ARCHBISHOP HAMILTON'S CATECHISM.
Of this Edition of Archbishop Hamilton's Catechism, only one hundred and forty copies have been printed, of which this is No. 76.
THE

CATECHISM

SET FORTH BY

ARCHBISHOP HAMILTON

PRINTED AT SAINT ANDREWS—1551

TOGETHER WITH

THE TWO-PENNY FAITH

1559

WITH PREFACE BY

Rev. Professor MITCHELL, D.D.

UNIVERSITY OF ST ANDREWS

Edinburgh

WILLIAM PATERSO

1882
HISTORICAL NOTICE.

The circumstances which led to the issuing of this Catechism and the purposes it was intended to serve, are set forth in the Canons of the Provincial Council of the Scottish Church, which met in Edinburgh on 26th January 1551-52. The only additional information we get regarding it is derived from the preface and conclusion of the book itself. The canon\(^1\) informs us that the Council having before their eyes how the duty of preaching the word of God is commended to the pastors of the church by Jesus Christ the Prince of Pastors, and how important it was at that time that the flocks entrusted to their care should be well instructed, at least in the first rudiments of the Catholic faith, and considering that the inferior ecclesiastics and the prelates, for the most part, had not yet made such attainments in sacred learning as to be able by their own study to instruct the people in the Catholic faith and other things necessary to salvation—therefore . . . they (the Council) statute and ordain that a certain book written in the common Scottish dialect, and after examination, approved by the wisest prelates, most learned divines, and other ecclesiastical persons present should be placed in the hands of the rectors, vicars, and curates, as well for their own instruction as for that of the Christian people

---

\(^1\) Robertson's *Statuta Ecclesie Scotican*, vol. ii. pp. 135, 136.
Historical

of whom they have the care. This Catechism which is called a common and easy instruction and doctrine of the rudiments of the faith, containing, according to the sense and meaning of the Catholic church, a true and sincere interpretation of the Decalogue or Ten Commandments of God, a simple and pure doctrine of the Articles of the Faith, and of the Seven Sacraments, and also a full and salutary exposition of the Lord's Prayer and the Angelical Salutation, is appointed to be printed in the name of the most reverend Lord John Archbishop of St Andrews, Primate of the whole realm of Scotland, and in name of the Council itself. A large edition of the book is ordered, and the whole of the copies when printed are directed to be delivered to the Archbishop, that he may give one of them to each of the ecclesiastics of his own diocese, and to each of the other Ordinaries as many as seem sufficient for each diocese, according to the number of the vicars and curates, and may keep the remainder by him in close custody to be distributed as time and necessity require. The inferior clergy are to beware of shewing their copies of the book indiscreetly to secular persons. These were only to see it by the judgment and at the discretion of the Ordinaries, who were to be allowed to give copies to some grave and discreet laymen seeming to desire them rather for their instruction than from curiosity. Finally, the rectors by themselves or the vicars and others serving the cure are directed on all Dominical and festival days when the people are wont and bound to attend divine service, to read and recite from the book itself, in the pulpit and vested in surplice and stole, each of the chapters and parts of this Catechism, beginning at the Preface and continuing
even to the conclusion without adding, altering, suppressing or omitting anything, and this for the space of half-an-hour before the celebration of high mass. They are enjoined carefully to prepare for this work “cum quanto possint maximo spiritus ardore, voce vultu et gestu ad pronuntiatiohem concurrentibus ut quæ leguntur animis auditorum vivæ vocis impressione... insigantur.” Rigorous fines were to be exacted of those who should violate this and other canons. The book itself was published at St Andrews the same year, in the end of August, and both in the preface and in the conclusion farther earnest and detailed counsels were given as to the manner in which the duty enjoined therein and in the preceding canon should be discharged. It was also explained in the preface that this duty was obligatory only “quhen thair cummis na preicheour to thame to schaw thame the word of God.”

With such thoughtfulness and care was the first and only “Book of Homilies” of the Pre-reformation Church of Scotland started on its brief career. The details of that career were not chronicled, or have not been preserved to our time. Whether like others of these reformatory canons, the canon as to this book was left practically inoperative,¹ or was zealously carried out, whether the prohibition of the book to laymen was strictly continued or liberally interpreted, whether from the printed book or the regular preaching of it the intelligent laity gained a knowledge of its teaching and were thereby induced, for a time, to turn a deaf ear to the counsels of Knox, or whether it did not in the end lead many even of the priesthood to advance farther

¹ Dr M'Crie thinks it was; the matter was again before the Council of 1559.
than its compilers—these are inquiries which we can now never hope to answer with an approach to certainty. All that we know definitely, is that when the crisis came and the old church was broken up, this Catechism disappeared from view, and that when the adherents of the old creed came to be re-organised, it was with a new Catechism and a new hierarchy. But though this is so, there is much to interest patriotic Scotsmen and antiquarians in the Book, as bringing into clear view what the leaders of the old church would have substituted instead of what was actually adopted, as disclosing phases of opinion, customs, and habits, the very existence of which had been almost forgotten, and as revealing to us in its pure and unadulterated Scottish speech, the resources of that dialect for literary and hortatory purposes more fully perhaps than any other work of the time.

The opinions expressed by our historians as to the real author of this Catechism, its exact doctrinal standpoint, and its value as a manual of religious instruction, have been widely divergent. Bishop Keith has said of it, “It is a judicious commentary upon the Commands, the Belief, Lord’s Prayer, Magnificat, Ave Maria; and the author shows both his wisdom and moderation in handsomely eviting to enter upon the controverted topics. In a word, no divine at this day need be ashamed of such a work.”¹ And with him Mr Lyon² substantially agrees. Lord Hailes, on the other hand, has said that this “is erroneous in almost every particular.” “Handsomely eviting must mean artfully eluding. But in truth, the praise here bestowed could not be

¹ Keith’s History, p. 63, note d.
² Lyon’s History of St Andrews, vol. i., p. 319.
just: the Catechism treats of the *seven sacraments* . . . and surely that subject could not be treated without entering on the controverted points.”¹ And he transcribes a few passages from the Catechism to shew how little it answers the description given of it by Keith. Dr Cook has said of it, “The whole Catechism is written with much moderation; and although it was of course designed to support the peculiar doctrines of the Church, it abounds with very judicious and practical reflections. The style is wonderfully good, and in many parts of the book there is displayed a laudable anxiety to remove the superstitious notions which prevailed in that age, and which proved a powerful obstacle to the advance of civilization.” In his appendix he gives extracts from the Catechism in support of his views, and in a note following that quoted above, he corrects several mistakes into which Lord Hailes undoubtedly fell from attending too exclusively to the canon of the Council, instead of reading it in connection with the preface and conclusion of the Catechism.² Principal Lee, of all our historians, takes the most unfavourable view of the reputed author, and of the work ascribed to him.³ Dr M'Crie, while shewing that other controverted points besides those enumerated by Lord Hailes are unquestionably introduced, yet takes a more discriminating view of it. He admits that, “while the opinions peculiar to Popery are stated and defended, there is an evident design of turning away the attention of the people from these controversies, by reminding them

¹ Hailes’ Annals, vol. iii., pp. 238, 239.
² Cook’s History of Reformation, vol. i., pp. 365-368.
³ Lee’s Lectures, vol. i., pp. 75, 76, 111, &c.
of their duty to believe 'as the haly Catholic Kirk believes,' and a great part of the book is occupied in declaring duties and general doctrines about which there is no dispute between Papists and Protestants." "Upon the whole this Catechism has been written with great care, and the style is by no means bad." ¹ Mr David Laing briefly but emphatically remarks in a note on Hamilton that the Catechism which usually passes under his name "is most creditable to his memory." ² Finally, Mr Hill Burton, in his graphic History, has almost returned to the position of Keith. "The Catechism," he says, "is a fine piece of composition, full of a spirit of charity and gentleness. It so carefully avoids whatever might irritate those who have a remnant of the old faith, by which they might still be drawn back, that Protestants not gifted with a powerful instinct for the discovery of heterodoxies might read much of it without finding cause of offence." Contrasting it with the later Catechism of the Council of Trent, he even goes the length of affirming that "throughout its whole tone and tendency one would pronounce the Scottish Catechism as the much more skilfully adjusted of the two, both for baffling and appeasing the common enemy." He almost seems to hint that the Archbishop continued at a much later date enamoured with this policy, and restlessly strove to carry it out. He tells us when describing how the Primate was summoned before the High Court of Justiciary in 1563 for celebrating mass, that "there were reasons why neither the Romish party nor the Queen's personal friends should then be strongly inclined

¹ M'Crie's Knox, pp. 346, 347, Ed. 1855.
to back him," and the reasons he assigns are that if he had shewn devotion to his church, he had shewn still more devotion to his own interest, and was believed to be working for a compromise between the two extreme parties in which there would be enough of Protestantism to satisfy the lay Reformers, and enough of Popery to preserve for him his high dignities and emoluments.¹

The divergence of these opinions arises, no doubt, in part at least from the different points of view of their authors. If Bishop Keith at all shared the opinions expressed by his contemporary, Bishop Rattray, in his treatise on the Christian Covenant, he was not likely, any more than advanced Anglo-catholics in our own day, to discover much in this Catechism to be decidedly condemned, beyond the affirmation of the doctrine of transubstantiation, the defence of the use of images and of communion in one kind, and some of the statements regarding purgatory. On the other hand, more thorough-going Protestants in extending the list of controverted heads, seem at times to have forgotten that several of those they have enumerated were matters not only accepted by Henry VIII. and his bishops long after they had broken with the Pope, but some of them also tolerated for a time by Luther, Melanchthon, and others of the German Protestants, and that the period when this Catechism was being composed was just that when compromises and interims were most persistently pressed in Germany, and the emperor and the most liberal theologians of the old Church were making a last effort so to arrange the differences that had arisen as to preserve unbroken the external unity of the

Historical

Church. We believe now on both sides that no real compromise was possible, and that it was better these efforts did not succeed, and that a separation did take place. But that must not make us forget that they were actually made, that Melanchthon and many more were carried away by them for a time, and that even the more stalwart Flacius Illyricus was almost driven to despair of the future of Protestantism. Into those piercing utterances by which he sought to rouse his co-religionists from their lethargy, his whole soul was thrown, and even yet they ring through the heart like the “cry of some strong swimmer in his agony.”

Did this German movement extend to Scotland? and can we trace its influence in this Catechism? I am satisfied that it did extend to this country, and am inclined to think there are traces of its influence in this book, which can yet be disclosed.

First of all the teaching of Major to some extent prepared the way for it. Though no friend of Lutheranism he contended zealously, and encouraged others to do the same, for a reformation in morals, and in the discharge of clerical duty, and for the removal of various accretions that had in ages of ignorance gathered round doctrines which General Councils had sanctioned; and once and again he threw his shield over pupils and friends who were accused of teaching heresy when they were only earnestly striving to carry home forgotten truth or duty to the hearts of men. Like the divines of the Gallican school, he asserted the supremacy of a General Council, even over the Pope.

Then secondly, it was by the leaders of this school in Germany, that catechetical preaching was first taken up
in the old Church with vigour. Some delivered courses of sermons, others drew up catechetical manuals for the assistance of those under them, and of the clergy generally, in the discharge of this long neglected duty. The first of these divines I name, both because, so far as I know, he was first in time, and because his book appears to have had a special influence on the Scottish Catechism, is Hermann von Wied, Archbishop of Cologne from 1515 to 1546. Ultimately Hermann went farther than at first he had intended to go, and was deprived of his dignity. But, when in 1536 he held a Provincial Council at Cologne, and with its consent passed a number of reformatory canons, and set friends to prepare an Enchiridion Christianæ Institutionis to assist his clergy in the instruction of their flocks, he was taking counsel, not with Melanchthon or Alesius, but with Gropper, Pflugk and other like-minded theologians of the old Church. The second I mention is Fredericus Nausea, Suffragan of Mainz—the other great Archbishopric on the Rhine—who stood high in the favour of Charles V. and his brother Ferdinand of Austria, and was ultimately advanced to the Bishopric of Vienna. He preached a series of catechetical discourses to the people of Mainz, and in 1542 began to digest them into a Catechismus Catholicus in five books, which was published in 1544, if not earlier, and again in 1551. The third I name

1 It is hardly necessary to explain that these treatises, even those of them bearing the formal name of catechisms, were not generally in the form of question and answer, though that form was at least in part adopted in the Scottish book. They were simple expositions of elementary Christian truths and duties, such as, before this "Catechism" was made, the Council of 1549 had recommended the Scottish clergy to give to their parishioners.
Historical

is Michael von Helding, titular Bishop of Sidon, who succeeded Nausea as Suffragan of Mainz, and finally was promoted to the Bishopric of Merseburg, and constituted a member of the Imperial Chamber. Like his predecessor he preached a series of catechetical discourses in Mainz, about 1542-3, which were greatly valued, and some years after were published in German, and in 1562 were translated into Latin and published in France. Before 1542 he had prepared a small Catechism specially intended as a manual of instruction for the young, and in 1549 or 1550 he enlarged this into the Institutio ad pietatem Christianam, which was appended to the Constitutions of the Provincial Council of Mainz, held in the year 1549, and was designed, like the Enchiridion of Hermann, to serve as a help and guide to the clergy in their discourses and teaching. A fourth author of the same school may be named, who was supposed to come so near in some things to the Reformers, that for a time a report gained currency that he had gone over to them, like Monhemius who at first occupied the same standpoint. This was Conrad Kling or Clingius, of the Franciscan Monastery at Erfurt, who also preached a series of catechetical discourses, which he digested into four books, and published under the title of Catechismus Catholicus, summam institutionis Christianæ IIII. libris succinctim complectens.

Three of these manuals were certainly known in Scotland about the time that Archbishop Hamilton's Catechism was being prepared. Through the kindness of Dr Milligan I have before me from the University Library of Aberdeen a copy of the 1551 edition of Nausea's Catechismus Catholicus, bearing the signature of Alexander Anderson,
who was a member of the Provincial Council of 1549, and, no doubt, of that of 1551-2 also. From the Library of the University of St Andrews I have a copy of the 1550 edition of the *Constitutiones Concilii Provincialis Moguntini*, with the *Institutio* of Michael von Helding appended, which bears the signature of Edmundus Hay, at that time one of the Regents of St Salvador’s College, and afterwards, it is said, president of the Jesuits’ College at Paris. In the oldest catalogue of the books of St Mary’s College mention is made of four copies of Fr. Michael’s Catechism, which may possibly have been the small Catechism or *Brevis Institutio* mentioned above as Helding’s first catechetical treatise. These are gone, as also a copy of Nausea’s *Catechismus* which formerly was there.

From the same Library I have a copy of the 1547 edition of the Canons of the Provincial Council of Cologne already referred to, and appended thereto a copy of the 1547 edition of the Cologne *Enchiridion*. This bears on its title-page the name of John Duncanson, then B.D. and a canon in the Priory, and by 1553 Principal of St Leonard’s College. In the sixteenth century there were two copies of the book in the College Libraries here, and perhaps as many at Aberdeen. In the catalogue of St Leonard’s College Library immediately after the title of this book is the entry, “Opusculum Theologicum *manuscriptum* ejusdem primarii,” which may possibly have been some abridgement of the above work, or of some later treatise of Hermann.¹

¹ His later treatise “Of Reformation,” composed with the assistance of Bucer and Melanchthon met with the determined opposition of Gropper and the canons, and ultimately led to his deprivation. Hermann was not himself
I have carefully compared the *Enchiridion* with the Scottish Catechism of 1552, and I can hardly doubt that the compilers of the latter had consulted the former and made large use of it, or of some previous treatise from which it also may be drawn. The following are the chief points of resemblance I have noticed:—Both are divided into *four* books or principal parts, only that which is last in the *Enchiridion* is first in the Catechism. The one has minute tables of contents and of common places prefixed. The other has a combined table of matters and common places. Both have the folios, not the pages, numbered. Both have on the margins references not only to the texts quoted, but also to the contents of the more important paragraphs, and these references are often similar. Both arrange the commandments as is generally done in Roman Catholic and Lutheran Catechisms, assigning three to the first table and seven to the second, and there is very considerable similarity in the detailed exposition of several commandments. The articles of the Creed are similarly arranged in the one or two cases in which variety of arrangement is possible, and the detailed exposition of most of the articles is very similar. The Seven Sacraments are arranged in the same order in both, save that the Sacrament of extreme unction holds the last place in the one and the fifth in the other.

a preacher; his enemies affirm he was not even a thoroughly educated man. He certainly owed his high promotion more to his princely rank than to his intellectual attainments. But the glimpses we get of him in the writings of Alesius and Melanchthon leave a favourable impression. He at least had the gift of drawing round him educated and thoughtful men, and engaging them to do valuable work for him. By the canons of his Council and his *Enchiridion*, he gave a much needed impulse to the work of reform in the Old Church, and by his latest treatise he furnished materials of which Cranmer, and probably also Knox were not ashamed in some measure to avail themselves.
There is a prologue or introduction to the part on the sacraments in both. After the chapter on Baptism follows one explaining the ceremonies used in Baptism, and after that on Confirmation is inserted a chapter explaining the seven gifts of the Holy Spirit. The explanation of the ceremonies used in Baptism is usually found in such Catechisms, but that of the seven gifts of the Holy Ghost I have not found in any of the contemporary manuals I have examined save these two. These chapters are very much alike in detail, and generally the resemblance between the two treatises is even closer in this part than in the first or second. The same holds true of the part on prayer. In both, as in most contemporary Catechisms, the Lord's Prayer is divided into seven petitions. The detailed exposition of the first six is closely similar in both. The Scottish Catechism sums up its exposition of each petition by a prayer embodying the substance of the exposition. There is nothing answering to this in the Enchiridion, nor can the prayers in any of the treatises I have consulted be regarded as the source of those in the "Catechisme."  

Several specimens of the resemblances in details, which I have indicated above, will be found at the close of this notice.

But, thirdly, the compilers of the Scottish Catechism seem occasionally to have sought help, even outside the interimistic or minimising school of the old church. They have embodied in their exposition of the first article of the Creed, at least one extract from the Larger Catechism of Luther, and in their explanation of

---

1 Not even those in the Institution of a Christian Man.
2 The arrangement they adopt in putting the exposition of the Ten Com-
Historical

"the sacrament of penance," two or three from King Henry VIII.'s "Necessary Doctrine and Erudition for any Christian man," and I almost think that in the beautiful exposition of faith inserted in the introduction to the Creed I discern a trace or two of Cranmer's later homilies. These coincidences also I insert at the close of this notice. Of course I do not mean to assert that even these are outside the limits of allowed Roman Catholic teaching, but simply to call attention to the sources from which they appear to have come, as helping us to determine the school of divines to which the compilers must have belonged.

Lastly, the contents of the Catechism seem to me, to a certain extent, to favour this view. No doubt the doctrine of transubstantiation is distinctly taught, and could not fail to be so, on the general principle once and again laid down, that the decisions of General Councils, in matters of faith, are infallible. The use of images too is defended, as are also prayers to the Virgin and to the saints in glory, as mediators of intercession, and prayers for the souls in purgatory. There is also taught the common interest of the faithful in the good deeds of all their Christian brethren, and the lawfulness of ceremonies intended "to decore the sacraments" and ritual of the Church. But all of these tenets are defended on the principles and from the standpoint of the German school, and most unquestionably certain notable doctrines we should have expected to find are either conspicuous by their absence, or are put into a very subordinate place. There is no mention of the mandments before that of the Creed is the one usually followed in contemporary Lutheran Catechisms, but rarely in those of the old church.
Vicar of Christ in the definition of the Church as there is in that given in the Catechism of the Council of Trent, nor in the exposition of the commandment treating of the reverence due to spiritual as well as to secular authorities, nor in the explanation of the "sacrament of order" as there is in the *Enchiridion*. The doctrine of an unwritten Word of God, of equal authority to the written Word, is not formally taught, though incidental reference is made to the reverence due to the traditions of the Church and the teaching of its great doctors. Then most of the other catechetical treatises issued by the divines of the Roman Catholic Church about that period contain, immediately after the section treating of the Sacrament of the Altar, a distinct section treating of the *Sacrifice* of the Mass. Even Henry VIII.'s book has it, as has also the Cologne *Enchiridion*. There is no such section in the Scottish Catechism, though there are incidental references more or less vague to the subject in other parts of the book. The doctrine which is put throughout in the foreground is that of the

1 In their last council in 1558-9, following the Louvain divines (a copy of whose *declaratio* of 1554 formerly belonging to Reid, bishop of Orkney, is still preserved in the St Andrew's Library), they pronounce more definitely on some of the controverted points, but they make a significant omission on this topic.

*Louvain Declaratio.*

*Certà fide tenendum est non solum quod expresse nobis atque aperte per scripturam traditur, verum etiam quod nobis ab ecclesia catholica et sancta credendum proponitur, traditurque. Neque minus credendum est, quicquid definitur determinatur et concluditur per cathedram Petri atque generalia concilia legitime congregata.*

*Scottish Council of 1558-9.*

*Certà fide tenendum est non solum quod expresse nobis atque aperte per scripturas traditur, verum etiam quidquid Sancta Ecclesia Catholica aut Universale Concilium, legitime congregatum credendum tradidit, definit et concludit.*
authority of the external Church as represented in General Councils lawfully gathered, to determine all questions and controversies in religion, and the necessity of remaining in the communion of this external Church, having unbroken succession of bishops, in order to share in the benefits of the death and mediation of our Lord Jesus Christ.

I do not suppose that the occasional reference in unexpected places to dogmas which are not explicitly stated and defended in the places where we should naturally have expected to find them, is due, as some have suggested, to "artful" contrivance, or that its results would necessarily have been what Mr Hill Burton has supposed. I think it more likely that these references were the contribution of some one appointed to revise the book, and who thought the original compiler of it had yielded up too much, and I am somewhat confirmed in this by not finding them in such places in the Cologne Enchiridion. I admit that there is something to be said for the view of Mr Hill Burton, that this mode of statement was likely to prove of greater service to their cause than a more decided one, and I cannot forget that in our own day we have had only too good proof that even a less pronounced acceptance of their theory of the Church has in the end had such a result. Yet, on the other hand, I cannot shut my eyes to the fact that, in the age of the Reformation, several who started from that standpoint in England, and Scotland, and Germany, were in the end led on to the fuller acceptance of the Reformed teaching, and that, therefore, there is as much to be said for the opinion that the Church of Rome made no blunder in policy, but
acted really for her own interests, when she gave her sanction to the Catechism of the Council of Trent, rather than to any of the Catechisms of these mini-misers of the differences between the churches.

Tradition has associated prominently with this Scottish Catechism the name of one who remained long in suspense between the rival systems, taking his seat in the Councils, and even acting as an Assessor at the trial of those accused of holding the reformed doctrines, but who yet, as is recorded on his tombstone, "rebus conversis Episcopus Fifanorum evasit," and lived to aid in drawing up the standards of the new church. The credit of this tradition has been somewhat shaken by the discovery of an old list of the books in the Library of St Leonards College, in which the Catechism of Wynram is entered immediately before that of Hamilton. It is just possible, however, that this entry was, like several others in the list, not an exact transcript from the title-page of the book, but the cataloguer's description of it, and that it was simply Wynram's original draft of the Catechism¹ or a printed copy corrected in accordance with it. The only alternative is not that a single copy but a whole edition of a book has disappeared, and that while taking such precautions to prevent their own Catechism getting into the hands of the laity, the Council should have taken no notice of Wynram's.

But whatever conclusion may be come to regarding this old tradition, there was no lack of men of the same school then in Scotland who would have gladly helped in the preparation of such a work. In

¹ In a MS. catalogue of the books in the library in the end of the seventeenth century, a "Catechismus Manuscriptus" is actually entered.
St Andrews itself there was not only Wynram, but Douglas, the honoured head of the Archbishop's College, who also aided in preparing the standards of the Reformed Church. There were, besides, in the University, probably in the same college with Douglas, two Englishmen, high in the favour of the Primate, who had yielded to the changes made by Henry VIII., but had shrunk from those of Edward VI., and one of whom at least is said to have continued to vacillate between the two systems till a considerably later period. These were Richard Smyth, who disputed with Peter Martyr and Ridley at Oxford, and Richard Martial, whom some identify with the Marian Dean of Christ Church, Oxford, others, with greater probability, with Richard Marshall, Prior of Blackfriars, Newcastle. The latter is described in our University books as "preconem eximium." Probably we owe to them the extracts from Henry VIII.'s book found in the Scottish treatise, and perhaps it is by a natural slip of theirs that in one instance (fol. 174) we have the words "in Inglis" for "our common Scottish speech." Several of the Primate's own relatives seem to have belonged to the same school, wavering for a time, like the lay head of the house, between the two systems, and ultimately like him joining the ranks of the reformed. Some continued to waver on still longer, and it was not till 1574 that John Hamilton left St Mary's College, and in a foreign land cast in his lot with the old Church. There is some reason to believe that the Pri-

1 There was also Greyson or Greson, the Provincial of the Dominicans, who ultimately joined the Reformed Church. He was a member of the Council of 1549, and his name is found on a copy of Helding's Institution, now in Aberdeen University Library.
mate himself, at least to a certain extent, sympathised with this school. The testimony of Knox and Buchanan, opponents though they were, is surely sufficient to establish the fact that this was claimed for him and Panter on their return home in 1543.1 His first assault against heretics was based on the same ground as that of Henry VIII.,2 and even much later, if traditions preserved by Spottiswood are at all to be relied on, he admitted the need of some reform in doctrine.3 If he also felt the need of reform in life he never in his own person gave practical proof of it.

David Panter, who came home from France with the Primate, is said to have shared his early opinions. He repeatedly visited the Emperor of Germany as Scottish ambassador, and in 1550 negotiated a treaty with him. He could hardly fail to be brought into contact with the Court divines, or urged to favour the policy of compromise their master was then so keenly advocating.

The style of the Catechism is good, its illustrations and similes are generally well chosen. Though bearing traces of the coarseness of the age, it is singularly calm in tone, and wonderfully free from the tirades against opponents which bulk so largely in some contemporary catechisms. It can never lose its value as one of the most important specimens of our ancient Scottish speech while yet unvulgarised and uncorrupted by English and French modes of spelling. In this respect, certainly, it may take its place side by side with the “Complaint of Scotland” and the “gude and godly Ballads.”

1 Laing’s Knox, vol. i., p. 105. Buchanan sub anno 1543.
2 For denying transubstantiation, asserting mass to be idolatry, &c. Laing’s Knox, vol. i., p. 545.
3 Spottiswood’s History, p. 174.
Historical

“A great part of the book,” as Dr M‘Crie says, is occupied “in declaring duties and general doctrines about which there is no dispute.” And in addition to its expositions of such doctrines and duties, and its warnings against prevalent vices and superstitions, there are many things in it which can hardly fail to be deemed of interest by Scotchmen still, notwithstanding the grave differences which divide most of them from its compilers. Some persons in our day never allow themselves to use any other term than “the Kirk,” to designate the present Northern Establishment, and seem to think that it implies something less or else than the term “Church” which they use when speaking of other communions. But here they will see that the term was one which the pre-reformation Church did not disdain to use when she spoke in a language “understood of the people.” Others of the same class have a strange aversion to that form of the fifth petition in the Lord’s Prayer which is still in common use in Scotland. But here they may learn that it is older than the time of Calvin, and that the pre-reformation Church was not ashamed to teach her people to say “forgive us our debts, even as we forgive our debtors.” Others still represent the long accepted Scottish view as to the sanctity of the Lord’s day, as having come to us from a later source than the Reformation. But here they will find that it is of older date, and that by these doctors, and the older mediæval teachers, on whom they drew, the moral element in the command for the sanctification of the Sabbath is distinctly acknowledged, nay, asserted, to require the consecration of the entire day. But for the words “heir the hie mes” or at the least “ane said mes”
there would be here a directory for the public and private sanctification of the day, which would go far to satisfy the straitest sect among us. Even the peculiar spelling of the word "Sabboth" which we meet with so often in subsequent times, and which some look on as a proof of the illiterateness of our reforming fathers, is found in this "Catechisme." The favourite Scottish definition of a sacrament as an ordinance "wherein by sensible (not merely visible) signs Christ and his benefits are represented, sealed, and applied," was not first ex-cogitated at Westminster, but had been to a certain extent anticipated by pre-reformation archbishops in Germany and Scotland when they spoke of a sacrament as a "sensible sign, token, and mark of grace, which it contains and signifies"—"sensibilia signa invisibilis gratiæ Dei." The designation for the Lord's table—"God's Board"—which was so often employed by English divines under Edward VI. was not, it appears, confined to Protestants, for here also we have it used by the pre-reformation doctors of Scotland when again and again they speak of the table as the "buird of God" and the "buird of Christ." The well-known text John iii. 16, they do not hesitate, like Augustine and many of the 17th century divines, to interpret of a world within a world when they say "Sa God hes luffit the world (that is, the hail congregation of faithful men and women)." Nor do they hesitate with them to assert, that the death of Christ has a special relation to those who in truth believe on him, when they teach that he "tholit passion to make satisfaction and mendis for all our sinnis that has a true and leivand faith in him." Very singular is the translation given of 1 Tim.
iv. 14. "Neglect nocht the grace or the gift of God quhilk is in thee, quhilk is given to thee throw prophecie with the imposition of the hands of ane preist"—as if presbyteri were their reading of the Latin text.

Farther, we have to trace up to them the explanation of "confiding in God," by the expressive Scotch word "lippening," which has been such a favourite one with many of our most earnest revival preachers in later times. Indeed, the entire explanation of faith given in the introduction to the exposition of the creed, is most noteworthy. The distinction of two sorts of faith, the one historical and general, the other more particular and saving, is ancient and common, but the full definition of the second sort as implying "fiducia" (not intellectual assent only, but the trust of the heart), and as being the "trew, leiffand, wyrkand and special faith," "the faith that justifieis a christin man," though similar to statements found in several places of the Cologne Enchiridion, and of Kling's Catechism, seems to me at times to come nearer to those found in the later treatises of Archbishop Hermann and in the Edwardian Book of Homilies. If it is not in terms contrary to the definition of the Council of Trent, it is unquestionably the view of faith which Hesselius and the theologians of Louvain meant to oppose when they wrote contra novitatem specialis fidei, though they chose rather to associate this with the names of others who had openly separated from their church. In 1528 it had been charged as heresy against Patrick Hamilton, that he had taught "that faith, hope, and charity are so knit, that he that hath the one hath the rest." But in the Catechism of 1552 it is distinctly taught: "This
faith is always joinit with hoip and cheritie, and werkis throw lufe.” (Fol. xciii.)

