

bible, it is, that the said Duke in suffering or procuring this death of his brother, not only endamaged himselfe, & weakened his own power, but also prouoked the chastisement of Gods scourge and rod, which did so light vpon him.

Furthermore, as touching the death and decay of the Lord Henry Earle of Surrey, who suffered also at the Tower next before the Lord Admirall, the Lord Protector brother, because the casting of him was so neare to the death of King Henry: as I know not vpon whom, or what cause the same did proceede, so I passe it ouer and leaue it to the Lord, notwithstanding, as for the Duke of Somerset, whatsoeuer his other vices and vertues were, this is certayne, that his ende (the Lord so working wryth him) was constant in Chyistes truth, as his life was before a great maintenance of the same.

Moreouer, on the xxviij. day of February, in the same yeare was the Rafe Vane, sir Miles Partridge both haged at the Tower hill: And sir Michaell Stanhop, & sir Thomas Arundell beheaded vpon the scaffold: all which four were condemned by the saide Acte of vnlawfull assemble, and as accessories vnto the Duke of Somerset.

Not long after the death of the Duke of Somerset, in the next yeare following deceased the King himselfe about the moneth of June, whereof more shall be said (the Lord granting) in his due order and course hereafter. In the meane season, before we come to close by the latter end and foye of this good King, the place here present seemeth not vsfitt to intermix by the way a few other things before, hapning within the time of his reigne, namely concerning matters incident, of the Church & of Religion, which state of Religion bega wel to grow, & to come happely forward during this Kings daies, had not the vnhappy troubles of the outward state amongst the Lords not agreeing with in themselves, disquieted the good towardnes of things begun. But the malice of the diuell how subtilly worketh it, if men could see it? So long as the Lordes agreed in concord amongst themselves, winchester and Bouer, with all that faction, was cut short, and began to condescend to good consoumitie. But afterward perceiving the states and nobles of the Realme to be amog themselves diuided, and y Lord Protector the Kings vncle displaced, and his brother the Admirall before beheaded, and the young King now left in that case, they bega vpon some hope to take more hart vnto them, till at last it came to passe, as they themselves desired. And thus though nothing else will leade vs, yet experience may teach vs what discorde worketh in publicke weales: and contrary, what a necessary thing concord is to the aduancemet especially of Gods matters appertaining to his Church. Examples whereof in this Kings daies be not farre to seeke. For as touching the success of the Gospell of peace, while publicke peace and the Gospell did ioine together, marvellous it was how errour & Popery were in themselves confounded, and ashamed almost to shewe their faces. In so much that then both Doctour Smyth, Chadsey, Standishe, Yong, Oglesherpe, with many moe recanted their former ignorance, whose recantations I haue to shew. Bouer then with his owne hand subscribed to the Kings supremacie, and promoted his Injunctions.

The same also did Steuen Gardiner, subscribing wryth his owne hand to the first booke of the Kings proceedings, and no doubt had done no lesse to the second booke also set forth by the King, had not the vnfortunate discorde fallen amongst the nobles in time so vnfortunate, as then it did. Wherby during all that time of peace and concord, what Popery was found in all the Realme, which for the hopes deuotion would or did once put his necke in the halter to die a Martyr for his sake?

I shewed before how in these peaceable dayes of King Edward, Peter Martyr, Martin Bucer, Paulus Whagius, with other learned men moe, were entertained, placed and prouided for in the two vniuersities of this Realme, Oxfoed and Cambridge, who there with their diligent industrie did much good. The learned and fruitfull disputations of whom, I haue likewise present in my handes here to infer, but that the bignes of this Volume dyuyneth me to make short, especially seeing their disputations be so long and prolix as they be, and also in Latin, and requie of themselves a whole Volume to comprehend the.

First, Peter Martyr being called by the King to the publicke reading of the Diuinitie Lecture in Oxfoed, amongst his other learned exercises did set vp in the publicke schales his conclusions of Diuinitie to be disputed & tryed by Argument. At which disputations were present the Kings vniuersities, to witte, Henry Wyshof of Lincoln, Doctour Cox Chancelour of that vniuersitie, Doctour Baynes Deane of Exeter, Dr Richard Morison, Siquier, Christopher Newpulton Doctour of Ciuill law, The con-

clusions propounded were these.

1. In the Sacrament of thankes geuing there is no transubstantiation of bread and wyne into the body and blood of Christ.
2. The body and blood of Christ is not carnally or corporally in bread and wine, nor as other vse to say, vnder the kindes of bread and wine.
3. The body and blood of Christ be vnited to bread and wyne Sacramentally.

