

that we may believe in him, for he is *finis legis*, 'the end of the law;' *perfunctio legis*, the fulfilling of the same, to the salvation of all that believe on him; what can be more comfortable? Therefore let us believe on him and be thankful."

In the disputation at Oxford, the 18th April, 1556, between Latimer and Smith, when the former stood and answered for his life. The aged saint and martyr thus made confession of his faith:

"For the first conclusion, methinketh it is set forth with certain new terms, lately found, that be obscure, and do not sound according to the Scripture. Nevertheless, however, I understand it, thus do I answer, although not without peril of my life. I say that there is none other presence of Christ required than a spiritual presence; and this presence is sufficient for a Christian man, as the presence by which we both abide in Christ, and Christ in us, to the obtaining of eternal life, if we persevere in his true gospel. And the same presence may be called a real presence, because to the faithful believer there is the real or spiritual body of Christ, which thing I here rehearse, lest some sycophant or scorner should suppose me, with the anabaptists, to make nothing else of the sacrament but a naked sign."

Again, in the same disputation, we find this statement:

"Yet, behold! the providence of God, which will have his truth known, (yea, if all men held their tongues, the stones would speak,) did ordain this to pass that when these famous men, viz.: Mr. Cranmer, archbishop of Canterbury, Mr. Ridley, bishop of London, that holy man, Mr. Bradford, and I, old Hugh Latimer, were imprisoned in the Tower of London, for Christ's gospel preaching, and because we would not go a-massing, every one in close prison from other; the same tower being so full of other prisoners, that we four were thrust into one chamber, as men not to be accounted of, (but God be thanked! to our great joy and comfort,) there did we together read over the New Testament with great deliberation and painful study; and I assure you, as I will answer at the tribunal throne of God's Majesty, we could find in the Testament of Christ's body and blood, no other presence but a spiritual presence; nor that the mass was any sacrifice for sins, but in that heavenly book it appeared that the sacrifice, which Christ Jesus our Redeemer, did upon the cross, was perfect, holy, and good; that God, the Heavenly Father, did require none other, nor that never again to be done, but was pacified with that only, omnisufficient, and most painful sacrifice of that sweet slain Lamb Christ our Lord, for our sins."

We shall now hear the bishop and martyr whose name has always been associated with that of Latimer. Ridley, Bishop of London, as we learn from the last quotation, was confined with Latimer and others in the tower of London, and while there they devoted themselves to the