The fourth part of the Catechism, so far as it has reference to the Lord’s Prayer, is perhaps the most remarkable of all, whether we have regard to the general purport of its teaching, or to the eight Scottish prayers in which it sums up that teaching; or to the light it throws on a strange practice which had grown up in rude times, and the reality of which some still seem to doubt. Fox has told us that the question, whether the Pater Noster might be said to the saints as well as to God, had been the subject of discussion in the pulpits and in the schools of St Andrews, and even in one of the councils of the Church. The more ignorant he represents as contending that it might, and the better informed that it might not, and he says that in the end it was referred to the Sub-prior of St Andrews to frame a canon on the subject. Knox does not refer to the matter at all, nor even to the meeting of the Councils of 1549 and 1552, for he was then absent from Scotland, and his account of the transactions of these years is very meagre. But Spottiswoode and Calderwood do refer to the controversy, and substantially endorse the statement of Fox, who says that he got his information from Scotland. The statement, however, has been set down as “a tale of Fox.” It is indeed admitted by one most competent authority that there may have been controversy on this subject in some of the monasteries, for he knew that Sir David Lindsay had written,

“Frieris sall nocht knaw weill in thair closters
To quhome they sall say thair Pater Nosters.”
It is admitted by another as possible that the subject may even have been discussed in the University. But it has been deemed impossible it should have come before a Council of the Church, and it has been attempted to explain otherwise the unextended canon for which place had been left in the records of the Council of 1549, *circa orationem dominicam*. It has also been overlooked that the names of the disputants and other prominent persons mentioned by Fox, are found in the list of the members of that Council which has been published since his day. May not the Catechism of 1552, however, be regarded as casting light on what hitherto has been deemed obscure, and may it not be that in its clear and distinct utterances we have the judgment of the Sub-prior on the point said to have been referred to him? "This word, *qui es in caelis*, may nocht be said *bot to God only.*" "Amang all the prayers quhilk a Christin man may *say to God*, thair is nane sa worthie and sa excellent as is the prayer callit the 'Pater Noster.'" "In sevin petitions it contenis al thingis quhilk we desyre *fra God.*" "That we desyre *at God* in the first petition." "In the thre petittious that followis we desyre *at God* to gif us all gud." "In the thre last petittious we desyre *at God* to deliver us fra al evil." Finally the eight prayers modelled on it are each of them expressly directed to be said to God.¹ (Fol. clxxiii., clxxvii., &c.)

¹ Strange as this controversy now appears to us, it was not confined to the more ignorant sort in Scotland. It was discussed between Latimer and his opponents from the pulpits at Bristol, and is referred to in the works of other English Reformers. Bullinger and Calvin give us reason to conclude it was not unknown in Switzerland, and Hermann of Cologne to believe it was not unknown in Germany.
Notice.

It is only necessary in conclusion to say that my views on the great questions at issue between the Reformed and Unreformed Churches are well known and have very recently been re-stated. But I have not thought that this should prevent me from complying with the request of the Publisher, who deserves so well of all the lovers of old Scottish literature, to write a brief historical notice of this Catechism. It was almost a matter of course that a reprint of it should follow after those of the Aberdeen Breviary and the Arbuthnot Missal. And if the historical notice of it was to proceed from a Protestant at all, probably it will not be deemed inappropriate that it should come from one whose training and work from early manhood have been in the College for which Archbishop Hamilton did so much, and which he loved so well.

The text of the Catechism was printed off before I was asked to write this notice, and I am responsible only for what I have written and for the table of errata I have drawn up to supplement the imperfect one in the old edition of the book. That edition suffered not only, as is there indicated, from an occasional deficiency of ink in the types, but still more from a not unfrequent superfluity, so that the letters at times are blotted as well as indistinct, and difficult to be made out.

ALEX. F. MITCHELL.
Illustrative Documents.

*Hamilton's Catechisme.*

It is to be notit that faith in haly scripture is taken in twa sortis. For doubts that is ane faith quhilk is general dead and ydil. General faith is ane gift quair thro we ken that there is ane trew God and trowis firmly that all quhatsaevr is set furth to us of God other in haly write or in the defnitions of general councils... gadderet in the haly Spreit is sa trew that nathing can be trewar... Also mony evil Christin men and women believes be this general fayth... of whom we may verifie the wordis of Sanct Paule sayand thus: Confantur se nostre Deum, factis autem negant.—*Fol. 93.*

Also thair is a faith which is special leiffand and wyrkand... quhilk standis in the general faith afore rehersit, and in sure confidence and hoip of Goddis mercy.

I grant to yat He is my makar and hais gevin me bodie and saule, and keipis yame evir, and my life, my wit, my reasons and all my membris. I grant he gissis me meit and drink, cleithing, house and harbairie, gyrs, corne and cattal, wyfe and barnis, and uther gud. I grant also he garris all his creatouris mak service in God the Father.

Similar Passages in Earlier Treatises.

It is diligently to be noted that faith is taken in the Scripture two manner of ways. There is one faith which in Scripture is called a *dead faith*... idle barren and unfruitful... This faith is a persuasion and belief in man's heart, whereby he knoweth that there is a God and agreeeth to all truth of God's most holy word.—*Homily of Faith.*

Omnia quae sacris Bibliis ac Catholicae ecclesiae defnitione in spiritu sancto prodira sunt, pro compertis simis habent.—*Cologne Enchiridion.*

And such a manner of faith have the wicked and naughty Christian people, which confess God as St Paul says in their mouth, but deny him in their deeds.—*Homily of Faith.*

Another faith there is which... may be called a quick and lively faith. And this is not only the common belief of the articles of our faith, but it is also a sure trust and confidence of the mercy of God.—*Homily of Faith.*

Das meine und glaub ich dass ich Gottes Geschöpfe bin, das ist dass er mir gegeben hat, und ohne Unterlass erhält Leib, Seele und Leben, Gliedmass klein und gross, alle Sinne, Vernunft und Verstand, und so fort, Essen und Trinken, Kleider, Nahrung, Weib und Kind, Gesind, Haus und Hof, &c.; Dazu alle
to me, the sonne, the mone, nyght and day, fyre, aire, watter and erd, fishe, foulis aud bestis, and all yat growis on the ground.\footnote{This is found also in the "Institution of a Christian man," but not in a form so closely resembling the original as the above does. — Fol. 94, 95.}—\textit{Fol. 93, 94.}

\textit{Christus} quhilk be interpretatioun is callit unctit. And this . . . betakis the dignitie and maist excellent office of Christ our Salvour. In the auld law priestis was unctit. . . Kingis lykwais was unctit. . . And trewlyour Salvour Jesus may well be callit Christ yat is to say unctit . . . to be ane preist and ane king.—\textit{Fol. 97.}

Trewly all devote Christin men and women hes grete cause to be blyth in God quhen thai hear this name. . . Eva zit being a virgin, consenting to the devil brocht the maeldictioun of God and eternal dede upon us. But the glorious virgin Marie consenting to the messinger of God restorit us agane to the benefictioun of God and eternal lyfe. Be Eva than being a virgin disavivit be werkin of the serpent come all our calamities and daily miserie. Be the virgin Marie berand her sonne be wyrrin of the haly Spreit come all our joy and felicitie. Be Eva brekand the command of God, we are bore the sonnis of wraith and damnatioun. Be the virgin Marie submittand her self to God be perfite fayth and obediens we hatf resavit Christ Jesus Creatur zu Nutz und Nothdurft des Lebens dienen lasset, Sonne, Mond und Sternen am Himmel, Tag und Nacht, Luft, Feuer, Wasser, Erden und was sie tragt und vermag, Vogel, Fische, Thiere, Getreide und allerlei Gewachs.—\textit{Luther's Larger Catechism.}

\textit{Christus} Officii nomen est et dignitatis unctum significans. Ungebantur olim sacerdotes, ungebantur et reges. Utramque dignitatem in se amplexus est Jesus, sacerdotalen et regiam, unde et nomen Christi, hoc est uncti excellenter meruit.—\textit{Helding's Institutio, f. 39.}

\textit{Spiritus sanctus} . . . separavit a beata virgine quandam particulam de sanguinibus ejus . . . et de ea formavit corpus et in eodem instanti animam creatam indidit et has duas divinitati univit.—\textit{Richardi Pampolitani, Exp.\textsuperscript{1}}

Ex purissimis guttulis sanguinis Maríæ.—\textit{Clingius.}

\textit{Hæc est illa Maria ad cujus nomen recreantur omnes animæ piorum.} Eva, siquidem, diabolo assentiens maledictionem et mortem orbi intulit. Maria virgo Deo credens, benedictionem et vitam protulit. Per Evam adhuc virginem, serpentis affluat deceptam, venit calamitas: per virginem, Spiritus sancti affluat gravidam, redit beatitudo. Per Evam prevaricantem Dei præceptum iræ filii nascimur, per Mariam Deo subditam, ac dicto angelico parentem atque credentem, Christum accepimus, per quem renascimur filii Dei. Eva superbiens, gratiam Dei amittens, audivit, Multipliçabolæ ærumnas tuas, et conceptus tuo. In dolore paries filios, &c. Maria gratiam apud . . .

\footnote{\textit{i.e.} \textit{Richardi Rolle de Hampole Expositio Decalogi, Symboli Apostolici, &c.}—\textit{Coloniae 1537.}}
Illustrative

be quhom we ar borne agane the
sonnis of God be adoptioun. Eva
throrch hir pride and disobediens tynt
the grace of God quhairfor it was
said to hir, In dolore paries filios
tuos. . . Bot Marie throrch hir meiknes
fand grace of God and herd thir
wordis said to hir, Ave Maria, &c.

Lat never the word of sanct Paule
gang out of thi mynd when we war
ennemeis to God we war reconsalit to
him be the dede of his Sonne. Think
oftymes of the wordis quhilk haly
kirk singis: Qui mortem nostram
moriendo destruxit. . . And be sickir
(O christin man) that thou beleive
this artikil with ane special faith nocht
only beleivand yat the Sonne of God
deit for ye salvatioun of S. Peter and
S. Paule, but trow sickirly that he deit
for thi salvatioun in special.—Fol.
103.

Thair is four distinct partis or
places of hell . . . Thair is infernus
damnatorum, the hell whairin thai ar
quhilk departing of this warld in actual
and mortal syn. And in that hel is
thre distinct paynis. The first is
privatioun of grace, ye second is
privatioun of glore, the third is per-
petual feling of sensibil Payne.

Thair is infernus puerorum, the hel
quhairin is the saulis of al ye barnis
yat departing of yis warld nocht being
baptizit, allenerly in original syn
without ony actual syn, and thair is
privatioun of grace and privatioun of
glore but na sensibil Payne, and the
payne of thir barnis is verrai litil, eisy
and soft.

Thair is als infernus purgandorum
ane hel quhairin thai ar quhilk hais
mister to be clengit or purgit fra yair
venial synnis . . . for quhilk thai have

Deum inveniens humilis audivit, Ave
gratia plena, dominus tecum, bene-
dicta tu in mulieribus, et benedictus
fructus ventris tui, nimirum in quo
benedicentur omnes tribus terræ.—
Enchiridion, f. 12.

O ineffabilem Dei misericordiam
quum inimici essemus, reconciliati
sumus Deo per mortem filii ejus. . .
Id quod et ecclesia canit, Qui mort-
em nostram moriendo destruxit. . .
Iam qui credis Christum passum
crucifixum, mortuum et sepultum, et in
Christum propter te passum crucifixum
mortuum et sepultum crede.—Cologne
Enchiridion, f. 12, 13.

Notandum est quod quadruplex est
infernus, Primus est damnatorum, in
quo sunt . . . carentia gloriarum et gratiarum et
pœnas sensibilis propter peccatae
actuales et mortales.

Secundus infernus supra ipsum in
quo sunt . . . carentia gloriarum et gratiarum
sed non est ibi pœna sensibilis, qui
dicitur lymbus puerorum non baptiza-
torum in peccato originali mortuorum.

Tertius infernus supra hunc est in
quo sunt . . . carentia gloriarum et pœna
sensibilis pro peccato veniali, sed non
carentia gratiarum, quia habent gratiam
Documents.

nocht tholit sufficiently in this world. And yair is in purgatorye privatioun of glorie and also sensibil payne for a tymne, but nocht privatioune of grace.

Thair was also *infernus patrum*, the hell of the fatheris quhair was na payne bot allanerly wanting of the glorie of God, yai had na sensibil payne, yai had the favour and grace of God. . . gif ye will know the cause of his passing downe to hell it was to deliver his servantis quhilk afore the time of his passioun departit. . . quhom he deliverit fra the presone of hel callit *limbus patrum*. . . The same deliverance was prophesiit be the prophet Osea: Ero mors tua o mors, ero morsus tuus o inferne. . . The man yat bytis ony thing, he takis part to him and lattis part remane behind. Sa our Salvior . . . fulfyllit this prophesie takand part of saulis out of hel with him and leiffand part behind him.

And to gar us understand syndry haly operationis of the haly Spreit he is namit in the scripture with syndry namis. He is callit *digitus Dei* the fyngar of God for als mekil yt our Salvior cast out devillis, fra men and wemen possessit, be the operation of the haly spreit. He is callit *Spiritus Paracletus*, because he giffis spirituall consolation and comfort to us al in our troubl, or ellis becaus he is our advocat. . .

He is callit *Spiritus rectus*, ye ryech spreit becaus he drawis us fra all carnal and warldly affectionis and leidis us in the hie way of Gods commandis till the kingdom of hevin. He is callit *Spiritus principalis*, the principal spreit, because he giffis us principal strenth to resist all the qua liberabuntur a pœniset perducentur ad visionem Dei, qui dicitur *locus purgatorius*.

Quartus infernus supra istum est in quo sunt . . . carentia diviniæ visionis sed non pœna sensibilis et est ibi gratia, et hujuscemodi infernus seu lymbus sanctorum patrum dicitur. . . Solum ergo descendit ad infernum patrum . . . claustra inferni destruxit potentias diaboli subvertit . . . Unde ait per Hoseam, O mors ero mors tua et morsus tuus ero inferne. Qui mordet aliquid, partem accipit et partem relinquit, ita momordit infernum, bonos secum assumens malos ibi relinquens.

—Richardi Pampolitani, Exp.

Habet autem Spiritus sanctus in scripturis diversa nomina, secundum diversas operationes. Digitus Dei dicitur, in quo Christus ejiciebat daemonia. Spiritus Paracletus id est consolator, qui confirmat et consilatur nos in omni tribulatione nostra; seu advocatus; Ipse enim postulat pro nobis gemitibus inenarrabilibus, id est, ad postulandum nos incitat et impellit. Spiritus rectus, quod ducat nos in viam rectam a terrenis affectibus in quibus ambulamus, nos purgans et ad celestia subvehens a circitu in quo impii ambulant revocans, et in viam rectam mandatorum domini redcens. Spiritus Principalis quod confirmet nos ut nullis perturbationibus a Christo separari valeamus, nullis terroribus receedere, nullis cruciatibus
Illustrative

ennymeis of our saule sa that na temporal trubil can move us. He is callit Spiritus bonus, a gud spreit, because he pouris into our hart cheritie or lufe of God, quhilk wyrikis in us all gud deidis. He is callit Spiritus adoptionis filiorum Dei in quo clama manus Abba Pater. — Enchiridion, f. 19.

In ecclesia . . sancta Catholyk et Apostolica, in Spiritu Christi congregata, est remissio peccatorum per baptismum et post baptismum per penitentiam et claves ecclesiae datas. Baptismus quidem extra ecclesiam esse potest apud hereticos, baptisantes in nomine Patris et Filii et Spiritus sancti; sed prodesse non potest ad remissionem peccatorum nisi baptizatus ante finem vitae sua redditus et incorporatus fuerit.—Enchiridion, f. 30.

At si post baptismum in peccata quamvis gravia et crebra ecciderimus, superest secunda post naufragium tabula nempe penitentia per quam lapsis in virtute sanguinis Christi donatur remissio peccatorum, ministerio clavium, ecclesiæ in persona Petri traditarum, Tibi dabo, &c.—Enchiridion, f. 30.

Hinc facile sit discernere sacramenta veteris legis a sacramentis novæ legis. Illa enim umbra futurorum fuerunt, ut significarent, quæ cum suo adventu Christus implevisset, ablata sunt, et ideo ablata quia impleta. Hæc vero instituta sunt, virtute majora, utilitate meliora, actu facilita, numero pauciora; ut non tantum significarent, sed et mundarent et sanctificarent.—Enchiridion, f. 35.
The vertew of penance is conversion and turning of a man’s hart to God fra all his synnis, with an inwart sorrow, greif or displeasure, with ane hatrent and detestation of the same... Secundlie we mone have ane gret desire to be clengit and delivirit fra our synnis and to get agane the grace and favour of God.—*Fol. 150.*

Finally it is to be remembrit that nochtwithstanding this way afore declarit is the ordinarie waie and remeid for penitent synnaris to get remission of their synnis and to be reconsalit to the favour of God, zit in case yat yai want a ministar to heir thair confesioun and pronounce the wordis of absoluition, or in tyme of necessitie quhen a synner hes nocht sufficient laser or opportunitie to mak his confesioun and to do the worthi fruitis of penance, than trewly God will accept his gud will for ye dede. . . . The theif that hung on the cross askit mercy with ane contrite hart, and incontinent he was maid ane cistesene of paradyse, and quhair as he had deservit condemnationioun, his contrite hart with trew faith in Christ changit his payn into martyrdome and

*Nihil alius est quam conversion hominis ad Deum . . . non sine gravi animi dolore.—Enchiridion, f. 82.*

Penance is an inward sorrow and grief of the heart for the sins by us done and committed, and an hatred and detestation of the same, with an earnest desire to be purged from them and to recover again the grace and favour of God.

The sacrament of penance is properly the absolution pronounced by the priest upon such as be penitent for their sins and so do knowledge and show themselves to be.—*Henry VIII.’s Necessary Doctrine.*

Finally it is to be remembered that notwithstanding this way before described is the ordinary mean for penitent sinners to obtain remission of sins and to be reconciled to the favour of God, yet in case there lack a minister to pronounce the words of absolution, or in time of necessity when a sinner hath not sufficient leisure or opportunity to do the works of penance before declared, if he truly repent him of his sinful life, and with all his heart purpose through God’s grace to change and amend the same, he shall undoubtedly have pardon and forgiveness of all his misdoings. . . . The thief that hanged upon the cross asked mercy with a contrite heart and forthwith was made a citizen of paradise; and whereas he deserved pain and punish-
Illustrative Documents.

The propir mater or sensibil signe of yis sacrament is breid of quheit and wyne of the berry mixt with wattir, upon the quhilk quhen the word of God institut be our Salviour Christ is pronuncit . . . they are turnit into the trew body and blud of Christ, and sa this sacrament is maid and consecrat. For as material breid of quheit feidis, nurisches, sustenis, and keipis a man in this corporal lyfe, and wyne refreschis, comfortis, and makis ane man blyth in the same corporal lyfe, sa the precious body and blud of our Salviour, quhilk ar contenit under ye kindis of breid and wyne and signifiyt be the same feidis nureshis and sustenis, refreschis, comfortis, and makis ane christin man blyth in his saule quhen thai ressawe devoitly this sacrament with faith, hoip, and charitie as yai suld do.—Fol. 141.

Lord's Prayer in Catechism.

Our father quhilk is in hevin. Thy name mot be hallowit. Thy kyngdome mot cum. Thy wyll mot be done in erd as it is in hevin. Geve us this day our daylie breid. And forgif us our dettis as we forgife our dettours. And lede us nocht in temptation. Bot delyver us fra evyl. Sa be it.—Fol. 175.

Protestant form of 1537.

Our fader thow quhilk is in ye hevine, Thy nayme mot be hallowit Thy kyngdome mot cum (to usz) Thy wil mot be dwne in ye zeird as it is in the hevine, Giff wsz this day our dailie breid, And forgiff wsz our dettis as we forgiff our dettours, And leid usz nocht in temptatione, but de liver usz fra evil. Amen.—Gau's Richt Way to Hevin.
THE CATECHISME,

That is to say, ane comone and catholik instructioun of the christin people in ma-
teris of our catholik faith and religioun, quhilk na gud christin man or woman
suld misknow: set furth be ye maist ree-
rend father in God Johne Archbishop
of sanct Androus Legatnait and primat
of ye kirk of Scotland, in his provincial
counsale haldin at Edinburgh the xxvi.
day of Januarie, the zeir of our Lord
1551, with the advise and counsale of
the bischoippis and othir prelatis
with doctours of Theologie and
Canon law of the said realme
of Scotland present for
the tyme.

S. Aug. libro 4. de trinitate. cap. 6.
Contra rationem nemo sobrius, contra scrip-
turam nemo christianus, contra ecclesiam
nemo pacificus senserit.

Agane reasone na sober man, agane
scripture na christin man, agane the kirk
na peacabil or quiet man will judge, or
hald opiouin.
AD PIVM LECTOREM.


IOHNE BE THE MERCIE OF GOD

Archbishop of sanct Androus, Metropolitian and primat of the hail kirk of Scotland, and of the seït Apostolyck Legatnait, till all Æ sindry Personis, Ticars and Curattis, specially within our awin Diocye, and general-ly within the boundis of al our hail primacie of Scotland, despris grace and peace in Christ Jesu our saluiour.

FTER that the diuine provi-
dence of God had promouit vs to the office of ane Archbishop and general primace of yis kirk of Scotland, we thocht oft tymes, that na thing culd be to God mair plesand, to the christin pepil mair expedi-tent, and to our office mair conuenient and consonant, than with all diligence to provide, that the christin pepil (of quhome we haue spiritu-al cure under God) mycht be instrucksit in the faith and law of God, with ane uniforme and concordant doctrine of Christis religioun, agreablit in all pointis to the catholyk veritie of halie kirk. For sen swa it is (as S. Paule sais) that we ar all regenerat in Christ with ane bap-
tysme, all oblissit to haue ane faith, all redemit w ane blud Æ dede of our mediatour Jesus Christ, all levand in ane hoip of the eternal glore, all subjecktit to the service of ane lord, all gydit with ye directioun of Æ haly spreit, quhilk is ane daily techeour Æ gouernour of ye hail uniuersal kirk. Dubhat
The preface.

What can be mair convenient, ze mair necessarie: yie yit we al baith prelatis ¥ subjeckis, superiours and inferiours, alwaис agree ¥ concord togeddit in ¥ unite of ane cathalik doctrine, concerning al pointis belangeland to our christin religioun? What othir thing requirit S. Paule of his Corinthianis (quhen he so ernestly maid supplicationun to thame) sayand thus: Obsecro vos fratres, per nomen domini nostri Jesu Christi, vt idipsum dicatis omnes, et non sint in vobis scismata, sitis autem perfecti in eodem sensu etin eadem sententia. Brether, I beseik zow for ¥ reverence yat ze aucht to our Lord Jesus Christ, yat all ze say ane thing, and lat na scismes, discord or divisioun be a-mangis zow, bot be ze persite in ane mynd ¥ in ane sentence. In yir wordis ze may plainly understand quhow luftingily ¥ tendirly the Apostil exhorts his Corinthianis, ¥ in yame vs all, to keip uniformitie and concord in setting furth to ye people the doctrine of our christian faith ¥ religioun, quhen he sais: all ze say ane thing. As he mycht say plainly. In all materis yat concernis our catholyk faith and christin maneris, se yat ze be uniforme, se yat ze agre toged- der in the confessionn of our faith, se yat ze concord ane with ane othir in the forme of teching the trew word of God, yat as the samyn Apostil writtis to the Ro- manis: vnanimes vno ore honorificetis deum. Al ze beand of ane mynd may w ane mouth honour God. And as he exhorts to concord in doctrine, swa he plainly forbiddis al scismes and discord in teching, sayand: Let na scismes be among zow. What trew christin hart will nocht be discontent, lament ¥ sor- row, to se sa mony sectis of doctrine, sa gret diuer- sitie

1 Cor. i. 1 Cor. 14. Roma. xv.
The preface.

sitie of opinionis, sa mekil contenzioun, falsa detestabil heresis as we se daily amangis y christin people? swa yat now S. Paule may trewly say: Videte canes, Philip. 3

videte malos operarios, videte concisionem. Behald ye doggis, behald euyl workeris, behald contenzioun and diuisioun. As he mycht say plainlye, quhase ar genius to contenzioun y strepit in materis of our christin religioun, ar mair lik to doggis yan to trow christin men, of quhom it is writtin: Multitudinis credentium erat cor vnum et anima vna. The multitude of yame y beleuit in Christ Jesu was all of aene hart £ of aene mynd. It is boudoutand aene synfull £ aene damnabil thing to varie £ discord in materis of our faith seing yat S. Paule sais: God (sais he) is nocht God of disennioun, bot he is God of pece. Nuairfor it followis y all guid men £ wemen yat wald be ye trow servandis of God, suld labour £ all diligence to eschew £ put away all variance £ disencioun, yat occurrissor may apperandly occure, in £ materis of our faith, £ to be (as he sais) perfite in the same mynd, £ in the sameyn sentence. To yat effect we haue exhibit to zow this present Catechisme : quhairin is contenzi breuely £ trewly, £ sowmme of our christian doctrin, agreand in all pointis to the wordis of halye scripture, trow exposition of ye auld and catholyk doctoris, and in materis of contratersie, agreand to the decisionous and determinationous of general counsallis, lauchfully gaderit in the halye spreit for the corroboratioun of our faith. Nuairfor first we erhort you, ze also requiris zow as ze will answeir to vs afore God, that ze use this present buke to zour awin eruditioun, and als mekil as ze may be the grace of God, to zour awin spiritual edification in Christ
The preface.

Iesu our saluour. For trewly to vs and zow ye
wordz ar spokin, writtin in haly scripture: Nolite
negligere vos enim elegit deus vt stetis coram eo. Be
nocht negligent in doing your office, for God hes
chosin yow to stand afore him, that is to say, to
mak ministrationun to his majestie for the salua-
tioun of the pepil. And suppose negligence is to
be repreu in all man & woman, zit trewly maist
of all it is to be repreu into yaine yat hes cure
of christin pepil, according as S. Augustine sais
ad Valerium: Nihil in hac vita facilius, leuius et ac-
ceptabilius hominibus episcopi, presbyteri aut deaconi
officio. Sed si prefunctorie id est negligentere res agra-
tur, nihil apud deum miserius, tristius atque damnabilius.

Nathing in this life apperis to worldly men maist
facil, mair esie & mair acceptabil than & office of
ane bischop, preist or dekin, bot and the samyn
office be done negligently, yair is na thing afore
God mair miserabil, mair heuy & mair damnabil.
Heirfor it is to zow expedient to use this present
Catechisme, first to zour awin instructioun, remem-
bring quhat is writtin: Ignorantia mater cuncitorum
errorum maxime i sacerdotibus vitanda est, qui officium
docendi in populo susceperunt. Ignorance the mo-
ther of al errours suld maist of al be eschewit in
preistis, quhilk hes ressauit the office of teching
amang the christin pepil. Secundly, accor-
ding to the decreit maid in our provincial coun-
sale, our will is that ze reid & samyn Catechisme
diligently, distinctly & plainly ilk aue of zow to
yoor awin parochianatis, for thair common in-
structioun & spiritual edificatioun in ye word of
God.
The preface.

God, necessarie of thame to be knawin. For as ane scholar quhilk is to leir ony special science, man first leit ye beginning or rudimentis of yae science, ë swa procede or ascend to ye mair perfict understanding of ë samyn science. Sa we haue thocht it expedient to teche the christin pepil committit to our cure, the begynnynge or rudimentis of our christin doctrine, contenit schortly, trewly and plainly in this present buke, that thai being sufficiently intruckit in ë samyn, may mair esely cum to ë understanding of hire doctrine, contenit in ye euangels ë epistils virit to be proponit ë declarit to yame be precheouris of ë word of God.

Ehortand also all thame yat is to reid or heir this common instructioun to follow the counsale quhilk the Wisman genis thame, sayand thus: Altiora te ne quiesieris et fortiora te, ne scrutatus Eccle.30. fueris, sed que precepit tibi deus illa cogita semque & in pluribus operibus eius ne fueris curiosus. Seik nocht to understand thai thingis ë is abone thi intelligence, seik nocht to ken yai thingis quhilk at abone thi capacitie, bot euirnait remembre of yai thingis yat God hes commandit the to do, ë be nocht curious to understand the werkis of God quhilk is nocht necessarie or profitabil to the to knaw for thi salvation. Remembre quhat Sa= Pro. 25. lomon sais in his proverbis: Perscrutator ma- jestatis opprimetur a gloria. Ye yat inquiris ouir hiely yai thingis yat belangis to the majestie of God, sell be oppressit be the glore, yat is to say, as ane man yat lukis directly apon the cleir schi- nand sonne ony lang tyme, hurtis ë makis dym the
The preface.

the powar of his corporal sycht, sa he yat hiely sekis to knaw ye haly misteris & secretis of God, hurtis & dullis his intelligence & powar of understanding. Thairfor we request all man & woman to keip the rewil yat S. Paule genious to the Romanis, sayand: Roma.xii. Dico enim per gratiam que data est mihi omnibus qui sunt inter vos non plus sapere quam oportet sapere, sed sapere ad sobrietatem: & unicique sicut deus divi-sit mensuram fidei. Be that grace of God that is genuin to me, I say till all yat is amang zow, that na man seik mair than it behoiffis him to seik, bot to in-queir yai thingis yat ar sufficient for him to knaw euirilk man as God hes genuin ane mesour of faith or ane gift of grace, sa ye it to the glore of God & the edificationn of himself and of his nychtbouris, that in all thingis God may be honourit.

And to be schort euirilk plaine with zow al yat ar spiri-tual curattis undar vs, our hail intentioun is (as God we tak to our witnes) to help als mekil as lyis in vs the christin people your parochianaris out of blynd and dangerous ignorance, euirilk to bring thame to knawlege of thae thingis that belangis to thair saluation. And thairfor euirilk sonday and principal haly daie, quhen yair cummis na precheour to tham to schaw thame the word of God, to haue yis Catechisme yvisit and reid to yame insteide of pre-ching, quhil God of his guidnes provide ane sufficient newmer of casholyk and abil pre-cheouris, quhilk sal be within few zei-ris as we traist in God, to quhom be honour euirilk glore for euir.
Amen.
Ane tabil of all the principal materis and common placis ordourly intraittit and declarit in the foure partis of this present Catechis.

FIRST ye prologue declaris compendiously, how necessary it is to al christin men & wemen to ken pair awin miserabil stait qubairin thai leif, and agane to ken ye gret gudnes of God towart yame, and al yai thingis qubilk belangis to thair christindome, schawad ane convenient cause of the setting furth of this present Catechis.

The contentis of the First part, qubilk is of the ten commandis.

Qwhat is the law or command of God?
How we suld obserue y commandis to ye plesour of God. Ca. i. Cominationunis of paynistemporal, spiritual, and eternal, aganis the brekaris of the commandis of God. ca. ii. Promis of rewardis temporal, spiritual, and eternal, maid to the keparis of Goddis commandis. cap. iii. Qubairin standis the trew knowleage of God qubilk he requiris of vs all in the beginning of ye first comand?