They which were the chiefe disputers against hym on the contrary side, were Doct. Tresham, D. Chadsey, and Morgan. The reasons and principall Arguments of Peter Martyr hereunder follow.

¶ The Arguments of Peter Martyr vpon the first conclusion.

The Scriptures most plainly do name and acknowledge bread and wyne. In the Euangelistes we reade that the Lord Iesus took bread, blessed it, brake it, and gaue it to his Disciples. S. Paule likewise doth ostrines make mention of bread.

Ergo, we also with the scriptures ought not to exclude bread from the nature of the sacrament.

As in the person of Christ, his humanitie was scene outwardly, and his Diuinitie was secret within: so in the visible Sacrament the diuinitie infereth it selfe in such sort as can not be vttered, that our deuotion about the Sacraments might be the more religious.

Ergo, as in the person of Christ: so in the Sacramente both the natures ought still to remaine.

The Sacramentes which we receaue of the body and blood of Christ, are a Diuine matter: by reason whereof, we are made partakers by the same, of his Diuine nature, and yet it ceaseth not still to be the substance of bread and wine. And certes the representation and similitude of the body and blood of Christ, be celebrated in the action of the mysteries, &c.

As the person of Christ consisteth of God and man, when as he is true God, and true man. For euery thing conteyneth in it selfe the nature and vertie of those things whereof it is made. Now the Sacrament of the Church is made of two things, that is, of the Sacrament that signifieth, and of the matter of the Sacrament that is signified, &c.

These visible mysteries which are scene, he hath honored with the name of his body and blood, not chaunging the nature, but adding grace vnto nature, &c. And the same Theodoretus againe sayeth: Those mysticall sacraments after sanctification, do not passe out of their owne proper nature, but remayne still in their former substance, figure, and shape, &c.

Ergo, lyke as the body of Christ remained in him, and was not chaunged into his diuinitie: so in the sacrament the bread is not chaunged into the body, but both the substances remaine whole.

If whatsoeuer entreth into the mouth, goeth downe into the belly, and so passeth through a man: euen that meate also which is sanctified by the word of God and by prayer, as touching that part which it hath materiall within it, passeth into the belly, and so voydeth through a man. But thorough prayer, which is adioined to it, according to the measure of faith, it is profitable and effectually, &c. And he addeth moreouer: For it is not the outward matter of the bread, but the word that is spoken vpon it, that profiteth him which eateth him worthely, &c.

Iesus taking bread of the same condition which is after vs, (that is, taking bread of the same nature and kinde as we vse commonly to eate) did confesse it to be his body. And taking likewise the cup which is of the same creature which is after vs, (that is, which we commonly vse to drinke) confessed it to be his blood, &c.

Item, lib. 4. Like as bread which is of the earth, receauing the word and calling of God, is now not common bread, but the Eucharist, consisting of two things, the one earthly, the other heavenly: so our bodies receauing the sacred Eucharist, be now not corruptible, having hope of resurrection, &c.

¶ Argument. Ba- The bread in the Sacrament is so chaunged into the body, as our bodies are chaunged when they are made incorruptible by hope. ro- But our bodies are not made incorruptible by chaunging their substance. co. Ergo, no more is the bread chaunged into the substance of the body.

The beheading of the Earle of Surrey.

Syr Rafe Vane, Syr Mylcs Partridge, Syr Michael Stanhop, and Syr Thomas Arundell suffered at Tower hyll.

Religion hindered by discorde.

Discorde what decay it worketh in a common wealth.

D. Smyth, Chadsey, Standishe, Yonge, Oglesherpe, reclaimed from their errours.

The Gospell how it flourisheth so long as peace continued.

Peter Martyr, Martyn Bucer, & Paulus Phagius, placed in the vniuersities.

The kinges Vniversities at the disputation in Oxford. The conclusions to be disputed in Oxford.

Disputers on the contrary part agaynst Peter Martyr.

The first argument of Peter Martyr agaynst transubstantiation.

Cyprian in sermon. De cæna Domini.

Gelasius contra Eutichen.

August. De consecrat. dist. 2. ex Sententiis Presperi.

Theodoretus Dial. 1. contra Eutichen.

Theodoretus Dial. 2. contra Eutichen.

Origen, in Matth. cap. 15.

Irenæus lib. 4. contra heref.

Irenæus lib. codem.