderstanding. These be they<sup>t</sup> promyse thys  
delyuerance, not to all them that haue received



the Sacrament of baptisme, and of the body of Christ, but too the catholyke onely, though they live wickedly. For (say thei) they do not onely eat in the sacrament or sacramentally: but in very dede, y<sup>e</sup> body of Christ, and y<sup>t</sup> because that they are in his body, of y<sup>e</sup> which body, y<sup>e</sup> apostle saithe, 1 Corin. x.

Thoughe we be many, we be one bread, and one body: *ergo*, he which is in y<sup>e</sup> vnitie of his body (that is to say, in y<sup>e</sup> knot of ye membres of Christ) of the Who be the trewe eaters. which body y<sup>e</sup> faithfull in their communion, are wonte to receiue y<sup>e</sup> sacrament, we oughte (I say) verely to esteme, that he doth eat y<sup>e</sup> body of Christ, and drinke his blud. And by this, heritikes and scismatikes being deuided frō y<sup>e</sup> vnitie of thys body, maye receiue y<sup>e</sup> selfe same sacramēt: but not holsom and profitable vnto them, but rather noisom and hurteful, Whereby they shal the sooner be condemned, or the later be delyuered. For they are not in y<sup>e</sup> knot and bonde Peace and vnitie is expressed in the sacramēt. of peace, which is expressed in this sacramente.



In that same Chapter.



**H** that eateth my flesh, and drinketh my blood, dwelleth in mee, and I in him. He sheweth what is to eat, not sacramentallye, but in verye dede the bodye of Christe, and to drinke his blood. For that is to dwell in Christ, that Christ may dwel in vs, for he dyd speak thys thyng, although he should say :  
he whych dwelleth not in me, and in whō I do not dwell, let him not saye or thinke that he eateth my body, or drinketh my

Vnitie and loue onely dothe fede upon the body and blood of Christe.

bloud. They do not therefore dwell in Christ, which are not his lymmes, but they are not his limmes, which makes theym selues y<sup>e</sup> membres of an harlotte.





Augustine upon Iohn xvi. treatye.

**F**leſhe that eateth my fleſhe, and  
drinketh my bloud, dwelleth in me,  
and I in him. This is  
therefore to eate that  
meate, and too drinke that  
drinke, too dwell in Chriſt, and  
to haue Chriſt dwelling in him.  
And by this, he that dwelleth not  
in Chriſte, and in whom Chriſt  
doth not dwel, w'tout doubt, he doth neither  
eate the fleſhe of Chriſte ſpirituallye, nor

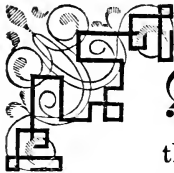
By theſe wordes  
ye may ſe that the  
ſacrament is not  
ye very body of  
Chriſt elſe the  
wicked which  
dwelleth not in  
Chriſt ſhuld eate  
his fleſhe.

drinke his bloud, though he doth carnally and visibly presse with hys teth, the sacrament of the body and bloud of Christe.





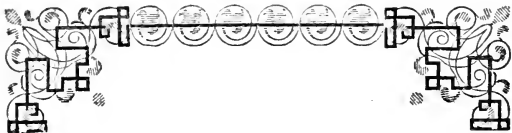
Augustine the xxvii. treatie, and vi. Chapter of  
Ihon.



**A**ND he did expound the  
maner of the distributyon of  
thys hys gift, how he should  
giue hys flesh to eate, saying : He that eateth  
my fleshe, &c. This a token, that  
he hath eatē and dronke yf he The trewe waie  
to eate the body  
of Christe.  
we!, and he dwelled with all,  
yf he dothe inhabite, and be inhabyted, yf he  
doth stycke fast vntoo, and be not forsaken.  
He hath therefore taught and warned vs, wyth  
these mistical wordes, that we should be in hys

body and members, vnder him as oure heade,  
eatyng his flesh and not forsakyng the vnytye  
of hys bodye.





If ye se the son of man ascending where he was  
before.

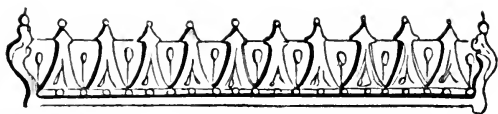
**W**HAT is thys? w<sup>t</sup> these wor-  
des he dothe assoile  
thē, whō he knewe: Wyth these  
wordes he doth declare and shew  
wherefore they wer offended, w<sup>t</sup> these  
wordes truly, if they mought haue vnderstand-  
ed. For they thought that he should erogate  
and part his body emonge them.  
But he sayth, that he shall as-  
cende into heaven whole: When  
ye shall se the sonne of manne ascendyng.

Why the jeyes  
were offended.

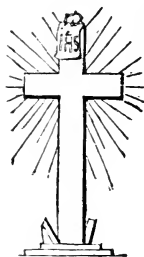


where he was before: Then truly ye shall see that he doth not distribute his body, after the manner that ye <sup>The grace of</sup> God can not be <sup>consumed.</sup> thinke. Verelye ye shall vnderstand that his grace is not consumed wyth tethe.





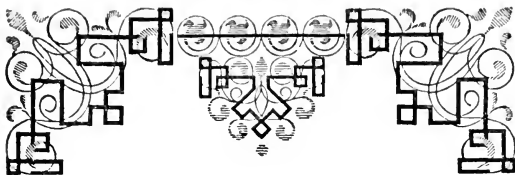
Augustine. KK. quinquage. rrbiii. psalme.



**W**HEN the Lorde did betake  
thys unto vs, he had spoken  
of hys flesshe, and sayde: Ex-  
cepte a manne dothe eate my  
flesshe, he shall not haue in hym  
lyfe euerlastynge. And he sayde,  
the wordes that I have spoken

vnto you, are spiryte and life,  
Vnderstande ye spiritually y<sup>t</sup>  
whiche I have spokē vnto you.  
Ye shall not eate this body  
whiche ye se, nor drinke the  
bloud whiche they shal shede, that shall cru-  
cifie me.

The naturall  
body of Christ  
is not eaten nor  
his bloude dron-  
ken.



Augustine in the third booke of the Chyrstyan  
doctrine.



**E**XCEPT ye eate the flesshe  
of the sonne of man, and  
drynke hys bloude, ye shall not  
haue lyfe in you. He semeth to commande a  
foule and wicked thing. There-  
fore it is a figure, command-  
inge vs to be partakers of y<sup>e</sup>  
lordes passion, and to printe in our memory  
swetly, that his flesh was crucifyed and  
wounded for vs.

To eat is to be  
partaker of the  
passion of Christe

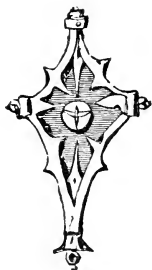


In the decrees of penaunce, y<sup>e</sup> seconde distinction  
vpon charitie and loue, these wordes of S.  
Augustine are founde.



**A**LSO the lorde, I am the  
lyuely bread that  
came downe from heauen, if any  
man doth eate of this breade, he  
shal lyue for euer. He therefore  
that doth not liue for euer, did nener eat this  
liuely breade. But he that hath not eaten,  
dyd uot belieue in hym. For this is to eate,  
that lyuelye breade, to beleue in To beleue in  
Christ is to eate  
his body and to  
drinke his bloude.  
Christ, that is to say, with loue, Sith  
to sticke fast vnto Christe,

therefore y<sup>t</sup> the wicked dyd not beleue, he did not eate hym, and so he dyd wante the faith of y<sup>e</sup> Christians wherby sinnes are remitted.





Agustine, vpon the wordes of y<sup>e</sup> lord in Luke,  
xxbiii. Sermon.



**P**RESENCE vs this day, our day-ly bread. When I dyd entreate of the sacrament, I did say vntoo you, that before the wordes of Christ, that which is offered, is bread : but after that y<sup>e</sup> wordes of Christe are spoken it is noo more called bread : but y<sup>e</sup> body of Christ. Therefore in y<sup>e</sup> lords praier, which foloweth, we say : give vs the supersubstantial

Mark howe that he saith that it is called ye body of Christ and not it is ye body of Christe.

Christ is that supersubstantiall breade.

bread, not this bread that goeth intoo the body; but that bread of euerlastyng life, which upholdeth ths substance of our soule.





This saying of S. Augustine is founde in the  
Canones of consecratyon, and in hys Epistle  
to Hierome.



**T**HE body of Christ in y<sup>t</sup> whiche  
he did ryse, must  
be in one place : Ergo it is not  
where soeuer the  
sacrament is mi-  
nistered.  
but hys truthe is  
spreade throughout  
al the worlde.





Augustine in his Epistle to Dardanus.