That the begining of $ trew service of God is to seir him. cap. iii. Ane declarationoun of ye twa principal vertewis callit Faith & Hoip, qubairwith we aucht to servie God in our hartz, qubilk service he requiris of vs in the first command. ca. v.

Of the trew lufe of God, qubilk is ye fourt principal vertew requirit to the trew service of God, qubilk we awto him in our harts. ca. vi. Of the trasgressouris of ye first command, and first of thame yat seiris man abone God.

Of heretikis.

The discriptioun of ane heretike.
How ye verite of our faith may be discernit fra heresy. Of hoip in man abone God.
Declaratioun of the sabbath day.
The ceremonyis of the sabbath day.
The moralitie of the sabbath day.
The translatioun of the sabbath day, to the sondaie.
The spiritual and continual rest of our conscience.
The rycht kepynge of ye thirde command.
Duha brekis pair haly dais?
Uther haly dais to be kepit by the sondaie.
Comminatiouns of paynis aganis the brekaris of ye haly dais, w promis of rewardis to the keparis of the samyn.
Exposition of the command of lufe, quhilk we aw to our nychtbour.
How we suld lufe our self saour nychtbour with ane hoonest haly lufe, with ane trew and onfenzet lufe, with ane costant perseverent lufe, w ye ordour of cheritie.
Duha is our nychtbour?
Of the lufe quhilk we aw to our ennymye.
The tabil.

how we sult lufe our nychtbouris persone, 

Whaht thingis mouis a man to lufe his nychtbour as himself? cap. xv.

The maner of fatheris, natural, spiritual, and temporal.

Of honour, lufe and obedienst dettit till our natural fatheris.

Of the honour, lufe and obedience dettit till our spiritual fatheris.

Of honour, lufe and obedienst dettit till our temparal fatheris.

Of obedience dettit till our prelatis.

The ryght keping of ye fourt command.

Nuha breikis the fourt command, with punition of the breikaris, and reward of the keparis. cap. xvi.

The exposition of our saluiour, maid to the first comand. Pat ye law of God is spiritual. How it is nocht ane thing to be crabit at our brotheris persone, and to be crabit at our brotheris sall.

Of lesun crabitnes necessare till Judges, Magisteris, and officeris.

The ryght keping of ye fift command, is to forbeir slaughtter, and all occasions of the samyn, and to betilournychtbouris persone pacient, kind, liberal, and merciful.

Thai breik the fift command that slais ony man or woman in yair hart be wraith, malice, hettret or cosent tothesamyn.

Dryat slais ony man w yair toung be cousale or command. Dr with yair deid be writing or violence by the orduer of justice. And be unmercifulnes, quhen thai may saif yair nychtbouris lyse with help 

supply and will nocht.

Temporall Judgis kepand theordour of Justice, in slaing of misdoarlyynnisnocht aganis the fift command.

Temporall judgis synnis greunously in twa pointis.

The punition of ye brekaris of the fift command, and pr- mis of rewardeis maid to the keparis of it. cap. xvii.

The exposition of our saluiour maid the saft comand.
The rycht keping of ye sart command is to forbeir all kindis of lechorie and also all occasiounis of the same. And that ilk man suld leive ane chast lyfe according to his stait. Of ye chastitie of marriage, weddheid, and virginitie. Brekaris of ye sart command ar al adulteraris, desfurvaris of virginis, raunissaris of wemen. Incesteous personis. Comittaris of ye syn aganis nature. Simpil fornicatouris and promokaris to the synne of lechorie. cap. r'viii. Declaratioun of temporal paynis aganis adulteraris & al bthir lechorus personis. That blindnes of the hart is the dochtiir of lechorie. Cominatioun of paynis eternal aganis al lecherous men and wemen. Special rewardis promissit til all thame quhilk leuins ane chast lyfe. cap. r'ir. The rycht keping of the seuint comand is to gene almous. To len without ok-kir. And ilk a man to wyn his awin leffing with sum convenient labour according to his stait. Brekaris of the seuint command ar these. Reffaris, re-settaris of theft and rest. Princes y fauouris theiuis or reffaris. Jugis quhilk for lufe of rewardis dois ony thing by ye ordour of justice. Patronis of husfris, quhilk for lufe of worldly geir promotis ony man to ane benefice of the kirk. Comittaris of sacrilege. purtaris of the comon weil for lufe of yair singlar weil. Usuraris. Defraudaris of waigis fra seruandis or labouraris. Strikars of unlesum counze. Merchandis that is unlesu waies of bying & selling. All kind of craftismen that usis ony falset or unlesum wais in thair craft. All kind of beneficiit menne quhilk dois nocht thair of- fice, nother spendis the geir of yair beneficiit conforme to,
the word of God and laws of haly kirk.

Gentilmen that gettis & kepis ony heretage be wrangous wais.

Tabalis of our mekil mail or farme, to the herschipe of the tenantis. cap. xx. 

Also that synne aganis the seuint command that committis symonye.

Qwhat is symonye? How monye maner of wais may symonye be committit? How mony maner of ways may justice be peruerit be judgis and men of law? Lykwais yai synne yat syndis ony dthir mens geir and restoris it nocht agane to ye awner. Qhhasa wil nocht pay their dettis. Qhhasa wil nocht pay pair teindis. 

Excutioniris of testamentis that dois nocht thair dewty in fulsylyng of ¥ deidis last will.

Medicinaris and Chirurge-raris that begylis the seik ¥ hurt men, takand wagis fra yame largely, quhen yai can 

do thame na gud.

Potegararis that sellis corrupit drogaris.

Also hou it is Gods command to mak restitutionoun of all wrangous geir.

Commationoun of paynis aganis the brekaris of ye seuint command. cap. xxi. Promis of rewardis to the keparis of the seuint command, quhair it is declarit largely hou God rewardis all yame yat giftis almons to thair powar for goddis saik, w rewardis temporal, spiritual ¥ eternal. cap. xxi. 

Ye rycht keping of ¥ aucht command is to speik al our wordis to ¥ plesour of God and profit of our nychbour. That to the gud gyding of our toung thre thingis ar necessare.

Discretioum, qubilk is comparit to aue bridil of a hors and also to aue Rother of a schip. 

Consideratioun of gret skaith that cummis of aue euil toung, also that refor-matioun of our hart is ne-
The tabil.

cessarie to the gud gyding of our tong.
Brekaris of ye aucth comand ar wrang spekars in jugemt quhider thai be judgis, accusaris, witnessis, procuratours or aduocatis. Also lyaris, flateraris, bakbitaris, heiraris of bakbiting. Duba interpretis ony thir mansis wordis or deidis to the worst part. Duba dissimulis to schaw the veritie, quhen and quhair yai suld schaw it. The punitioun of thame that brekis the aucth comand, and the reward of yame pat keipis the same. cap. riii.
The rycht keping of the nynt and tent comandis is to haue ane cleir ee and ane clein hart, quhair is declaris the cleir ee of our intentioun to God, and also the cleir ee of our intentioun to be had to our nycht-hour. The descriptionun of ane clein hart. The descriptionun of ane foule hart. Duba brekis these twa last commandis?

yat our carnal cocupiscence is to vs na dedelie synne, sa lang as we consent nocht with ane deliuerit mynd to the delectatioun or deid of the sam. cap. riii.

Quhat is the cause yat car- nal cocupiscence remainis in our flesche eftir Baptyme, quhair is genin four rewlis or lessonis, yat techis hou we suld dant our flesch fra all vrauchfull lustis desyris. The punitioun of thame that brekis ye twa last comandis, and rewardis of the keparis. cap. rrv.

Of the rycht use of the law or ten commandis of God, declarit plainly be foure familiar exempleillis drawin fra ye haly scripture. cap. rrvi.
The tabil.

The contentis of the se-
cund parte quhilk is the
exposition of the rii.
artikils of the
Crede.

Ane introductioun to the
Crede contenand ane declara-
tioun of the necessitie of our
christin faith.
Of twa sortis of faith, gene-
ral and special.
How general faith is necessa-
rice, bot nocht sufficient to our
saluatioun.

Pat special faith (that workis
throw lufe) is baith necessarie
and sufficient to our saluatioun.
That the special faith suld be
loitt for mony excellent
operations, quhilk it wor-
kis in christin men and wemen.
The Crede is diuidit into iii.
principal particis according to
faith, quhilk we aucht to haue
in the blissit Trinitie, the fa-
ther, the sonne, and the halpe
spriet, thre personis and ane
God.

Pat ilkane christin man and
woman suld haue in yair awin
self ane special faith.

How the artikils of ye creed
can nocht be comprehendit bi
natural reasone.
Pat to trou in God pertenis
to the special faith of ane chri-
stit man.
You thair is goddis be false
nornatioun.
You thair is goddis be par-
ticipatioun of God's auctorite
and Gods grace.
You yair is bot ane lenand
eternal God be trew nature,
and propertis of the godhed.
Pat sum knawlege is geuin
to vs of maist excellent ma-
jestie of God.
Pat our saluiour Jesu Christ
is only the sonne of God be na-
tural and eternal generation.
Pat all faithsull and gudmen
and wemen ar sonnis or bar-
nis of god be the grace of ad-
option.

Of the gret confidence quhilk
we aucht to haue in the help
providiunc of our eternal fa-
ther almychty God.
You y fundatioun, ground
of all our faith, is to trou sic-
kirly that God is almychty.
The tabil.

Pertemand to faith quhilk we aucht to haue in our saluiour Christ.

Pis word Iesu, quhilk is the propir name of our saluiour, excellis all names of all creatouris, in signification, vertew and majestie.

Our saluiour Iesu Christ is the only sonne of God be eternal generatioun.

All faithfull gud men ar sonnis of God be grace of adoption.

Pou the halpe spreit heiris witnes to our spreit, pat we ar the sonnis of God.

That Jesus Christ is our lord be doubtil rycht, baith bereasone of creatioun also of redemption.

Pou we suld be ye exempl of glorius virgin Hari consaue and heir the word of God.

The second part of our Crede contenis vii. artikils

You pai trow vocht fervely that God is almychty, quhilk denyis that the precious body and blud of our saluiour Christ is really present in the haly sacrament of the Altar:
That be pis word creatioun we suld also understand the conservatioun, provisioun, protection and gouernans quhilk God hes of all his creatouris.

The sence of the first artikil of the Crede.

HORALL lessonis of vertew gadderit of the first artikil of the Crede.

The first lesson is to ken God be his creatouris.
The second lesson is to gife thankis to god, becaus pat he hes genin to vs all his creatouris.
The thrid lesson is to haue patience, because all adversitie cunnis of God.
The fowrt lesson is to use all creatouris to the pleasur of God.

The second part of our Crede contenis vii. artikils
The tabil.

You 

haly spret was wor-
kar of 

blissit incarnation.

declaration of the blissit

nativitie of our saluion.

Of the perpetual virginitie

of ye glorious lady Christis

mother.

You the glorious virgin

was the beginning of our

saluation.

Dat be ye blissit incarnation

of Christ we ar mekl indueit

to aue ferme faith, we are lif-
tit vp in our hoi, our hartz

ar kyndlit in fervent cherite

and lufe of God. cap. v.

Aue erhortatioun to heir
devotiit the artikill of the

passioun of Christ.

Dubat paynis our saluion

tholit for our redemptioun.

Duba was judge to him,

dubat kynd of dede tholit he

for vs.

dubat fruit or profite gat

we be the meritis of his pas-

sioun.

Yat his berissing was hono-
rabil.

The sentence of ye fourt ar-
tikil.

Moral lessonis of vertew

gadderit of the fourt arti-
kil of the crede.

Exempil of persite lufe and

cheritie.

Exempil of persite pacience.

Exempil of persite obediens.

cap. vi.

Dubaire is hel?

You mony distinct partis

or placis is in hel.

Dubom deliuerit our sal-
uion out of hell.

Moral lessonis gadderit of

the fift artikil of the crede.

We suld hoi fermently in the

help of our saluion.

We suld leir to consaue the

feir of God. cap. vii.

Yat our saluion raise fra

the dede be his awin nycht

and powar.

Yat our saluion raise to

ane lyse immortal and glo-

rious.

Duby he raise ye thrid vai.

The sentence of the sart ar-
tikil of the crede.

Moral lessonis of vertew

gadderit of the sart artikil

of the crede.
Be the exemple of our salvior
we sould ryse spiritually.
We sould nocht differente our
spiritual resurrection.
We sould ryse to ane new lyfe.
Quhen we at ryssing, we suld
nocht see agane, be comitting
dedlie synne. cap. viii.
You hie ascendit our salvior?
You we suld understand that
our salvior settis at the rycht
bad of God's father almychtie.
The sentence of the second art-
tikil of the crede.
Morall lessonis gadderit of ye
seuint artikil of the crede.
You profitabil was til vs the
ascentioun of our salvior.
cap. ix.
Quha sall be judge in the day
of the extreme judgement.
Quha sall be judgit in the day
of extreme judgement.
Quhairf sal all men and we-
men be judgit?
Of all deidis, of all wordis, of
all thochtis.
The sentence of this artikil.
Ane moral lesson, yat we suld
leir to feir the extreme judg-
ment of God. cap. x.

Yat y haly spreit is trew God.
That the haly spreit is gisser
of all halyynes.
Yat syndry names of ye haly
spreit, declaris syndry opera-
tiouns of the samyn spreit.
The sentence of the nynt ar-
tikil. cap. xi.
Yat the haly kirk is callit the
mistike bodye and spouse of
Christ, and also the new citie
of Hierusalem.
The sentence of the tent artikil
Quhat is the halye catholyk
kirk, and quha ar memberis
of it?
Quha ar outteth y haly kirk.
Of the unitie of halye kirke.
Quhat is communioon of
sanctis.
Quhaar privite the commun-
ioun of sanctis.
That remissioun of original
synne is gettin be faith and ye
sacrament of Baptyme.
Yat remissioun of actual syn
is gettin be faith and the sa-
crament of Penance.
That peniance is the gift of
god, and thairfor we suld ask
it at god in our daily prayar.
The tabil.

Ouha gettis remiisoun of synnis fra God.  cap. rii.
That the resurectioun of bo-
dies sal be general.
Yat al men & wemen sal ryse
to ane lyfe immortall.
Of the gloir of the bodeis yat
sall be geuin till all gud men
and wemen.
Of ye glore of ye saule, quhilk
is vitelabil.
In heuin we sall fulfil the com-
mand of luse perfitly.
Of the ded eternal, quhairto
all evill men and wemen apone
donis day sall be condemnit.
cap riii.

& The contentis of the thrid
part of the Catechis, quhilk
is declaratioun of the
seuin sacramentis.

First of all we exhort the
christin pepil to tak tent to the
declaratioun of ye seuin sacra-
mentis becaus yai ar spirtual
wells of grace.
The hailnowmer of the sacra-
mentis.

The distintioun of ane sacra-
ment of the new testament is
declarit.  cap. i.
Syndre causis of the institu-
tioun of the sacramentis.
Sensibil takings of Christis
religioun.
Instrumentis of grace and of
our saluation.
Tha war ordanit also for our
humiliation, instruction
& spirtual exercitoun.
Yat ane sacrament is consti-
tute or maidoftwa principal
partis, the tane is ane sensibil
signe, the tother is the word
of god.  cap. ii.

Twa principal partis of
Baptyme.
Of the wattir of Baptyme.
You the wattir of Baptyme
was figurat be ye flud of Roë
and the red see.
Of the wordis of Baptyme.
Of the promis of Baptyme.
The sentence of the wordis of
Baptyme.
Of ye couenandor condiition
maid in baptyme betwixt God
and man.
The tabil.

vat circuncisioun was ane figure of Baptyme.
Of the vertew and effect of Baptyme.
The first effect of Baptyme is remissioun of all synnis.
The seconde effect of Baptyme is resaving of the holy spreit.
The thrid effect of baptyme is to be cled with the rychteousnes of our salviour christ.
vat carnal concupiscence ef-""
The tabil.

Of the veritie and real ex-istens of the body and blud of our salviour in the sacrament of the altar.
Of ye frutis and effectis of pis sam sacramet, qubilk ar spiritual fude of our saluis. Incorporatioun to our sal-viour Christ.
Augmentatioun of the meritis of our faith.
Lysting bp of our hoip.
Augmentatioun of cheritie.
Duynck remembrance of the passioun of Christ.
Unitie & concord amang ye christin pepil. cap. viii.
You christin men & wemen suld prepare yame self worthely to the ressaung of pis holy sacrament w ane rycht intentioun, with ane persite and hail faith, w ane clein conscience, and with devote prayar and orisoun. cap. ix.
Of ye necessare institutioun of ye sacrament of pennaunce.
The vertew of Pennance.
The sacrament of pennaunce.
Duha hes powar to forgise synnis in the sacrament of Pennaunce.
Duhat thingis ar requirit to the worthi ressaung of sacrament.
That faith is ye ground of ye sacrament of pennaunce.
Of contritioun ye first part of pennaunce. cap. i.
Of Confessioun the second part of pennaunce.
Of satisfacioun the thrid part of Pennaunce.
Duhat remeid quhen we cannocht get ane confessour a preist, or may nocht mak our cofession being stoppit with lauchful impediment.
cap. xi.
You expedient it was to ordane the sacrament of ex-treme vunctioun.
That our salviour Christ ordanit ye sacrament of ex-treme vunctioun.
Sanct James settz furth & declaris the same sacrament.
Ye word of God visit in pis sacrament.
The promis of mercy an-nerit to the sacrament.
The sensibil signe or mater of this sacrament.
The fruitsis and effectis of
The tabil.

this sacrament.

Ehortatioun maid to ¥ pepil
to use this sacrament. cap. xii.
Of the necessarie institutioun
of the sacrament of Ordour.
Yat auctoritie of ministratioun
of the sacramentis was geuin
to the Apostillis, £ also to pair
successouris ministeris of the
kirk, to indure be cotinual suc-
cessioun to ye end of ye world.
Yat ordour is ane sacrament.
The promis of grace annexit
to ordour.
The ordinatioun of ministers
in the kirk of god belangis to
bischopis.
The auctoritie of ane preist is
to minister five sacramentis,
to preche the word of God, £
to pray for the christin pepil.
That the eul lyse of the mini-
ter stoppis nocht the effect of
the sacrament.
The auctoritie of ane bishop
is declarit.
Powar to curs is geuin to bi-
schoppis.
Yow cursing weil vsit is ane
spiritual medecyne.
That our saluiour Christ gef
to bischoppis ye powar of cur-
sing. cap. xiii.
Of ye first institutionun of
matrimony.
Four convenient causis of ye
institutioun of matrimony.
That matrimonye is ane
sacrament.
Yow matrimonye was dege-
eratat the first perfection.
Yow our saluiour Christ re-
storit agane matrimony to
the first perfection.
Twae singular codiciouns of
the matrimony pat is amang
christin men and wemen.
Agane yow matrimonye is
ane sacrament.
Thesensibilitie signe and mater
of matrimonye.
The forme of wordis vsit in
the contrack of matrimonye.
The promis of grace annexit
to matrimony.
The fruitis £ effectis of ma-
trimonye.
Yow a marreit man mapsyn
with his wyfe. cap. xiii.
The tabil.

The contentis of the fawt part of ys Catechis is the exposition of the Paternoster.

And first the prologue schawis the maner hou christin men and wemen suld mak pair prayar to God.

That prayar suld be maid with ane trew faith.

That faith techis twa thingis necessare to be had in making of our prayaris.

That be the lycht of our faith we suld knaw our awin gret pouertie and miserie.

That be the lycht of our faith we suld behald and see gret gudnes of God towart vs.

hoip is the secund vertew necessarie in prayar.

hoip hes twa properteis, sic-kir confidence in ye help of God promissit to vs.

Patience and lang sufferance committand to God baith the maner & tyme of our helping.

Cheritie is the thrid vertew re-quirit to be had in makin our prayar.

hou we may afor our prayar kindal our hartis in the lyfe of God.

hou we may be ardent in the lyfe of our nyctbhour.

Muhasa forgissis nocht to his nyctbhour all offensis, sal nocht be hard of God in his prayar.

Cap. i.

hou the prayar of obstinate synnaris is nocht hard of God.

hou the prayar of penitent synnaris is hard of God.

Pat fasting (aulous deidis disponis a man to devout prayar. Hou we may mak to God lang prayaris.

Of the preeminens and excellent dignitie of the Paternoster.

Cap. ii.

Sen Christ hes leirit vs to call God father, we suld pray to him with gret confidence.

Muhat is our dewtie to be doin to God our father.

Sen Christ hes leirit vs to say to God, O our father: we suld pray to God for our nyctbhour as for our self.

hou god almychty is in the beuins.

hou God is in al placis, bot specially in the beuineempyre be manifestationoun and giffin of his glore.
The tabil.

Ane devote prayer maid apon the first wordis of our lordis Orisone. cap. iii. What is the name of God? You the name of God sulde be sanctifit. You the name off god is sylit he iii.sorts of men: Gentilis, Jowis, f euyl chris- stin men and wenien. Ane devote prayer maid apon the first petitioun. cap. iii. Of warldlie kingdomes. Of ye kingdome of f Deuyl. You the deuyl is ye prince of this warld. Of the kingdome of gode in grace and rychteousnes. Off the kingdome of gode in glore and lyse eternall. Ane devote prayer maid apon ye secund petitioun. cap. v. That the hie way tylly heuin is to sulfsyl f wyl of God, schawin to vs in his commandis. You it is the wyl of gode that all trewe servandis of Jesus Christ sall haue eternal lyse. That it is the wyl of god that al men f wemen keip his com- mandis. Ane devote prayer maid apon ye thrid petitioun. cap. vi, We sulde ask at god our daile fude, baith for bodie f saule. We may lesulie desyre of god ourneeessesusustentatioun. We sulde desyre at god yat we maywynour neecessaresustena- tioo be lauchfull wayis. Yat we sulde nocht haue oir mekil cair for our temporal leuing. That suppose we labour for our leuing, zit we sulde trou that it is guein to vs be the li- beral hand of God. The fude of our saule is the word of god, and also the pre- cious sacrament of the Altar. Ane prayar maid apon the fourt petitioun. cap. vii. Yat be our dettis is signifit our synnis. You we ar al synnaris in the sycht of God, and thairfor we sulde be meikand lawly in our hartis. Ane prayer maid apon the fift petitioun. cap. viii. Yat is temptatioun? That thair istemptatioun quhairby man temptis God, and that is alwaies evil. That thair istemptatioun...
The tabil.

Ane preface before the Aue Maria.

Ane breif expositioun of all the wordis contenit in the Aue Maria.

In the end is proponit twa questionis. The first to quhem suld we pray? Answeir. We suld pray to God only as gissar of all grace and gudnes.

We suld pray to gud men in erd, and specially to sanctis in heuninasintercessouristogod for vs, that we may obtene grace and gudnes fra God. The secund questioun for quheme suld we pray? Answeir. We suld pray for all menz wemen, nocht only for yamey ar leiund, but also for all christin saulis, quhilk ar in Purgatory and may be helpit be our prayar.

qubairby God tempis man and pat is always gud.

That thair is temptatioun qubairby our spiritual ennemypis tempis vs to evil, qubairy to gif we consent, we at ourcummit. And gif we consent nocht, we ouricum and pleasis God.

What it is to be led in temp-tatioun?

Ane prayer maid apon the sart petitioun. cap. ir.

You god almychty delueris his servandis fra temporall troubil thre maner of waysis:

First quhen he sendis to waik personis easie & lytil troubil: secondly quhen he gissis gret pacience and consolation in gret troubil. Thridly quhen he causis the troubil to lest bot schort tyme.

Ane doyot prayer maid apon the seuint petitioun. cap. r.
The fourt luke of the kingis (\(O\) Christiane peple) makis menti-
ouin, that the sounis of Israel,
otherwais callit the peple of the
Jewis, was led in captiuite into
Babylone, be ye king of ye Assy-
rianis, callit Nabuchodonosor,
to thair greit miserie and confusion. The cause
quharof is plainlie expremit in the fift cheptour of
Esaie, quhair God almychty sais thus: Propterea Esaie, 5.
capitiuus ductus est populus meus, quia non habuit
scientiā. Thairfor is my peple (sais almychty God)
ledde in captiuite, because that thai haif nocht had
knowlege or understanding. Gyf ye speir, quharof
had thai na understanding or knowlege? Treulie
nother of yameself nor of thair God, for baih thai
miskend yameself \(\&\) yair Lord God, quhilk thing,
was the special cause of thair captiuite \(\&\) miserable
thirldome in Babylone. That yai miskend yame
self, it is clerlie schawin in the secund cheptour of
Jeremie, quhair oure Lord spekis thus to ye same
peple: Si laueris te nitro \& multiplicaueris tibi her-
bam borith, maculata es in iniquitate tuae corae me
dicit dnis. Quomodo dicis no sū polluta? Post Baa-
lim nū abii. Vide vias tuas in conualle \& scito quid
feceiris. Suppotse thow wesche thi self with saip, \(\&\)
gather a greit heip of ye herbe callit Borith quhilk
hais greit vertue of cleyning, yet in my sycht yow ar
fylit be reson of thi wyckitnes and syn sais oure
Lord. Quhy sais thou swa: I am nocht fylit, I
haif nocht gaine efter Baaлим that ydole be ydole
tric
Ane prologue

trie, Behald & see thy waies qubilk thou hes gaine in the dail or den quharin pow visite to commit ydolatrie, ken quhat thow hast don. And eftir hend, in the same cheptour God sais thus to the same peple: Et dixisti absq: peccato et innocens ego sum et propterea auertatus furor tuus a me: Ecce ego in iuditio cōtendam tecum, eo q: dixeris non pecaui: Quam vilis facta es, nimis iterans vias tuus. Thow hes said, I am an innocent without sine. And thairfor O Lord lat thi wraith be turnit fra me. Behald sais oure Lord, I will strif with the in iugement, because pow sais: I haif nocht synnit. How bile & evil favorit hes thou made thi self, ourf oft doand evil deidis. Be thir wordis ye may weil persaif that the peple of ye Jewis miskend thame self, in sa mekil that thai war abhominabil synnaris, & zit thai thocht yame self innocentis and without sine wharin thai faizet mekil, because that the be-ginnynge of all perfection is, first a man to ken his awin falt syne to seik for the mercy of God. And maitowyr the Jewis nocht onlie miskend thame self, bot alswa pai miskend pair Lord God and his godlie lawis & commandis gehin to thame, to ken and keip to ye plesour of God and thair saluation, accoreding to ye com-plant that God makis in the first cheptour of

Esaie, i.

