

For if the words as he doth say,
Come to the element:
Then is not the element away,
But hides there verament.
Yet who so eateth that lively foode,
And hath a perfect fayth)
Receiueh Chyistes flesh and blood;
For Chyist himselte so sayth.
Not with our teeth hys flesh to teare,
Nor take blood for our drinke:
To treat an absurditie it were,
So grossely for to thinke.
For we must eate hym spirituallly,
If we be spirituall:
And who so eates hym carnally,
Thereby shall haue a fall.
For he is now a spirituall meate,
And spirituallly we must;
That spirituall meate, spirituallly eat;
And leaue our carnall lust.
Thus by the spirite, I spirituallly
Beleue, say what men list:
None other Transubstantiation, I
Beleue of the Eucharist.
But that there is both bread and wyne,
Which we see with our eye:
Yet Chyist is there by power diuine,
To those that spirituallly,
Do eate that bread, and drinke that cup,
Esteemng it but ypght:
As Iudas did, which eate that soppe,
Not iudngng it as yght.
For I was taught not long agoe,
I should leane to the spyte:
And let the carnall flesh alone,
For yd it not profite.
God saue hym that teachngng me, taught;
For I thereby dyd twinne:
To put me from that carnall thought,
That I before was in.
For I beleue Chyist cozpozally,
In heauen doth keepe his place:
And yet Chyist sacramentally,
Is here with vs by grace.
So that in this high mysterie,
We must eate spirituall meate,
To keepe hys death in memory,
Least we should it forget.
This do I say, this haue I sayd,
This saying, say wylt I:
This saying though I once denaie,
I will no more to dye.

FINIS.

- ¶ This yong Prince became a perfect schoolemaister vnto old erroneous men, so as no Diuine could amende hym, and therefore this peece is worthy of perpetuall memory to his immortall fame and glory.
- ¶ When Queene Mary came to her raigne, a friend of maister Sentlegers charged him with this hist Pamphlet. Well, q he, content your selfe, I perceiue that a man may haue too much of Gods blessing. And euen here Peter began to deny Chyist, such is mens fraiitie.
- ¶ A note of a Letter of one Iohn Meluyn Prisoner in Newgate.

✱ Christi electis Salutem.

Efdr. 4.

Hoc Seculum fecit altissimus propter multos, futurum autem propter paucos.

¶ The almighty Lorde hath made this worlde for many: but the world or life to come but for a few.

Most certayne it is dearely beloued that Chyistes elect be but few in comparis of that great number which go in the broad way to euertlasting perdition, whiche yse

after the flesh, louing this present euill worlde, deny God in word and deed, whose eyes are blinded and their hearts hardened.

Most certayne it is also that our Sauioz Iesus Chyist hath and knoweth his owne, whose names are written in the booke of life redeemed with the most precious blood of our sauioz Iesus Chyist. So that the eternall Father knoweth them which be his.

The almighty and eternall God graunte that we may haue the testimony of our conscience, and the spirit of god to beare record with our spirites that we be his elect children walking in the spirit not fulfilling the lustes of the flesh but as Chyistes members hauing Chyist Iesu fixed before our eyes, he being to vs the true way, the infallible verity & the eternall life. Chyist hath gette vs cramplic, let vs follow him as deare children, for Gods delight is to beholde his Sainces which be in the earth. Let vs put on the whole armour of God, and walke in the light in these euill dayes in the whiche Satan in his Angles seeketh whom he may deuour. The almighty Lorde deliuer vs from the mouthes of those vnshamefast dogs. They truly seeke ours and not vs vnto the Lorde. Eneas sayth and writeth cruelly, the world is made for them: and they for the world. Dearly bought let vs remember Chyist which sayth I haue chosen you out of the world, you thalbe hated of al worldly men. Did euer the couerous, Idolaters, Oppressors or whomongers loue vs? Nay they loue Waste Mengers which say peace, peace, when there is no peace. Nay either they starke the eares, or els they say no thing, as dum dogges not able to bark, of whom be you ware of, for though they come in sheepes clothing: they be rauening wolues, whose damnation sleepeh not from whole captiuitie the holy will of God saue and preferue you. Amen.

Dearly beloued we hauing the record of our conscience that we be very members in Chyistes body separate from that malignant Antichyistes Church. Let vs reioyce in conscience and in the Lorde, hauing beaueuly hope in al his promises, which be eternall and most sure to vs, in Chyist our Sauioz, who loseth none of all them, whom the eternall Father hath geuen him, but at his appearing to be our mercifull Iudge, shall saye vs vnye at that last day, for the trumpe of God shall blow, and be heard of all Adams posterity, sounding Venite ad iudicium. Come vnto iudgement, come and be iudged. Let vs therfore be prepared hauing the wedding garment, yea the whole armour of God, the mariage garment, cleare Lampes, that is pure hartes, and burning beaueuly light in the same. Let vs prepare our selues richly to restoz to our Lorde and mayster our talentes with the increafe of beaueuly living and occupying, then without all doubt, we shall heare that most blessed with of our alone Sauioz Iesus Chyist who shall then say reioyce god seruauntes, I will make you Stewardes, ouer many thinges. Enter into the euertlasting rest, and kingdome, whiche hath bene prepared for you from the beginning. This is the Kingdome of Iesus Chyist, whiche at this present is in Babilon and banished to the desert, the troublesome waters of Satan in the Antichyist and his haulings spitwed out of Chyists mouth. The Lorde be our ayde, auenger and deliuerer when his holy will is. Amen.

Dearly bought with the most precious blood of our Sauioz Iesus Chyist, that we be not deceiued by the Antichyist, let vs ponder, wey, marke and study, the beaueuly doctrine of our Sauioz Chyist in his last Supper, the text is, Bene dixit, dixit bene, gratias egit, he spake beaueuly and well, he gaue thankes, he tooke bread, brake it & gaue it to his Disciples, saying, take, eate, this Sacramentall bread, and me the breade of life, whiche came downe from heauen, which geuerh life to the worlde, take true sayth, beaueuly hope kindled with chyisten charitie, thankes geuing for my death: let these beaueuly vertues enter in your soules, then enter I. This is my body. This is the true eating of my body, which is geuen to the death of y cross, for the ranome and stinnes of Gods elect: Likewise after supper he tooke the cup, hee spake well, gaue thankes and gaue it them: saying, drinke ye all of this: drinke I say by this infallible veritie, and euertlasting word ioyned and annexed with this cup, my blood which is shed from before the beginning of the worlde, for many in remission of sinnes, he or thee that thus dwelleth in me, and I in him, eateh my flesh, and drinkeh my blood. Sainet Augustine sayth, why preparest thou thy tooth and belly? beleue and thou hast eaten. Sainet Barnarde saith, when sayth, hope, chyistian loue, and thankes geuing for Chyistes death enter in a Chyistian, Chyist entereth, and agayn S. Augustine sayth vpon these wordes of Chyist you shal alwayes haue the poore with you, but me shall ye not haue alwayes

Pauci qui saluabuntur. Luke. 13

2. Tim. 2 Cognouit Dominus qui sunt eius.

Sancti qui font in terra, et preclaris his toto animo delecto.

Egros est legi e mundo.

Regnum meum non est de hoc mundo.

Ezechiel. 33. & 34.

Ioannes. 17.

Augustine.

Quid paras dentem et ventrem, crede et manducasti.