**HEREFORE** doubt not but y<sup>t</sup> Jesus Christ, in y<sup>t</sup> he is a man is there, frō whence he shal come. Remembre and faithfully hold the Chrystyan

confessyon, that he dyd ryse from deathe, ascended into heauen, and sytteth on the ryght hande of God the father, and

that he shall come frō none other place, too judge the quycke and the deade. And he shall come

(y<sup>e</sup> angels testifyinge y<sup>e</sup> same) as he was sene to go vp into heauē, y<sup>t</sup> is to say in y<sup>e</sup> same fourme and

substaunce of flesshe, vnto the whych truelye,

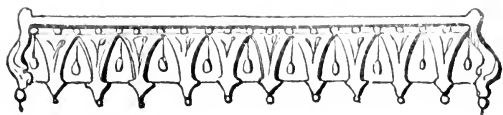
Thys faith or article of oure faith thei doo destroy which affirme that ye very naturall body of Christ is in the Sacramente.

he dyd giue immortalitie, but frō it hee did not take away the humayn nature. After this fourme, wee must not thinke y<sup>t</sup> he is in euery place. For we must beware that we do not so affirme the diuinitie of the manhod, y<sup>t</sup> we take away the truth of his body. For it foloweth not, that the thyng which in god, shuld be in euery place, as god is. For the scripture dothe truely testifye vnto vs, that we liue, moue and be in hym, and yet are not in euerye place, as he is. But manne is otherwise in god, and god otherwyse in man, by a certayne proper and singulare waye. For God and man is one person, and both of thēm one Christ Jesus, whiche is in euery place, in y<sup>t</sup> he is god, and in heauen, in y<sup>t</sup> he is a man.

Heare we be warned too shunne ye heresy of the Marcionites which dyd affirm y<sup>t</sup> Christ hath but a phantastical body.

Christ touchinge his manhod is in heauen and in euery place toucheynge his godhed.





Agustine vpon Iohn, touchinge the wordes of  
the lorde, the liii. Sermon.



**T**HE very true faythe dothe hold,  
y<sup>t</sup> the sauour of the  
world was sente vnto vs. For The Churche  
whiche is the  
mistical body of  
Christ, is bi a  
certain maner of  
speach called Ch-  
riste. Christe himself, y<sup>t</sup> is to say,  
the bodye of Christs, dispersed  
throughout al y<sup>e</sup> world, doth  
preche Christ. He was in heauē,  
and yet vnto him that persecuted rageously  
here in y<sup>e</sup> earth, he did say: Why dost thou  
persecute me? Where the Lorde dyd expres-  
sely shewe, that he was here in vs. So he doth

encrease and growe together wholle: For euen  
 as he is in vs here, soo we are there in hym. The knotte of loue and charytye dothe bringe  
Charite doth  
make vs one with  
god.  
 that too passe. He that his our head, is the  
 sauour of his bodye. Ergo, Christe doth  
 preache Chrite. The body doth preache his  
 heade, and the head doth defend his body, and  
 therefore the world hateth vs. Whosoeuer will  
 be in his body and in hys members, let him not  
 marualye, yf the worlde hateth him. Many do receyue y<sup>e</sup> sacra-  
Not all they  
yt receyue the  
sacramēt be sa-  
uede or incorpe-  
rated wyth Christ.  
 ment of his body: but they shall not all that receyue it, haue the  
 the place with him, which is promised vnto liis  
 members.





Augustin in his Commentaries upon the  
xxxiii Psalmc.



**A** MAN may be borne with  
other mens

hands. With hys

owne handes no man is borne.

But Christ was borne w<sup>t</sup> his owne  
handes, whē he betaking his  
body, did say. This is my body :

for he did bear y<sup>t</sup> body in his hands.

He dothe ex-  
pound himselfe in  
the ii sermone upō  
the same Psalm  
where he saith, he  
was borne after a  
certaine maner in  
hys owne handes.



Augustine to Bonifacius.

**W**e often vse to say whē Easter draweth nigh, y<sup>t</sup> to morowe or y<sup>e</sup> next day, is y<sup>e</sup> lordes passyō. And yet it is manye yeres since he suffered, and that passyon was neuer done but ones. And upō y<sup>e</sup> sonday we say: This day the lord did rise again, and yet it is many yeres since he rose. Now is there no man so foolish, too reprove us as liers, for so saying. Because we name these dayes, after the simylytude of those in

Moreouer this place is well expounded both in yt whiche goeth here before, and in yt whiche imediately followeth.

Mark these allusions and maner of makynge.

which y<sup>e</sup> thinges wer done, so y<sup>t</sup> it is called y<sup>e</sup> same day which is not y<sup>e</sup> very day but by reuolution of time, like vnto it. And it is named to be done the same day for the celebration of y<sup>e</sup> sacrament which is not done that day, but was done long before. Was not Christ once crucified in his own person? and yet in a mystery he is crucified for the people, not onely euey feast of Easter, but euey day. Neither doth he lie, which (whē he is asked) anewereth that he is crucified. For if the sacramentes had not certain similitudes, of those things whereof they are sacraments, thē shuld they be noo sacramentes at all. And for this symilitude, for the most part, they take y<sup>e</sup> names of y<sup>e</sup> very thinges. And therefore after a certain manner, y<sup>e</sup> sacramēt of Christs body, is Christes body, and the sacrament of Christes bloud, is Christes blond. And y<sup>e</sup> sacrament of fayth, is fayth. For it is none other thing to believe thē to have faith. And therefore when a man answereth that the infant beleiveth (which hath not yet the affect of faith) he

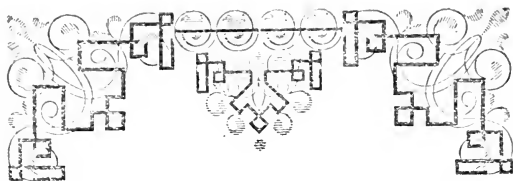
These sacram<sup>r</sup>tes doo take y<sup>e</sup> names of the very thinges whereof they are sacramentes.

answereth that he hath fayth, for the sacramente of faithe. And y<sup>t</sup> he turneth hymselfe vnto god for the sacramente of conuersyō. For the answer pertaineth vnto y<sup>e</sup> ministring of the sacramēt. As the apostle wryteth of baptisme We are buryed (saith he) w<sup>t</sup> Christ, through baptisme unto death. He saith not ; We signifie burying, but vtterly he saith, We are buried. He called therefore the sacramente of so high a thing, euē wyth y<sup>e</sup> proper name of the very thing it selfe.

Baptisme signifieth burying and and yet y<sup>e</sup> Apostle saith, not we signifie buryinge but we are buried so yt this verb est, is, muste be here taken for it signifieth Christe in his laste Suppere did delyuer ye figure of bodi vnto his disciples.







Augustine in the preface of y<sup>e</sup> iii. Psal.



**H** admitted him (speakinge  
of Judas) vnto y<sup>e</sup> banket  
when he dyd betake and delyuer vntoo his  
disciples, y<sup>e</sup> figur of his bodi.





Augustine to Adamantus.



**T**he Lorde doubted not to say  
*This is my body*

when he gave a The Lorde say-  
eth this is mi  
bodi whan he  
gawe a fygure of  
it.  
a signe, or figure  
of his body. For

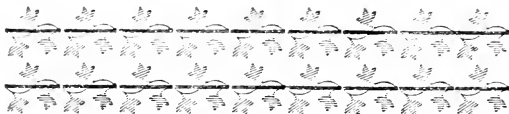
truely (saith he, by and by after  
in the in same chapter) so the bloud is the  
soule, as Christe was the stone. And yet the  
apostle dyd not saye; The stone did signifie  
Christ, but y<sup>e</sup> stone was Christe.



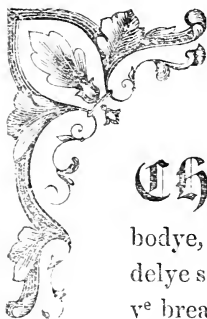
Prosper, in the boke of sentences.

**H**e that dwelleth in Christ, and whose geast Christe is, doth receiue y<sup>e</sup> meate of life, and drinketh the cup of eternitie. For he that discordeth frō Christ, doth neither eate his flesshe nor drinke his blud, although he receiueth indifferently euery daye, the sacrament of so high a thyng, too the condemnation of hys presumptuousnes.

He that dysagreeth from Christe doeth not eate hys flesshe nor drinke hys bloude.



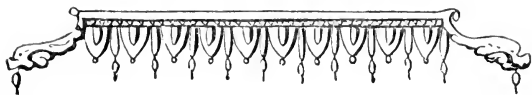
Ambrose vpon the sacramentes.



**C**HIS breade that goeth in-  
to the  
bodye, is not soo grea-  
delye sought of vs, but

The bread of  
euerlastynge life  
sought of us.

ye breade of euerlastting life, which  
vpholdeth ye substance of the soul. For he yt  
disagreeth from Christe, dothe not eat his flesh,  
nor drinke his bloud, although he receiueth  
ye sacrament of so high a thyng, to his vtter  
dammatiō and vndoing.



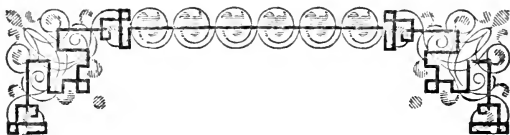
Ambrose vpon y<sup>e</sup> epistle to y<sup>e</sup> Cori, xi. cha vpon  
this saying: Shewe y<sup>e</sup> lordes death.



**B**ECAUSE that we  
wer de-

liuered, by the death of the lord, Here he mean-  
we, in eating and drynkyng eth the sacra-  
of thys thing, do signify the mente.  
fleshe and bloud, whyche were offered for vs.





Ambrose, upon the sacraments. iiii. booke



**B**UT peradventure y<sup>u</sup> will say: I  
se no appearance of bloude, but  
it hath a similytude. For euen We drynke a  
similitude of Ch-  
ristes blud.  
as thou hast taken the similitude  
of deathe, euen soo thou drinkest the similitude  
of y<sup>e</sup> precious bloud.