Esaie sayand thus: Cognouit bos possefforem suī et Afinus presepe domini suī, Israel autem me non cognouit & populus meus nō intellexit. The Dre hes knawin the man that aucht him, & the Asse hes
has knowin the mangier of of his maister, bot
Israel hes nocht knawin me, and my peple hes
nocht hade understanding, that is to say, sup-
poise I am thair only awner, Lord E maister,
and my word is the sode of thair saulis, zit thai
haif nocht knawin me for thair awner, Lord E
maister, nother haif thai had understanding of
my worde qubilke is the fuode of thair saulis.
Will ze plainlye understand hou mekil God re-
quiris of vs all to ken his hie maiestie and his
haly worde? Here quhat he sais in ye sext of D-
see? Misericordiam volui et non sacrificium, & sci-
entia dei plusquam holocaustu. I preferre deidis
of mercy abone all corporal and outwart sacri-
ifice, and I preferre the trew knowlege of God
abone all brount offeringis, qubilk was wont
to be offerit corporallie amang the Jewis in ye
auld law. Heir alswa quhat he sais in the nynt
cheptour of Jeremie: non glorietur fapiens in fa-
pientia sua, et non glorietur fortis in fortitudine sua
et non glorietur diues in diuitiis suis, sed in hoc glo-
rietur qui gloriatur fiere et nosse me, quia ego sum
dus, qui facio misericordiam & iudicium et iusticiä
in terra. Lat nocht the wis man glore in his wis-
dome, lat nocht ye sterk man glore in his streng
lat nocht the riche man glore in his riches, bot
lat him glore yat gloris, to ken E understand me,
that I am ye lord qubilk giffis mercy & makis
iugement and rychteusnes in the erde. Be this
it is manifest and plain, that our Lord God re-
quiris of vs all, to ken his maiestie & his godlie
will

A. II.
Ane prologue

will or lawis, I yat with ane perfite knawlege, cled and ionit with his lufe and obediens. Of ye quhilk knawlege ye halie Apostil S. Ihone sais thus: In hoc scimus quoniam cognouimus eum: si mandata eius seruamus. Qui dicit se nosse deum et mandata eius non custodit mendax est et in hoc veritas non est. Be this we understand that we ken God, gif we keip his commandis, for he that sais yat he kennis God I kepis nocht his commandis, he is ane lear, and in him pair is na berite. We grant yat part of evil men hes some knawlege of God, bot because yat pair knawlege is nocht ionit I cled with sincere affection, lufe I obediens thairfor thair knawlege is comptit of God as na knawlege, because it is nocht plesand I acceptable to him. Now thairfor christin peple with all diligens leir to ken your self, that is to say, your awne miserabil stait quharin ye stand be reson of your sinnis, and againe leir to ken your Lord God, how gratious and mercifull he is to al trew penitent and faithful persones, and how richteous and just he is in his jugementis againe al synnaris yat perseueris in thair synnis, I wil nocht ken thaim self and thair God as we haif schawin to you. Call to your remembrance quhat S. Paul sais to the Corinthianis: Qui ignorat ignorabitur. Heyat miskenniss salbe miskennit. Duhasumeuer miskenniss thai things wylfullie quhilk God requiris of yame to ken I keip for thair salvacioun, salbe miskennit of God in ye day of extreme jugement, quhen the hevinlie ilge sal say to siclike personis, the wordis writtin in S. Mathewes evangel:

Amen
Amen dico vobis nescio vos. *Uralie I say to you* Mat. 25. I ken yow nocht, as he mycht say plainlie: because ye wald nocht knaw I keip my wordis and my commandis, quhilk I spak to yow be my servandis send to yow in my name and autorite that for this day I will nocht admit yow to be of the nowmer of thame that sal enter into ye kyngdom of heavin. Let vs all bewar of oure self and take gud tent, that we be nocht siclike wilful ignorant and miskennund men as certane of the Jewis was, of quhome God said thir wordis. *Ipsi vero non cognouerunt vias meas qui* Psa.90, 4. bus iuraui in ira mea si introibunt in requiem meam. *Thai haif nocht knawin my wayis (that is to say) my mercy & my jugement, according as it is written in the Psalme:* Vniuere vie domini misericordia & Psal. 25. veritas. All the wayis of our Lord is mercy & verite. Now because yai haif nocht knawin my wayis, to thame I haif sworne in my wraith, that thai sall nocht enter into my rest, as he mycht say. I haif determit to use agains thame the digour of jugement and wil nocht admit thame to enter into my land of rest quhilk is eternal life. *Thairfor christin peple that ye may eschaip the dangerous thirldome and captiuite of pe deviil and all his powar, that ye may haif the knawlege of God, quhilk he requiris of yow sa specially, and finally that ye may be admittit to ye glorious kyngdom of eternal rest, do as the Apostil S. James counsels yow sayand thus:* Ab- jicientes omnem immunditiam & abundantiam malitie, in mansuetudine suscipite insitum verbum quod potest saluare animas vestras, &c. *Duhairfor (sais he)* A. III.
Ane prologue

he) put away all unclenes & abundance of malice, with meiknes resauie the word, that is plan-
tit or sawin amongis pow, quhil is able to saif your faulis. And se that ye be doaris of ye word
and nocht heraris only, dissanuing your selfes, For gif ony heris ye word and do it nocht, he is
like unto ane man, that behaldis his bodaly face
into ane myrrour, for alssone as he hais lukit
on him self, he gais away & incontinent forgettis
quhat his fassion was, bot quha sa lukis on ye
law of perfite libertie and perseueris tharin (gif
he be nocht ane forgetful herar, bot a doar of ye
wark) the same man salbe happy in his deid. And
breuely, as he is nocht worthy to be callit ane
craftis man, quhilk kennis nocht quhat belan-
gis to his craft, na mair is ane man, or woman
worthy to be callit ane christin man or ane chri-
stin woman, gif he or sche will nocht ken quhat
belangis to thair christindome. Thairfor pat al
christin men and wemen, specially thai that ar
sympil and unleirit in haly writ, may haif trew
knowlege and plaine understanding quhat be-
langis to thair christindome, it is thocht expidi-
ent to propone to yame ane Catechism, pat is ane
comon instruction contenand schortly & plainly
thai thingis quhilk ar necessary to yame to ken
and keip, to the plesour of God & thair eternal
saluation. And veralie siclike ane Catechisme
was bad and vsit in the Apostils tymc, as it is
manifest he ye wordis of S. Paul writand thus
to thame quhilke els war instruckit in ye Cate-
chisme
to the Catechisme.

chisme: Quapropter intermittentes inchoationis Christi sermonem ad perfectionem feramur non rur- Hebre. 6, fum iacentis fundamentum penitentie ab operibus mortuis, et fidei ad deum, baptismatum doctrine, impositionis quoque; manuum, ac resurrectionis mortu- orum et iudicii eterni: Thairfor lat vs laif the do- crine pertening to ye beginning of ane christin lyf, and lat vs qa unto perfection, and now na mair laying ye fundation of pence for deke warkis, and of fayth toward God ☦ of doctrin of Baptime, of laying on of handis, of the re- surrection of ye deke, ☦ of general jugement. In thir wordis saint Paul declaris that the Cate- chisme vsit in the beginning of ye kirk, had sar partis: The first declarit pence to be done for all dedely synnis, quhilke ar transgressionis of Gods commandis. The secund tebrit fayth to be geuin to ye word of God. The third contenit the doctrine of Baptime. The fourt gaif in- struction of ye sacrament of Confirmation. The fift declarit the general resurrection of ye deke. And ye last part schew plainlie ye general jugem- ment. Thus christin peple ye se, yat to haif ane Catechisme or comon instruction, to be set furth ☦ declarit generallie to all christin men, is na neu thing, bot a thing yat was vsit in ye beginning of ye kirk. This present Catechisme or comon instruction, quhilk we purpose to vpone to pow, schortly ☦ plainly is reducit ☦ deuidit into four principal partis. Duharof ☦ first techis ☦ law of God contenit in ye ☦ comandis. The secund declaris
Ane prologue

declaris ye trew sayth, yat GOD requiris of vs all concerning the articles of the Crede. The third settis furth plainlie, the seuin sacramentis of halie kirk institute be our saluior Christ, to be to vs as instrumenetis of our saluaition, infallabil signis or takins of grace qubilk thai contene ¥ betakins. The fourt declaris the trew invocation of God, qubilk our saluaour JESUS CHRIST, leirit us to pray to God in the seuin petitions of the pater noster, and thairfor is propitie callit the preyer of our Lord. As for the seuin dedlie synnis yai may be kenuit be declaratioun of the ¥. commandis because thai ar transgressionis of the same. And the vili. workis of merci, may be kenuit be declaratioun of charite, qubilk we auccht to our neychtbour. Sa that in the fourre partis of this Catechisme, is comprendit ye soume of our christin doctrine necessarie ¥ sufficient to al unleirit men ¥ wemen, giffand to yame instructioun, quhat thai suld beleif and do for the openning of thair saluaition eternal.

That ilk ane of yow may the better leir and re-member ye twa first partis of this instructioun, we think maist expedient to precede be short questionis, and plain ansueris to the same, to that effeck that quhen ony of yow is spirist ony questioun necessary for you to ken, other concerning the law and commandis of God, or ony article of your faith, ye same persone fa spirist, may ansuer in forme ¥ maner as is here expremit.

Asoir
Ane introduction to the commandis.  Fol. v.

The first Cheptour.

A FORTH we entir to the special declaratioun of ye e. commandis, we think it expediet to declare in general foure pointes, concernyng the law or commandis of God. First, quhat is the law or commandis of God? Second, how suld the commandis of GOD be observit and kepit to ye plesour of GOD and our saluation? Third, quhat punitions ar yai that GOD in haly scripture bostis & schoris aganis all the brekaris of his commandis? And fourtly, quhat ar the rewardis, qubilk GOD almychty promissis in haly scripture to all the keparis of his commandis.

Quhat is the law or command of GOD? it is a rewil genin to vs of GOD, for the gud gyding of our self, qubilk declaris and schawis to vs quhat the wil of GOD is, that we suld do, quhat we suld nocht do in our thochtis, wordis and deidis. Anhy say ze yat ye law is a rewil genin for ye gud gyding of our lyf? For as ane biggare can nocht make ane euin yp wal without direction of his lyne, a Hayson can nocht heu ane euin aislair staine without directionn of his rewill, ane skippar can nocht gyde his schip to gud heuin wout direction of his Compas, sa a man or a woman can nocht ordour or gyd his lyf euin and strecht to the plesour of GOD without direction of the commandis. Anhy say ze that thir commandis is gien of GOD? for without dowl GOD hais genin thame to vs, first in the law of nature qubilk is prentit in our hartis, secund, in the law of Davises written with his awne figgar (that

Quhat is ye law or command of God.
is to say be y uertew of the haly spirit) in twa tables of stayne, § last of all our saluionCHRIST baith God and man hes ratiffet and erponit thame in ye new law or Evangil. Anharfor with all diligence we suld study to obserue and keip thir commandis, nocht only because yat vai ar sa erpedient and profittale to vs, but specially because y thai ar geen to vs of God and declaris to vs his godly will, to quhome we and all creaturis suld be obedient. Secondivly how suld we obserue § keip ye commandis of God to his plesour and sharby to obtene of him re- ward in heuin? Credly we suld keip thame thre maner of wayis. First hailelie in perfite nowmer. Erempl of Zacharie and Elizabeth father and mo- ther of Saint Iphone Baptist of quhome saint Luke sais to vair greit commendatioun: Incedentes in oï- bus mādatis, & iustificatiobus domini sine querela. Thai obseruit all the commandis and ceremonyis of our Lord but ony complaint. For it is nocht yneuch to keip part of the commandis of God, and leif part of thame vukepit, bot as ane harper will tune all his stringis, to that effect that he may mak ane plesand sound to y heraris, sa we man keip all the commandis of God or els our keping will nocht be plesand to God. Sa it is declarit be S. James: Qui totam legem seruauerit, offendit autem in vno, factus est omnium reus. Duhasaeur sall keip the hail law, and zeit fail in ane point, he is giltie in al, yat is to say, gif he depart fra this life without trew penance, he sal be condemnit perpetually to want y glorious sycht of God, als weil as he that brekis al the
the commandis. Nonetheless the ma commandis
that a man brekis in this lyf, I sal de, without
penance, he salbe condemnit to mair sensible
paine in hell according to $ grauitie of his syn.
Secundly we suld keip the commandis of God
with ane rycht intencioun and for the lufe of
God. Thane we haif ane rycht intencion, quhen
we keip yame alkanerlie, for the honour $ glore
of God, and nocht for ony honour and glore to
be geuin to ys of man in this lyf. For quhasa-
euir in doing of his gud deidis intendis princi-
pally to get honour, glore or reward of man,
heis ane wrang intencion, and his deid sa doin
(suppose it he commandit of God) is nocht plesand
$ acceptable to God. Of this rycht intencioun
spakis our saluiour Christ sayand: Si oculus tu-
us fuerit simplex, totum corpus tuum lucidum erit.
Si autem oculus tuus fuerit nequam, totu corpus tuù
tenebrosum erit. The lycht of thi bodie is thyne
ee, thane gif thyne ee be simpil and clere, at thi
bodie is clere, but $ gyf thyne ee be evil, all thy
bodie is myrk, as if mycht be said plainlie: lyke
as the ee of our bodie quhen it is hail $ cleit, it
direckis at the membirs of our bodie in thair o-
peratiouns and deidis, and quhen it is hurt $ nocht cleir, all the membirs of oure bodie dois
pair deidis as it war in myrknis. Siclik quhen
ye intencioun of our mynd is cleir and richt, in-
tending principally the honour, glore $ loving
of God, yane our deid being conforme to $ law
of God and done to $ intencioun is richt $ cleir
blesand
Ane introduction

Plesand I acceptable to God, bot, and gif our intencion be principally, to get any saumour, louing glorie or reward of man, thane is our deid sa done myrke, yat is to say, displesand I nocht acceptable to God. Sa we suld keip the commandis of God with ane rycht intencion according as S. Paul erhortis vs thus saying: Siue mäducatis siue bibitis siue aliud quid facitis, omnia in gloriam dei facite. Quihidder ze eit or drink or do any other thing, do al to y glorie of God, do all with that intencion that God may be glorifyit. Thirdly we suld keip the commandis of God with constance I perseverance, for as our saluiour sais: Qui perseverauuerit in finem hic saluus erit. Quihasacuir perseveris to the end, he sal be sauf. Sa constantly we suld kepe Gods commandis y na temporal pained, hostit or put to vs in this world suld move vs to breke thame. Sik ane constant seruand to God was Susana, of quhome we reid in ye buke of Daniel, that quhen sche was prouokit to the syn of adulterity be twa auld Judgis, under na les paine, thane to be accusit in opin jugment, quhilk was deid be the law, sche wald nocht grant to that synful deid, bot said thir wordis: It is bettier for me to fal in ye handis of men nocht doand evil, than to brak the law of my Lord God. Siclyke, that honorabil ald man Eleazarius was ane constant, kepar of gods law, for he chesit earar to thaille ane cruel deid, yane he wald transgres and brek ane litil command of y law, quhilk was to forbeare the eting of swynis flesche. Heir quhat he sayd a litil afoir he deit: I will leif to young men a stowt exempl, for I will w ane
to the Commandis.

ane constant mynd, dee aue honest deid, for ð maist haly law of God. To keip the commandis of God with aue constant mind, and nocht for to brek yame for seare of ony temporal payne, we haif aue excell- lent exempl of ye vii. brether and thair mother, de- clarit in the buke of Machabeis, quharof aue sayd thir wordis to ð tyrand: Parate sumus magis mori, q3 patrias dei leges preuaricari. We ar reddy and content erar to dee, than to brek the lawis of God, qubilK our forfatheris kepit. Nairour thair mo- ther gaf erhortacion to ilk aue of yame, erar to suffer deid, thane to brek ye commandis of God. Siclike all the Apostils and Martyris, with other saintis in heuin kepit the commandis of God with constance and perseverence. Thus ze may leir how ze suld keip the commandis of God to his plesour. First keip thame all in thair hail nowmer. Secund keip thame all with aue rycht intencion, and for the lufe of God and eternal reward, qubilK is God himself. And thirdly keip thame al with aue constant mynd and perseverence to the end of zour life, sa doand ze keip thame to the plesour of God, and your eternal saluation.

The secund Cheptour.

QUAT panis or punitiones ar thai, quhilkis Comminaa- tiouns of estir the scripture, God schoris to al the bre=- panys a- kars and transgressouris of his commandis? ganis the The first punitioun in general, is the curse or ma- brekars of leson of God, according as the Prophet sais in the the commandis Psalme: Maledicti qui declinant a mandatis tuis. Quariit and cursit ar thai qubilk gangis hy ye com= B. III.

mandis
Ane introduction

Deut. 27.

mandis of God. Thir cursingis ar exprimrit in speciall, in th buke of Deuteronomie, quhare we reid that the Leuitis, that was the ministeris of Gods lawis, stude on the hill callit Hebhall, I be the command of God, pronuncit thir wordis:

Cursit I warrit ar thai, qubilkis makis a graunymage, as ane God (and giffis ony godly honour to it) for it is abhominabil to God. Nochtwithstanding ymagis may be maid and had swa thai be weil and lawfully vsit as salbe declarit to zow estirwart in the expositioun of th first command. It folowis in the tert of Deuteronomie. Cursit I warrit is he that honouris nocht his father and mother. Cursit and warrit is he th transferris or takis away the trew marxis or boundis betwir his neibbour and himsell. Cursit I warrit is he yat causis ane blind man gang wrang in his jorney. Cursit I warrit is he th pervertis ye jugement of ane puir strangeir ane freindles man or woman or weddow. Cursit and warrit is he, that sleipis with his fatheris wif I opinnis bp ye couering of his bed, or that sleipis with his sister, or with his wifisis mother, or with his neibhours wyp, I he yat strikis his neibhour. Syne concluding thus: Maledictus qui non permanet in sermonibus legis huius. Cursit and warrit is that persone qubilk bydis nocht with perseverence, in the wordis of this law. And to ilk ane of thir cursingis I warryingis afore rehersit, the peple answered Amen.

Effir
to the Commandis.

Eftir hund all this, yai turnit thame to the breakaris of the law, Æ spak to thame mair scharply saying: Cursit and warit sall thow be in ye cite, Æ cursit in the field, cursit is Æ barne quhar in thow puttis thi corne, cursit is the frute of thi wambe, and the frute of thi erde, cursit is the drift of thine Drin, and ye flockis of thi sheip. Thow salbe cursit comand in Æ gangand furth.

It war to lang to reherse heir all the malesonis warpingis or cursingis, quhilck God in ye same cheptour schoris to the transgressouris of his commandis. Bot breuelie and schortelie, thair is na calamitie, na sorow or mischeif pat may chance to man or woman in this warld, bot it is expremit vare. Sa horribil a sin it is to disobey wilfully the command of God, Æ to do our awin will and nocht the will of God. Bot zit tell Æs mair specially, quhat ar the plaigis quhilck God is wont and dis to send to the peple for transgressioun of his commandis? Thai ar thre in special, hunger, pestelence, and the suerd, and repetit in syndry placis of the auld testament. He that is makar and Lord of heuin Æ erde sais thus in Esaie: Gif ze will heir me, ze sal eit the guddis of the erde, bot Æ ze will nocht, bot pro-voke me to anger, the suerd sall devore yow.

Mony siclik comminationouns in Jeremie, mony in Ezekiel, mony in the laif of the Prophe- tis, full of terribil panyis, hostit he God aganis the transgressouris of his commandis.

And
Ane introduction

And that siclike schorigins of God is nocht spokin in uaine, testifieis weil ye distruccion of sa mony excellent cities, townis, castils; sa mony noble kingis, princes Ξ Emperouris. Was nocht Ε cities of So-
doma Ξ Gomorra, Schoim Ξ Adoma with Segor utterly destroyit? Duhair is Troia Ξ Babylone? Rome is nocht quarter samekil now as it was in Julius Cesars days. Duhat was the cause that king Saul tynt his kingdom fra himself and all his posterite, and estirwart, was slaine in battall? Duhat was ye cause? Uerely his rebellion agains God, despisand to do as the servand of God Sa-
uel commandit him to do in Gods behal. Was it nocht ane miserabil mischance and calamite that fell upon Sedeichias king of Iewrie, quhilk for his rebellion againe the king of Babylone, to quhome he was thane subjeckt be the ordination of God, he was takin and bound with chenzeis, his sonnis was slaine before his eyne, syne was baith his eyne put out, and was led blind in captiuitie in Babylone. Duharto suld we seik sa far of exemp-

tils of this mattir? Nocht lang syne, ze Ξ alswa in our awin dayis, rycht many excellent cities and cun-
treis with mony nobil men, hes hein distroyit for na other cause but that thai wald nocht obey the com-
mandis of God. Thus ze may clerely se how sair at the temporal plaigis, quhilk be the hand of God cummis upon ye transgressouris of his commandis. Nochtwithstanding, to us that ar christin peple, ye spiritual plaigis of God suld be mair terribil. Duhat call ze the spirituall plaige of God? The spiritual
to the Commandis.

spiritual plaig of God, quhene he be his rych-
foous jugement withdrawis & takis away his
special grace & fauour fra ony man or woman.
This he schoris in the Cantikil of Moses, a-
gane the peple of Israel: Abscondam faciem mea
ab eis, et considerabo nouissima eorum. I sall hyde
my face fra thame, that is I sall withdraw my
favour, presence & special protectione fra yame,
and thame sal I consider quhat sal the pair end.
Eftir this maner, God almychty plaigit yauld
Gentils for pair abhominabil ydolatrie, quhen
as saint Paul sais: Tradidit illos deus in des-
deria cordis eorum in immundiciam. Tradidit illos
deus in passiones ignominie. Tradidit illos deus in
reprobum sensum, vt faciant ea que non conueniunt.
God gaif thame dy into thair hartis lust, that
is to say, tholit thame to follow the lustis of pair
hart into unclenes, to desyle pair awin bodies
in thame self. And a litil eftir, God gaif thame
dy into schameful lustis. And zit againe: and as
thai regardit nocht to ken GOD euin sa GOD
gaif thame dy, that is to say, tholit thame to
fall into a peruersit mynde to do thai thingis
quhilk was nocht cumlie. And nocht onlie the
Gentilis was strikin with this plaige of sub-
tractioun of grace, hot alswa the Jewis, as the
prophet sais in the Psalme: Dimisi eos secundum
desideria cordis eorum. I haif left thame to leue
eftir the desyris and lustis of thair hart. And
suppoise worldlie and carnal peple quhilk ar
genuin allanerlie to the lufe and cure of ye world

Fol. ix.

Roma. 1.

Psal. 80.
c. i.
Ane introduction

and of thair fleische, think ze yat this spiritual plaige be subtraction of grace, is na plaig nor punicioun of God. Zit in varai deid, yar is na temporal scurge of God to be comparit to this spiritual plaig. For it is writtin: Si prestes anime tue concupiscentias eius, facet te in gaudium inimicis tuis. And thow gif to thi self all thi sensual desiris and lustis, it sall cause the cum in greit dangeir, to the joy of thi enmeis. And quhat plaig can be greiter thane the peple of God to want ye spiritual stude of yair saulits? quhilke plaig God schoris be the Prophet Amos:

Amos. 8. Ecce dies veniunt, dicit dominus, & mittam famem in terram, non famem panis, neque sitim aque, sed audiendi verbum domini. Et commouebuntur a mari vsque ad mare, et ab aquilone vsque ad orientem, circuibunt querentes verbum domini & non inuenient. Behold the days cummis sais our Lord, and I sall send hungir upon the erde, nocht the hungir of heid, nor the thirst of watter, bot of hering of the word of our Lord God and yai salbe commouit fra the see to the see, and fra the North to the Eist thai sall gang about seekand y word of our Lord God, and sall nocht fynd it. We haif now to zow rehersit temporal and spirituall plaigis, quhairwith God strikis hispeple for transgression of his commandis. Is yair zit na other plaig of God quhilke he schoris to the brekaris of his lawis? zis, trewlie, the maist terribil, cruel and sairest of all without comparison at ye painis of hell, quhilke salbe eternal, without end, quhaitof saint Ihone the Baptist makis this com-

Math. iii.

minatioun: Ilk tre that bringis nocht furth gude trute
to the Commandis.

frute, sal be hewin doune and cassyn into § fyre.
And the same sentence our saluiour gethis in the
seiunt cheptour of sainct Mathew, quhairo to a-
greis the sentence gethin agane ye unprofitable
seruand quhilk salbe cassyn into the outwart
myrkniss, thair salbe murning and chatering of
teith. But abone all the laif the maist horrible
wordis sall be pronuncit be our saluiour on the
date of extreme jugement, quhen he sall say to
all thame that salbe found on his left hand that
day, depart fra me ze cursit creaturis into euer-
lasting fyre, quhilk is preparit to the deuil and
his angels.

The thrid Cheptour.

A\N\W as we haif declarit syndry kindis of
plaigis quhilk God schoris to al ye trans-
gressouris of his commandis, sa na doubt
God almichty of his liberal gudnes hais pro-
missit in the scripture greit rewardis to thame
that kepis his commandis, temporal, spiritual
and eternal. Of the first we reid in the buke of
Leuitici: Si in preceptis meis ambulaueritis et
mandata mea custodieritis, et feceritis ea, dabo vo-
bis pluvias temporibus suis, & terra gignet germen
suum, et pomis arbores replebuntur.
Syf that ze gang in my lawis, and keip my
commandis and do thame, I sal gif zow rayne
in tyme convenien, the erde sall bring furth
the corne, the treis sall be full of frute, ze sal eit
C. II.
Ane introduction

zour bred with south, ει sall dwel in your land with-
out feir. I sall gif peace to all zour bordouris, ze
sall sleip ει na man sal inquit zow. I sal take away
euil bestis, and ye suerd sall nocht pas throu your
cuntrie, ze sall persew your enemeis Ει thai sall fall
doune before pow, δ. of zow sal persew ane hundreth
aduersareis, Ει ane hundreth of zow sal persew ten
thousand enemeis, zour enemies sal fal be ye suerd
in zour sight. I sall behald zow and mak zow grow
and multiplie, δ mony siclyke wordis that followis
in the same, and mony other placis of the auld testa-
ment, GOD promissis temporal prosperitie to the
peple quhilk keipis his commandis. And our sal-
uiour Christ in δ euangil with ane word confermis
the same promiss saying: Querite ergo primum regnum
dei, et iusticium eius, et hec omnia adiicientur vobis.
Seik first the kingdome of God, and ye rychteus-
nes thairof, sa sall all the temporal thingis be mi-
nistred to zow. Gyp this be trew δ we say, how was
it that certane Martyris deid for hunger, ει alswa
mony gude men and wemen lewis in greit pouertie
and skantnes of pair necessare sustentation, quhilk
S. Paul assermis of himself? It is trew that God
sendis to his seruandis, sumtyme greit skantnes Ει
extreme pouertye, and that for pair probation and
enres of pair meritis be paciens, quhilk he thinks
to thame maist expedient, bot maist commonlie the
word is trew that is said afore: Seik for the king-
dome of God ει ye rychteusnes yairof. Leiuue nocht
in ydilnes, do zour deuore and dewtie exercze zour-
self in convenient laboris ilk ane man conforme to
his
his stait, degre and vocatioun, and God will nocht thoile zow want your dailie sustentatioun.

What is the spiritual rewardis, quhilk GOD promissis to yame yat ar kepars of his commandis? First eftir the wisman, he promissis spiritual wis-dome: Fili concupiscens sapientiam conserua iusti-ciam, & deus prebebit illam tibi. Sone gif yow de-siris wisdome, keip rychteusnes, and God sall gyuwisdome to the. And in ane other place he sais: Co-gitatum tuum habe in preceptis dei, et in mandatis illius maxime assiduus esto, et ipse dabit tibi cor et concupiscientia sapientie dabitant tibi. 

haif thi thocht in the commandis of God; and in his commandis he yow diligent, and God sall gyu the ane hart, and desire of wisdome sall be geuin to the. This is de-clarit weil he exempl of king Davuid saying thir wordis: Super senes intellexi, quia mandata tua Psal. quesuii. I haif had understanding abone my eldaris because guid Lord I socht thi commandis. Second, he promissis increasing of grace and vertue as it is said in the Proverbis of Salomon: Misericordia et veritas te non deserent, circundes eas gutturi tuo, et describe in tabulis cordis tui, et inuenies gratiam et disciplinam bonam coram deo et homi-nibus. Lat nocht mercy and verite forsake the, and thow sall find grace & fauour afore God and man. And saint Paul erhontand his Corinthianis to gif almons, sais thus: Augebit incrementum justicie vestre. That is to say, quhen ze gyu almons accor-ding to the command of God, God sall make zow grow dalie in grace and vertue. Thirdly, our sal-
Eternall reward promissit to the doars of the commandis the eternal bliss of heuin, saying thus: Si vis ad vitam ingredi, serua mandata. Gyf thou wilt en- tir into the lyf, keip the commandis. Now ze haif hard quhow that God almychty schozis to punis the transgressouris of his commandis, wh panis temporal, spiritual and eternal. And alswa quhow that he hais promissit to rewarde the keparis of his commandis, with reward temporal, spiritual & eternal. Quhairfor I can say nocht ellis to zow at this tyme, hot the same wordis quhilk Myses ye seruand of God said to ye peple of Israel: Testes inuoco hodie coelum et terram, quod proposuerim vobis vitam et mortem, benedicti- onem et maledictionem. Elige ergo vitam, vt & tu viuas et semen tuum: et diligas dominum tuum, atque obedias voci eius et illi abhereas. Ipse est enim vita tua, & longitudo dierum tuorum. I call to witnes this day heuin & erde, that I haif proponit & schawin to zow, lyf and deid, blissing and cursing. Theis thatfor the lyf yat thou may leine and thi seid estir the, that thou may lube thi Lord God and be obedient to his dore, and cleive to him, for he is thi lyf and the lenth of al thi davis.

The fourt Cheptour.

HE first table of Myses, contenis thre commandis, quhilk schawis vs the dewtie or servis quhilk we aucht to God in our hartis, our wordis and deidis. Wuld ze knaw ye first command word he word as God gaif it? The seruand of God Myses to quhome God spak face for face, rehersis it on this maner.
The first command

Ego sum dominus deus tuus, qui eduxi te de terra Egypti, de domo seruitutis. Non habebis deos alienos coram me. Non facies tibi sculptile, neque omnen similitudinem que est in coelo desuper, et que in terra de-orsum, nec eorum que sunt in aquis sub terra. Non adorabis ea, neq. coles: Ego sum dīns deus tuus fortis zelotes, visitans iniquitatem patrum in filios, in tertiam & quartam generationem eorum qui oderunt me, et faciens misericordiam in milia, his qui diligunt me, et custodiunt precepta mea. I am ye Lord thi God, quhilk hais brocht ye fra the land of Egypt, fra the house of bondage. Thow sal haif na other goddis bot me, ò sal nocht mak to ò (as gods) ony grauit ymage, nother ony similitude of ony thing ò is in heuin abone, or in the erd beneth, nor of ony thing vat is in the watter under the erd. Thow sal nocht adorene yame, nor worship yame (as goddis). Quhat gud dedis ar yai quhilk God biddis ys do in this first command. First the will of GOD is in yir wordis, ò we ken him trewlie in our understanding, syne ò we serue him perfectly in our harris ò wil. Yow suld we ken God, or quhairin standis ye trew knawlege of God quhilk he requiris of ys all. The trew knawlege of God is techt ys in thir wordis: Ego sum dīns deus tuus, qui eduxi te de terra Egypti de domo seruitutis. I am ò Lord thy God quhilk hais brocht ye fra ye land of Egypt, fra the house of bondage. First quhen God sais this word, I am, we suld leir ò God is eternal, quhilk had neuir begining, nor sal haif ending. òe is allanerly in verai deid, for he is awin nature he is, nocht creat or maid of ony other

Quhairin standis ye trew knawlege of God quhilk he requiris of us.
Ane introduction

thing bot he himself allanerlie is makar • former
of all other thingis. Thus he sais in Exodi: Ego
sum qui sum. That is to say, I am he that hais bein
of myself only. And he baud Hoses schaw his
name on this maner: Qui est, misit me ad vos. He ṣ
is, send me to yow. Be ye quhilk wordis it is genuin
ys to understand, that God alione is he himself, of
his awin natural existens, ṣ that all thingis of this
world quhider vai ar uisible or uvisible, able to be
sein of ys, or unable to be sein of ys, thai ar al crea-
turis of God, and hais thair being of him. In sa-
mekil that thai may nochet be a moment of ane hour
bot gif yat God almyghty keip yame in yair being,
sustein yame ṣ gyde thame. Secund, quhen he sais
this word: Ego sum dominus. I am the Lord. We
suld leir to understand ṣ hie majestie of God, quhilk
is the universal Lord of all this world, Lord of all
Lordis, and king of all kings, quhais power is e-
ternal, to quhom na creature may mak resistens, in
quhais hand is our lyfif and our dede, our saluation
and damnacion, a Lord of al knowlege ṣ swa na
thing can be hyd fra him, a Lorde of all wisdome,
and swa misteris na counciliar, a Lord of al mycht
power and autoritie and sa misteris na helpar. Sa
he only of rycht may be callit thus in general, the
Lord, the Lord for alsmekil as he dois all thingis
according to the plesour of his will, as saint Paul
sais to the Ephesianis: Qui operatur omnia secun-
dum consilium voluntatis sue. He wourkis al thingis
according to the counsel of his awin will. Thirdly,
quhen he says: Deus tuus. Thy God. We suld un-
derstand
The first command.

Derstand him to be the only giffar of all grace, the well quhilk cannocht be dryvit, & perpetuall spring of guidnes, our lyf, our lycht, our strent, our singular defence & protection, breuely our only salviour and God of al consolacioun and confort, quhilk in all tymes and in all placis is redy to be to vs (als mekle as lyes in him) gentil, large, liberal, and mair merciful thane we can think or say. Hais God done ony special thing to vs, quharin he hais schawin himself to be our Lord God? ze veraly, he schew himself to the peple of Israel, to be thair mychtie lord and gracious God, quhen he brocht yame out fra the land of Egypt, quharin vai dwelt mony zeiris as in a house of miserable thrildome and bondage. Bot unto vs al that ar trew christin peple specially he schew himself to be our mychtie Lord & gracious God, quhen he deliuerit vs fra the dangier of the myrknies of hell, and fra the miserable captiuitie of the devil, quharin we war all borne and haldin in. Bot he sauit vs nocht he the mediatioun of Moyses, bot he the bitter and painfull passion of his awin natural sone our mediatiour and redemar IESVS CHRIST. Tharfor be all rycht we suld apply all our wittis, power and diligence to ken and keip all the comandiis of our mychtie & maist gracious God quhilk nocht only in general, bot alswa in special hais done sa mekle for vs. Now estir yat we haif declarit to zow the trew knawlege of God we will gang fordwart and tel plainly quharin standis the trew and principal service quhilk we aucht to God in our hartis, quhilk he requires of vs in the first command.

