

Christ is corporally eaten in the Sacrament.

Anno 1551

Christ spiritually & truly eaten in the Sacrament. Transubstantiation hath no proufe in the old doctours. Christ can neither be lifted vp nor downe. Priestes marriage lawfull by Gods word. Faith onely iustifieth, a true doctrine.

True fayth defined.

Workes do not merite to saluatiō.

meates, and like as Capernaics did vnderstand it.

Witnesses Iohn Yong, Alexander Nowell, Rich. Burton, Edw. Cratford, Ellis Lomas, Iohn Wright.

9 Item, that we receiue Chyistes body sic spiritaliter vt tamen vere: so spiritally, that neuertheless truly.

Witnesses Iohn Yong, Alexander Nowell, Rich. Burton, Edward Cratford, Ellis Lomas, Iohn Wright.

10 Item, as touching transubstantiation, that there is not in any of the old doctours any good ground or sure prooff thereof, or any mention of it, as farre as euer he could perceiue, neither that he seeth what can be answered to the objections made against it.

Witnesses Iohn Yong, Rich. Burton, Ellis Lomas.

11 Item, being asked of Maister wilkes what that was which was lifted vp betwene the priestes handes, he answered: he thought that Chyrist could neyther be lifted vp nor downe.

Witnesses Iohn Yong, Rich. Burton, Ellis Lomas.

12 Item, that Priestes may by the lawe of God marry wiues.

Witnesses Alexander Nowell, Ellis Lomas.

13 That this proposition: Sola fides iustificat, so that fides signifie Veram, viam, & acquiescentem in Christo fidem, id est amplexum Christi: that is to say, that onely faith doth iustifie; so that faith do signifie a true, a lively, and a faith resting in Chyrist and embracing Chyrist: is a true, godly, sweete, and comfortable doctrine, so that it be to taught that the people take none occasion of carnall libertie thereof.

Witnesses Ioh. Yong, Alexander Nowell, Rich. Burton, Ioh. Wright, Edwarde Cratford, Richard Elithorne, Ellis Lomas.

14 Item, that our workes cannot deserue the kingdome of God, and life euerlasting.

Witnesses Ioh. Yong, Alexander Nowell, Rich. Burton, Ellis Lomas, Edwarde Cratford, Richard Elithorne, Iohn Wright.

15 Item, that the sayde D. Redman, at such times as wee the foresayd persons, which haue subscribed, heard his communication concerning the foresaid pointes of Religion, was of quiet mind and of perfite remembraunce, as farre as we were able to iudge.

Witnesses Ioh. Yong, Alexander Nowell, Rich. Burton, Ellis Lomas, Edward Cratford, Richard Elithorne, Iohn Wright.

¶ Also M. Yong of himselfe doth declare further touching the former Articles in this wise.

¶ To the v. Article.

IN primis, that D. Redman sayd more, where as S. Augustine sayde: Quodd Iudas idem accepit quod Petrus, that Iudas received the same that Peter did, he said that he vnderstood that of the Sacrament, and that after the same phrase a man might say: Quodd Simon Magus idem Baptisma recepit quod Apostoli, that Simon Magus received the same Baptisme that the Apostles did, when he did receiue only the outward Sacramente to his condemnation: for he sayd that he thought Chyrist would not vouchsafe to giue his holy flesh to an vngodly man. And this he saide was alwayes his mind, though he knew that other men did otherwise thinke.

¶ To the vj. Article.

Item, he sayde, he neuer liked the cariage about of the Sacrament, and preached against it about 16. yeares since in Cambridge.

¶ To the x. Article.

Item, when he was demaunded of transubstantiation, he sayde, that he had traauayled about it, and thinking that the doubtles which he perceyued dyd rise thereon shoulde be made playne by the Scholmen, did reade their bookes, and after that he had read them, the opinion of Transubstantiation was euer day Magis & magis languida, that is, weaker and weaker, and that there was no such Transubstantiation as they made, adding thereto, that the whole Schoule did not knowe what was meant by consecration, which he sayd was the whole action of the holy Communion.

¶ To the xij. Article.

Item, he sayd that he did repent him that he had so much strined against iustification by onely faith.

¶ To the xiiij. Article.

Item, that workes had their crowne and rewarde, but that they did not deserue eternal life, and the kyngdome of God, no not the workes of grace: Nam donum dei vita aeterna. For euerlasting life is the gift of God.