Certullian in y<sup>e</sup> ii. boke against Marcion.

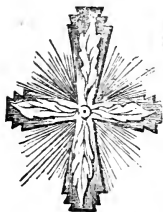
**C**HRISTE hym-  
selfe did not re-  
proue or discommende  
breaðe, wher w<sup>t</sup> he  
doth represent hys bodye.

Marcion was an he-  
ritike which dyd re-  
proue al creaturs sai-  
yng yt they wer euil





Certullian, in ye iiii, boke against Marcio.



**C**HRISTE taking bread  
and distribu-  
tinge it vntoo hys  
disciples made it  
his bodi, saing.  
*This is my body,*

that is to say, the figure of my  
bodye: But thys bread could not  
haue bene a fygure of it, except  
Christ had had a true bodye.

Marcion dyd  
affyrme that  
Christe hath a  
phantastical body,  
whiche opinion,  
thys holy doctour  
doth oppunge in  
the sacramente  
which could not  
haue bene a figur  
of Christes body,  
except he had had  
a trewe body.

For a vaine thing or phantastycal, can take  
noo fygure,





Origene vpon Leuiticus, y<sup>e</sup> bii. Homely.



**U**NDERSTANDE that they are fygures, whyche are wrytten in the Scryptures of GOD. And therefore examine them as spiry- tuall men, and not as carnall.

Understand those thinges which are spoken. For if ye take or vnderstand those thinges as carnall men, they do hurte, and not nouryssh.

For there is also in the gossell,

a letter y<sup>t</sup> killeth. Not onely

in the old testament a killing

letter is found : but also there

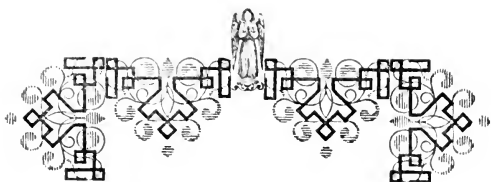
In the new testa-  
mēt there is also a  
letter that killeth.

is in the new testament, a letter which killeth him, y<sup>t</sup> doth not vnderstande those thinges spirituallie, whiche are spoken. For if thou doest folowe after y<sup>e</sup> letter, thys that is spoken : Excepte ye eat my flesh and drynke my bloude, thys letter killethe. Wilt thou that I bryng vnto y<sup>e</sup> out of the new testament, an other letter y<sup>t</sup> killeth ? He y<sup>t</sup> hath no knife (saith he) let him sel his cote and bie one. Lo, this letter is of the gossell, and yet it killeth. But if thou takest it spirituallie it kylleth not : but in it is a quickening spirit. Therefore understand spirituallie those thynges whyche are spoken, whether it be in the lawe, or in the gossell. For a spirituall man dycusseth al thynges, and is judged of no man.

Jho. vi. chap.

Luke xxii. cha.





In the same booke, the ix. Homelye.

**A**nd thou which art come to y<sup>e</sup> true bisshop which w<sup>t</sup> his bloud hath purchased vnto the, y<sup>e</sup> mercy of god, and hath reconciled the vnto his father, doo not stycke to the bloud of y<sup>e</sup> flesh: but lerne rather the bloud of the worde. And heare him that saythe, *This is my bloud which shall be shed, for the remission of youre synnes.* He which is taught in the misteryes, doth know the flesh and bloud of the word of god.

The flesh and blud of godes word must be sought.



Athanasius bpō this saying of Christ, he y<sup>t</sup> shall  
speake a word against y<sup>t</sup> holy gost.

**IT**

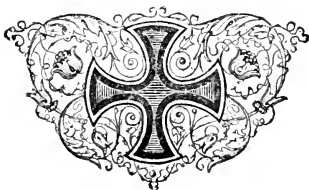
is the spirit that quyckeneth,  
the flesh profiteth no-  
thing the wordes which

Jhon. vi. cha.

I spake vntoo you, are spirite and life. For  
in this place also he meaneth both of his own  
flesh, and his owne spirit: And he deuideth  
y<sup>e</sup> spirit frō the flesh, that they might know  
through faith, not onely the visible part, but  
also y<sup>e</sup> inuisible part that was in him, and also  
that the words which he spake,  
wer not carnal, but spirituall.  
For what bodi shuld haue suf-  
fised, to haue bene y<sup>e</sup> meat of al

No carnal body  
can suffice to be  
y<sup>e</sup> meate of all the  
worlde.

ye world? And therefore did he make mentiō  
of the goyng vp of ye son of man into heauen,  
yt he might w<sup>t</sup>drawe thē frō the  
bodely imagination, and yt they Why Christ dyd  
make mētion of his  
ascenddyng into  
heauen.  
might herafter lern yt the flesh  
was called heauenly meat, whych  
commeth from aboue, and the spiritual meat  
whych he wold geue. For  
(saith he) the wordes that I Jhon vi. cha.  
haue spoken vnto you, are spirite  
and lyfe.





Beede vpon Luke.



**A**FTER y<sup>e</sup> solempnitie of y<sup>e</sup> olde  
Easter lamb was finished, whiche was obserued in  
y<sup>e</sup> memoryal of the old deli-

Why ye solem-  
nite of ye Easter  
lamb was kepte.

uerance oute of Egipt, he passeth furth vnto  
the new (which y<sup>e</sup> church gladly obserueth in  
y<sup>e</sup> remembraunce of their re-

demptiō) y<sup>t</sup> he in y<sup>e</sup> stead of the  
flesh and bloud of the lambe  
might institute and ordain the  
sacrament of his own flesshe and

Christe did or-  
dayne ye sacra-  
ment of his owne  
fleshe and bloude,  
in the figur of  
bread and wyne.

blud, in the figure of bread and wine, and so

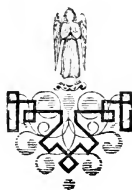
declare himself, to be the same vnto whom the lorde sware.

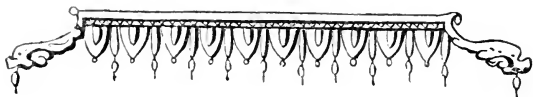
Thou art a perpetual priest, after the ordre of Melchisedeche. And he himself brake the bread which he gaue, to shew that the breaking of his body, shuld not be done without his wyll. And likewise he gaue thē the cup, after he had supped. And because bread doth confyrme and corroborate the flesh, and wyne worketh bloud in the flesshe :

Therefore is the bread mysticallye referred vnto the body of Christ, and the wyne vnto his bloude.

The breaking of Christes bodye was nott done without hys will.

Why y<sup>e</sup> bread is referred vnto his body, and the wine vnto his bloude.





Barnard, vpon the psalme, qui habitat: the third  
verse, and the iii. Sermon.



**E**XCEPTE ye eat the flesh of  
the son of man and  
drinke his blud, &c. Jhon vi. cha.

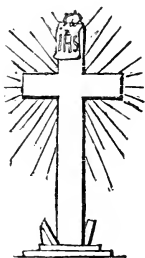
They said: This is a harde saying,  
and so went away backe frō him: But what is  
it to eate hys flesh, and to drinke hys bloude:  
but to be partakers of his passion, and to  
folow that conuersation whiche he dyd vse here  
in the flesh? Which thyng y<sup>t</sup>  
moste holy sacrament, in y<sup>t</sup>  
whiche we receyue the bodye of  
the lorde, doth signifie, that is to  
say, y<sup>t</sup> as the forme of bread is sene to entre

The bread en-  
treth into the mou-  
the, but Christe in-  
into ye hearte.



into vs, so we must knowe y<sup>t</sup> by that conuersation, which he did vse in the earth, he entreth into vs, to dwell, through faith in our heartes. For when righteousnes dothe entre, he dothe entre also, whiche of god the father is made vntoo vs ryghteousnes, &c.

i. Corinthe i.





Gaspius Bishop of Rome, againste the Enti-  
chians in the counple of Rome.



**S**URELY the sacramentes of the  
body and bloud of Chryste, are  
godly and diuine thinges, and ther-  
fore through them, are we made  
partakers of the diuynе and  
godly nature. And yet dothe  
it doth not cease too be the sub-  
stance of breade and wine, but  
contynue stil in the propertie  
of their owne nature. And surelye, the image  
and similitude of the body and bloud of Christ,  
are celebrated in y<sup>e</sup> act of y<sup>e</sup> misteries.

Thys surelye was  
the olde learning  
whiche by y<sup>e</sup> sub-  
til craft of the de-  
uyl was subuerted.



Fulgentius, in the seconde boke of faith.



In these carnal sacrifices, in y<sup>e</sup>  
 time of the law, was  
 a signification of y<sup>e</sup> flesh of Christ, which  
 he w<sup>t</sup>out sin, shuld offer for  
 our sinnes, and of the blood,  
 which he shuld shede for y<sup>e</sup> re-  
 missiō of our sinnes: But thys  
 sacryfye is of thankes geunge and remē-  
 brancē of the flesh of Christ, which he offered  
 for vs, and of the blood, whiche y<sup>e</sup> same god  
 did shede for vs.

As the sacryfices  
 of the old lawe  
 were shadowes of  
 the flesh of Christ  
 which should be  
 offred, so y<sup>e</sup> sacra-  
 ment is a figure of  
 it beyng already of-  
 fered.



