

cept it do fall the souer to repentance: wherewith he briefly complayned of the filthy abuse of our English Church.

Purgatory.

Being then asked what his opinion was concerning purgatory, and what the Scholemen iudged thereof, he answered, that the subtile craftons of the Scholemen concerning purgatory, seemed to him to be no lesse payne, and ferocious, then disagreeing from the truth: adding therunto: that when we be rapt vp to the cloudes to meete Christ comming to iudgement with a great number of Angels in all glory and maiesty then euery one shall be purged with fire as it is written: The fire shall go before hym, and shall flame round about his enemies, and the fire shall burne in his sight, and round about him shall be a great tempest: saying that diuers of the old writers approued this his sentence concerning purgatory.

Mal. 97. & 50.

When he was asked whether wicked and vngodly people in the holy communion did eate the body of Christ, and drinke his blood: he answered that such kind of men dyd not eate Christs most blessed flesh, but only toke the Sacrament to their own damnation: saying that Christ would not giue his most pure and holy flesh to be eaten of suche naughty and impure persons, but would withhold himselfe from them. And that (quoth he) that is objected by S. Augustine, that Judas received the selfesame thing which Peter received: that I thinke to be vnderstanded of the eternall Sacrament. And the like hynde of phrase of speaking (sayde hee) may vlc concerning the baptisme of Magus: that Simon Magus receaued that which the Apostles did receaue. In dede as concerning the Sacrament of the eternall baptisme, Simon Magus receaued that whiche the Apostles did, but that internall grace, wherewith the Apostles were endued, and that holy spirit wherewith by baptisme they were enspired, he lacked. And so (quoth he) the wicked and forsaken people, which rashly presume to come to the holy table of the Lorde, do receiue the Sacrament and the selfesame which good and godly men receiue: but the body of Christ, they do not receiue, for Christ doth not vouchsafe to deliuer it them. And thus he sayd was his opinion and beleefe, although he knewe others to be of a contrary iudgement.

The wicked eat not the fleshe of Christ.

Being then after this demanded whether he thought Christs presence to be in the Sacrament or no, he answered that Christ dyd geue & offer to saythfull and Christian men, his very real body and blood verely & really vnder sacraments of bread & wine, in somuch that they which deuoutly come to bee partakers of that holy foode, are by the benefite thereof united and made one with Christe in hys fleshe and body. And therefore he sayde that Christ dyd distribute his body spirittually that he gaue it truly, not so yet neuertheless that by these and the like wordes we should conceiue any grosse or carnall intelligencie, such as the Capernautes once dreamed of, but that (quoth he) we myght labour & endenour to expresse by some kinde of wordes the ineffable maiesty of this misterie. For the maner whereby Christ is there present, and ministrerth to the saythfull hys flesh, is altogether inexplicable: but we must beleue (quoth he) and thinke, that by Gods mighty power & the holy operation of his spirit, this so notable a misterie was made: & that heauen & earth was ioined together in that moment, as the blessed man I. Bregory saith: y lowest parts are ioined to the highest: By which is vnderstand that holy food, whereby they whiche be regenerate by the holy Ghost in baptisme, are nourished to immortallitie. And further hee sayd that Christs body was receiued in the sayde Sacrament by faith: which being receiued both body and soule, were quickned to euerlasting life.

How Christ is present in the Sacrament.

The Capernautes grosse error of Christs bodily presence in the Sacrament.

Being then required to say his minde about transubstantiation, he gaue answer that he had much trauelled in that point, and that he first much fauoured and inclined to that part which maintained transubstantiation: in searching the veritie wherof most studiously, he had bene no little while occupied, and founde to arise thereabout innumerable, and almost inexplicable absurdities. In consyding wherof, when he had but smally contented himselfe, he said he toke in hand the Scholemens works, and perused Babriell and other writers of that sorte, for that by theyr helpe and aide he hoped that all inconueniences which did spring and arise by maintenance of Transubstantiation, might be cleane conuincid and wiped away. Of which his hope he was verely frustrate (sayd he) for that he did finde in those works many fond and fantasticall things, which were both too foolish to be recorded in writing, and also to be alledged about such a misterie: and truly (saide he) euer after the reading of them, my former zeale and opinion, touching the maintenance of transubstantiation, did euery day more and more decrease, and therefore in conclusion percolued himselfe to thinke that there was no such transubstantiation as the Scholemen imagined and faimed to

Transubstantiation.

be, saying that in dede the auncient writers were plainely against the maintenance thereof: amongst whom, he recited by name Iustine, Irene, and Tertullian, notorious aduersaries to the same. Furthermore, he added heereunto, that the whole Schoole vnderstoode not what this word Consecratio was: which he defined to be the full and entire action of the whole Communion.