D. I.
The first command.

command? in the first command quhilk is pis: Non habebis deos alienos coram me: Thou sall
haif na vther gods bot me allone. God requiris
of ys thir iii vertous, Feare, Fayth, Hoip and
Lufe to be geuin to him, as to ane trew leisfuand
God. And quhen we gif thir vertewis or ony of
thame, mair to ony creature than to him, quhilk
is our only trew and leisfuand God, than we haif
in our hertis strange gods, quhilk is forbiddin
in this first command. The first principal vertew
quharin standis the trew service of God, is y
feare of God as it is writtin in y buke of Deu-
teronomi: Dominum deum tuum timebis, et illi foli
serueis. Thou sall feare thi Lord God, and him
only as thi God sall thow servue. You suld we
feare our Lord God? Twa maner of waypis.
The ane, as y servand fearis his maister, doand
his maisters command for feir of punision. And
of this it is writtin in the buke of Prouerbis:
Principium sapientie timor domini. The beginning
of wisdome is the feare of God. What thing
suld moue vs maist to feir God on this maner?
Trewly to beleif sickirly the jugementis of God,
and other panis & punitions quhilk God sendis
to synnaris temporallie, spirituallie & eternally,
as we haif rehersit to zow afore in the prologe
of the law. And ostymes to haif in our mynd
pis artikil of our Crede: Inde venturus est judi-
care viuos et mortuos. Fra heuin Christ our sal-
our sal cum to juge baith quik & dede. Thus
the haly prophet and excellent king David con-
saui
The first command.

suit in his hart the feare of God, quhen he said in the Psalme: A judicüs enim tuis timui feci judicium et iustitiam. I haif had dreddour I feare throw consideratioun of thi jugementis. And our saluious Christ in the euangil of sainct Luke biddis vs haif this feare sayand: Timete eum qui post quam occide- lit corpus, habet potestatem mittere in gehennam. Ita dico vobis hunc timete. Feir him quhilk eftir he hais slaine zour bodie, hais power to cast zow into hel. I say to zow feir him. Secund, we suld feir our Lord God as y gud son feiris his father, doand his command, nocht principally for feir of punicion, but maist of all, yat he displese him nocht nor offend him in ony sort, lest he put him out of his company. And yis feir of God springis of lufe, for ye mair we lufe him ye mair we feir to offend him, and to depart fra his company. And of this feir it is writtin in ye Psalme: Timor domini sanctus permanet in seculum Psal. secunci. The haly feir of our Lord enduris for euir- mair.

The fift Cheptour.

YE secund principal vertew qubarin standis

T the trew service of God, quhilk he requiris

of ys in this first command is fayth, qubar-
of it is writtin: Qui timetis dominum credite illi, et
	hon euacuabitur merces vestra. Ze that feris our

Lord haif faith in him or gif credit to him and zour

reward sall nocht be takin fra zow.

Qwhat is fayth? Na doute bot the fayth quhilk is commendit
The first command.

commendit in the scripture is ane vertue qharby we beleif nocht allanerly that thair is ane trew le-
nand God, qubilk is eternal, almychty, mercisfull, 
rychteous faithfull, bot alswa we gif ferme credit 
to his word, qubilk is sa trew that na thing can be 
trewar. Quhat thing suld move vs to beleif the 
word of God? Trewly twa thingis. The ane is ye 
eternal and infallible verite of God, fra quhom na 
lesing may precede, na mair than myrknemesmay cum 
tra the cleir schenand sonne. Thairfor it is writtin:

Nu. xxiii. Non est deus quasi homo vt mentiatur, nec vt filius 
hominis vt mutetur. God is nocht as a man yat may 
mak ane lesing, nor zit as y sone of man yat may be 
changeit. And our saluour said spekand as God:

Jhon xiii. Ego sum via veritas et vita. I am the way, ye verite 
and lyif. And he sais alswa: Coelum et terra tran-
fibunt, verba autem mea non transfibunt. Heuin and 
erd sall pas, bot my word sall nocht pas. Thus we 
suld gyf ferme credit to the word of God, because 
God that spekis it, is y eternal infallible verite. 
The secund thing y suld move vs to beleif y word 
of God to know qubilk is the word of God, 
qubilk ar the haly bukis quharin the word of God 
is contenit, and quhat is the trew sence of the same 
bukis is ye consent and authorite of our mother the 
haly kirk, fra the Apostils tyne hitherto and speci-
ally quhen it is lawfully gadderit be the haly spirit 
in ane general counsel, quharof sainct Augustine 
sais thus: Ego non crederem euangelio nisi me am-
moneret ecclesie authoritas. I wald nocht gif cre-
dence to the euangil except that the universal kirk 
warnis
The first Command.

warnis me sa to do. And that for leir thir twa lessons. The ane is, quhatsaueir the haly spirit reuelis and schawis to vs, other in the bukis of haly scripture, or in ye determinations and diffinitiouns of general counsellis lawfully gadderit for the corroboration & maintenans of our fayth, we suld beleif ye same to be ye treu word of God, and that to gyf fere credens as to the derite that is infallible. The second lesson, ze that ar simple and vuleirnit men & wemen suld expressely beleif at the artickils of zour Crede, as for al othir hie mistereis & matteris of the scripture ze aucht to beleif generally as the kirk of God beleis. And this fayth is sufficient to zow, for the perfection of that faith quibilk ze ar bund to haif, quharof we sal spek mair largelie in the expositioun of the Crede. The third principal vertue is hoip, quharof it is writtin: Qui timetis The hoip dominum sperate in illum, & in oblectationem veniet vobis misericordia. Ze that feris our Lord, hoip in him, and his mercy sall cum to zow with plesour. Quhat is hoip? It is ane vertew quharby we lip-pin to get all gudnes fra God, mercy and grace in this wrld, and eternal blys in the wrld to cum. Of the first sais the Prophet in the Psalme: Be- Psal. 146, neplacitum est domino super timentes eum, et in eis qui sperant super misericordia eius.

Our Lord hais plesour upoun yame yat see ris him, and alswa upoun yame yat hoippis upoun his mercy. And quhy suld we nocht put all our traist and confidens in the mercy of God, seand that he biddis vs call upoun him in tyme of our nede, and promissis to heir D. III.
The first command.

Psal. 49.

heir and help vs: Inuoca me in die tribulationis, truam te et honorificabis me. Call upon me (sais our Lord God) in the day of thi trubil, and I sal deluyr the and for that thou sall honour me. And surely we suld nocht mistrest him, for he sais thus be his Prophet Esaie: Nunquid obli-

Esaie 49. uiscar tui. Will a woman forzet hir yonge barne, and nocht haif pitie on the sone of her wambe, I suppois sche forget, yet I sal nocht forget ye, sais our Lord. Of the secund and principal part quhilk is expectation or loking for the blys of heuin to be geuin to vs be ye grace of God principally, I our merittis secundly (quhilk merittis als ar ye giftis of God estir saint Augustine.)

Roma. 5. Sainct Paul sais thus: Gloriamur in spe glorie filiorum dei. We glore and ar blyth throw I hoip quhilk we haif to cum to the glore quhilk is pro-

Psal. 44. missit to the sonnis of God. What suld moue vs maist to hoip in ye mercy and glore of God? Urailly that God is trew I faythful in keping of his promis, according as ye prophet sais in the Psalme: Fidelis dominis in omnibus verbis suis, & sanctus in omnibus operibus suis. Faithful is our Lord in all his wordis, I baly in all his deidis. Now as he hais els fulfillsit his promis in ge-

uin of his mercy I glore to his sainctis in he-

uin, as Patriarchis, Prophetis, Apostils, Mar-
tyris, Confessours, I Virginis, sa suld we traist and hoip, that he will fulfill his promis to vs, gif
The first command.  

If we feir him and with ane leisuand faith beleif in him.

The sixt Cheptour.

Quhat is ye fourt principal vertew quhar- in standis the trew service of God? It is ye maist excellent vertew of cherite, quhar= of it is writtin be ye wisman: Qui timetis dominū diligite illū, & illuminabuntur corda vestra. Ze yat feris our Lord lufe him, and your harts salbe lichtit with the licht of grace in this world, and with the lycht of glore in the world to cum. Quhat is cherite? It is lufe, qharby we lufe God for his awin saik, because he is al gudnes, & fra him cummis al gudnes, and our neichbour for Gods saik, or in God. Quhow suld we lufe God? Four maner of wayis, as it is gaderit out of syndrie placis of the scripture, & al rehersit to-gidder in sainct Lukis euangil: Diliges dominū deum tuum ex toto corde tuo, et ex tota anima tua et ex omnibus is viribus tuis, et ex tota mente tua.  

Thow sall lufe thi Lord God with all thi hart, with all thi saule and with all thi strentch and with all thi mynde, That is to say, lat all thi thochtis, all the partis of thi lyf, all thi wittis and understanding, all thi labour, strentch, and diligence be direckit to God, and occupied in his lufe and service, of quhom pow haif all thir thingis genuin to the. Zet schaw vs plainly quha lufis God with all thair hart?

Trewly
The first command.

Trewly thai that luffis God with ane trew knowledge in pair understanding, haifand ane trew fayth in his word of God without ony douit, erroour or herisie. Thairfor quhasaeruir dounis or erris in his faith or stilly haldis ony fals opinion condemnit be the kirk for herisie, pai lufe nocht God with al pair hart. Secund, quha luffis GOD with all thair saule? Thai that luffis GOD with trew obediens in pair fre will without ony murmur, rebellioune or contradiction. Sa yat quhasaeruir God hais commandit yame to do, pai ar content to do it willingly without ony compulsion. And thairfor quhasaeruir dos ony deid commandit be God, mair for lufe of temporal geir, or for seare of temporal payne than for ony lufe thai haif to God, thai lufe nocht God with all thair saule. Thirdly, quha luffis God with all thair mynd? Thai that luffis God with ane persite remembrance, and forgettis nocht quhat God hais done for thame, but euirmair to pair powar thinkis of his benefitis of God quhilk he hes geniuin to yame in thair creatioun, conservatioun, redemtitioun and dalie provisioun, bith temporal and spiritual in body and saule. Thairfor quhasaeruir rememberis nocht siclike benefitis of God or giffis na thankis to him for thame thai lufe nocht God with all thair mynd. And last of all thai lufe God with all thair strentch and powar, quhilk ar content to occupy the strentch of thair body and al the powar thairof in ye service of God, according to his command all the dayis of pair life. Thai lufe nocht God with al thair strentch quhasaeruir occuppis pair strentch in doing euil deids or
The first command.

or perseueris nocht in yair gud life. Thus we suld lufe God with all our hart be trew knowlege, with all our saule be persite obediens in keping his commandis with all our mynd be persite reinembrace, and with al our streth be perseuerance. Qubit suld move vs maist of all to lufe God? Trewly the lufe of God towart vs. For gif we consider qubit God hes done for vs in our creation, conservation & dalie puision, bot specially qubit lufe he hes schawin to vs in our redemption, of necessite we mone conclude y we ar oblissit to lufe God. Greit is y lufe qhilk y natural father & mother hes to yair childer, greit is y luf qhilk the gud marrit man hais to his gud wife, greit is the lufe qhilk ane trew freind wil haif to ane anther, bot as our saluiour sais: Maiorem hae Jhon 15. dilectionem nemo habet, quam vt animam suam ponat quis pro amicis suis. Greiter lufe hais na man than yis, yat a man spend his life for his friends. Sa hais our saluiour done for vs accor-ding as saint Paul declaris to ye Epheskanis sayand thus: Christus dilexit ecclesiam, & seipsum Ephe. 5. tradidit pro ea vt illam sanctificaret mundans eam lauchro a que in verbo vite, vt exhiberet ipse sibi gloriosam ecclesiam, non habentem maculam aut rugam, aut aliquid huiusmodi; sed vt fit sancta et immaculata. Christ hais lufsit the kirk, that is to say, the congregatioun and company of all faithfull men and women, and hais geuin himself for it, to sanctifie it, and cleugit it in the syuintaine of watter be the word of lyfe, to mak it to
The first command.

It to himself ane glorious congregacioun, hαιffand na spot nor runkil, nor any siclike thing, bot that it suld be haly & without repref. And our saluiour sais in the euangil of sanct Ihone: Sic deus dilexit mundum vt filium suum vnigenitum daret, vt omnis qui credit in eum non pereat sed habeat vitam eternam. Sa God hais luisset the world, yat he hais geuin his awin sone, that quhasaeruir beleifis in him can nocht perisch, bot mone haif the lyif eternal. This lyife of GOD toward vs plainly declarit saint Ihone the Euangelist saying: In hoc apparuit charitas dei in nobis, quoniam filium suum vnigenitum misit deus in mundum, ut viuamus per eum. In this apperit thi greit lyife of GOD towarit vs, yat he hes send his only natural sone in pis world & we mycht leiue be him. Hairatour & same Apostle sais thus: In hoc est charitas non quasi nos dilexerimus deum sed quoniam ipse prior dilexit nos, et misit filium suum propitiationem pro peccatis nostris. In this standis the greit lyife of GOD quhilk he hais schawin to vs, yat we preuenit nocht God with our lyife, luisset him first, bot he preuenit vs first with his lyife, schawand his infinite lyife first of all to vs, in that, yat he hais send his awin sone our saluiour, Jesus Christ to vs, to mak ane perfite mendis, & just satisfaction for all our spinnis. Gif we wil therfor considder the greit lyife of GOD, syndry wayis schawin to vs, it will douites steire and prouok vs to lyife God agane. And thus ze haif four principal vertewis schortly declarit to pow, quhilk God commandis vs to haif in this first command, quharin standis
The first command.

standis the trew service quhilk we aucht to God in our hartis.

The sevint Cheptour.

Quha brekis this first command? First, al yai yat feiris man mair than God for ye quhilk yai do mony thingz wittinglie agane ye command of God for feir of pair king, pair Lord, Lard, maister and siclike quhilk is forbiddin be our salviour saying: Nolite timere eos qui occidunt corpus, animam autem non possunt occidere, sed potius timete eum, qui potest et animam et corpus perdere in gehennam. Feir nocht yame yat slais your body and may nocht slay your saulis, bot erar feir him quhilk estir y he hais slaine your body, hais powar to cast your saule and body into hel. Secund al herityckis, quhilk stifly haldis false opinions aganis the trew faith of haly kirk, groundit upon the haly scripture and determinationis of the kirk & counsellis of the same.

Her it is expedient to descrie quha is ane he- rityk, quhilk discription we will nocht mak be our awin propr intencion, bot we will tak it as it is els made and geuin to vs he twa of the maist excellent doctouris of haly kirk, Hierome and Augustine. Thir ar the wordis of S. Hierome, quhilk he sais in his Commentarie upon the Epistle of S. Paul to the Galathianis: Quicunque aliter scripturam in-telligit, quam sensus spiritus sancti flagitat quo con-scripta est, licet de ecclesia non recesserit tamen hereticus appellari potest. Quhat christin man or wo- man saeur thai ar, quhilk understandis the haly scripture otherwayis than the mind of ye haly spirit requiris

E. II.
The first command.

requiris, (be quhais inspiracion the scripture was writtin) suppos he gang nocht fra the company of the kirk, zit he may be callit ane heretyk. Now heir ye wordis of S. Augustin discernand quha is ane heretyk: Hereticus est vt mea ferte opinio, qui alicuius temporalis commodi, & maxime glorie principatusque sui gratia, falsas & novas opiniones, vel gignit, vel sequitur. Eftir my opinion (sais he) he is ane heretyk, quhilk because of ony worldly profeit and maist of all, because of his awin glorie and promotion leffis ye trew faith, and other makis or folowis fals and new opinions. Gyf ze speir agane at me, how may ze knaw the treu sence of the scripture intendit be ye haly spirit, I sa discerne ye verite of our faith, fra new and fals opinionis callit heresesis? Trewly this ye may knaw and discerne be thre wayis. First he trew collatioun, application and conferring ane place of the scripture til ane uithir, for commonly ¥ sentence quhilk is put in ane place of the scripture obscuirly, the same sentence is put in ane other place of the scripture plainly. Than quha sa hais the ingyne cunning or knawlege to conferre ye obscure place to ye plain place, may cum to ye trew understanding of the obscure place. And maist of all it helpis ¥s to ye trew intelligence of ye scripture, to tak gud tent to the wordis that at writtin immediatly afore the text yat we heir or reidis, and alswa yat folowis eftir hend ye same, for sumtyme ye wordis writtin afore, sumtyme the wordis writtin eftir hend.
The first command.

hend, sumtyme baith ye wordis afore ☁ eftir op-
pinnis til vs ye trew and plain sence of yat text 
of ye scripture quhilk we desyre to understand. 
Bot because mony men reidis ☁ scripture ☁ hes 
nocht ye gift of ye haly spirit, callit interpretatio 
sermonum, the interpretation of wordis, that is to 
say (eftir ane exposition) of difficil and obscure 
placis. Chairs for it is expedient to cum to ye seconf 
way quhilk is ye exposition of autentyk doctours 
appreinit be ye auctorite of haly kirk, ☁ resautit be 
lang consent of ye christin peple, as Hierome, Am-
brose, Augustine, Gregoric, Chrisostome, with 
mony uther sielike, to quhume ye haly spirit gaif 
ye gift of interpretation and exposition of ye scrip-
ture, ☁ alswa leirit ye trew sence of ye same at yait 
doctoris ☁ eldaris, quhilk likwais leirit ye same 
trew sence at thair doctoris ☁ eldaris sa ascen-
dant to ye Apostils. Chairs for lat ilk ane of vs heir 
and tak tent quhat the wis man sais: Non te pre-
ereat narratio seniorum, ipsi enim didicerunt a pa-
tribus suis, quoniam ab ipsis disces intellectum, et in 
tempore necessitatis dare responsum. Lat nocht the 
narration or instruction of thi wise eldaris pas 
bi the, for yai leirit fra yair fatharis, ☁ of yame 
thow sall leir understanding, ☁ in tyme of neide 
to gif ane wise answer. Sa sanct Augustine wri-
tand aganis Juliane ye Pellagiane, rehersis cer-
tane doctoris quhilk was afore his tyme, and 
sais thir wordis: Quod credunt credo, quod tenent teneo, quod docent doceo, quod predicant predi-
co istis cede et mihi cedes.

That
The first command.

That thai beleif (sais he) I beleif, that thai hald I hald, yat yai teche I teche, that yai preche I preche, gyf place to thame and poy sal gif place to me. As he mycht say plainly, & poy beleif ye auld doctouris afore me, poy alswa wil beleif me, for my doctrin in al pointis is conformit to yair doctrine. The thrid way to know quhat ar ye bukis of haly write, quhat is the trew sence of the same, quhat ar the articlis qubilk ar herisie, is the declaracioun, determination, distinctioun and decisionis of general counsellis, gaderit togidder and concludit be the inspira-
tioun of the haly spirit, quhame the father eternal and our saluifour JESUS CHRIST his natural sone baiis geuin to the kirk to be ledar, techar, and direckar of the same kirk, in all matteris concerning our catholike faith and gud maneris of the christin peple, qubilk catholike kirk is trewly representit in all general counsellis lauchfully gaderit in the haly spirit. Quharfor, be that will nocht heir resaif and obey ye distinictionis & determinationis of lauchful general counsellis concerning matteris of our faith he is nocht to be accoutnit a trew christin man, according to the wordis of our saluifour: Si ecclesiam non audierit, sit tibi tanquam Ethnicus et Publicanus. Gyf he will nocht heir the kirk, lat him be to the as ane insldele, unchristinit, and ane Publican. Thus ze haif quha is ane herityk, and how he brekis the first command. Of quhome saint Paul sais yer wordis to his disciple Titus: Hereticum hominem post vnam et secundam correctionem deuita, sciens quia subuersus est qui huiusmodi est, et delinquit cum sit proprio
proprio judicio condemnatus. A man yat is geuin to heresie, eftir the first and second monition of the forbeir his company, and know yat he yat is siclike is subueritit and synnis, euin damnit be his awin jugement, for alsmekle as he retauint the fayth as trew catholik eftirchend in sum part he gangis trait, impugnisit. Or we may say yat he is damnit be his awin jugement, yat is to say, he is damnit afore God, throu his awin, or for his awin election, wilfulness and stifnes of his hart, yat will nocht leine his heresie and return to the catholike faith. Thridly all that brekis this command, that lippinis mair in the powar eftir help of man than of God, of quhome it is said: Maledictus homo qui confidit in homine. Iere, xvii.

Cursit e wartit is yat man yat traistis e puttis his hoip in man. And thairfor the prophet sais in the Psalme: Nolite confidere in principibus, in filius hominum in quibus non est salus. Traist nocht principally in princes nor in the sonnis of men in quhome is na salvation. Faurt all thai quhilkis traistis owyr mekle in pait awin wisdome, strentch or riches, and sa in tyme of thair neid callis nocht to GOD dewly for help, of quhome God sais thus: Pardam sapientiam sapientium, et prudentiam prudentium reprobab. I will destroy the wisdome of the wise, and will cast away ye understanding of ye prudent. And ye prophet in the Psalme repreffis yame yat lippinis in pait awin strentch and powar and glos ris in the abundans of thair riches.

The viii. Cheptour.

Fift,
The first command.
The eight Cheptour.

Infidelite. Ift, al infidelis quhilk wantis the faith of Christ, and will nocht resaif it, of quhome it is writtin: Qui incredulus est filio non vi-debit vitam, sed ira dei manet super eum. He that will nocht haif faith in ye son of God, sal nocht se ye lyse, hot the wrath of God bydis upon him because he beleifis nocht in y only sone of God. Sert, al yai quhilk disparis of ye mercy of God promissit to vs in Christ. Of siclike sanct Paul sais to the Ephesianis: Qui desperantes semetipos tradiderunt impudicitie, in operationem immundi-cie omnis in auariciam. Thai be desperation gail yameself to wantones in doing of al uncleinness and couratousnes. Sesuunt, pat yai presumis owyr mekil of thair awin nakit frewill and gud deedis doin be the powar of the same, traistis to be saifit, and nocht principally be the grace of God, and be the merittis of Christ Jesu. Of quhome sanct Paul sais: Ignorantes enim justiciam dei, & suam querentes statuere, justicie dei non sunt subiecti. Wiskennin the rychteousnes of God, and willing to maintene thair awin rychteous-nes, thair at nocht subdewit to the rychteousness that is of valour afore God. Aucht, quhacuir luftis ony creature abone God, or mair van God, that same man in a maner makis a god of that creature, and committis spiritual ydolatrie. Sa the couratous man makis a god of his worldly geir, the glowton makis a god of his wambe, gif a man dois ony thing aganis the command of God for pleasure or lufe of his wyfe or barnis in
The first command.

in a maner he makis a god of his wife & his barnis. Duhasa also for lufe and plesur of thair prince, yair Lord, or ony bther friend, hurtis ony bther man and hareis him out of house and harbarie, that man forsakis the trew God of heuin & in maner makis a god of his king, his Lord or his lard.

Alswe thai syn agane this command, that committis corporall ydolatrie, quhilk is, quhen men or wemen, nocht only giffis till certane creaturis, or thair ymagis ye service of yair harts, yat is to say, Faith, haip, and Lufe, quhilk aucht to be genuin to God, bot alswe yai giff to yame the outwart service of thair body, as honour, worship and reuerece, quhilk aucht to be genuin to God. Thus in ald tyme the Gentiles thron the blindnes of thair harts intunstruction and prauokation of the devill, committit corporal ydolatrie, to the greit injure of God and damnation of yair Saulis. Part of thame worchippit with godly honour the Sone, the Bone and the Sternis. Part of thame worchippit with godly honour the fyre, wynde or ane of the elementis. Some of thame gaif Gods honour to thame that was mortal men, as Jupiter, Mercurius, Mars, Venus, Diana with mony others. And nocht only thai tuke for thair goddis siclike mortal men and other creaturis, bot alswe the ymages of men and of other creaturis, of quhomet S. Paul sais thus:

Mutaverunt gloriam incorruptibilis dei insimilitudinem imaginis corruptibilis hominis et volucrum et quadrupudium et serpentinum. Thai turnit & gaif the glore of the immortall GOD unto ane ymage made
The first command.

made nocht only estir the similitude of ane mortall man, bot alswa of Byrdis and four sutilit heistis, of creping heistis. And amang all the leise of ye bene-
fits of God, this is nocht the leist, that throu the preching of the euangil, he hais deliverit vs fra all corporal ydolatrie, quhilk in auld tyme was wont to be vsit amang the peple, sa that now (thankis be to God) the wordis of the Prophet in the Psalme may be verisiet: A folis ortu vsque, ad occasum laudabile nomen domini. Fra the rising of the Sone to the gaunging doune of the same, laudable is the name of our Lord. That is to say, in all partis of \( \hat{W} \) world \( \hat{W} \) haly name of ane eternal God is laudable.

The nynt, they brek this command, quhasaebir usis wichecraft, Micromansie, Enchantiment, Ju-
glaire or trastis in thame, or seikis thair help, quha-
sa lippinnis to werdis or dremis, quhasa lippinnis to defend thair self or thair heistis, or geir aganis fyre, watter, swerd, noysum heistis, with certene ta-
kinnis or writingis superstitiously.

And giff any man or woman wald say: \( \hat{D} \) st tymis we se, that thingis cummyis to passe, quhilk diuinaries sais. \( \hat{D} \) st tymes men \( \hat{E} \) heistis ar helpit be wytchis charmis. \( \hat{D} \) st tymes geir tynt or stowin, is gettin a-
gane be coungerars, and sa apperandly, it is nocht cuil done to seik for siclike help. \( \hat{D} \) wretchit and blind man or woman, yat thinkz or sayz siclike wordis, knaw thou weel and understand, that quhen sa-
cuir thow speris or seikis for ony help, counsel, re-
mede, consolation or defence at ony wytche, socrar cowungerar or siclike dissauariss, thow dois greit in-
jure
The first command.

jure to thy Lord God, because that thou takis the honour & service quhilk aucht to be genuin to God allanerly, & gessis it to the deuil, quhilk is deidly enemie to thy saul, For without doubt, all Wytches, Sigromanceris and siclike, workis be operation of y deuil under a pactiion, condition, hand or obligation of service and honour to be made to him. Haireuir yow sa doand, condemnis thi awin saule to panis eternal, because that thou forsakis utter-ly thi Lord God quhilk hais creat the to his awin ymage and likenes, & redbnit the with na lesse price than with y precious blud of his awin natural sone our saluiour JESUS CHRIST. Attour yow bre-kis thi condition and band of service made to him in the sacrament of Baptyme. Finally yow art made as ane Pagan, Saracene or Inoffe and sall pe-rische for euirmair, except yow amend thy lyfe be trew, scharp, and lang penance. Duhat is deidly syn, but wilfull transgressioun of the command of God? Than, how can yow that is ane wytche, or gissis credite to be helpit be Wytchraft, excuse the fra-deidly syn and endles damnation seand that GOD almychty expresly in his haly law forbiddis at kindis of wytchcraft and siclike deevilrie saiard thus Non augurabimini nec obseruabitis somnia. Use na kynd of wytchcraft, and tak na tent to dremis. And a little estir bend: Non declinetis ad Magos, nec ab ariolis aliquid sciscitemini vt polluamini per eos. Ego dominus deus vester. Gang nocht to wit-chis for ony help or comfort, nother seik for counsell at ony soecerar, for sa doand, zear fylit in your saulis be
be yame, for I am your Lord God. And to mak
an answar to thi argument. The devil sumtyme
in smal matters schawis to the the uerite, bot to
yat esseck, y finally he may cause ye gif credit to
his lesingis and black falset, in matters of greit
wecht concerning thi saul. Sumtyme he will
help the to get agane the guddis of this warld,
bót his intent is, yat finally he may cause ye tyne
the guddis of the warld to cum. Sumtyme he
wil help the to recover the helth of thi body, bot
to that esseck, that finally he may bring the to e-
ternal dede of thi saul. Duharfor all trew chris-
tin men and wemen, suld nocht only be the com-
mand of God vse na kind of witchcraft, bot al-
swa suld seik for na help at witchis, because yat
all siclike doingis is injurius to God, ¥ damna-
ble to mans saul.

Mother can thai excuse thame self fra trans-
gression of the first command, yat superstitious-
ly obseruis ane day mair than ane other, as cer-
tane craftis men, quhilk will nocht begin thair
warke on the saterday, certane schipmen or ma-
rinars will nocht begin to sail on the saterday.
certane traveelars will nocht begin thair jorney
on the saterday, quhilk is plain superstition, be-
because that God Almychty made the saterday as
well as he made all other dayis of the wouke.
Duharfor all lesum warkis may be begon als
well on the Saterday as any other day of the
wouke, quhilk is nocht commandit haly day.
Siclik superstition is amang thame, that will
nocht
The first command.

The first command. Foi. xxiii.

nocht berisch or erde the bodis of thair freinds on the North part of the kirk yarde, trowand yat thair is mair halyness or uertew on the South syde than on the North. It is nocht unknawin to ds, that mony and sundry other sinfull and damnable kindis of witchecraftis & superstitions ar usit amang sum men and weinen, quhilk at this tymne we can nocht reherse and reprone in special, thairfor according to our dewtie we re-
quire zou forbeir thame all, because thai ar all damnable to your saulis.

The tent, vay breke this command yat tempis God, and erponis thair bodie & saule to perrel, quhen thai may help thame self be other lauch-
ful menis and wayis.

The leuint, quha presumis of yame self ony thing, or is sillie and proud of Goddis giftis, or makis a want of yair wisedome or rychteous-
ness quha wyrcippis or luftis God allanerlie for temporal geir.

The twelft, quha lippinnis nocht upon God in al places, in al thair lesum warkis and coun-
sellis, quha doutis in Goddis promis, or dispa-
ris of his mercy.

Fynally all kind of unfaithfulness, mistrust & desperation and presumption, or quahasaeur is unpatient and murmurs aganis aduersite send to thame be GOD belangis to the breking of this command. And to ye keping of it pretenis al, quhat the halie scripture spekis of the feir of GOD. Fayth, hoip and Cherite.

Ar
The first command.