Edem, in his boke to kinge Thrasymundius.



**HIS** cup or chalice, is y<sup>e</sup> new testament y<sup>t</sup> is to say, this cup or chalice, which I deliuer vnto you, doth signifi y<sup>e</sup> new testamēt.

Marke y<sup>e</sup> hee doth cal it a sacrifice, whych neuertheles is but a remembrance of y<sup>t</sup> onely sacrifice.





Item in the second booke.



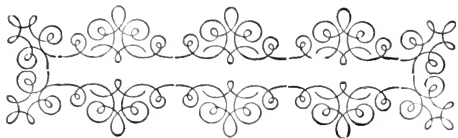
**T**H same one man is local  
as touching his  
manhod, which Christ beinge a  
man is locall, that  
is to saye is cotey-  
ned in one place  
is also God vn-  
measurable frō onely.

the father. The same one mā, as touching the  
substaūce of his manhod, was absent from  
heauen, when he was in y<sup>e</sup> earth: and forsak-  
ing y<sup>e</sup> earth when he ascended into heauen:  
But as touchinge his godheade, and vnmeasur-  
able substaunce, he neyther forsoke heauen,  
when he descended frō heauē, nor forsoke  
y<sup>e</sup> earth, whē he ascended into heauē, nor for-

soke y<sup>e</sup> earth, whē he ascended into heauē. Whych may be knowen by this moste sure worde of the Lorde, whyche to shewe hys humanitye, to be contained in one place onely dyd saye vntoo his disciples. I ascend vnto my father, and youre father, my God, and your God. Of Lazarus also, when he said Lazarus is dead. He saide further more: I am glad for youre sakes (that ye mighte beleue) y<sup>t</sup> I was not there. And agayne, shewing the vnmeasurableness of his godhed, he said vnto hys disciples: Beholde, I am wyth you to the worldes ende. How did he ascende into heauen: but because he was locall, and a very man? Or how is he presente vnto his faithful: but because y<sup>t</sup> he is vnmeasurable, and verye God?

How Christe did shewe his humanitye to be locall and his godheade to be presente in euery place.





Hierome in his cōmentaries vpon Mathewe xxvi.  
Chapiter.



**A****F****T****E****R** y<sup>t</sup> the mystycall Easter lambe was fulfilled, and that Christe had eaten the lambes flesh, with his Apostles, he toke breade, whyche conforteth the hert of man, and passeth furthe to the true sacrament of the Easter lambe, y<sup>t</sup> as Melchisedeche brought furth bread and wyne in prefiguratyon of hym, soo he mygh, lykewyse represente the truthe of his bodye.

Here Hierome wt holy Tertulian doth hold against yt heretike Marcion.

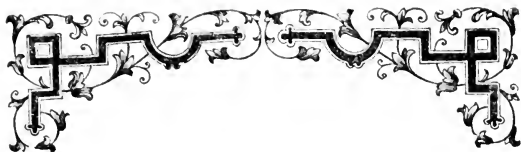


Hierom vpon Ecclesiastes, that is to say the  
boke of the preacher.

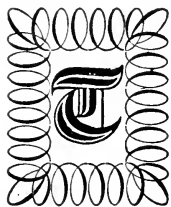


**G**oddes flesh of the lord is very  
meate, and the bloud of the lord  
is verye drinke. We haue thys We do eate yt  
body of Christ and  
drinke his bloud in  
the redyng of the  
scriptures.  
good or profyte onelye, in thys  
worlde, that we maye eate hys  
flesh, and drynke hys bloud, not  
onely in a misterye, but alsoo in the readyng  
of the scryptures. For it is very meat and  
drinke, which is taken oute of goddes worde,  
by the knowledge of the scriptures.





Jerome vpon the C.ix. Psalmes, and viii. Tome.



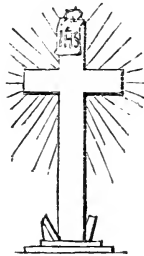
**THOU** art a perpetual priest,  
after y<sup>e</sup> ordre of Melchisede-  
che. Let vs declare onely,  
whye he did say, after the  
order of Melchisedech. Thys  
trewlye is as much to say:

Thou shalt not be a priest after the Juisshe  
oblatyons: But thou shalt be a prieste after  
y<sup>e</sup> order of Melchisedeche. For as Melchise-  
dech dyd offer or bring furth

bread and wyne, so thou shalt offer thy body, and thy bloude,  
whych is the trewe bread and wyne. Thys Melchisedech did

The bodye and  
bloud of Christ is  
the trewe breade  
and the trewe wine.  
Melchisadech was  
kynge of Salem.

giue those mysteries that we haue, vntoo vs. It is he that sayde: He that eatethe my fleshe, and drynketh mye bloude, &c, After the ordre of Melchisedech, he dyd gyue his sacrament vnto vs.





Hirom in his cōmentaries vpon the Epistle of  
Paule to the Ephesians.



**T**HE flesh and blud of Chryst  
is taken or vnderstand-  
ed ii waies. Either  
that spirituall and di-  
uine flesh, of the

The flesh and  
blud of Christ is  
vnderstanded ii  
wayes.

which he saith : My flesh is very  
meate, and my blud is verye drynke. Or that  
flesh which was crucifyed, or y<sup>t</sup> blud which  
was shed with the speare of the souldyer.



Crisostom vpon the xvi. of Mat.

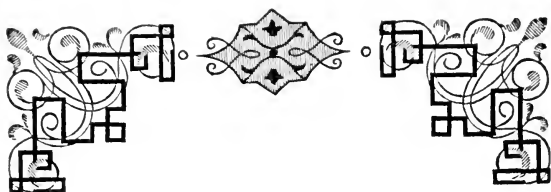


**H** also dranke of it, lest whē they hearde

hys wordes, they should saye : Chryste hymself did drinke of the cuppe afore yt he gaue it to his apostles.

Why doo we

then drinke bloude, and eate flesh? and so should be troubled, for when he spake before of those thyngs they were offended wyth hys wordes. And because it shoulde not nowe also chauce, he himselfe dranke fyrste of it, that he mighte cause them to come w<sup>t</sup>oute feare too the partaking of those mysteres.



Edem xvi. Homelye.



**T**HE flesh profy-  
teth nothing

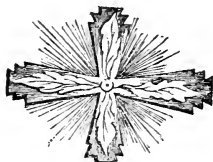
Jhon vi. cha.

That is to saye: My wordes must be vnderstanded after the spirite. He that vnderstandeth them after the flesh, winneth nothing, nor taketh no profit therof. What meaneth this, too vnderstande after the flesh, or carnally? Uerely to take the thynges simplie, as they are spoken and thynke none other thinge, All mysteries or sacramentes, must be considered w<sup>t</sup> inwarde

What is to vn-  
derstand after the  
fleshe.

eyes, that is to say, spirituallie. For the inward eies as sone as they do se the bread, do passe ouer the creatures, and thynke not of that bread, which is bakē of the baker: but of him that called himselfe the breade of lyfe, which is signified by the mystycall or sacramentall breade.

That heauenly bread whiche is Christe is signified by ye sacramente.





Chrisostom in his first Tome vpon y<sup>e</sup> viii. chapter  
of Mathew, y<sup>e</sup> xvi. homelie.



**T**is against all reason, that we in very  
dede enjoying hys benefites dayly,  
shoulde not as muche as w<sup>t</sup> wordes,  
giue hym thanks: —

Sith that the same acknowledg-  
ing and confession doth profit  
vnto vs. For he hath noo nede

The acknowled-  
gynge of y<sup>e</sup> beny-  
fites of god doth  
profite vs.

of any thing that is ours, but we haue nede of  
all that he hath. The giuyng of thanks  
addeth nothing vntoo him: but it maketh vs  
more familiares vnto his maiestie. For syth  
that when we remembre the benefytes of mē,

we are the vehement lyer inflamed and kindeled, wyth the loue of them :

Collo. iii. cha.

Muche more if we be mindfull of the benefytes of god, we shall be the more studious to kepe his cōmaundements. Therefore y<sup>t</sup> apostle saith, Be ye thankful. For the remembraunce of benefits and perpetual thankes geuing is a very good keper of benefits : wherfor these most reuerent and holsom misteries, which we do celebrate

in euerye congregatyon, are called *Eucharistia*, that is too

Why ye sacrament is called *Eucharistia*.

saye thankes geuyng. For they are the remembraunce of many benefytes, and shew the head fōūtaine of y<sup>t</sup> diuine charitie and loue towards vs, and cause vs alwaies to giue due thankes vnto god.







Chrisostome vpon the x chappter, to the Hebrues,  
and xbiij. Homelye.

**A**ND thys that we do, we do in the remembraunce of y<sup>t</sup> whiche is done alreadye. For (saith he) do this in the remembraūce of me. We do not offer an other sacryfye (as the Bisshop of the olde lawe) but alwaies the selfe same, yea, rather we doo worke the memoryall and remembraūce of that sacryfye: But because y<sup>t</sup> I haue made mentyon of thys sacryfye, I will speake fewe thynges vntoo you, fewe thynges in numbere and measure: but whiche haue greate vertue and vtilitie. Whiche remembre ye,

Here holy Chrisostome and all other faythefull fathers doo use thys word a sacrifice for a memoriall and remēbraunce of that onely sacrifice one offred for euer as Augustyne also witnesseth in ye xxxviii. boke agaynst Faustus much contrary to

and prynt in youre mindes. For the thinges that are spokē, be not ours, but the holy gostes, What be they thē? Uery many

them which craftely haue brought and induced into y<sup>e</sup> church of Christ this cursed sacrifice of y<sup>t</sup> mass.

