

ricke of sayth: He ascended into heauen, and sitteth on the right hand, &c.

August. super Ioan. tract. 30. tract. 50.

Augustine sayth: The Lord is aboue euen to the end of the world: but yet the veritie of the Lord is here also. For his body wherein he rose agayne, must needes be in one place, but his veritie is spread abroad euery where.

Math. 28.

Also in another place he sayth: Let the godly receyue also that Sacrament, but let them not be carefull (speaking there of the presence of his body.) For as touchyng hys maiesty, his prouidence, his inuisible and vnspokeable grace, these wordes are fulfilled which he spake: I am with you vnto the ende of the world. But accordyng to the flesh which he took vpo hym, accordyng to that which was borne of the Virgin, was apprehended of the Iewes, was fastened to a tree, taken downe agayne from the crosse, lapped in linnen clothes, was buried and rose agayne, and appeared after hys resurrection, so you shall not haue me alway with you. And why? because that as concernyng his flesh he was conuersant with hys Disciples fourty dayes, and they accompanying hym, seyng hym, but not followyng hym, he went vp into heauen, and is not here, for he sitteth at the right hand of his Father, and yet he is here, because he is not departed hence, as concernyng the presence of hys diuine Maiestie.

August. Epist. 7.

Marke and consider well what Saint Augustine sayth: He is ascended into heauen, and is not here, sayth he. We beene not them therefore which say that he is yett here still in the earth.

Whercofer, Doubt not (sayeth the same Augustine) but that Iesus Christ as concernyng the nature of hys manhoode, is there from whence he shall come. And remember well and beleue the profession of a Christian man: that he rose from death, ascended into heauen, and sitteth at the right hand of his father, and from that place, and none other (not from the auitates) shall he come to iudge the quicke and the dead, and he shal come as the Angell sayd, as he was seene go into heauen: that is to say, in the same fourme and substance, vnto the which he gaue immortality, but changed not nature. After this fourme (meanyng hys humane nature) we may not thynke that it is euery where.

August. Ibid.

And in the same Epistle he sayth: Take away from the bodies the limitation of places and they shall be no where: and because they are no where, they shall not be at all.

Vigilius contra Eutychē lib. 4.

Vigilius sayth: If the word and the flesh be both of one nature, seyng that the word is euery where, why then is not the flesh also euery where? For when it was in earth, then verely it was not in heauen: and now when it is in heauen, it is not surely in earth. And it is so certayne, that it is not in earth, that as concerning the same we looke for hym from heauen, whom as concernyng the word, we beleue to be with vs in earth.

Also the same Vigilius sayth: Which thyngs seyng they be so, the course of the scripture must be searched of vs, and many testimonies must be gathered to shew plainly what a wickednes and sacriledge it is to referre those thyngs to the property of the diuine nature, which do onely belong to the nature of the flesh: and contrarywyse, to apply those thyngs vnto the nature of the flesh, which doe properly belong to the diuine nature. Which thyng the transubstantiatours doe, whylest they affirme Christes body not to be conteyned in any one place, and ascribe that to hys humanity, which properly belongeth to hys diuinitie: as they do which will haue Christes body to be in no one certayne place limited.

The thyrd Conclusiō.

Now in the latter conclusion concerning the sacrifice, because it dependeth vpon the first, I will in fewe wordes declare what I thinke, for if we did once agree in that, the whole controuersie in the other would some be at an end: Two thyngs there be which do persnade me that this conclusion is true: that is, certayne places of the scripture, & also certayne testimonies of the fathers. Saint Paul sayth, Heb. 9. Christ beyng come an high Priest of good thyngs to come, by a greater and more perfecter tabernacle, not made with hands, that is, not of this building, neyther by the blood of Goats and Calues, but by his owne blood, entred once into the holie place, and obtayned for vs eternal redemption, &c. and now in the end of the world he hath appeared once to put away sinne by the sacrifice of hymselfe.

Heb. 9.

Sacrifice of Christes body.

And agayne: Christ was once offered to take away the finnes of many.

Heb. 10.

Christ neuer offered but once.

Whercofer he sayth: With one offering hath he made perfect for euer those that are sanctified. These scriptures do persnade me to beleue that there is no other oblation of Christ (albeit I am not ignorant there are many sacrifices) but that which was once made vpon the crosse.