Of Imagis

Ar ymagis aganis the first command? Na, sa thai be weil vsit. What is the rycht use of ymagis? Imagis to be made na haly wret forbidden (sais venerabil Bede) for the rycht of thame, specially of the crucisfire gissis greit compunction to thame quhilk beholdis it with faith in Christ, and to yame yat ar unletterat, it gissis a quik remembrance of passion of Christ. Salomon in tyme of his wisdome, nocht without the inspiration of God, made ymagis in ye temple. Boyses the excellent prophet and crew servand of God, made and ereckit a brassin ymage of a serpent (quhilk figurit the liftynge up of our salviour Jesus Christ upon the crosse) and als, be the command of God, causit mak the ymagis of twa angellis callit Cherubinis, quhilk thing thir twa sa excellent men in wisdome wald neuir haif done, gif the makin ef ymagis war aganis God’s commandof God. It is to be thocht, that yair was neuir zit ony pure mortal man that had mair and perfit understanding of this command than had Boyses, to quhome the law was geuin be the Angel of God in God’s behalf. And to Salomon was gissin mair wisdom pan was geuin to ony mortal king. Bot utterly yis command forbidden to mak ymagis to that effeck, that thai suld be adornit worshipped as goddis, or with ony godly honour, ye quhilk sentence is expressit be thir wordis: Non adorabis ea neque coles. Thou sal noch adorne yame nor worship thame as goddis. Now we suld nocht gif Goddis honour or Christis honour to ony ymage, bot to God allanerly, representit be ane image. And the ymagis of the
The first command.

the Apostils and Martyris with otheris, representis thair trew and constant faith, quhairin thai deit with gret panis for Christ lufe, quhilk quhen we se I rememberis, we suld beseik God in our praierris to gyf lykwais to vs a constant faith and a fervent lufe of God, quhairby we may be trew servandis to God as pait war, I to follow pait gud exemple, that finally we doand as thai did, may cum to be, quhair thai ar in heuin. Alswa the ymage of our lady the glorious uirgine Marie, beirand in her arms the bony ymage of bir sone commonly callit the baby Jesus, representis to vs the blissit Incarnation and baly byrth of our saluiour, yat he was borne of the glorious uirgine Marie, that sche was and is the mother of y natural sone of God as concerning his manly nature, thairfor the samyn ymage be representatioun techis vs to honour I lufe the samyn glorious uirgine as the mother of God.

The nint Cheptour.

QUHAT panis ar thai, quhilk estir ye scripture God almycht schoris to the brekaris of pis first command? We sall reverse thame plainly and schortly. First, aganis thame quhilk wantis the feir of God, or that feiris man mair than God it is writtin thus: Si non in timore domini tenueris te instanter, cito subueretur domus tua. Gyf you held nocht thi self continually in the feir of God, thi house sall be soine cassyn done. And in the second chaptour of Jeremy it is writtin thus: Scito et vide Jere. 2. quia malum et amarum est, reliquisse tedùm deum tum, et nó esse timorem mei apud te dicit dominus deus.
The first command.

deus exercituum. Ken and se, yit it is evil & bitter to y, because that thou hais left thi Lord God, & that my feir is nocht in the sais our Lord God of hostis. And aganis thame quhilk will nocht haif ye trew faith of halie kirk, or y giffis nocht ferme credit to y euangel of our saluion Christ is writtin in sanct Iophonis euangel: Qui incre-
dulus est filio, non videbit vitam, sedira dei manes super eum. Ye that will nocht gif sure faith to ye sone of God, sall nocht se lyte, bot the wrath of God, yat is to say, y rychteous jugement of God hydis upon him. And to gif bot ane example? quharfor was the fair and excellent citie of Je-
rusalem uterlie destroyit, in the clii. yeir estir the Passion of our saluion, quharin perished aleine hundreth thousand men and wemen, as it is ga-
derit fra Josephus, Flaius, and Egisippus? Trewlie for na other cause principally, bot yat thai wald nocht knaw the tymne of thair visita-
tion, yat is, y thai wald nocht resaif the faith of our saluion Jesus Christ, quhen he in his awin propir persone uiseit yame with his preching & miraculis. Thirdly, quha that wants boip in the mercy & help of God, or that lippinnis mair to the help of man, than of God, lat thame heir the maleson that God giffis thame be his pro-
phet, Jeremie, quhilk is this: Maledictus homo qui confidit in homine, et ponit carnem brachium suum, et a domino recedit cor eius. Cursit and wariiit is that man quhilk traistis and lippinnis in man mair thane in God almychty, & puttis his hail defence
The first command.

Defence, and principal succure in tyme of need in any flesh (that is to say) in mortal men quhilk of yameself is brakkit, febil and waitk, and uneable to help vs by the will and powar of God. And mekle mair thai fall in the same maleson of GOD, quhilk putcis thair traist and confidence in help & succure of the deuil quhilk is our perpetual enimie, and fra the beginning hais bene a man slaaar and stude nocht in verite, bot cuir-mair is a leer, and the father and first beginnar of all lesingis. And of thame quhilk hais nocht the trew luse of God and thair nychbour sanct IThone the euangelist sais thus: Qui non diligit manet morte. He that hais nocht the luse of God and his nychbour, dwellis in dede (that is to say) he remanis in deidly synne, and sa is giltie of eternal damnation. And thus ze may se, that quhasaeuir wantis ye four principal verteous quhilk God requiris in this first command incurris the indignation of GOD. And quhat rewardis ar promissit in the scripture to thame quhilk hes y forsaid four verteous, ze may soine understand. First it is writtin in the Psalme: Non est inopia timentibus eum. Commonlie thai want na warldlie geir, quhilk feiris God. And agane in the Psalme: Oculi döi super timentes eum, et in eis qui sperant super misericordia eius vtr eruat a morte animas eorum, et alat eos in fame. The euyne of our Lord behaldis on thame that feiris him. And alswa upon yame quhilk hoipis on his mercy to deliuer pair saulis fra dede, & to feid
The first command.

feid thame in tyme of hunger and skantnes. And
it is said in ane vthur Psalme: Beatus vir qui timet
dominum. Happie or blissit is pat man qubilk feiris
our Lord, with mony siclike autoriteis. And to all
yame qubilk hais the trew leiffand and wourkand
faith, our saluiour makis this promis as we haif in
sant Markis Ewangil: Omnia que cunque orantes
petitis credite quia accipietis, et euenient vobis.
Ueralie I saie to yow quhatsumeur ze desire in
zour praiere beleif pat ze sall resaif it, & ze sall haif it.
And in the secund of Abacuk and in the first of the
Romanis this promis is maid: Justus meus ex side
viuit. By rycheeous man be fayth (sais almychty
God) sal leif. That is to say, $manor woman qubilk
is justifcit or maid rycheeous in my sycht throu a
leiffand faith, therin is perseverand, the same man
is he that sal leife the lyfe eternal. And it is said ex-
presly in sanct Ihonis euangil: Qui credit in filium
1. Jhoniii. dei, habet vitam eternam. Ye pat trowis & feremly
beleisstis in the sone of God, hais euixlastand lyfe,
in this wyrd in hoip, $ in the wyrd to cum in deid.
Attour, hou God almychty rewardis $ sall reward
all yame pat puttis pait hail hoip and confidence in
his mercy and gloir, it is declarit in sundry placis of
the scripture, specially be sanct Paul writand thus
to the Hebrewis: Nolite amittere confidentiam ve-
stram, que magnam habet remunerationem. Tak
gud tent, that ze tyne nocht zour confidence, zour		traist or hoip in God, for it hais greit reward. You
can ony mortal man haif greitar reward than to be
deliuercit and saffit fra ye deuil, syn, $ eternal dede
and
The first command.

and to haif genin to him eternal blys and joy that neuir sail end? Heir quhat sanct Paule sais to the Romanis: Spe enim salui facti sumus. We ar maid sail throu hoip. To quhome agreis the prophet in the Psalme sayand thus: Beati omnes qui confidunt in eo. Blissit ar all thai quhilk puttis thair traist in God. The same halie prophet erhortand the peple to put vair hail confidence in God, sais pir wortdis: Sperate in eo omnis congregatio populi. D ze congregatioin of peple hoip in God: Effundite coram illo corda vestra. Powre ou your hartyis afore him be trew & humble confession of all your synnis. Deus adiutor noster internum. For God is our hel-par and sail neuir leiue vs. Shortly, and ze will know quhou largelie and diversly God rewardis yame yat hais in him trew hoip and confidence, Reid or heir with diligence the Psalme that begynnis: Qui habitat in adiutorio altissimi, and ze sail find syndy greit consolacionis, throw special promissis of defens, help and mercy, & of eternal glore quhilk GOD makis in the same Psalme. And last of all quha that luftis God with pertite cherite, as this first command requiris, optenis and gettis greit benefttis and giftis fra God, temporal, spiritual and eternal. Of the first spekis sanct Paul to the Ro-
manis on this maner: Scimus quoniam diligentibus deum, omnia cooperantur in bonum. We know weil (sais sanct Paul) that all thingis cumnis for & best till all thame that luftis God. As he mycht say plainlie, God almycht hais sik ane special cure & providens on yame yat luftis him, yat he permittis
The first command.

na thing to chance and cum to thame, whilk he
turnis nocht to pair weil I profeit. For quhen he
giffis to yame prosperite, he turnis it to pair con-
solatioun, gif thai get aduersitie, he turnis it to
their paciencie, I be his special grace, in tyme of
pair seiknes yai ar exercit in meiknes, be mennis
afflictionis I contradictionis, yai leir wisdome,
be mennis hattred and malice, thai grow in lufe
doand gud for euil. Thai vse all bertew to the
gud gyding of their lyse. Thai vse the precious
body of our Saluioir Christ being in the sacra-
ment of the Eucharist to pair spiritual suide and
refectioun. Thai vse the word of God to their
instrucioun. Thai vse the knawlege of sanctis
and all gud men and women to their exemple I
edificatioun. Thai vse ye knawlege of euil men
to their zeile I compaciens. Thai vse the knaw-
lege of pair awin synnis (quharof thai haif trew
penance) to their continual humiliationoun.

Thus we may understand, that quhasaeuir
lussis God with trew lufe unsenzetlie, be his spe-
cial grace, all thingis turns to their weil I pro-
fit. Of the second our saluioir sais thus in the
Guangil of S. Ihone: Si quis diligit me sermonem
meum seruabit, & pater meus diligit eum, & ad eum
veniemus et mansionem apud eum faciemus. Quha-
saeuir lussis me, he sall keip my command, I my
father sall lufe him, and to him sall we cum, and
mak our dwelling with him. Quhat thing can
be to ane christin man better, or mair precious
thane
The first command.

The x. Cheptour.

And to cause all men and wemen leir & keip this first command with mair diligens, al=mychty God hais eikit to the same ane gre=nuos commination of panis, and ane gracios=promis of mercy. Thir ar Goddis wordis: Ego sum dominus deus tuus, fortis, zelotes, visitans ini=quitatem patrum in filios, in tertiam et quartam ge=nerationem, eorum qui oderunt me, et faciens mi=sericordiam in millia his qui diligunt me, et custo=diunt precepta mea. I am the Lord thi God stark and jolious or eyndland, visityng or puni=sing the iniquite or synnis of the fatheris opon thair sonnis, into the thrid thor fourt generationun, of thame quhilk hettis me, and giffis mercy till a thousand of thame quhilk luffis me, & keipis my commandis.

Because
The first command.

Because thir wordis ar verrie excellent, I conteinis sum difficultie, we think it expedient to opin yame to zow at length. Dubarsor, it is to be notit, that in yir wordis I in mony bthir placis of the halie scripture, God requiris berray mekil ane thing of vs at quhilk is to knaw how he behaifiis himself toward vs? Trewlie til thame quhilk contenmis, dispysis, and lythleis him I his godly lawis, he is ane mychty and potent juge, to quhais powar I will na creature may mak resistance. Bot till thame yat luffis him and his commandis, he is ane merciful father. And to cause vs understand this ane thing, he repetitis thir wordis in the end of the first command, quhilk he proponit in the beginning of the same quhilk ar exponit and declarit to zow in the same place. And that ze may understand quhy he callis himself ane jolius or eyndland God, haff in zour remembrance, that in syndry placis of the scripture, God almychty comparis himself to a gud man, the saule of man, or the synagoge of the Jewis, or the faithfull congregation of christin men and women till ane spouse or ane gud wife. And the trew faith in GOD to a mariagie, as he sais be his Prophet Osee: Sponsabo te mihi in fide. I sal marie the to myself in faith, I affirmis the same, sayand be his Apostil sanct Paule writand to the Corinthianis: Dispondi vos vni viro, virginem castam exhibere Christo. I haue mareit zow to ane man, to be ane chast virgin to Christ. Now thairfore, quhen almychty God callis himself ane Jolius or eyndlande God, he makis ane sair comminacion and greuous networking.
The first command.

hosting of punitiou aganis all fame quhilke leisiss his faith, and gangis to idalatrie and heresie, falsis fra his hoip and confidens, to misraist and disperacioun, his na trew lufe of God, bot rather con-
temptioun. All siclike personis leisiss God the spi-
ritual husband of thair saule, and committis spiri-
tual fornicatiooun with f creatureis. Aganis quhoom
the Prophet sais thus in the Psalme: Perdidisti
omnes qui fornicantur abs te. Thou D gud Lord
hais destroyit all thame quhilkeis committis forni-
catioun, lussand ony creature mair thane the. As it
is plainlie knawin, yat man is properly callit a Je-
lues or eyndland man, quhilke leisiss his wife sa me-
kil, that all tymes with greit cure and diligens, he
akis tent, that na man steir or prouok hir till adul-
trie, that sche he nocht begylit throu faire wordis or
gistis spokin or giffin to that effeck. Effir siclike
maner of speking, GOD almychet is callit ane Je-
lues or eyndland God, for als mekil as he will nocht
be content gyf we luse ony creature mair thane
him, feir ony, or traist in ony creature mair thane in
him, quhilk giff we do we commit spiritual fornicati-
oun to the displesour of God, and damnatioun of
our saulis. And to this effeck, in the end of yis first
command, God gissis a fair commination of ry-
gorous punitioun aganis thame that leisiss him &
contemnis him, and alswa ane swee & presand pro-
mis of his mercy till at yame quhilk bydis & cleuis
fast with trew fayth, hoip and cherite to him, to the
entent, that the transgressouris, at the leist for feir
of paine, may begin to turne agane to him, and all
gud
The first command.

gud men and women, with joy & blythnes may
gang in the way of Gods commandis, till the
kingdome of heuin. The sentence of the commi-
natioun is this. I will visit Æ punis the synnis
quhilk the fatheris dois, nocht only on the fa-
theris, but alswa on thair synnis, procedand to
the third Æ fourt generatioun, gif sa be that the
sonnis follow the evil exemple of yair fatheris
gif yai hett me as yair fatheris hettit me, gif yai
transgres my commandis as yair fatheris trans-
gressit, sa that the sonnis keipand the command
of God, he trew luse as yai aucht to do, sal nocht
be punissit with the eternal paine for thair fa-
theris synnis, suppose sum tyme the sone is pu-
nissit with sum temporal paine for his fatheris
syne, and that be the rychteous permissioun of
God, for sum gud cause seyn to his deuine ma-
jestic, and unknawin to vs.

Now quhat is the swete and plesand promis
of mercy, quhilk God makis till all gud men?
It is this. I will schaw and gif mercy untill a
thousand, quhilk luffis me and keipis my com-
mand. Behald chrisitin man, how (as Æ prophet
sais) the mercy of God is abone all his warkis,
and as sais sanct James: The mercy of God
gangis abone his jugement, according as he
sais in the Psalme: Visitabo in virga iniquitates
eorum, et in verberibus peccata eorum, misericor-
diam autem meam non dispergam ab eo. I sall vi-
sit and punis thair wyckidnes with a wand, Æ
thair synnis with strakis, zet I will nocht take
away
The secund command.

The xi. Cheptour.

ON assumes nomen Domini Dei tui Exo xx. in vanum, nec enim habebit inson- tem dominus eum, qui assumpserit nomen Domini Dei sui frustra. Thow sall nocht tak the name of thi Lord God in uaine, for thi Lord God'sal nocht leif him unpunissit, quhilk takis his name in uayne. How folowis the secund command estir the first? As the first command techis the hart to feir God, to belief femailie his haly word, to traiast

H I.

The or- dour of ye secund command.
The second command.

Oppon God, lippin all gud upon him, to lufe him & to love hime thairfore, sa the second command teches the mouth, how it sal vse & name of God. And thairfor we sail schaw you the rycht vse of ye name of God, quhilk standis in five pointes speciallie. First to confesse opinly the name of God and of our saluour JESUS CHRIST? granting & expreming with our mouth, ye faith of our saluour afore all men, quhen neid requiris, and nocht to cesse fra confession of ye same for any plesour or panis yat may be done to vs be men. Of this confession our saluoir sais: Qui me confessus fuerit coram hominibus, confitebor & ego eum corum patre meo qui in cœlis est. Ye that confessis me afore men, I will confesse him afore my father quhilk is in heuin. Secundly, nocht only with our hart, as the first command requiris but alswa with our mouth, we suld love God and thank him in all tymes, faith in prosperite and in aduersite, sayand with the Prophet in the Psalme: Benedicam dominum in omni tempore, semper laus eius in ore meo. I will bliss the Lord in al tyme, enirmair his loving be in my mouth. Sayand alswa with Job: Si bona suscipimus de manu dei, mala quare non sustineamus. Gyf we haif resauit guddis fra the hand of the Lord, quhy suld we nocht thoil payne or punissioun? Dominus dedit, dominus abstulit, sicut domino placuit, ita factum est, sit nomen domini benedictum. The Lord hais giffin, the Lord hais takin away, as it plesit the Lord, sa it is done, blissit is ye name of
The second command.

Thirdly, the name of the Lord God is riteously vsit, quhen his haly word is trewe ly set furth, baith privatlie \(\&\) opinly. Privatly quhen ye father techis his children \(\&\) barnis, the master his seruandis, the scuile master his discipules, how thai suld trow the artikillis of thair Crede, how thai suld keip \& ken the commandis of God, and thi fra all synnis, and how thai suld pray to God for grace, he devoute and faithfull prayar and saying of thair Pater noster.

Opinlie, quhen trew ministaris of Goddis word declaris it sincerelie and purely, to the edification of the peple, in Faith, Hope, \& Cherite. Dubhilk office belangis in special to al \& syndry prelatis and personis of ye kirk, to ilkane of yame sanct Paul sais thir wordis: Predica verbum, insta opportune, importune, argue, obseca, increpa, in omni pacientia et doctrina. Preche thou the word, be fervent, quhidder it be takin in season or out of seassoun (that is, quhidder the peple be content or discontent with the trew worde) ympref, repref, exhort with all suffering and doctrine.

Fowrtly, we use the name of God, as we suld do, quhen we make trew and faithfull invoca- tioni to his name, prayand to him devoutely for his grace, pat we may ordayn all our thoch- tis, wordis, and deidis to his godly plesour, and that he wald deliever vs fra all our adver- sareis according to his plesour.

H II. This
The second command.

This is ye trew service quhilk God requiris of vs, that we lippin nocht in our awin powar, wisedome and gudnes, bot only in the powar, wisedome, and gudnes of God, evirnair calling for his grace to be with vs in all our deidis, quhilk gyp we do, we sall suerly be saiftit, according to y promis of God maid in the second of Johel: Omnis qui inuocaerit nomen Domini, salvus erit. Duhasaevir sall call upon the name of our Lord God sall be saiftit.

The fift point quharin standis the rycht keping ofvis command, is (quhen necessite requiris) to sweir lauchfully be the name of God, according as it is writtin: Dominum deum tuum timebis, et illi soli servies, et per nomen illius iurabis. Thou sall feir thi Lord God, ë him only (as God) sall thou serbe and be his name thou sall sweir. Heir it is expedi-ent to schaw quhat is sweiring, ë quhow mony ver-teous conditions ar requirit to lauchful sweiring.

As concerning the first: Sweiring is nocht els bot inuocation or calling on God to heir witnes to vs that our wordis ar trew, quhen we afferme any thing to be trew, or that we sall fulsil our promis. For as sanct Augustine sais: it is all ane thing to say, be God, ë to say, God is my wytnes. Secund: quhow mony ver-teous conditions ar requirit to ane lauchful eith? Thre, quhilk ar plainly expre-
mint in the fount of Jeremie: Et jurabits: viuit domi-nus, in veritate, et in iudicio & in justicia. Thou sal sweir, the Lord leiffis (that is to say, as trew as the Lord leiffis) in uerite, jugement, and rychteousnes.

The first conditioin requirit to ane lauchful eith
The secund command.

Eith is verite or truth, thou sulde be sikkar that the cause or matter qubilk thou confirmis with aie eith is trew. The secund condition is rychteousnes. Thou sulde be sykkar yat the thing qubilk thou sais is just, or yat, qubilk you promissis to do with aie eith, may be justly and lauchofully done. The third condition is jugement (that is to say) discretion. For thou sulde nocht sweir at all tymes nor for all matteris, suppose thai be trew and just, bot allanerlie quben greit neid requiris and thane with greit deliberatioun, discretion, and auisement. Syf thou wantis ony of thir thre conditionis, thi eith is unauchful ✡ (as sanct Hierome sais) plaine perjurie or meinsweiring. When thou sweiris without verite, thou makis aie fals eith. Agane, quben thou sweiris wout rychteousnes, thou makis aie unjust and wickit eith. Whan thou sweiris hastlie without the jugement of discretion, thou makis aie uaine and fulehardie eith. And sa doand thre maner of wayis you brekis this command takand the name of God in vaine. And this doctrine is conforme to the exposicioun of this command, qubilk our saluiour giffis in ye euangel, sayand thus: Au- Math. v.

distis quia dictum est antiquis, non periurabis, reddes autem dīo juramenta tua. Ego autem dico vobis, nō jurare omnino, nec per cōlum, quia thronus dei est, neque per terram, quia scabellum est pedum eius, neque per hierosolimam, quia ciuitas est magni regis, neque per caput tuum juraveris, quia non potes vnum capillum album facere aut nigrum. Sit autem sermo vester est est, non non, quod autem his abundantius est
The secund command.

est, a malo, est. Ze haif hard quhow it was said to thame of auld tyme, thou sall nocht forswair thyself, bot sall performe thi eith to God: bot I say to zow, sweir nocht alutterly (that is to say, sweir nocht without verite, rychteousnes and discretion as is aforesaid) nother be henin, for it is goddis seit, nor zit be ¥ erd, for it is his futstule, nother be Jerusalem for it is the citie of ¥ greit king, nother sall thou sweir be thi heid, because thou can nocht mak ane hair quhyt or black. Bot your thealking sall be, ze ze, na na, for quhat-saeur is mair thane this, that cummis of evil. Duhilk suld be understand swa, yat nochtheles quhen my nychbouris neid or profit requiris ¥ the Iuge biddis me sweir ¥ urite, I may sweir lesumlie thane, for that is nocht to tak the name of God in uaine, bot to haif it in greit price, ¥ as maist halie, quhen ye urite and rycht is confermit be it, the lesing is confoundit, inem is brocht to peace and rest, obediens aucht to the Iugis, and bear auctoriteis is completit, ye ply reissit. Sanct Paul swair oft tymes in his Epistils, to conferme the urite, saying thus: Testis enim mihi est deus. God is my witnes, or I tak God to witnes.

Lauchfull swering be the name of God.

Roma.1.

Brekaris of the secund command.

Quha brekis the secund command? Thai yat sweris be the name of God fulehardie, nocht taking tent of ane euil use, thai yat sweris ane lesing, maunsweris yame self, wariis hannis
The second command.

barnis and weddillis thair saule, to excuse pair fault, or for ony uaine mater. Thai that brekis thair eich or dow, quhilk was wisely maid, and mycht be kepit to the loving of God. And thai that sweiris lesum mariage amang yame self ë keipis it nocht, ar mainsworne ë brekis this command. Thai that dowis and oblisais thair self be ane eich, to ony bulesum euil thing. Thai that tellis thair awin fantaseis for Goddis worde, or takis Goddis word to conferme thair fals te- ching or heresie with al. Thai that luftis nocht and louis nocht the name of God for all thing, baith in prosperite ë aduersite. Thai yat abusis the name of God to coungeir ë devil be enchant- mentis, he expresse or privat pactionis with him or waittis on siclike or ony of the laif of the a- busis of the name of God, ë mendis thame nocht to thair powar. Thai that will nocht chasteis or suibe pair barnis fra lesingis, sweiring, bann- ing ë widling, and techis thame nocht to lote GOD and thank him at all tymes, nocht allaner- ly for meit or clayth or temporal geir, hot for all gudnes in saule and bodie, and will nocht teche thame to call upon the name of God in all ne- cessiteis and perillis, to defende thame fra all thair enemeis. For thair is na thing that dis- pleis the devil samekil and stoppis all euil, as to call upon Goddis name with faith and de- notioun. Fynallie, thai brek this com- mand, that ar in thair wordis pryeful, helie uain
The secund command.

unie glorious, thai that auantas or prysis thame self of thair wisdome, rychteousnes, ryches, streth or ony other thing, ascrivand the samyn to thame selfes, or pair throw dispysis pair rychehour, as did the pridful Pharisiane. For the quhilk \(E\) all other gud, the glorious name of God allanerlie suld be louit and thankit and (yat suld haif been said first) all thai abusiis the name of God aganis the secund command, quhilk being ouircommit \(W\) fair wordis, gifts or panis, denyis God our saluiour Christ, \(E\) the trew catholik faith of haly kirk. Alswa, thai yat with pair eul maneris, lyse \(E\) conversatioun, cauis the name of Christ to be blasphemit amang ye In- fidelis. Alswa, all negligent and ignorant pralatis \(E\) personis quhilk aucht be thair office to set furth the word of God and instruck ye peple quhilk be-langis to thair cure and negleckis ot will nocht do it, yai syne aganis this command.

To the secund command is eikit a greuous com-

minatioun of punisioun aganis all the transgres-
souris of the same: Nec enim habebit d\(\text{n}\) insontem eum, qui sumpsperit nomen dei sui frustra. Our Lord God sall nocht acompt him to be aine innocent, that is, sal nocht lat him be unpunissit, quhilk takis the name of his Lord God in uaine. The sentence of this cominatioun is this, quhasaeuir yai ar quhilk abusiis ye name of God, be ony unjust, fals or uaine eith, sal be greuously punissit of God, other in this world, or ells in the world to cum. And suppose thair is mony greit synnis committit and doine a-
mang the peple, quhilk be the rychteous jugement of
The second command.

of God is able to bring upon vs the great scourge of God, as the sword, the pest and dark, and skantness of vitallis, yet undoutandly, the abhominable abusioun of the name of God amang at the laif, ze and apparaundlie abone at the laif, inducis and bringis apon vs the vengence of God, all his scurgis & plaigis. Dainsweiring, dainswering, horribil blasphematiaoun of the members of our saluiour Christ, unreuerent swearing be his blude, be his woundis, be his bodie, qubilk wordz ar ugsum to ony gud christin man or woman to heir, nochtheles, yai ar vsit amang the peple without ony sufficient repreif and punionment. Quharfor, lat every christin man & woman, bot specially at house baldeis, tak gud tent to the wordis qubilk the wiseman sais: Vir Ec. xxiii. multum jurans implebitur iniquitate, & non discedet a domo illius plaga. The man yat is a gret swearer sal be full of wiketnes, and the plaige of God sall nocht pas by or gang fra his house. It is expedient thairfor, that ilkane housebalder, first to reforme him self fra all unlauchful and vaine swearing, syne ordand sum honest and scharp punition be the maner of ane law in his house, aganis all thame that hais vs or custome to tak the name of God in vaine, yat thai may eschamp the plaig of God, and vs ye name of God with devotion and reverence, as it becumnis ye servandis of God to do.
The second command.

The heretic Arrian blasphemed our salvation Christ denying his divinitie, but he escaped nocht the vengeiance of God, for quhen he passit to the scheild to purge his wame, al his bowallis & guttis fell doun throu him, and swa deit miserable. Cerinthus, quhilk likwis despit the Godheid of our salvation, the house quharin he was bathand and weschand himself, fell doun apone him & slew him. Rapsases, quhilk was lieutenant and cheif captane of the greit oist of the Assyrianis he blasphemit the Lord God of Israel, for the quhilk, the angel of God in ane nycht slew him with a hundreth fourscoir and five thousandis of the Assyrianis armye, & the king of ye Assyrianis geid hayme & was slaine be his awin somnis. Dubarto sulid we speik mair of this matter, all the Cronickillis and histories of ¥ warld beris witnes, yat menswnornemen, greit sweraris, abhominabil blasphemaris, Cheapit neuir greit punitioun, othir a gait or dther. Sa horibil a syn it is to abuse the halie name of our Lord, And on the othir part, to knaw quhat greit rewardis ar promissit in the scripture to all thame quhilk kepis this command, we neid nocht to yse lang declaratioun. Ze hard afore be the Prophet Johel, hou that saluatioun is promissit till thame, quhilk faithfully callis on the name of the Lord. And in the first buke of the kingis it is said thus:

Quicunque honorificauerit me glorificabo eum.

Quahasceuir sall honour me, I sall glorifie him. And the prophet sais in the Psalme: Laudans in uocabo dominum, et ab inimicis meis saluus ero.

I will
The thrid command.

I will lose and call on the Lord and sa sal I be saff fra my enemies. And alswa ane excellent promis is maid in the Psalme, that quhasa sweiris to his nycheour ane lauchful eith Fasteglis him nocht sall dwell in the tabernakil of our Lord, and rest in his haie hil. And quhasa prais devoutly in $ name of Christ, be his ane promis maid to him, yat quhat saeuir he aske of God the father eternal, it sall be grantit to him. Now tak tent I pray zou quhow greit god to man it is to be saffit, to be glorisyit, to be deliuierit fra our enemies to dwell in ye tabernakil of God, $ to optane fra God all our petitionis quhat can we desyre mair? To God thairfor be ho- nour and glore euirmair, Amen.

The thrid command. The xiii. Cheptour.