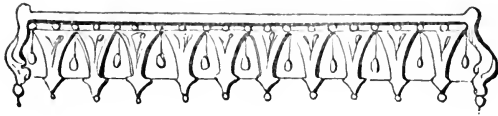
do receiue of this sacrifice ones in the wholl yeare, some twyse, some oftener. Therefore we generally to al, not onely to thē y<sup>t</sup> be here: but also to thē y<sup>t</sup> sit in y<sup>e</sup> wildernes. For they do partycipate ones in y<sup>e</sup> yeare, yea, perchaūce after two yeares: What then? Whome doo we accepte most? Them that receiue it but ones, or them y<sup>t</sup> receyue it often, or them that communicatē seldome? Uere-

They y<sup>t</sup> come to y<sup>e</sup> lordes table w<sup>t</sup> a pure conscience are to be preferred before al other and to be accepted.

lye we neyther accept them that receyue it ones, nor them that receive it often, nor them that communicate seldome, but them that come vnto it wyth a pure conscyence, with a cleane heart, with a blameles life. And they that are not such, do not receyue it as much as ones: why so? for they do receiue their own dampnation and vtter vndoing.

Cor. xi; cha.



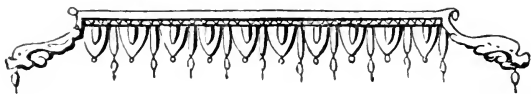


Chrisostome out of the oratyon of  
S. Philogonius.



**M**ANY christen men  
are now come  
to y<sup>e</sup> madnes, and are growen to  
so great a contempte, y<sup>t</sup> where as  
they be ful of innumerable vy-  
ces, they nothyng regard their  
own life, but vpō holy daies, do  
come negligently and rechelous-  
ly vntoo this bourde, not knowing y<sup>t</sup> the time  
of y<sup>e</sup> cōmunion, is neither holy day nor solemp-  
nitie : but a pure consyence, and a life cleane  
from sinnes.

The tyme of cō-  
munyon is no holy  
day out of pure  
cōscience.



Chrisostome out of the xxvii. homelie touchinge his  
retourne from Asia to Constantinopol.



**W**e are not like the  
Jues, we are neither  
subject to place nor  
to time, being con-  
firmed w<sup>t</sup> the saying of the lord. As oftē  
(saith he) as ye eat of this breade, and drinke  
of this cup, ye shal shewe furth the lordes  
death. To day then we shew the lordes death:  
But then an holy day, and now to day also a  
holy day.

In ye matter of  
ye sacramēt we are  
neyther bound to  
place nor to tyme.



Chrisostō in his i. Tome li. Homelic.

**F**OR this sacrament The sacrament is a sacramente of peace. is a sacramēt of peace, which doth not agre with couetousness of money nor with simonie. For if he dyd not spare him self for our sakes what punishment do we not deserue, if we spare not our soules for the which Christe dyd gyue him selfe, and in the meane season do spare money? Judas for couitousnes of money sould Christe, and so he did periss. Simon wold haue boughte the gyfte of ye holy ghost for money, yt hee Therefore let no Judas nor Si-

mon come to that table which myght be enriched  
 both did perish for couetousnes thereby, wherefore  
 of money. Wherefore let vs I sel any spiritual  
 pray, auoyd and exchew this pa- money are called  
 rilouse pyt, nor let vs not thynke after thys Simon  
 that it is sufficient for oure sal- Magus Simoniakes.  
 uatyon, yf when we have spoyled The trew honoure  
 wyddowes and fatherles children, we offer vnto  
 this table, a chalice of gold, trimmed wyth pre-  
 cyouse stones. Wilt thou honour thys sacry-  
 fyce? Offer thy soule, for y<sup>t</sup> whiche Christe  
 was crucyfied, make it golden. For if thy  
 soule be a vessel of lead, what shall golden ves-  
 sels profyte thee?

And verelye that (table was Superfluose coste  
 not of siluer, nor that chalice of in churches is dis-  
 gold, wherin Christ did giue his commendyd.  
 blud, to his disciples, and yet al thynges wer  
 precyous, and full of veneration and worshippe.  
 For they were ful of the spirit.

Wilt thou worship y<sup>e</sup> body of How ye body of  
 Christ? Despyse hym not naked Christ must be  
 in hys members, nor do not cloth worshiped.  
 him with sylkes in the churche, and suffer him  
 negligentlye abroad to be storued for colde

and nakednes. For he y<sup>t</sup> saeth: *This is my body*, and together w<sup>t</sup> the worde, dyd bryng the thing to passe, sayth also: ye haue sene me hungrye, and yee haue not fedde me. And in so muche that ye dydde not it too one of these little ones, ye dydde it not vnto mee.

Vnderstande here that as ye lambe beyng taken oute of the flocke and applied to the sacrifices of y<sup>t</sup> passeouer is called ye passeouer of the lorde so is y<sup>t</sup> bread whiche is broken in the remembraunce of the body of Christe called the body of Christ.

Truely this body of Christ (meanynge y<sup>t</sup> which is ministered in the sacrament) hath no nede of gay clothing: but y<sup>t</sup> other body (here he doth vnderstand the poor membres of Christe) hath neade of greate care and dilygence. Let vs therefore learne to be trew

phylosophers in Christe Jesu, and to worshyp hym after hys owne wyll. For he whyche is worshyped, delyteth moste in that worshyppe, whiche he him-

It is the greatest honour yt we can do vnto god, if we do fulfill his wil and worship him as he hath taughte vs in his word.

selfe wyll haue, not in that whiche we prescribe vnto him. So Peter thought that he dyd honoure Christe, when he woulde not suffre him to wash his fete: but it

was contrarie. Likewise worshyppe thou hym, as he wil be worshypped, laye abrode thy riches to the poore. There is noo neade of golden vessels, but of golden soules. Aunswere me (I pray) what profit is it, if whē his table is decked wyth many suche golden cuppes, he himself perisheth for hunger?

Therefore fede hym firste, and The poore must be cared for afore al other thinges. after y<sup>u</sup> shalt decke his table, as

of a superabundaunce. Thou doste make him a chalice of gold, and thou wilt not geue him a cup of cold

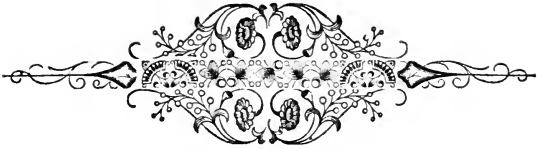
water. What profite doth folow Thys godlye lerninge hath been long hidden from us. thereof? The couerynges of

his table, do shine with golde and y<sup>u</sup> denaiest vnto him necessary raymentes. What dost thou geue him then? Tell me, I pray the, if thou shouldest se a man almost dead for hunger, and woldest not succour his necessitye, wyth some meate; but decke a table before hym wyth muche golde and syluer? What thanks thinkest thou would y<sup>t</sup> man giue vnto the? What if y<sup>u</sup> shouldest se a man almoste frosen w<sup>t</sup> cold, and woldest prepare no necessary raimēt̄s for him, but set



vp goldē images in y<sup>e</sup> honor of him shuldest y<sup>u</sup> not seme to cōtempne him? So it behoueth y<sup>e</sup> to think in Christ. When he goeth about wandering, as a straunger, lacking harbor, then y<sup>u</sup> dost not receiue hym, and in y<sup>e</sup> mean season, y<sup>u</sup> dost trim y<sup>e</sup> pauings of churches. Thou makest vp costly walles, y<sup>u</sup> settest vp gorgious heades of pillars, thou causest lampes to hang down frō golden sielyngs and in y<sup>e</sup> mean season thou dost not visite him being in prison. Noo man was euer blamed or accused because he had not buylded vp costly temples or churches. But euer-  
No man was euer blamed because he had not buylded gorgious churchis.  
 fire of hel (y<sup>e</sup> punishment of the deuils) do hang ouer vs, except we doo thother thinges diligentl<sup>y</sup>e.





To all them y<sup>t</sup> do professe y<sup>e</sup> truth and veritie of our Lord, Iohn Veron wissheth grace, not onelye to be readers, but also to be true folowers of y<sup>e</sup> gospell of our Saviour Jesu Christ, y<sup>t</sup> so we may al w<sup>t</sup> a clere conscience, come too the Lordes table, banket and feaste of euerlastynge life.