Although theie testimonies aboute alledged may suffice for a declaration touching the honest life, sounde doctrine, and sincere iudgement of Doctour Redman: yet (velut ex abundant) I thought not to cut off in this place, the testimoniall letter of Epistle of D. Yong writte to M. Cheke, specially concerning the penitentes, which Epistle of Doct. Yong, as I receiued it written by his owne hand in the ia-

tine tongue, the copy whiche he himselfe hath not, nor can deny to be his owne, & is extant to be read in the former booke of Actes and Monuments, so I haue here exhibited the same saythfully translated into the English tongue the renour whereof here followeth,

The letter of M. Yong written to M. Cheke concerning Doct. Redman, translated out of Latine into English.

Al though right worshipfull, I am stricken into no little dampne and dolour of minde for the vniue (but that it otherwile pleased almighty God) & lamentable deatch of that most blessed & learned man Doct. Redman, in touch that all astounded with weeping and lamenting, I can not tell what to doe or thinke (yet neuertheless: perceiving it to be your worshipps will and pleasure, that so I shoulde do) I gladly call my witte together, and purpose by gods grace, here in these my letters, sincerely and truly to open and declare what I heard that worthy learned man speak and confesse at the house of his death as touching the controuersies of religion, wherewith the spouse of Chyrist is in these our dayes most miserably troubled and torment.

This Doct. Redman, being continually by the space of xx. yeares or somewhat more exercised in the reading of the holy scripture, with such industry, labor, modesty, magnanimity, and prayers to almighty God tryed and wayed by controuersies of religion, that in all his doings as he would not seeme to approue that was either false or superstitious so he would neuer impoune that he thought to stand with the true worship of God. And albeit in certayne popines and articles of his sayth, he seemed to diuers which were altogether ignorant of that his singular grauitie, cyther for loitnes, leare, or lacke of stomacke to change his mind and belife, yet they, to whom his former life and conuersation by familiar acquaintance with him was throughlye knowne, with them also which were present at his departure, may easly perceiue and vnderstand, how in graue & weighty matters, not rashly and vnaduisedly, but with constant iudgement and vnspayed conscience he descended into that maner of belife which at that time of his going out of this world, he openly professed.

I geue your wisdom to vnderstand, that when death drew neare, he casting away all hope of recovery, munded & talked of no other thing (as we which were present heard) but of heauen and heauenly matters, of the latter day of our Sauiour Iesus Chyrist, with whom most feruently he desired to be: whose incredible loue towards vs miserable sinners, most worshipely and not without teares hee often times bled to extol and speake of: and vs which were there present, he earnestly moued and exhorted to prepare our selues to Chyrist, to loue one another, and to beware of this most wretched & corrupt world. And besides that he promised (calling God to witnes thereunto, to whom he trusted shortly to come) if any would demaund any question that he would answer him what he thought in his iudgement to be the truth. At what time there were present M. Alexander Howell, a man earnestly bent to the true worshipping of God, and one that had alway singularly well loued M. Redman: to whom he spake on this wise:

Your excellent learning and purity of life I haue euer both highly fauoured, and had in admiration: and for no other cause (God be my iudge) I do alle these things of you which I shall propound, but that I might learne & knowe of you what is your opinion and belife touching those troublous controuersies which are in these our dayes: and I shall receiue and approue your wordes as oracles sent from heauen.

To whom when doct. Redman had given leaue to demaund what he would, and had promised that he would saythfully and sincerely answer (all affection set aside) what he thought to be the truth, M. Howel said: I would (quoth he) right gladly, but that I feare by my talke and communication I shalbe vnto you, so feeble and now almost spent, a trouble and griefe. Then sayd Doct. Redman replying: what shall I spare my carcas (quoth he) whiche hath so short a time here to remaine? So to, go to (sayd he) propound what you will. The M. Howel put forth certayne questions in order, which I will here declare: wherunto the sayd doct. Redman leuerally answered, as hereafter followeth.

The first question that he asked of him was, what hee thought of the bishop of Rome. Unto whome Doct. Redman answered that the Sea of Rome in these our latter dayes had much swarued from the true religion and worshipping of God & is with horrible vices steyned & polluted: which I therefore (quoth he) pronoune to be the sincke of all euill and shortly will come to utter ruine by scourge of God, etc.

M. Yonges letter to M. Cheke touching Doct. Redman.

Commendation of D. Redman.

Exhortation of Doct. Redman to them that were about him.

M. Alexander Nowell now Deane of Pauls.

The Sea of Rome a sincke of all sinne.

Doctour Yonges testimony of Doctour Redmans doctrine. Iudas receiued the same that Peter did, as Simon Magus receiued the same Baptisme as Peter did.

Carying about of the Sacrament.

Transubstantiation.

Iustification by fayth onely.

Workes merite not eternal life.