EMENTO vt diem sabbati sanctifi- ces & c. Remember that thou hallow the Sabbath day.

how followis this command, in ordour etter ye secund $ the first. As the first command techis the hart, ye secund comand $ mouth sa the thrid command techis the outwart memberis hou yai suld halv yame self in $ rycht worshipping of God. Quhat is the cause that this command begynnis w this word Remember? As experiens schawis vs, we ar all ouirmekil genin to ydelines, sweirnes $ carnal lustis of $ bodie, quhilk causis vs
The third command.

vs to be owyr negligent in the trew service of God, with our body and membris thatrof. To bring vs parfor fra yis negligens in the begin-
ning of this third command, God sais Remember, be nocht sweir or negligent, bot tak gud tent to ken z keip this command. Duhat is the sabbath
day, quhilk God commandis to be hallowit? This word Sabbath day is nocht ellis bot a
day of rest, and unto the Jewsis it was the sevint
day of z wounk, quhilk we cal Satterday, quhat
day the Jewsis pair self, thair barnis, servuandis
and bestis suld haif rest fra all bodily service or
servile labouris, quhilk servuandis mycht do or
was wont to do, Ar we christin peple oblassit to
keip that sabbath day with the Jewsis? Duhen
we spek of the Sabbath day, we suld consider twa
thingis, the tane is ceremonial, z dther is moral.
As concerning the ceremonial quhilk was nocht
ellis bot pat yai suld keip pair sabbath day alla-
erlie apon the sevint day of the wounk, we ar
nocht oblassit to keip it, for our salviour Christ
be the merittis of his passion, hais deliuerit vs
al fra z bondage of the law of Mopsyes; in takin
quharof ye vail of the tempil raif in pecis in tyme
of his passion. And the Apostil sanct Paul re-
preisstis rycht scharplly the Galathianis for yat,
that thai observuit dayis z monethis, tymes and
yeiris efter the ryt and custome of z Jewsis. Sa
we ar nocht oblassit to keip ye sabbath day apon
the satterday as the Jewsis did be command of the
law. Bot as concerning z moralite of z sabbath
day
day, we suld keip it on the Sundayis & othir halie
davis commandit be the haly kirk to be kepit haly.
Wdy was ye sabboth day translatit and changeit
to?Sunday? First, yat we christin men suld nocht
be lyke Jewish trawand yat the Sabboth day was
haliar thane ony other day of the wouk in the awin
nature, bot to christin men all dayis suld be haly.
Hairodir, as the sabboth day was commandit to be
keip haly, in resting fra all labouris, in remembrance
of that rest qubilk God restit the sevint day efter ye
creatioun of the world. Sa we christin peple be the
ordinatioun of the Apostillis and haly kirk, keipis
haly the Sunday, in the remembrance of yat rest
qubilk our saluiour tuk in the bodie within the se-
pulture efter the wark of our redemption, qhen he
deliverit vs fra the danger of syn, the deuil & hell,
and upon the Sunday eirly in the morning, raise
potently in body and saule, owyrcame the dede and
began a glorious and immortal lyse, qubarto we
hoip to cum be faith and obediens to his law.
Hairodir, it is heir to be notit yat the ceremoy
of the Sabboth day, qubilk the Jewis kepit, was
ane figure be ane morall significatioun of that spi-
rital rest, qubilk all we christin men and wemen
suld haif in our conscience all the dayis of our
lyse. For that amang the Jewis, nother man nor
best mycht work ony wark on ye sevint day, qubilk
was callit thair Sabboth day bot all tuik thair
temporal and corporal rest fra all labouris, it was
ane figure be ane moral significatioun, yat christin
men & wemen suld get rest in pair consciens be ane
lieband
The thrid command.

leiuand sayth in Christ Jesus here in this world, finally eternal rest in the world to cum. And yat we suld rest fra our awin carnal warnis, that we suld mortisfe our fleischlie desyris, quhilk, the mair yat thai ar mortisyit, we haif the mair rest in our conscience. And this spiritual sabbeth day suld we keip continually all the days of the wouke, that is to say, the continual rest of our consciens, for as concerning the spiritual rest of our consciens, all days suld be clyk. And to this spiritual rest of our consciens Christ our saluiour cakis vs all sayand thus: Venite ab me omnes qui laboratis, et onorati estis, et ego resiciam vos. Tollite jugum meum super vos, et discite a me quia mitis sum et humilis corde, et inuenietis requiem animabus vestris. Jugum enim meum suave est, et onus meum leue. 

Cum to me all ze that laboris and ar ladin with byrdingesis, and I sall refresche zou. Tak my yok opon zou, and leir fra me, for I am gentil and meik in hart, and ze sall fynd rest in zour soulis, for my zoik is sweit & my byrding is lycht. 

Duhow suld we keip the Sunday holiday? Aftir yis maner, yai yat ar all the wouke in labouris & cum-mis nocht, or may nocht get leif to cum the laif of z wouke to the kirk, on the Sunday suld haif rest and space to convein and gadder with the laif, to thank and loif God, heirand deudotly & deuning service, specially the bie Yes, or at lest ane said Yes, also hyster the word of God prechit gif thai may get it, offer to God their hart contrite as ane spiritual sacrifice, gif thai haif maid in the wouke days any fall
The thrid command.

falt to yair nychbhour, or the Sunday to be reconsalit to him agane, and mak him amendis at yair powar, loif & thank God for all his benefittis guen to him generallie or speciallie, pray to God for his grace & his mercy, for incres of faith, hoip & cherite amang christin peple. That God (gif it be his will & godly plesour) prosper the frutis of the ground reise all weris, stanche all pestilent seiknes. Paireoir on the Sunday, the father suld teche his barnis, the mastir his seruandis, to ken and feir God, to ken ye artikillis of our fayth, hou yai suld say thair Pater noster to God, with faith and devotion, to ken and keip the commandis of God, to forbeir all deidly synnis, thus suld thai do als mekil as thai can and may, according to the grace of God guen to yame. Furthermaier, on the Sunday men suld rest fra bodily labouris in getting of temporal geir, except sum greit necessite or utilite of himself or of his nychbhour or of the common weil, quhilk may nocht be weil postspounit may excuse them. And abone all this, all men and wemen wi diligens, nocht only suld forbeir nice and syn on the Sunday and all o- ther days, bot specially on the Sunday, suld eschew all ydilines, vaine talking, bakbyting, sclangering, blasphematious of the name of God, and conten- tioun and also all occasionis of syn, as dansynig, un- necessarie drinking, wantones, lecherous sangis & tweching, hurdome, carting and dysing, specially carreling and wanton synging in the kirk, and all other vice quhilk commonly hes been maist usit on the Sunday. Agane on the Sunday we suld nocht only
The thrid command.

only offer our hart to God, bot alswa we suln offer part of our worldly geir, he almess deid to the puir peple everilk man and woman mekil almess or litil, as God hes genuin to him worldly substance. Brebelie, on the Sunday, men and women suln fulfil (mair thane ony other day) all the deidis of mercy and cherite to the puir.

Qwha brekis pair halieday? All thai quhilk will nocht exercce and occupy thame self in thir spiritual warkis afore rehersit. Thai that will nocht heir the word of God, loif and thank him in company of the christin peple. Thai that will nocht thoil thair servandis to cum to ye kirk on ye Sunday, bot kepis yame in worldly besines occupied, for their bile lucre in doing of thair worldly erandis. Thai that cunnis to the kirk and prayis nocht nor worschippis nocht God als well with the spirit as with the mouth and inwartlie in verite. Thai that beand in the kirk in the tyme of Goddis word or service, occupies thame self in daine euil or ony worldly talking, lauchhing, scorning, or ony siclik doingis.

Is pair na vthir haly day bot the Sunday? His beralie, the daysis of all the Apostillis, of ye glorious virgin Hari & other sanctis ordanit to be kepit, fin use to be kepit be the halie kirk and hail congregatioun of christin men, quhilk we suld keip halie efter the maner and forme afore rehersit. And quhasa continuais to keip thame, cannocht excuse them fra syn, and breking of this command.

How
The thrid command.

how mekle almycht y God detestis the transgression of this thrid command, we may gadder of the huke of Nowmeris. Thair was a certane Jew, quhilk on the sabbath day gadderit a few stikkis, aganis the command of the law, for the quhilk transgression, be the special command of God he was sla-
it to the dede. Be this historie we may understand you gretously the peple synnis in breking of the Sunday and othir haly dais, quhilk na dout is ane of the special causis of the calamiteis and gret plaigis and misericis quhilk we feil daylie amang vs send be the hand of God. Sa gret is the wic-
kitnes & miserable cowatousnesses of mony men that (as it apperis plainly) thai contempyne all haly dais of the kirk, thai disdein to heir the word of God, pai lychetle all ceremonieis doin in the kirk, ordanit to steir the peple to denotioun, pai dispise all ministeris of the same. And quha can deny, hot yat this trans-
gressioun of haly dais is ane gretous syn, and is able til induce & bring ypon vs the wrath of God? And quha yat kepis yair haly dais, forberand tem-
poral warkis and besynes, and exercis & occupis thameself in fervent prayar amang the laift of the peple in the house of prayar, callit the kirk, heris or seis the Yes denotly, heris the word of God dili-
gentlie, reconseilis thameself to God & thair nych-
hour unselfet, fullfills the devis of mercy cheri-
tably. Thair is siclik personis cannocht want thair reward, quhilk salbe genin to thame of God, baith temporally & eternally, according as our salvour promissis sayand thus: Querite primum regnum dei Math. 6. et justiciam eius, et hec omnia adjacentur vobis.

First
Ane introductioun to the commandis

First of all seik for the kingdome of God, and the rychteousnes of the same, all thai thingis quhilk pertainis to your temporal leuing, salbe ministerit to zow. Na man can sufficiently expreme with young, quhat grace and spiritual gud a christin man gettis in diligent hering the word of God. Quhat is mair to be desprit of a christin man and woman, thane to get the giftis of faith, compunction, remissioun of synnis, the haly spirit, trew knowlege of God and of thine awin self, reconciliatioun with God and thi nychbour, pece f rest of thi consciens, joy in the haly spirit, f gift of trew justificatioun, and finelly eternal lyse. All thir spiritual giftis of God at obtenit and gottin, be diligent hering f leiring the word of God, praying, contritioun, with the laif of spiritual exercitioris, quhilk we declarit afore to zow. To God thairfor be louing and thankis, honour and glore euirmair. Amen.

Heir followis ane introductioun to the commandis of the secund tabil.

The xiii. Cheptour.

Becaus the secun Commandis writtin in the secund tabil technis vs our dweitie quhilk we aucht to our nychbour, declaris hou we suld heir vs to him in our hart, word f deid, afore we cum to the erpositioun of the same commandis, we think it expedient to erpone ye command of lufe quhilk we aw to our nychbour, for trewly the same lufe is the ground and beginning of al gud deidis, wordis
wordis and desyris, qubilk thir seuin commandis re-
quiris of vs towart our nychebour, nother can ony
man or woman be knawin to lufe thair nychebour,
bot only be fulfilling of thir commandis. For dou-
tles he luffis his nychebour in deid, qubilk accord-
to thir seuin commandis, nocht only dois na skayth
to him, bot also dois al gud to him, that he may and
suld, be the direcitioun of thir seuin commandis. As
we reid in the euangil of sanct Mathew, thair came
ane doctour of ¥ law till our saluion, and proponit
til him a questioun, tempand him Æ said:  Magister Mat. xxii.
quod est mandatum magnum in lege? Hastir, quhat
is the greit command of the law? To this questioun
our saluion maid answeir, rehersand twa comands
of lufe, quharof the tane was this. Thow sall lufe
thi Lord God with all thi hart, and with al thi saule
and with all thi mynd. This is the gretest and first
command. And of this command of lufe qubilk
we aw to our Lord God, we maid declaratioun in
the exposition of the first command. The secund
command is of the lufe qubilk we aw till our nyche-
bour, qubilk is this: Diliges proximum tuum, sicut
teipsum. Thow sall lufe thi nychebour as thisel. For
the plain understanding of this command of lufe,
the wordis is to be notit qubilk sanct Paule sais to
pe Romanis: Qui diligit proximum, legem impleuit. Ro. xiii.
be that luffis his nychebour, fulfillis the hail law.
Syt ze merueil hou a man luffand his nychebour,
fulfillis Æ kepis the hail law, meruail nocht, for the
lufe of God is includit in the lufe of our nychebour.
For we aw to lufe our nychebour in God or for Gods
K. II.
Ane introduction to the commandis

lufe, gif we lufe him principally for any dther cause, we lufe him nocht sincerely and purely as we aucht to do, it followis thane, that quhasa luffis thir nychbour sincerely and purely, thai lufe God, and sa thai keip the commandis contenit in ye first tabil, quhilk ordouris gif direckis vs to the lufe of God. And quhasa luffis their nychbour, yai keip the secun commandis writtin in ye secund tabil, quhilk ordouris and direckis vs to ye trew lufe of our nychbour. Sa we may weil conclude, yat quhasaenuir luffis their nychbour trewly, thai fulfil the hail law of moral commandis. And this is wel declarit be the Apostil sanct Paul, sayand thus: Nam non adulterabis, non occides, non furaberis, non falsum testimonium dices, non concupisces, et si quod est aliu mandatum, in hoc verbo instavratur. Diliges proximum tuum sicut teipsum. Thow sall nocht commit adultery, thow sall nocht steil, thow sall nocht heir fals witnes, thow sall nocht cout ony thing fra thi nychbour, and gif thair be ony dther command it is comprehendit in this word. Thow sall lufe thi nychbour as piself. For, seu lufe of our nychbour is nathing ellis, hot to wil and desyre gud to him, quhasaenuir luffis pair nychbour as pairself, thai do as thai wald be done to of resone.

Thai will thame na skayth with thair hart, thai speik na euil to thame with thair mouth, thai do na skayth to thame in pair deidis, hot contrary, thai will thame all the gud yai can, thai spek to thame
of the secund tabil.

thame and of thame gud wordis, thai do thame gud in deid at pair powar quhen thai suld do it. And sa the word of sanct Paule is trew, quhilk he sais, quhasa lustis their nychbour fulfillis the law. And because that this command biddis vs lufe our nychbour as our self, we suld first leir etter quhat maner we suld lufe our self, to yat esfek, yat etter the same maner we may lufe our nychbour. how sulde we lufe our self? Generly, thre maner of wayis. First we sulde lufe our self and sa our nychbour with an honest & haly lufe, nocht to syn or to persecur in syn, or to foster and nurisich our self or our nychbour in euil, for as the Prophet sais in the Psalme: Qui Psal. 10. diligit iniquitatem odit animam suam. Quhasa lustis wikitnes or syn, he hettis his awin saule. And euin sa sais the wisman: Qui sibi nequam est, cui Eccle.xix bonus erit? He that is euil to him self, to quhome can he be gud? Thane it followis weil, that na ther proud man, nor ireful, innious, swere, cowa tous, licherous or gloton lustis pair awin saul, because pair lufe is nocht honest & haly, quhilk lufe God requiris of vs all, according as the eternal wisdome of God sais be the mouth of the wisman: Ego mater pulchre dilectionis. I am the mother of fair, honest and haly lufe, quhilk is to desyre ye remissioun of synnis & grace of God, quharby our saulis may be saiffit. According as it is writtin in the wisman:

How sulde we lufe our self?
Honest & haly lufe,

Qui Psal. 10.

diligit iniquitatem odit animam suam.
Quhasa lustis wikitnes or syn, he hettis his awin saule. And euin sa sais the wisman: Qui sibi nequam est, cui Eccle.xix bonus erit? He that is euil to him self, to quhome can he be gud? Thane it followis weil, that na ther proud man, nor ireful, innious, swere, cowa tous, licherous or gloton lustis pair awin saul, because pair lufe is nocht honest & haly, quhilk lufe God requiris of vs all, according as the eternal wisdome of God sais be the mouth of the wisman: Ego mater pulchre dilectionis. I am the mother of fair, honest and haly lufe, quhilk is to desyre ye remissioun of synnis & grace of God, quharby our saulis may be saiffit. According as it is writtin in the wisman:

Miserere
Ane introductioun to the commandis

Miserere animo tue placens deo. Hail mercy on thi awin saule, that thow may pleis God. Quharfor quhasa kennis thair nychebour to leif in syn, & suld and may reforme him and will nocht, that lufe nocht pair nychebour with ane honest lufe as thai suld do.

Secundlie, we aucht to lufe our self and sa our neichthour, w ane affectious & trew lufe vnfenzetly.
For quhen we lufe our nychebour principally for our awin profit and plesour, and nocht to his lauchfull profit and honest plesour, thane we lufe him nocht with ane trew lufe, for than, quhen our profit ceissis our lufe ceissis, quhen our plesour quhilk we get he him ceissis, thane incontinent we ceis to lufe him.

Of sielike ane lufe it is written in the buke of the wisman: Est amicus focius mense, et non permanebit in die necessitatis. The wisman sais, pat pair is ane freind quhilk will beir ys company at our burde, to tak part of our meit, bot be will nocht hyde with ys in tyme of our nede. And ys warld (alace thairfor) is full of sielike luffaris, quhairfor christin man, leir to lufe thi nychebour as thi self trewly and vnfenzetly. That is to say, as thow luffis thi awin self at all tyme baith in prosperite and aduersite. Sa thow aucht to lufe thi nychebour with perseverance, according as the wisman sais speikand of a trew freind: Omni tempore diligsit qui amicus est & frater in angustiis comprobatur. He that is a freind luffis at all tymes, & a brother is knawin in tyme of trubil. Alsaw thow suld leir to lufe him effectiously, nocht with fair wordis allanerly, bot with word and deid bapth according as S. Iphon sais: Non diligamus verbo
of the secund tabil. Fol. xl.

verbo neque lingua, sed opere et veritate. Lat vs noclt lufe our nychbour allanerly with word and toung, bot with deid and urite. To quhom agreis sanct Paul sayand: Dilectio sine simulatione. Lat our lufe be without dissimulatioun or fenzetnes. Thairfor all thai quhilk luffis pair nychbour allanerly in tyme of thair prosperite and nocht in tyme of thair aduersite, or allanerly sa lang as thai get profit be thame, or allanerly with pair word & nocht with thair deid at pair powar, thai lufe nocht trewy thair nychbour as thame self. Of quhom the Prophet sais in the Psalme: Loquuntur pacem cum Psal. 27: proximo suo, mala autem in cordibus eorum. Thair speik peace with thair nychbour, bot mekil euil re-monis in pair bartsis. Thridly, we suld lufe our nychbour as our self with just ordour, quharof it is writtin: Ordinuit in me charitatem. God al mycthy our heinily spouse, hais ordanit trew lufe in me. And be the just ordour of lufe, we suld lufe God abone our self, and our nychbour as our self, and our worldly geir under our self. Thairfore quha luffis yame self, pair nychbour or pair warld-ly geir abone God or mair thane God, sa that for ë lufe of thame self, thair nychbour or pair geir, thair care nocht to brek ë command of God, yai lufe nocht thame self or pair nychbour with ane just ordour of cherite. Dubhairfor our salviour sais: Qui amat pa-

dextra matrem plusquam me, non est me dignus, et qui amat filium aut filiam super me, non est me dignus. He yat luffis his father or mother mair thane me, he is nocht worthy of me. And he yat luffis his sone or

Constant and perseverat lufe.
Ane introductioun to the commandis

or his dochter abone me, he is nocht worthy of me. That is to say, gif the case fortune yat other thow mone displesse thi father or thi mother, thi sone or thi dochter, or any of thir freind or nychbour, or els yow mone displesse God, be breking of his command, sa that thow can nocht bayth plese God & thame togidder at yat tyme, thane in this case yow suld keip the ordour of cerite, and erar displesse al the freindis thow hes, than that thow suld brek ane command of God and sa displesse him. Or gif ony of yame wald intyst counsel, and draw the to ony bunlesum thing, in sa mekil that gif thow do nocht pair counsel & bidding, thow sall tyne thair fawour. In this case cure nocht to tyne thair fawour, that thow may haif the fawour of God, and sa doand yow luffis God abone thi nychbour. Hairouir gif ony man or woman wald counsell or command & to do ony thing, expresle agane the command of God, and that under na les paine than tinsal of all thy worldly geir and landis, ze and of thi life, quhilk is derast to the of all the laif, in this case thow suld cheis to tyne thi lyse and all thi geir, erar than to brek ane command of God, and sa doand, thow lussis God abone thi-sel according to the dew ordour of Cherite.

The xv. Cheptour.

Quha is our nychbour?

QWEN almychty God sais, luse thi nychbour as yi selle, we suld leir to knaw quha is our nychbour, quharin the Jewis and also mony christin men and wemen at begilit, understanding
understanding the command of God in ane wrang sense, thinkand that na man is thair nychbhour, bot thai allanerie, quhilk ar thai carnal and worldly freindis, pair awin cuntremen, or pai y dwellis neir hand thame. Bot our saluiour techis in the parabil or similitude quhilk he gaif of y woundit manvat lay in the hie way, betuir Jerusalem & Hierico half dede, half quik, yat ilk a man is to every man a nychbhour, quhilk other hvis mercy of ane othir, or ellis to quhom another man ma haif mercy. That is to say, al men & wemen may be callit my nychbours, quhilk hvis mister of my help, and al men and wemen may be callit my nychbours, quhilk may help me, sa all men is nychbhour til every man. For y Samaritane, suppose he was of ane strange cuntre, & compit a-mangis y Jewis as ane enemie, zit because he come by the woundit Jew seand him, bad compacience on him and helpit him, he was his trew nychbhour. Duhairfor, quhen God biddis the lufe thi nychbhour as thi self, pow suld understand by this word nychbhour, all men and wemen, quhiddar thai dwell neir hand or far of.

Dairourir, the Jewis understude the same com-
mand in ane wrang sence (and lykwais dois mony
christin men and wemen) trawand yat pai suld alla-
nerly lufe thair freind, and yat thai may lauchfully
het thair enemie. Bot our saluiour Christ in the
euangil giffis the trew understanding of the same
command, techand plainly, & swa guand command
to lufe bayth freind and fa. Thir ar his wordis:

L. 1.

Audistis

Of ye lufe quhilk we aw to our enemye.
Ane introductioun to the commandis

Math. 5 Audistis quia dictum est, diliges proximum tuum & odio habebis inimicum tuum. Ego autem dico vos diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persequentibus et calumniatibus vos, vt sitis filii patris vestri qui in céulis est, qui solem suum oriri facit, super bonos et malos, et pluit super justos et injustos. Si enim diligitis eos qui vos diligunt, quam mercedem habebitis? Nonne et publicani hoc faciunt? Et si salutaueritis fratres vestros tantum, quid amplius facitis? Nonne et publicani hoc faciunt? Estote ergo vos perfecti, sicut et pater vester celestis perfectus est.

Quhase hettis ane man, luffis na man cheritable.
of the secund tabil.

fra § saule of man be ane deidly syn, than it followis
weil, that gif thow heir hettred at ony man, quhat-
sumeur he be, freind or fa, nychebour or strangar,
thow hais na cherite, and haistand na cherite, thow
art in the stait of dampanatioun, according as ye A-
postil sanct Iohn techis: Qui odit fratrem suum, in
tenebris est. Ye that hettis his brother, he is in
myrkenes. And gyp ony man walde say aganis this
doctrine, allegging that certane sanctis in ald tyme
hettit pait enemies, exrefle of the halp Prophet &
excellent king David, quhilk sais thus of himself:
Perfecto odio oderam illos, inimici facti sunt mihi. Psal. 138.
I hettit thame (sais he) with ane persite hettrend be-
cause thae war myne enemeis. Aswa our saluitor
sais in the euangil of sanct Luke: Si quis non odit Lucexiii.
patrem suum et matrem suam et vxorem &c.
Nuhasa hettis nocht his father and his mother etc.
Of the quhilk wordis an bulersit persone mycht
gaddir, that it war lesum to het our enemeis. To
the quhilk objectioun we mak this answeir. That
in al our deidis of lufe, sa mekil as we may, we suld
follow the exrefle of God, according to the teching
of sanct Paule: Estote imitatores dei, sicut filii
charissimi. Be ze followaris of God as deir sonnis.

Now we synd in the haly writ, pat God almycht
luftis & hettis. Duhat luftis God? Cewly the
nature, or the persone quhilk he hais maid, accor-
ding as the wisman sais in the buke of Wisedome:
Diligis omnia que sunt, et nihil odisti eorum que
fecisti. Thow luftis all thingis that is, and hettis
na thing that thow hais maid.

L. II.  

Duhat
Ane introductioun to the commandis

Quhat hettis God? Ueraily, God hettis al vice and syn, quhilk is not maid be the command of God, bot allaneery it is maid be the peruersit will of euil angellis and euil men and wemen. Thus the prophet sais, spekand of God: Odisti omnes qui operantur iniquitatem. O Lord sais he, thow hes hettit all yame quhilk workis wickittenes and dois euil. Thus tharfor we aucht to do to all men and wemen, lufe thair persone with cherite, and also in all men wy wemen we suld het thair vice and thair syn, with all thair euil conditionis, help with all our diligence to bring thame fra vice to vertew, fra syne to grace, pat sa we may lufe bawth thame self thair guid conditionis. Now etter pat ze knaw hou ze aucht to lufe zour nyrbour, quha is zour nyrbour, ze suld ostynnis considdir thai thingis quhilk speciallie mouis christin men and wemen to lufe thair nyrbour with the trew lufe of Cherite. Quhaireof the first motiue is, the lufe quhilk we haif to God, for quhasa luffis hartelie pair Lord God abone all thing, the same lufe mone neidis steir thame to lufe thair nyrbour. And as sanct Ithon the euangelist sais: Si quis dixerit, quoniam diligo deum, et fratrem suum oedit mandax est. Gyf ony man will say, I lufe God, hettis his nyrbour, he is ane lear. And doubtles it is nocht possible that a man or woman lufe God, bot the same man sall lufe his nyrbour, nother may a man lufe his nyrbour, bot also he sall lufe his God, sa mekil is the lufe of God our nyrbour fessinit.
The secund tabil.

fessinit and linkit togiddir, yat the tane lufe can nocht be had without the tother. Example, gif a man wald say, yat he luffis the king, & zit hettis the kingis done, or the kingis membres, he may wel be callit ane lear. Now al trew christin men ar soonis of God be adoption, & spiritual membres of the mistik body of our saluイour Christ. Dubairfor it is nocht possibil yat a man qhillk hettis his nychbour, may lufe God sa lang as he hettis his nychbour. The secund thing qhillk suld moue vs to lufe our nychbour, is & special command of our saluイour, qhillk a litil afore his departing fra this world be his passioun, amang all vsir commandis, in special gaif to his discipillis the command of lufe, sayand:

Hoc est preceptum meum, vt diligatis inuicem, sicut Jhon xv. dilexi vos. This is my command, yat ye lufe ane ane othir, as I haif lusfit zow. Hairouir, the special signe & takin quharby a christin man or woman is knawin to be Christis disciple, is gif yai lufe ane ane othir according as he sais himself: In hoc cognoscent omnes quia discipuli mei Jhon xiii. estes, si dilectionem habueritis adinuicum. Be this may al men ken yat ze ar my disciples, gif ze haif lufe ane till ane othir. Tak tent, he sais nocht, & ze cause blind men to see, & ze cause deif men to heir, & ze can raise vp deid men to life agane. Bot & trew & special takin, to knaw zow to be my disci-ples, is gif ye haif lufe & cherite ane til ane othir. Dubairfor christin men lufe thi nychbour, yat charby & may schaw thi self to be a trew christin man.

The
Ane introductioun to the commandis.

The third, is communication or participatioun of our nature, for as it is said be the wisman: Omne animal diligit sibi simile. Ika best natureally luffis the best, that is lyk to the self in nature. Now sen we ar al lik ane till ane bthir, in our nature, al being maid be ane God, to his awin propir image & liknes, it followis, that quhaseuir luffis nocht his nych-bour, nocht only is a brekar of § law of God geuin to Hoyse and ratifiseit be our saluialour, bot also he is a brekar of the law of nature, quhilk God hais prentit in ye hertis of all men and women.

Now thaiрfor christin peple we erhort yow to tak gud tent to the declaration of the seuin commandis contenit in the secund tabil, quhilk is geuin to zow of God himself, to ordoir zow and direk zow in the trew lufe of zour nychbhour, quhilk euirmair ye aw to haif towart him, in zour deidis, wordis, & in zour hartis.

The xvi. Cheptour.

[TEXT IN IMAGE]

ONORA patrem tuum et matrem tuam vt sic longevus super terram, quam dтa deus tuus dabit tibi. Exo. xx.

Honour thi father & mother, that thow may haif lang lyfe and gud dais upon the erd, quhilk thi lord God sall gyf to the.

Qvhat
The fourt command.

Quhat is the ordour of the fourt command? As the thre commandis of the first tabil ordanis vs to do our dewtie to almyghty God our heunily father, techand vs hou we suld serve him with our harts, our wordis and outwart deidis, sa be conuenient ordour followis the fourt command, qubilk giftis instructioun hou we suld do our dewtie till our parentis fatheris and motheris & eldaris heir in this world, qubilk be the ordination of God hais reule and governance qur vs in gods stede, and tharfor nict estir God & abone all other nychbouris we aw to thame honour and obediens. Quhou mony maner of fatheris ar schawin in the haly scripture? Thre. The first is our naturall father & mother, qubilk be the benefyt of GOD brocht vs into this world. And of this natural father and mother, this commandis specially geuin. Ofquhom it is writtin:

Qui timet dominum honorat parentes, & quasi dominis seruiet his qui se genverunt. He that feiris GOD, honouris his father and mother, and will be content to mak service to thame qubilk hais brocht him to this world. The second fatheris ar thai qubilk hais cure and charge of our saulis, as byschoppis & personis, qubilk be thair office, suld, be the seid of gods word, beget vs to the faith of Christ, syne nwrisch & bring vs up to the perfectioun of a christian lyfe, and thir ar callit spiritual fatheris. Sa the Apostil said to the Corinthianis: Non vt? fundam vos hec scribo, sed vt filios meos charissimos moneo. I writ nocht pis to sconde zow, bot as my deir chil= i Cor. 4.

dren I warne zow, for suppose ze haif ten thousand instructouris
The fourth command.

Instructuris in Christ, sit haft ze nocht mony fatheris, for I haft begottin zow in Christ Jesu; throch the Evangel. And to the Galatianis he sais thus: Filioli mei, quos iterum parturio, donec formetur Christus in vobis. My litil children of quhom I trauel in hyrth agane, quhil Christ be formit and passionit in zow. The thrid father is all ciuile magistratis, yat is, al kingis, princeis and temporal reularis of our common weil, quhilk in auld tyme amang the Romanis was wont to be callit patres patrie, fatheris of z cuntre. And sa we Reid that quhen a certane prince of Siria callit Naaman, came to the Prophet helyscus to be curit fra his lyppir, his servandis callit him father, saying: Father, gyf the Prophet had said to the a greit mattir, thow suld haft done it. And schortly all thai that hais cure and charge our dvd under God, generally may be callit our fatheris, for samekil thai that suld reule vs in pair office, with siclike favour diligence as the natural father reulis his sone. To quhome also we suld gise honour, servuce, obediens as the sone dois to the father: Filii obedite parentibus per omnia, hoc enim placitum est domino. Barnis (saist sanct Paul) obey zour father and mother in all pointis, for this is Gods command. Et vos patres, nolite ad iracundiam provocare filios vestros, sed educate illos in disciplina, et correptione domini. Fatheris prouoke nocht zour barnis to crabitnes, bot foster thame and teche thame in the dreedour of God. Qui bene pre-
The fourt command.

sunt presbyteri, duplici honore digni habeantur, maxime qui laborant in verbo et doctrina. Dicit enim scriptura: non alligabis os boui trituranti. Et dignus est operarius mercede sua. The preestis yat reule weil at worthi of dubil honour, maist of all yai yat labouris in the word of God, tteching, for the scripture sais thow sal noct bind by the mouth of the Dr that trampis out the corne quilk was thair thresching. And it is all a thing to say the labourat is worthi of his wagis. Communicet autem is qui catechizatur verbo, ei qui se catechizat in omnibus bonis. Lat himyat is techit in the worde, minister to him quilk techis him in all gud thingis. Serui obedite dominis carnalibus, cum timore et tremore, in simplicitate cordis vestri sicut Christo, non ad oculum seruientes, quasi hominibus placentes, sed vt serui Christi, facientes voluntatem dei ex animo, cum bona voluntate seruientes sicut domino et non hominibus. Sernandis (sais sanct Paule) obey carnal masteris with dredour and reuerence, with a simple hart as to Christ, nocht allanerly to mak service to the Ee sycht for mennis plesour, bot as the seruandis of Christ, doand the will of God fra the hart with gud will euin thinkand as ze suld serue God. Et vos domini, eadem facite illis, remittentes minas, scientes quod et illorum et vester dominus est in coelis, et personarum acceptio non est apud deum. And ze masteris do siclik to thame, be nocht rygorous and hitter to thame, knawand weil that zour Lord is in heuin, to quhame all men is lyk in pryce and all bocht with ane blud of Christ.
The fourt command.