**H**ERE ye haue (good chrystē readers) y<sup>e</sup> opinions and sayinges of the old faithfull fathers vpon the Sacrament of the bodey and bloude of Christe, compendyouslye sette forthe: Whereby ye may vnderstande and perceiue, not onelye howe we haue bene deceiued in y<sup>e</sup> matter of y<sup>e</sup> sacrament, these manye hundreth yeres, by certain false pro-

phetes, yet remayning here emong vs in this world, but also how we ought, if we entende to be in the vntie of the bodye of Christe, to come vnto this holy maundie and banket of euerlasting saluation. Verelye, dere beloued brethren, I wold wish that al we, that do professe the gospell had alwayes when we come to this communion, that most holsome and profitable saiying of the apostle, in our memorye and remembraunce? Purge the

1 Cor. v. chap.

olde leuen, that ye may be swete  
dowe, as ye are swete breade. For Christ our  
passeouer is offered vp for vs, therefore let vs  
kepe holy daye, not wyth olde leauen, neither  
wyth the leauen of malycyousenes and wicked-  
ness: but w<sup>t</sup> the swete bread of pureness and  
truth: Then shuld all enuye, malyce and ran-  
coure, al fylthy liuing and communication,  
al couetousnes, fornicatiō, adultery, and abom-  
inable whordome, al detestable swearynge,  
strife, and altercatyon be banysshed away from  
oure heartes. Then shuld the  
mouthes of the enemies of the  
crosse of Christe and of his  
gospel, whyche vponoure wick-

The enemyes of  
y<sup>e</sup> truthe, do take  
an occasion vpon  
oure haughtye ly-  
uing, to blaspheme  
y<sup>e</sup> scriptures.

ed and filthy lyuyng, do take an occasion to speake euyl of the word of God, and of hys moste sacred Scriptures, too the great comforte of all godly persons, be vtterly stopped. Ye shal vnderstand, that in this place the holy apostle saint Paule doth allude to that olde sacrament of the paschal lambe, or passeouer, which y<sup>e</sup> aunciente Jues were cōmaunded to kepe in the memorial of their delyueraunce oute of Egipte. In thys olde figure, nothyng was commaunded so strayghtlye, as the unleuened breade. In so muche that the lorde doth by hys prophet Moses saye.

Exo. xii. cha.

Whosoeuer shall vpon these daies eat any leuened breade, hys soule shall perisse frō emonge my people. This was but a figure, brethrē of better thynges to come. For sithe that leaucn in y<sup>e</sup> Scriptures, when it is taken in y<sup>e</sup> worse parte, doth sygnifye bothe the hypocritical doctrin of y<sup>e</sup> vngodlye, and alsoo wycked and vnclen conditiōs wher w<sup>t</sup> y<sup>e</sup> whol man, yea the whole societie and felowshyp of mankynd is infected. It is

Mat. xvi. cha.

Beware of y<sup>e</sup> leuen of y<sup>e</sup> pharises and saduces.

1 Cor. v. cha.

Know ye not y<sup>t</sup> a litle leuen dothe sowre y<sup>e</sup> whole lumpe of dowe?

euydente, that nowe when Christ oure true paschall lambe, is reuelated vntoo the worlde : we ought to kepe a perpetuall passeouer, abstainyng alwaies from y<sup>e</sup> leuen of vngodly doctrine and unpure life. Which if we do not with al our might and endeuoure, sith that we do now dayly eat our true paschal lambe or passeouer, that is too saye, feade

vpon the bodye and bloude of Christ spirituallye, not onely in a misterye, but alsoo in reading and hearing y<sup>e</sup> scriptures : we oughte too loke for nothing elles

We fede daily vpon the bodi and bloud of Christ spirituallye not in a misterye only, but in the reading and heringe of y<sup>e</sup> scripture.

trulye, then for extreme damnation and death.

For why? This is that roial and kinglie bancket, vnto the which al nations are bidden and inuitated. But if any mā doth presume to come vnto it, not hauing y<sup>e</sup> wedding raimēt or bridegromes liuery, he is by y<sup>e</sup> straighte cōmaūdement of that mightye kyng, whiche can kil both the

Mat. xxii. cha.

soule and the body, cast into vtter darkenes, where shal be wepyng and gnasshyng of teth.

Therefore yf we wil come to the

lordes table without ieopardie, if He that wyll come to y<sup>e</sup> lordes

we wil receyue there an holsome repaste and not deadly poison, let vs examine truely oureselues,

table wtout ieoperdye must haue vp on hym the brydegromes liurye.

whether we haue that vesture, whiche is requyred of thē that are bidden to that feaste, or not. By y<sup>e</sup> lyuerie, badge, or cogneysaūce

greate Lordes seruauntes are

knownen : Heare then what the Lord saith ; By this shal al men

Jhō. xiii. cha.  
Which is the bridegroomes liurye.

know, that ye are my dyscyples

if ye love one an other. Hereby ye may

perceive that loue is y<sup>e</sup> onely rayment or li

uerye, without the which whosoeuer dare come

to this feast, he shal be vtterly to his own

damnatyō cast awaye, as an vnprofytable and

rotten membre. For Paul saithe,

Thoughe I hadde al fayth soo

1 Cor. xiii. chap.

that I could moue mountains out of their own

places, and yet have noo loue, I am nothing.

Yea, though I bestowe al my goodes too fede

the poore, and gyue my bodye too be brente,

and yet haue no loue it profyteth me nothing

Surely withoute love, we are vnprofitable and

vnfruitful braunches, and be not in that knot

of vnitie and peace which by thys holy sacra-

mente is vntu vs represented. Let vs therfore caste away the dedes and workes of darkenes (whyche is the liuerie of our old auneynt enemye) and put on the armour of light. Let us walke honestly, as it were in the dayelight, not in eating, drynkinge neyther in chaumbring and wantonnes, neither in strife and enuyinge: But putte we on Jesu Christ. He that doth put on Jesu Christe, as he shoulde do, or cast away the works of darkenes, and of the flesshe, which are these: adultery, fornication, vncleannes, wantonnes, worshyppinge of idoles, witchcrafte, hatred, variaunce, wrath, strife, sedytion, sectes, enuying, murder, dronkennes, glotony, and suche like: so he doth put on and take to him selfe: love, peace, vnitye, concord, longe suffering, gentlenes, goodnes, faithfulnes, mekenes, temperauncye: brieflye, he doth put on all godly vertues, required of vs in the Scriptures, and worde of God. Whosoeuer is decked wyth such a vesture and lyuerye, let hym come boldelye to the

Rom. xiii. chap.  
The workes of  
darknes be the li-  
uerye of the devill.

Gal. v. chap.

What hee doth  
put on, yt putteth  
on Christe.  
Galat. v. cha.

lordes supper, and there he shall tast how swete the lord is, there he shall receyue that lyuelye breade, y<sup>t</sup> fedeth to euerlastinge life.

Some wil paradventure saye :

Thys is a straunge doctryne  
and contrarye to all scriptures.

Objection.

Doth not Saincte Paule saye  
that the ryghteouse shall lyue

Roma. i. chap.  
Gala. ii. chap.

by faythe? Doth not oure instifycatyon depende of faythe onelye? Then yf we brynge faythe to the lordes table, it is sufficyente to oure saluatyon? There shall we receiue y<sup>t</sup> most holsome phisicke y<sup>t</sup> healeth all the dysseases of the soul, and at length we shall heare y<sup>e</sup> moste comfortable word and saing of our lord Jesus christ : go thy way,

thy faith hath made y<sup>e</sup> safe. I confesse and graūt and ever haue bene of y<sup>t</sup> opinion and mynd, that fayth in Jesu Christ doth justifie without the workes of the law. For fayth is the onely meate, wherby we apprehend the mercy of god, trust to his promises and his word. By

Mat. ix. chap.  
Solution

By faith only we are justyfyed. Here yu must marke yt thys worde only added of ye holi doctors do not exclud good workes as thoughē we haue faith we shuld do nothyngē, but it excludeth ostē-tation and bo-tyngē of our good



fayth onely we are saued, oure dedes. Bryeflye  
 sinnes are forgiuen, and before we muste worke,  
 God we be accompted ryghtu- and yet saye that  
 ouse, as the Apostle to the Ro- wee are vnprofita-  
 maines, and Galathians dothe ble seruauētes and  
 plainly testifie. But thys faithe yt through oure  
 must be no dead faith, it must workes we meryt  
 be lieuely, it must worke and nothinge.  
 fructes worthy this our vocation and Gala. v. chapi.  
 For saint Paule saith: In Jesu Christ, neither Ephe. ii. chap.  
 is circumcision anye thinge nor yet vncircum-  
 cisiō; but faith which worketh by loue. And  
 agayne: We are hys workemanshyp, created  
 in Christ Jesu, vnto good workes, whyche God  
 ordained, that we shuld walk in them. Whych  
 (I praye the) are those good  
 workes? These verelye are the  
 good workes whiche god hath  
 ordained that we should walke  
 in them al the daies of our life.  
 To be in outward and exteryoure  
 matters nexte vnto god, subject  
 vnto our kynges magistrates,  
 and rulers to honoure father and mother,  
 w<sup>t</sup> all trewe obedyence due vntoo them. To

The good workes  
 yt god dothe re-  
 quire of vs much  
 cōtrarye to the  
 doctrine of Anti-  
 chreste which tau-  
 ght yt Masses pil-  
 grymages and such  
 beggerly geare were  
 good workes.

fede the hungrie, too geue drinke to the  
 thirstye, too cloth the naked, to harbour the  
 harbourles, too vysite the sicke and refresshe  
 theym that be in pryson. Bryeflye too loue  
 oure neyghbour as oure selues, and to do al-  
 waies vntoo other, as we wyll be done too.  
 These be the workes preciselye commaüded of  
 God in hys worde and Scryptures, which yf we  
 doo not too the vttermoste of oure power, the  
 dreadfull iudge Jesus Christe, whome wee haue  
 despysed in hys members, shall thunder upon  
 vs that dreadfull and ineuytable Sentence.  
 Departe ye from me (O ye cursed) intoo euer-  
 lasting fyre, whiche is prepared  
 for the deuyll, and hys aun-  
 gelles. Not ye all that say vntoo mee, *Lorde,*  
*Lorde,* shall enter intoo the kyngedome of hea-  
 uen: but he y<sup>t</sup> doth the wyl of my father,  
 whiche is in heauen, he shall enter to the kyng-  
 dome of heauē: Had not these folkes y<sup>e</sup> gifte  
 of faithe? Marke what foloweth. They shall  
 saye vntoo mee, *Lorde, Lorde,* haue we not  
 prophecied in thy name? Have we not caste  
 oute deuils, and done manye great myracles  
 through it? And then sayth Christe, I wyll

Mat. xxv. cha.

acknowledge vnto them: I neuer  
 knewe you. Departe from me, Mat. vii. cha.  
 ye that worke iniquytye.