August. ad Bonif. Epist. 23. August. Quest. 67. August. contra Faustum cap. 21.

The testimonies of the amcient Fathers which confirme the same, are out of Augustine ad Bonifac. Epist. 23. Agayne in his booke of 43. Questions, in the 61. Question. Also in his 10. booke agaynst Faustus the Maniche, cha. 21. And in the same booke agaynst the sayd Faustus, cap. 28. thus he wyterth: Now the Christians keepe a memoriall of the sacri-

fice past, with a holy oblation and participation of the body and blood of Christ.

Anno. 1549.

Fulgentius in hys booke De Fide, calleth the same oblation a Commemoration. And these thynges are sufficient for this tyme for a scholasticall determination of these matters.

Disputations of Martin Bucer.

Other and beside these disputations aboue mentioned, other disputations also were holden at Cambridge shortly after by Martin Bucer vppon these conclusions followyng.

Conclusions to be disputed.

1. The Canonically booke of holy Scripture alone, do sufficiently teach the regenerated all thynges necessarily belongyng vnto saluation.
2. There is no Church in earth which cireth not as well in faith as in maners.
3. We are so iustified freely of God, that before our iustification it is sinne, and prouoketh Gods wrath agaynst vs, what so euer good worke we seeeme to doe. Then beyng iustified we do good workes.

Conclusions disputed at Cambridge by Martin Bucer.

In these three Propositions agaynst Bucer, disputed by Segewike, Yong, and Berne, which disputations because they are long here to be recited, I mynde (the Lord willing) to referre them to some other conuenient place. In the meane season because great controuersie hath bene and is yet amongst the learned, and much effusion of Chyrtten blood about the wordes and meanyng of the Sacrament: to the intent that the veritie thereof more openly may be explained, and all doubtfull scruples discussed, it shall not be out of place to adioyne to the former discourses of Peter Martyr, and of Doctour Ridley aboue mentioned, an other certayne learned treatise in fourme of a Dialogue, as appertaynyng to the same Argument, compiled (as it seemeth) out of the tractations of Peter Martyr and other Authours, by a certayne learned and reuerend person of this Realme: who vnder the persones of Custome and Veritie, manifestly layeth before our eyes, and teacheth all men not to measure Religion by Custome, but to try Custome by truth and the word of God, for els custome may some deceyue, but the worde of God abydeth for euer.

Disputers agaynst M. Bucer at Cambridge.

A learned Dialogue betweene Custome and Truth.

A fruitfull Dialogue declaring these wordes of Christ: This is my body.

CUSTOME. VERITIE.

Custome. I maruell much what madnes is crosen into those mens hearts, which now a days are not ashamed so violently to tread downe the liuely worde of God, yea and impudently to deny God hymselfe.

A Dialogue betweene Custome and Veritie.

Veritie. God forbid there should be any such. In dedde I remember that the Romish bishop was wont to haue the Bible for his footstole, & so to tread downe Gods worde euermore when he stood at his Masse. But thanks be to God he is now detected, and hys abominations be opened and blown throughout all the world. And I heare of no moe that opprelseth Gods word.

Cust. No moe say you? Yes doubtles there are a hundred thousand moe, and your parte it is Veritie to withstande them.

Veri. As touchyng my part, you knowe it agreeth not with my nature to stand with falshood. But what are they, disclose them if you will haue them reproued.

Custome. What? are you so great a stranger in these quarters? Heare you not how that me do daily speake agaynst the Sacrament of the auiter, denyng it to be the real body of Christ?

Veritie. In good sooth I haue bene a great while abroade, and returned but of late into this countrey, wherfore you must pardon me if my answer be to seeke in such questions: But goe forth in your tale. You haue bene longer here, and are better acquainted then I, what say they more then this?

Cust. Then this? why, what can they possible say more? Veri. Yes there are many thyngs worse then this: for this seemeth in some part to be tollerable.

Cust. What? me thinketh you dally with me. Semeth it tollerable to deny the sacrament?

Veritie. They deny it not so much as I can gather by your wordes.

Custome. Nay then fare you well: I perceyue you wil take their