Consecratio what it meaneth.

Being demanded also whether we ought to worship Christ present in his holy Supper, he told vs that we are bound so to do: and that it was most agreeing to piety and godly Religion. Likewise being asked whether he would haue the visible Sacrament to be worshipped, which we see with our eyes, and is lifted vp betweene the Priestes hands: he answered, that nothing which was visible, and to be seene with the eye, is to be adored or worshipped, nor that Christ woulde be eleuanted into any higher, or pulled downe into any lower place, and that he can neither bee lifted by higher, nor pulled downe lower.

Nothing to be worshipped that may be seene. The Sacrament not to be carryed about.

Againe, being asked what his iudgement was about the custome and maner in carrying about the Sacrament in solenne pompes, processions and otherwise: he said, that he alwaies mistaked and reprobated that order: in so much that about xvj. yeares agoe openly in the pulpit at Cambridge he spake against that abuse and disallowed that ceremony, shewing that Christ had expressely by playne and euident wordes a very scititfull and right vse of this Sacrament, when he sayde Take ye: (by which phrase quoth hee, he doth expresse that he will giue a gift:) Eat ye: (by whiche words he doth declare the proper vse and order of that hys precious gift:) This is my body: wherby he doth euidently and plainly shewe what by that gift they should receaue, and how royall and precious a gift he woulde giue them: and therefore he iudged such pompous and superstitious ostentations vtterly to be condemned and taken as plaine mockeries and Countersaite visars.

His iudgement also being asked about the Commemoration of the dead, and the remembrance of them in orisons whether he thought it profitable or no: he answered, that it seemed to him to be no lesse profitable then religious and godly: and that might be well proued out of the booke of Machabees. The which booke although Saint Hierome adiudging as not authentike, thought good to bee read in the Temples onely for the edifying of the Church, and not for the assertion of opinions: yet with me the opinions of the other writers, to whom those booke are allowed as Canons, preuaileth: which he in that point thinketh good to be read.

In this point the iudgement of Doct. Redman is not to be followed.

Being furthermore required to shew hys mynde about trentall Masses, and Masses of Scala coeli, he shewed them that they were altogether vnprofitable, superstitious, and irrereligious, flowing out of the filthy and impure fountaine of superstition, not yelding the fruite which they promised to bring forth. The Sacrifice of the Supper of the Lorde, (the Eucharist I meane) that sacrifice he sayd could not be offered for the finnes of the quicke and the dead.

Trentall Masses disproued.

Finally, of his owne voluntary will, and no man (as farre as I can call to remembrance) demanding of him, he shewed his opinion concerning Iustificacion by Christ, I lament (said he) and repent, beseeching God forgiveness for the same, that so seriously and earnestly I haue veythstand this proposition: that onely fayth doth iustifie, but I alwayes feared that it should be taken to the libertie of the fleshe, and so should desile the innocencie of life which is in Christ. But that proposition: that onely fayth doth iustifie, is true (quoth he) sweete and full of spirituall comfort, if it be truly taken, and rightly vnderstanded. And when hee was demanded what he thought to be the true and very sentie thereof: I vnderstand (quoth he) that to be the lively fayth, which resteth in our only Sauour Iesus Christ and inbraceth him: so that in our only Sauour Iesus Christ, all the hope and trust of our saluation be surely fixed. And as concerning good works (said he) they haue their crowne and merite: and are not destitute of their rewards. Yet neuertheless they do not merite the kingdome of heauen. For no workes (said he) coulde not purchase and obteyne that blessed, happy and euerlasting immortallitie: no nor yet those things whiche we do vnder grace by the motion of the holy Ghost. For that blessed and immortall glory is giuen and bestowed vpon vs mortall men, of the heauenly father for his Sonne our Sauour Christes sake, as S. Paule testifieth, The gift of God is eternall life.

Sacrifice of the Masse disproued.

Fayth onely iustificeth.

Workes do not merite saluation.

And these be the resolutions which I heard him geue to the questions by M. Howell proposed. From which hys sentence and iudgement so heard by me and of him vttered (as I remember) I neuer declined or varied. I beseeche our Lorde Iesus Christ to cease these troublous stormes wherewith the Church is tossed, and vouchsafe for his holy names sake tenderly to beholde & looke vpon his poore wretched

Rom. 6.

The iudgement of D. Yonge about the controuersies of religion.