Surelye these personnes, here mentioned of,  
 by our sauoure Jesus Christe, had beside fayth  
 (wythoute the whyche they coule notte haue  
 done those myracles) the gyfte of prophysye.  
 Whye are they then reiectede and caste awaye?  
 Because verelye, that they wanted loue. For  
 the holye Apostle Sainete Paul (as I haue al-  
 ready alledged before) dothe i. Cori. xiii. cha.  
 paynlye say. Thoughe I coule  
 prophecye and vnderstande all mysteryes or  
 secretes and all knowledge. Yea, though I  
 haue al fayth, so that I could moue moūtaynes  
 oute of their owne places, and yet haue no  
 loue. I am nothing. Wilt thou say (here I  
 do speake generally vnto all them that w<sup>t</sup> vs  
 doo pefesse the goppell) that thou hast a  
 Christian faith, whē thou seest  
 thy brother or thy sister naked  
 and destituted of daily fode  
 (whereas thou thy selfe doste  
 fare delyciouslye, muche meat  
 and drinke, which in time can-  
 not be spēt of thy houshold ser-

He that seeth  
 his brother or his  
 syster naked or  
 destituted of day-  
 lye fode, and hathe  
 no compassiō vpon  
 theym hath no  
 chrystian faith.

uauntes, being corrupted by the, many gaye and costlye raymentes also, beyng shamefullye moth eaten) and hast no manner of compassion vpon them? Is it enough to say vntoo them, when thou shewest no mercy, nor gyuest nothing vnto them: depart yee in peace: God sende you warmenes and foode? Verelye ye ryche men, ye shal wepe and howle, on youre wretchednes, that shal come

Jam. v. cha.

vpon you. Your ryches are corrupte, your garmentes are moth eaten. Your golde and syluer is cankered, and the ruste of them shall bear wytness agaynste you. and shall eate your flesh, as if it were fire. Ye haue heaped treasures together, euen wrathe to youre selues in the last dayes. Canne ye I beseech you, affirm truelye that ye beleue in Chryste whom ye suffer, for mere nakednes and want of fode, thus miserablye too perysshe. Whatsoeuer is done here vnto his poor members (in whome hee is eyther refreshed or neglected) he dothe impute it done vntoo hymself. For saythe he: In soo muche that ye dyd it too one of these lyttle ones, ye did it vnto me, and in soo muche as ye did not it too

Mat. xxv. cha.

one of these lyttle ones, ye dyd it not vntoo me, agayne, vntoo Saule, whyche persecuted hys churche rageouslye here in the earthe, he sayde from hea-<sup>Actes. ix. and xxii. chapter.</sup> uen ! Saule, Saule, why doest thou persecute mee ? Marke ye this ye worlde-lynges, whych of vncharytable coueteousnesse, doo ioyne felde to felde, house to house, goyng about too be lordes and possessyoners of all the world, whensoeuer ye put anye poore man by his liuing, thrusting him oute of hys house or farme, or els cause hym to pay an vnreasonable rent and income for it therby (besides y<sup>e</sup> dearthe of all thynges, that ye cause in thys realme, through your unsaciabie auarice) bringinge him, hys poor wyfe and hys chyldren, to the staffe and walette: verelye ye do it vntoo Christe. For whatsoeuer (saythe <sup>Mat. xxv. chap.</sup> he) ye doo to one of these little ones, ye do it vntoo mee. Howe can you nowe wyth a good, and cleare conscience, thoughe ye boste neuer soo muche of youre faythe, come to this roial feast and banket not hauing one thrid of this wedding rayment or bridegromes lyuery vpon you, For if ye had any

sparke of loue and charitie in you, ye would not so ordre the poore selye membres of Christ. Your fayth is vayne, and your knowledge is playn vanitye. For he that sayth, I knowe god, and kepeth not his cōmaundementes, he is a lyer, and the verytye is notte in hym. But the chyefe commaundemente, yea, the somme and effect of al commaundementes is: Loue thy neighbour as thy own selfe, Sith therefore that ye oppresse thus your poor neighbours, euer (as greadye horse leeches) suckyng their very bloud: yf ye say that ye knowe God, ye are but lyers, and the veritye, though ye speake neuer so godly of God and his worde, is not in you.

Here I do passe ouer y<sup>e</sup> uncleanly fornication, the innumerable stinkyng adultries, and blasphemous swearynge, the dronkenes and glotony, which reyneth emong you, which should be the lightes and lanternes of all the worlde. Yea, whyche is more too be lamented of all men, manye of you, when they haue done euyl, doo host themselues moste shamefullye of it and reioyce in their wicked and flagitiouse doinges and factes.

Vncharytablenes  
is cause yt the pore  
cōmones be so  
vsed.

1. Jhon iii.

Some agayne will make the worde of God, and hys saered Scriptures a cloke, shield, and defence of their filthy liuinge. For sayth the one, it is wrytten, doo whatsocuer thou wilte, y<sup>u</sup> shalte not synne. And the other, Salomon affyrmeth, that stolen waters be swete, and that the breade whyche is preuelye eaten hath a good taste. Thus they goo aboute to excuse themselues, and to make the ignoraunte too beleue, that the Scriptures doo beare with them in their filthy and abhomynable doinges. But brethren, be not yee deceyued, for neyther fornycatours, neyther worshyppers of Images, nor aduouterers, nor weaklynges, nor abusers of theymselues with mankinde, nor theues, nor couetouse personnes, nor dronkerdes, nor cursed speakers, nor extortyoners, shall enheryte the kingedome of God. Yf oure earthelye parentes shoulde threaten at anye tyme, too dysheryte vs for oure wycked and unthriftye liuiyng, we wold incontinent-

In the vii. chapter of firste epistle to ye Corinthians you shal find suche a saying but note and marke why it is spoken of apostle In ye ix chapter of Salomones prouerbes a rechelesse woman is induced by ye wyse man, whyche vngodely woman doth call vntoo her, such as do folow theyr own waies vsynge such wordes as these vngodly do alledge for their excuses.

Cor. vi. cha.

Cor. vi. chap.

ly rather thā we wold lose our trāsitory and corruptible patrimony, forsake all vnthryftynes. Howe muche more oughte we, sythe that our heauenly father doth threaten, that he wyll exclud vs from his kyngdome, yf we be fornycatoures, worshyppers of Images, adulterers, coueteouse and extortioners, too forsake al these abhominable vices, and that by tyme, least we be put from that heuenly heritage, which Christ the son of the lyuyng God hath purchased vntoo vs, with hys precyous deathe and bloude? Uerelye, as longe as such coueteousenes, extortyon, pillyng, stryfe, backebytyng, adulterye and vncleane fornycation, with other innumerable fylthye vices, doo soo strongly prevaile emong vs, øure faythe is but a dead faythe, which the deuyll of hell hath also, and trembleth for feare. Nor we ought not, tyl we haue cleane James ii. cha. put away that olde leauen of vnpure lyfe, too come to the eatyng of our passeouer. For then we cannot dwel in Christ, nor Chryst in vs. And yf we dwell not in Christe, nor Christ in vs, we doo notte eate hys flesshe, nor drynke hys bloude, thoughe we do a thousaunde tymes



receyue the Sacramente of so high a thinge to our vtter dampnatyon. I haue now a greate cause to lamente and bcwayle in my hearte, too see the people of the lower sorte, vnto whome god of his infinite goodness, did geue the lighte of knowledge and diuynе vnderstandinge, in so muche that many of them, whiche were neuer lerned but in theyr mother tongue, be able (thankes be vnto y<sup>t</sup> heauenly spirite) too matche, yf they goo to playne scryptures, with any doctoure of the papystes parte. I lament I say, to se howe abhomynably, the moste parte of them do lyue. Whoredome, dronkennes, and glotony vnto them is but sporte and pastime. They backbite, they sclander, they chyde and stryue. Emonge them there is no modestie, noo sobernes, no temperaūcyе. All deceyte, all crafte, all subtiltye and falsehoode, reyneth emonge theym. Whereas yf ye heare them dyspute and reason of the scriptures and worde of god, ye wil thinke that they bee very Aungels, that bene come down from heauen. So godly they talke, so godly they speake. Is not this, brethren, to mocke the gossell of our sauour Jesu Christ, the

sonne of the lyuyng God? Math. v. cha.  
 Where be nowe the wordes of  
 our heauenly Master, and teacher become?  
 Let your light so shine before men, y<sup>t</sup> they  
 may se your good workes, and glorifie your  
 father which is in heauen. Marke ye nowe,  
 and printe these wordes in your memories and  
 mindes. We al vnto whom the heauenly fa-  
 ther hath reuelated his truth, are bounde w<sup>t</sup>  
 our modest behaioure and honeste conuersa-  
 tion, to winne all men, if possible were, vnto  
 our master and sauour Jesu Christ to stirre  
 and moue theym, wyth our godly and vertuous  
 liuing to laude and magnifye our heauenly fa-  
 ther. Why with honest conuersation and good  
 works? For so is the will of god, before whom  
 no vncleannes, nor fylthy thing  
 can consiste or abyde. And be-  
 sides that, as yf children be wel  
 nurtured, behaue thēselues ma-  
 nerly and well, their parentes, whyche haue  
 broughte them vp, be therfore of all personnes  
 magnified and praysed. Whosoeuer se theym,  
 will say, God's blessinge lyght vpon the heartes  
 of such parentes, they are worthy to haue

A familiar simi-  
 litude to prouoke  
 all men to liue ac-  
 cording to their  
 professiō.

chyl dren, euen so yf we do lead here a godlye and vertuose life in this world if we be sobre, modest, and gentil vntoo all persons. Uerelye it shall redound too the glorye of y<sup>e</sup> liuing god. Our father, whiche is in heauen, shall be gloryfied of all men. All natyons wyll laude and praise his holy and blessed name, yea and therby many shall be allured to the holy gossell and faith of our sauour

Jesu Christ. Contrary wise, if <sup>Fathers and mothers are highly</sup> childrē be vnnurtured and vn-<sup>discommēded if</sup> manerly behauing thē selues <sup>their chyldrē be</sup> rudely and naught, it wil be <sup>not well broughte</sup> <sup>v<sup>p</sup>.</sup>

to their parentes, great shame and dishonesty. For if their fathers and mothers, shall cōmonlye of all persons be disprayed, and very muche discommended: euen soo, if we doo not liue accordyng to oure professyon, yf oure conuersotyon, be notte honeste, decen te, and comely, the doctrine of the gossell whyche we do professe, shal be euill spoken vpon. Our heauenlye father wythoute doubt shall be highly dishonoured, as S. Paule <sup>Rom. ii. chapi.</sup> sayth: Thou makeste thy boste of the lawe, and thorowe the breakinge of the

law, thou doest dishonoure god. For the name of the lord is euyl spoken of, emonge the gentiles for you. Do not nowe the enemyes of the truth, hauing not one syllable of the scriptures to defend them selues, openly in euery place, as they are syttyng on theyr ale benches, depredycate and saye: Where is extortyon, bryberye, and pyllynge, nowe a dayes moste vsed? Uerelye emonge these newe Gospellers. Where do the coueteousenes, whordome, adulterye, dronkennes, blasphemouse swearynge and glotonye, at thys presente tyme reygne? Where, butte emonge oure newe gospellers? Who doth stryue, enuye, vndermine, one an other, deceiue and begile one an other. Who doth backebite and sclaunder, who is vnmercifull and vncharitable? Who (saye they) but oure newe gospellers? Thus they do saye and I beleue it partely. Wherfore dere beloued brethren, I beseche you, as pylgrymes and straungers abstayne from fleshlye lustes, which fyghte against the soule, and see that ye haue honeste conuersation,

What the enemyes of the truth hauyng no scripture to defende them selues, be wōt to say.

i. Peter ii. cha.

emonge the enemyes of the trvthe and very-tye, that whereas they backebyte you as euyl doers, they may see youre good workes, and prayse god in the daye of visitation. For so is the wyll of God, that with well-doing ye may stoppe the mouthes, of folysshe and ignoraunt menne, as free, and not hauing the libertie for a clooke of malycyousenes, but euen as the seruantes of GOD. Thys verelye, wyll be vnto your owne selues, here in thys worlde, greate shame and rebuke, and in the worlde too come, vtter confusyon, if youre aduersaryes may veryfy these say-  
 ings vpon you. Beholde, thou Here we do a lude to the say- inge of the apostle in the seconde to the Romaines. arte called a Chrystyan, and trustest in the gospell, and makest thy boast of GOD, and knoweste hys wyll, and alloweste thinges that be excellent and beyne enfourmed by the Gospell, beleuest that thou thy selfe arte a guyde of the blinde, a lyghte of theym whych are in darkenesse, an enfourmer of theym whyche lacke descreatyon, a teacher of the vnlearned, whyche haste an exauple of knowledge and of the truthe, by the Gospell. Thou therefore, that teachest an

other, teacheste not thy selfe. Thou preacheste that a manne shoulde not steale, aud yet thou stealeste.

Thou sayest that a man should not commyte adulterye, and yet y<sup>u</sup> breakest wedlocke. Thou abhorest idoles, and yet robbest god of his glory. For throughe breakyng the commaundementes of the gospel, wherof before al men thou makest thy boste, y<sup>u</sup> giuest an occasion vnto all other natyons and peoples, whyche haue yet the veale of Moises, before theyr eyes, too speake euyll of the trewe doctryne and gospel of our Sauyoure Jesu Christ. Which hath taught vs that we should daily in our praiers, aske, that the name of oure heauenlye father may be How this petition, halowed be thy name oughte to be vnderstanded. sanctified. Marke and vnderstand. Can hys name be holier then it is? No forsouth. But when we saye: Holowed be thy name, besydes all other thinges comprehended in thys petition, we desyre that of his mere mercyfulnes, he gyue vs grace so to lyue in this wretched worlde, so too vse and behaue oure selues in our conuersatyon (all impietye and vngodlynes, which myght in any

wise obscure the sanctification of his name, being banished away) that all men, seeing your good works may praise and laude his holy and blessed name. Do we not then make a lye, and dissemble before

god, to our utter destruction and undoing, if we liue contrary to the same? Doubtles the lord in his fury and

If we liue wickedly whē we say in our praier, halowed be thy name: we make a lye vnto god.

wrath, will thunder out these wordes vpon vs :

Ye vngodly, why do ye preach my lawes, and take my countenance

Psalme 1.

in your mouthes whereas ye hate to be reformed, and haue cast my wordes behinde you? When ye sawe a thief, ye consented vnto hym, and haue bene partakers wyth ye aduoucerers. Ye haue let your mouthes speake wickednes, and wyth your tongues ye haue set furth deceiptes. Ye haue sate and spoken

agaynste your brethren, yea and haue slandered your owne mothers sonnes: I will plucke you away, and there shall be none to deliuer you. For to him onely,

that ordereth his conversation honestly, or according too ryghte, will I shewe the saluation of

To thē onely yt vse honeste conuersation the saluation of god shall be shewed.

God. Besydes all these, I am greatly afrayde that he will remoue our candlesticke from his place, that is to say : take awaye his truth and verytye from vs, and giue vs vp into the spiryte of

Apocal. ii cha.  
It is saide vnto the aungell of ye church of Ephesus, I wyl remoue thi candlestick frō his place except y<sup>u</sup> repent.

Job. xxxiii.

errore and blindnes, wherein we haue, to the destruction of many soules, walked soo many hundredth yeres before. For god (saith the scriptures) maketh the hipocrite to reygne, for the synnes of the people. That we may therefore, auoyde those horrible plagues, let vs repent by tyme and ordre our conuersatyon honestly, that we maye be accompted not talkers onely, but trew folowers of the gospels and worde of god. Then shall our heauenlye father, through vs, of al nations, peoples and tongues be glorified, praysed and magnified. Then without doubt shal we receiue at the lords table that blessedful and euerlastynge lyfe, which is purchased vn to vs,



with y<sup>e</sup> precious bloud of our sa-  
 uior Jesu Christ. To whome  
 w<sup>t</sup> the father, and the ho-  
 ly ghost, be praise, glory  
 and honoure, worlde  
 without end,  
 AMEN.

¶ Written at Hackney, y<sup>e</sup> laste day of Oc-  
 tober, in the yeare of our Lord, M.D.XLUIII.



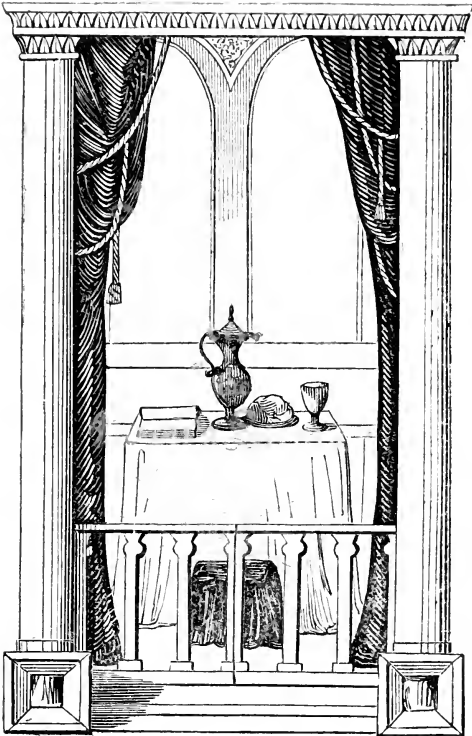
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