Omnis anima potestatibus sublimioribus subdita sit, non est enim potestas nisi a deo, que autem sunt, a deo ordinate sunt. Itaque qui resistit potestati, dei ordinationi resistit. Euereilk man submit himself (sais S. Paule) to his auctoritie of hear powar, for that is na powar but of God, and quha resistis to the powar, resistis to Goddis ordinance. And gyf ye wald speir, to quhat powar suld I obey? He answers, to his powar quha heris the sweird to punis misdoaris, as the officiar of God. Subiecti igitur estote omni humane creature propter dominum, siue regi, quasi precellenti, siue ducibus tanquam ab eo missis ad vindictam malefactorum, laudem vero bonorum. Submit yourself to all ordinance of the temporal powar, quibidder it be to the king as to the principal, or to the prin- cis and lordis, as thame that ar deput be him. Reddite ergo omnibus debita, cui tributum, tribu- tum, cui vectigal, vectigal, cui timorem, timorem, cui honorem, honorem. Nemini quicquaque debeatis nisi vt inuicem diligatis. Gyf to all men quhat ze ar awand to thame, tribute to quhome it belangis to, custome to the customaris, reuerence, dredour and honour to quhome ze ar haldin. Be awand na thing, bot euereilk man to lufe ane ane other amang zour self.

Of obedienz dettit til our prei latis.

And of the obedient dettit to be giffin to our spiritual reularis and prechoris, it is comman- dit in the Epistil unto the Hbrewis: Obedite prepositis vestris, et subiacete eis, ipsi enim peruig-
The fourt command.  

The fourt command.  

The fourt command.  

The fourt command.

Hebr. xiii.

Behold, I have set before thee the blessing and the curse, in the sight of the Lord the God of Israel, in the sight of heaven above.  

That this command teechis a man how he sould heir him to all men quhilk hais powar ouir him un-der GOD, as father and mother, maister and hussye, the temporal powar and the spiritual.

Obey thame that hais the rule ouir zow, and submit yourself to yame, for thai walk for your saulis, eun as thai that mone gif acompt thairfor. That thai may do it with joy and nocht with greif. 

This command teechis a man how he sould heir him to all men quhilk hais powar ouir him un-der GOD, as father and mother, maister and hussye, the temporal powar and the spiritual.

The rycht keping of this command?

To lufe with thi bart thi father and thi mother, honour thame, obey thame, gif thame part of thi temporal guddis gif thow hais and thai mi-stir, ye mak thame service, gif thai mister for eild or seikness, shortly, help yame with thi counsel, consolatioun, service of thi bodie, and sustenta-tioun with thi geir quhensaeuir thai mister.

And to honour, obey and supplie thi spiritual father, speciallie the trew minister of the worde of God, as we hai schawin afore be S. Paule. 

Do reuerence and treu service to yi mister, and all thame that giffis the wage. To obey the temporal powar. Kingis, Lordis, Schirriffis, Prouostis, Valyeis, do thame reuerence & mur-mur thame nocht.

Quha brekis this command? Thai brek this command, first, that thinkis schame of thair na-tural father & mother for thair pouertie, seiknes or mischance. Thai that denyes pair necessarie sustenta-
The fourt command.

sustentationoun to thame of meit £ cleyth or harboreye in tyne of thair mister. Bot maist of all, thai brek this command quhilk bairnis thame, puttis handis into thame, bakbytes thame, hettis yame, £ obevis thame nocht. Alswh thai that tholis nocht thair father and mother, suppose thai do yame injuris and be cummersum. Second, quha honouris nocht and obevis nocht pair spiritual heddis, prelatis and pastoris, and will nocht pay thair teyndis £ dewteis as thai ar oblissit be the law. Thirdly, thai that honouris nocht the temporal powar, or thair awin masteris, quha fullfillis nocht pair commandis faithfully or obevis yame nocht, suppose yai be evil and thrawart, quhene thai command na thing aganis Gods command £ haly kirk. Thai that makis seditioun agane thair prince, reulmen or reular, or thai risis or causis othir rise aganis thair heidmen, quhasa is fals or negligent to do pair bidding and will nocht obey thame with trew service, all yai and siclik personis brekkis this command.

Now we will declare to zow, hou the transgres-
souris of this fourt command ar punissit, and hou the keparis ar rewardit of God. We reid in the auld law, that the sone quhilk was disobedient, stif-
hartit and thrawart to his father and mother, was led to ye port or place of jugement, and be the peple was staneit to the deid. We reid in the huke of the kingis, that Absalon maid seditioun aganis his awin father king Daviit, quharfor he fled in battel, and in his fling his hair fessinit about a stark branch of ane Aik tre, his $ule zeid away fra under
The fourt command.

der him, and swa he was hangit be his awin hair, afore he deit he was striken throw the hart with thre pickes or spiris, be the bandis of Joab ane of the principal captanis of king Dauidis weiris, and sa deit a miserable deid. Secund, quhasa contemptioun to be obedient to thair trew lauchful spiritual fatheris, prelatis and pastoris of ye kirk, can nocht eschew the punissioun of God, because that the contemptioun of thame is the contemptioun of our saluiour Christ that ordanit thame. Hear quhat he sais to yame: Qui vos spernit, me spernit. Nuha Luce x.

That terribil vengeance quhilk God tuk on yame, andsua was writtin for our instructioun, suldmove and warne all men and women to honour and obey yair superioris reularis, and to abstein fra scorning, dispysing and rebelliuon aganis thame.

Thirdly, quhat punissioun is ordanit for thame quhilk will nocht be obedient to thair temporal faitheris, that is to say, to the king and his jugis and officearis, it is plainly declarit be sanct Paule to the Romanis, sayand: That quhasaecuir resistes the auctoritie of the king, he resistis the ordinatioun of God. And thai that resistis sall resaif to thame self damnatioun. For reularis ar nocht to be seirit for gud warkis, bot for euil, gyf thow wald be without feir of the auctoritie, do well thame, thow sall haif commendatioun of the same, for he is ye minister of God.
The fourt command.

God for thi weil. Bot and gif thow do evil, than feir, for he heiris nocht the sweride for nocht, for he is the minister of God, and takar of venge-
ance to punis thame that dois evil, quhairfor ze move neidis obey, nocht only for punishement, bot also because of conscience, mening that it is deidly syn to rebel or disobey ¥ lauchfull aucto-
rite ¥ leful command of ¥ king ¥ his officiariis. And as for the reward of thame qubilk kepis this command, it is plainly promissit in the end of the same command, in this wordis: Et eris longeuus super terram. Thow sall haif lang lyfe upon the erd. It is ane conventien reward, that yai may haif lang lyfe qubilk dois yair dewtie to thair father ¥ mother, qubilk under God giffis to thame thair lyfe. And be the promis of lang lyfe, understand nocht only to leuie mony dais, bot also understand peace, tranquility, prospe-
ritie, abundance, or at the lest sufficient leuie and sustentatioun in all thai thingis qubilk ar necessary to the mantening of this lyfe, without the qubilk, lang lyfe is nocht plesand, bot erar painfull and displesand. And this lang lyfe is commonly giffin to all thame that dewlie ho-
nouris thair father and thair mother. Nochthe-
les, sum tyme God almyghty for sum causis sein to him expedient, giffis to gud barnis bot schort dais, and that for thair weil, suppose it is un-
knowin till vs. According as it is writtin in the buke of wisedome: Raptus est ne malicia mutarer intellectum
The fourt command.

intellectum eius. The just man was takin away fra this life, that malicious or euill men suld nocht alter or change his mynd fra God be vi-
olent tormentations. Bot trewlie we that ar christin peple maist of all considdre lufe and desire the lang lyfe promissit till vs, in the kingdome of heuin, quhilk the haly Prophet callis the land of lyfe, sayand: Credo videre bo- Psalm. 26. na domini, in terra viuentium. I trow (sais he) to se the 'gudnes of the Lord, in the land of leuing men. For douhtles this present warld may weil be callit the land of deade, bot the warld to cum, quhilk salbe in the kingdome of heuin, suld on-
ly be callit the land of lyfe, quhair thair is lyfe, and neuir deade. Thus gud peple, ze may be sickar that God will punis the transgressouris of this command, and largelie reward all the kepatis of the same. To him thairfore be ho-
bour and thankis, louing and gloir for euir and euir. Amen.

The fifth command.

The xvii. Cheptour.

NON occides. Thow sal nocht commit slauch-
ter. Quhat is the ordour of the fifth com-
mand? The man that is content to do his
dewtie to God and thame that ar his reularis
under God, may esely be counseillit to do his
dewtie to al his nychbouris. And be ñ contrary he

The or-
dour of
the fifth
command
The fift command.

he is redie to do skayth to his nyehbour quhilk no-
ther feiris God nor man in Gods stede. Theairfor
he just ordour efter ye thre first commandis, quhilk
biddis vs do our dewtie to God, and efter the fourt
command quhilk biddis vs do our dewtie til our fa-
theris in Goddis stede, followis the laif of the com-
mandis, quhilk ar six in nowmer, and giffis till vs
instruction hou we suld ordour our self till our
nyehbour, in deid, word, and desire of hart. And be-
cause that till our nyehbour na temporal or erdly
thing is darrar and mair precious yane is his awin
bodylie lyfe, in this fift command God almychtly
forbiddis vs to do any skayth till our nyehbour in
his persone, quharby we may hurt his bodylie lyfe.

What is the trewerpositounof yis command? Our
heuinely master and saluiour Christ Jesus exponis
this command in the euangil of sanct Mathew on
this maner: Audistis quia dictum est antiquis: non
occides. Qui autem occiderit reus erit judicio. Ego
autem dico vobis quia omnis qui irascitur fratri suo
reus erit judicio. Qui autem dixerit fratri suo rachia,
reus erit concilio. Qui autem dixerit fatue, reus erit
gehenne ignis. Ze haif hard hou it was said to yame
of auld tyme: Thow sall nocht commit slaughter.
For he that slais sal be giltie of the jugement. Bot
I say to yow, quhaseseur; hais hettrent at his bro-
ther salbe giltie & in dangeir of the jugement. And
quhaseseur sais to his brother racha (that is ane
lythleful crabit word) he is giltie and in dangeir of
the counsell. And quhaseseur sais to his brother
fuile, he salbe giltie & in dangeir of the fire of hell.

In
The fift command

In thir wordis our saluiour techis that the law of God is spiritual. For to fullfi this command: thou sall nocht slay or commit slaughtir, it is nocht yneuch to keip thi handis or outwart membres fra slaying of ony persone, bot in vis command alswa, God requisiris yat thou keip thi mynd or thi hart fra al unlauchfull wraith & crabitnes, mairatour fra malice and betterd quhilk is the first beginning and occa-
sioun of all unlauchful slaughter and thir hurtis done to our nychtbour. Thatfor he sais, quhasa-
euir is angrie at his brother, is giltilie in the jugement of God, according as sanct Iliche sais: Omnis qui odit fratrem suum homicida est. Ye that hettis his brother is ane manslaaar. Understand in £ jugement of God, quhilk seis the hart and the wil of man, and jugis efter the samyn. Duhp sais he, quhasa is angry at his brother? It is well sperit, for it is nocht all ane thing to be crabit at thi brother, $ to be cra-
bil at thi brotheris fault. The first is euir mair unlauchful, for be the command of cherite we suld lufe our nychtbour (quhilk is our brother in Christ) as our self. That is to say, to will $ desire als weil gud to him in bodie and saule as we will and desire to our self. Sa we suld nocht be crabit at ye nature or persone of our brother. Bot it is nocht aganis $ command of God to be crabit agane the fall of our brother. For we suld quhen neid is, angirly repree the fall of our nychtbour, quhilk gif we do for his instruction, just correczion and amendment, it is nasyn, bot a commendit vertew, specially to all yame that hes cure and charge of ony other, according as it
The sifth command.

Psal. 4.

it is said in the Psalm: Irascimini et nolite pec-care. Be crabit f sin noctt. And the same Prophet sais: Iniquos odio habuai. I haif hettit the wicket men. Without this halie crabitnes nother can jugement stand, nor vertew increes, nor synnis be refrentit, as sais the doctour Christostome. Tell vs thane the rycht keping of this command. Almyghty God in all commandis negative includis ane affirmative, that is, quhene God forbiddis syn, in the same command he hiddis vs haif the vertewis quhilk ar contrary to the same forbiddin syn. Sa in pis command quhen he forbiddis slaughter and all occasions of the same, as hettrent of the hart, indignation of vs voce signifiyt be Racha, manifest injurious wordis signifiyt be this worde suile, he hiddis vs he pacient, meik and sweit, kind and merciful nocht to hald in our mynd hettred, inuye, nor zit to foster it ony way agane our enemies, nother to hurt yame in body or saule be word or deid, art, part or counsell, but to help vs delier our nyche-bour be word and deid, fra perel of saule vs body to the utermaist of our powar.

Quha brekis this command? Thae brek this command that spytis vs fechtis with thair nyche-bour, quha sais ony worde that cunnis of unlauchful Ire and crabitnes, quha callis ane oither suile of malice, or sais ony iniurious wordis to him, nyknamis, bannin, backbyting, or scorning, quha lattis his nychebour dee of hungrir, thirst, cald, seiknes, presone, vs helpis him noht to his
The fift command

his powar, quha wil nocht forgif to al pair nychbouris thair offencis Ɛ will nocht pray for thair enemies, luftis yame nocht or helpis yame nocht at the lest tyme of thair extreme need, quha of crabitnes committis slaughter or murchbour, mutilation, or lais on his nychbour ony violent handis, quha inbyis pair nychbouris gud fortune, quha sawis discorde and fosteris it, quha rasis pley amang nychbouris, alswa thai that may mak concord amang nychbouris or betuir favis and does it nocht, and puttis nocht away al euil occasionis thairof. Whidden gir kingis and temporal Jugis synnis aganis this command, quhen be ordour of the law thai condemne to deade theifis, menslaaris and murtheraris, revareis, tratouris, and siclik misdoaris, perturbationis, and destroiaris of the common weill? Na. For this command is giffin to privat personis Ɛ takis nocht the temporall powar away, that thai may nocht punis misdouris, for thai haif auctoritie of God Ɛ ar Gods seruandis ordinat to do yat. Nochttheles, pai syn greusly in twa pointis. First, gif pai lauchtfully ken ony siclike misdouris win pair boundis quhairof pai haif auctoritie Ɛ tholis yame, lukis at yame throw pair singaris, Ɛ will nocht punis yame, oth er for lufe of geir or carnal affection or sum o ther daft opinion, be resone quharof misdouris takis mair baldnes to perseuerue in euil, Ɛ the com mon weill is hurt. Siclik couratousnes, carnal affection, Ɛ fiuilis mercy can nocht be excusit fra syn N. II. Secund
The fift command.

Secund, gif yai in jugement punis misdouris, nocht for the lute of justice & the common weil, but rather of ire, malice or hettret aganis the persone or his freindis, or for lute of his landis or geir, lykwais thai syn grenaously sa doand.

Quhat panis ar ordanit for the brekaris of yis fift command? And quhat rewardis ar promissit to the keparis of the samyn? The temporal paine ordanit be the will of God, for the punitioun of all staaris of men and wemen by the ordour of justice, is to be slaine, as it is decretit in the buke of Genesis: Quicunque effuderit, humanum sanguinem, fundetur sanguis illius, ad imaginem quippe dei factus est homo. Quhasaeuer sheddis the blud of man, by & ordour of justice, his blud sal be sched, be & ordour of justice, because yat man is maid to & ymage of God. And in & law of Moses it is writtin thus: Qui precusserit et occiderit hominem, morte moriatur.

Levi. 29.
He that strikkis et slais a man or a woman, lat him de the deed, that is to say, he suld be slaine for it himself. And our saluiour hais the same sentence in the euangil of sanct Mathew: Qui gladium accipit, gladio peribit. He that takis the swie rde, sall pereis with the swirde. Understand thir wordis, & all siclik, of thame that takis a swirde to slay his nychhour, nocht kepand the ordour of justice, he is worthi to pereis & to be slaine, be & ordour of justice. And the Apostil sanct Paule rehersand the deidis of the fleche, reckins manslauchter amang thame, sayand eftir heid thame all, quha sa dois thame & siclik, sall nocht get the kingdome of God. Our Lord
The fifth command.

Lord God his awin self is a special defendar of this command, I will nocht thoile menslaaris to eschape punitioun. He said to Tayn that slew his brother, quhair is Abell thi brother? Vox sanguinis fratris tui, clamat ad me de terra. The doce of yi brothers blude, cries vengeance to me fra the erd. Quhat will ze mair? All menslaaris leuis alwais in feir quhairsteuirt thai dwel, because their conscience commonly is neuir in rest and tranquilitie. Quhairto suld we spek of the reward that is promissit to the keparis of this command? Is it nocht perfect lyfe and cherite (quhilk kepis, helpis, and defendis our nychbouris bodie, wife, and geir) the perfection of the law? And theirfor quhasaenir helpis (defendis their nychbouris lyfe, that sall get reward in the kingdome of heuin, quhairto he bring us quhilk hais bocht vs with his precious blude, Amen.

The sart command.

The xviii. Cheptour.

NON Mechaberis. Thou sall nocht commit adultery. With quhat ordour sollouris sart command after the sifth? As the greitest injure quhilk a man may do to his nychbour is slaughter, quharby he takis away his lyfe fra him, sa the nict injure or wrang is to violat or to file carnally his nychbours wife quhilk is a persone w him maist deirly bond in the sacrament of matrimonie. Our saluious Christ in the Euangil erponis alswa the sart command in siclik maner as he exponit the sifth, teching that
The sact command.

that this command nocht only forbiddis all outwart adultery committit in deid, bot alswa the same command forbiddis all inwart causis and occasionis of adultery, as licherous sichtis, desyris, consenting, lustis of concupiscence in hart. Audistis quia dictum est antiquis, non mecha-
beris. Ego autem dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, iam mechatus est eam in corde suo. Je haiff hard how it was said to yame in auld tyme. Thou sall nocht commit adultery. Bot I say to zow (sais our saluour) quhasesaenter spyis or lukis upon ony woman haiff-
faud ony lust & desyre to hit of concupiscence, be hais committit adultery with her ellis in his hart. Lyk as hettrent, wrath, and malice of hart, is the rute and beginning of all mannis slauftter, sa is carnal desyre, lust and concupiscence of the hart the rute & beginning of adultery & all kind of lichorie. Ouhat is the rycht keping of this command? To be chaist in mynd, word deid, to be temperat in meit, drink sleip, to put away all occasionis of lechorie, quhairof all kinds at heir forbiddin, suppose adultery he specially namit. For, fornicatioun was nocht tholit as-
mangis Jewis unpunissit, as oppin huirdom and manifest adultery is daily doin amang christin men, aganis the command of God. Hairouir, amang the Jewis incest and synnis aganis nature was punissit with deade, as it is schawin plainly in the buke of Levittis.

Now thairfor ze sall understand yat pair is thre
The sext command.

the degrees of chastity. The first is kept among God marry men and women that leuis are chast byse in the stait of matrimonie, kepand yameself alwas within the bondis of yat sacrament, Quharfor S. Paule sais thus to the hebrewis: Honorabile co- Heb. xiii. nubium, et thorũs immaculatus. Lat marriage be haldin honorable, and the bed undespylit. You suld nocht marriage be honorable, sen it was ordanit be almychty God in the beginning of the world, for multiplication of mankind, I in ye new testament ratispyt and alsua grantit in reemid of concupiscence to eschew fornicatioun, to all thame quhilk hais nocht lauchful impediment, bot yat pai may lauchfully marry be the ordinans of Gods law I halie kirk, alsua our saluiour gait honour to marriage with his awin presence, and kythit his first marakil in ye Cane of Galile turnand the watter into wyne.

The secund degre of chastitie is mair persit than the first, I is kept amang yame yat leuis are chast lyse in the stait of wedohed, of quhome S. Paule sais thus: Mulier alligata est legi quanto tempore vir eius viuit quod si dormierit vir eius, liberata est, i Cor. 7. eui autem vult nubat, tantum in domino. Beatiur autem erit, si sic permenserit secundum meum consilium. The marrit women is bond to the law of matrimony, als lang as hir husband leuis, hot gif hir husband dee, sche is deluierit fra that law, and with quhome sche pleis, let hir marrie, bot lauchfully es- fer the ordinationoun of our Lord. Nochttheles sche sall be mair blissit or happie, gif that sche remaine euin still unmaryit estir my counsel.

The
The sact command.

The thirde degree of chastitie is mair perfit than the first and secund, and is kepit amang thame quhilk listis ane chast lyfe in the state of virginitie, quhilk sanct Paulc counsellis as a greiter perfection of chastitie, sayand thus to the Corinthianis: Qui matrimonomy jungit virginem suam, bene facit, et qui non jungit melius facit. He that joinis his virgin to marriage dois weil, and he that jonis nocht, dois better. And agane he sais in the same cheptour: Mulier innupta et virgo, cogitat que domini sunt, vt sit sancta & corpore & spiritu. The woman quhilk is ane virgin and unmareit, hes hir mynd and hir thocht apon thai thingis that belangis til hir Lord God, that sche may be halie baith in hir spirit and hir bodie. Thus we conclude, that all thai men and wemen kepis this command, quhilk listis ane chast life according to pair stait, degre perfection.

Quha brekis this command? First, quha committis adulterie with pair nychboiris wife other in bodie or in mynd, quhidder thai he bavth marreit or the ane allanerly, quhilk syn was punissit with the dede in the auld law. Sa king Daviid synnit greuously, and was greuously punissit, bavth in his sonnis, and his wittis, for bavth he tynt his barse gottin in adulterye, and was coackit and compellit to fle his awin sone Absalon, quhilk entrith in to abuse his fatheris concubines in the sycht of all the peple, and did that lay in him to put the king his fa ther out of his kingdome. Sa we reid in the buke of Iugis, that almaiist the hail tribe of Benjamin was slaine, for ane adulterie be oppressioun of a
The s Hass command

Leviittis wyse. Bot alswa Abimelech the king was punissit be God, nocht for committing adultery in deid with Sara Abrahams wise, bot allauerlie yat he had desyre and purpose that to.

Secund, thai syn greuously aganis this command, yat takis virginis maidinhede, specially gyf thai be handfast with ony other, qubilk syn was pu

nissit with deade in the auld law.

Thirdly, thai syn mair greuously that renissis ony woman, for the qubilk syn we reid yat Sicheim the sone of Hemor, the prince of that land was slayne with his father, and all thair men and thair citie destroyit. Amou also king Dauid sone, be

cause he rauissit and oppressit Thamar his sister, he was slayne be Absalon in tyme of a bankit.

Fourt, yai syn aganis this command yat brekis y band of nature, ™lylys with yame yat ar neir of yair kin qubilk is forbidden in the buke of Leviittis.
The same syn was in ye law punissit with the dead.

Fift, quha osis the syn aganis nature (above all the laif, synnis maist greuously) doand otherwaies than God hais institute betwix man ™ woman.

Sart, all thai that synnis in simple fornicationoun quhidder it be with concubynis or huiris. And also quhasa prouokis othirs to lechorie, be foule speiche, sangis, taillis and pictours, quha be foule thinking or selong, sylis thameself, quha eschewis nocht the occasionis of lechorie, drounkynnes, yvilnes, owir lang sleping, wantone ™licht company, dancing, sin-
ging, with othir siclik provicationis. And quha may keip othirs onsfyt, be help ™ counsel ™ dois it nocht.

O. 1.

Finally
The saxe t command.

Fynaly, to this command pertainis all yat the haly scripture teechis of chastitie, fasting, abstine-
ence, temperance in taking of meit and drinke, as nocht to be drounkin with wyne, in quhilk is
exces & lechorie. And all exhortatioun to orisone
and prayar, walking, honest labouris, honest
company, hering of the word of God, studie of
halie writ, quhilk helpis to keip and defende
chastitie.

The xix. Cheptour.

Commir-
atioun of
panis a-
 ganis the
brekaris
of this
command

It wald be to lang to herarse to you all panis
and corporal vengeanCe quhairwith God al-
mychty in tymes bygane hais punissit the bre-
karis of this sart command, nochttheles, part
of exempillis writtin in haly writ, we sall rehers
to you, to that effeck, that thir incorrigibil huir-
maisteris, inueterat fornicatouris, detestabil ad-
ulterris, and other brekaris of chastitie (quhilk
yai suld keip be the command of God and yair awin
special vocatioun) may se as into ane mypour
thair awin damnatioun. For doutes mony of
siclik fornicatouris, blindit be carnal concupi-
science of thair hart, trowis that simpil fornic-
tioun is na deadly syn, nor to thame damnabil,
and sa nocht heand punissit be man & haifand
na feir of God and alswa schame of this warld,
being past the sched of thair heer, that leiue con-
tinually in huirdome, thai corrup the ayre with
the
The saxt command

Commiina tioun of temporal pain aganis adulteraris and all other lycherous personis.

Deut. 22, Jhoan. 8, 1, Cor. 6, Heb xiii.

the exemplil of their unclean lyse, thai luse and cheris all yat ar siclik as thameself, thai het all yame ë leuis ane chast lyse. Thairfor we exhort thame all for the weil of thair awin saulis to leif thair huirdome, and to keip ane chast lyse, dunes thai be punissit of God be grousous panis and plaigis, baith temporal Æ eternal, lyk as other hais bein punissit in tyme hygane.

In the auld law all adulteris baith men and wemen was stanit to the deade, as we Reid in the buke of Deuteronome, and alswa in sanct Johanis Guangill. All adulteraris ar excludit the kingdome of heuin, as sanct Paul sais in the first to the Corinthianis and sart cheptour. Also to the hebrewis he sais thus: Fornicatores et adulteros judicabit deus. God all juge and condenyme all fornicatouris and adulteraris. We Reid in the buke of Juges that for the vio-lent adulterie doin to the wife of ane certane Lenit, thair was slayne of the tribe of Benja-min xrv. thousands of abil men of weir.

Salomon was first ane king incomparabill in wisedome and all gud properteis, hot efter-hend that he was giffin inordinatly to ë luse of fair wemen, he turnit his hart fra God, and was giffin to ydolatry, in his ald dais his hart was blindit, enemeis was rasit Æ sterit aganis him Adad, Idumeus, and Razo, his kingdome was dividit, and thair was takin fra the house of Dauid ten trybes of Israel. It is uer= O: II.
The sixth command.

Yat blinndnes of the hart is the dochter of lichory. Osee. 4.

raifrew that for yat the prophet Osee sais, that all wantone licherous men and wemen ar punissit of God with blindnes of hart, and sa thai put of the honest and chast conversatoun of man, e leuis lyk brute bestis in their awin sensual lust and plesour: Fornicatio, et vinum et ebrietas auferunt cor. For-
icatioun or huirdome, wyne or dronkinnnes takis away the hart or the mind of man.

Gene. 34. In the buke of the Genesis we reid, that for ra-
dissing of Dina the dochter of Jacob, all the men callit Sichimittis was slayne, their scheip and pair cattal was rest and had away their barnis and pair wyssis was led in captinitie, their citie was put to sak and all was destroyit. Amang the causis of the greit flude quhilk drownit all the world (aucht personis except) ane cause is assignit to he lyk lecherous lust of the flesch. God almychtly cuist doune So-
doma and Gomorra, Schaim & Adama with Se-
gore, five Nobil and fair citris, with brontstaine and fyre, for their abhominabol unclemens of lichorie.

Gene. 7. And quhen our Lord was to destroy the forsaid ci-
tis he reveilit the same destruction to Abraham, the first father of our faith, yat he mycht schaw it to his somnis and servandis, to that affect, yat thai mycht for feir of the punitioune of God, forbeir that dam-
nabil syn, and leine ane chast lyse. And quhairfor was all thir exemplillis wribtin, hot to gif vs war-
ing to fle fra the soule stinkand syn of lychorie les as we symand as thai did, fall in siclik vengeance of God as thai did. And ane special exempl worthi to be notit of al kirkmen, is wribtin in the first buke of

1 Reg. 4.
of the kingis, quhair we reid pat Ophna and Phineis, soundis of hely priestis of the auld law under the hie priest hely thair father, was giffin to greit wantones & hierdome, abusand the woman quhilk came to mak sacrifice, pait father hely the hie priest kennit pait abusionis, and correckit thame nocht sa condingly as thai war worthie, be resone quhairof thai twa priestis Ophna and Phineis was slayne baith on ane day, ye Arch of God was takin, quhen tydans thait of was brocht to hely thair father, he fell backwart of his chear and brak his neck. It is to be seirrit that siclik punitioun of God sall falle on all thame pat kennis oppin fornicatouris, and may and suld correck thame and will nocht. Bot suerly letil ar temporal panis, in comparison of the panis eternal of hell, quhairto all fornicatouris, and hiermaisteris, be y rychteous jugement of God ar condemnit, except yai mend pait liffis be trew penance. The blissit Apostil sanct Paul in thre placis of his Epistillis makis special mentioun of the jugement of God. The first is to the Corinthianis: Noilte errare neque fornicatores, neque ydolis servientes, neque adulteri, neque molles, neque masculorum concubitos, neque fures, neque auari, neque ebrioise, neque malediciti, neque rapaces, regnum dei possidebunt. Be nocht begylit, nother hiermaisteris or fornicatouris, nor wyrshipparis of ydollis, nor adulteraris, nor soft or unclein men, nother abusaris of themeself with mankind, nor thedis, nor cowatous men, nor drounkin men, nor cuil speikaris, nor reifaris or appressaris, sall half possessioun of the kingdome of God.

The

Commina-
tioun of
eternal pa-
nis aganis
all lyche-
rus men &
vvemen,
1. Cor. 6,
The second place is to Galathianis: Manifesta sunt autem opera carnis que sunt: fornicatio, immundicia impudicitia, luxuria, idolorum servitus, vene ficia, inimicitie, contentiones, emulationes, ire, rixe, dissensiones, secte, inuidie, homicidia, ebrietates, comessationes et his similia, que predico vobis ficit predixi, quoniam qui talia agunt regnum dei non consequentur. The deidis of the fle sche ar manifest quhil k ar thir, fornicatioun, bncelnes, wantonnes, ydolatrie, witchcraft, hettred, contentiou n, emulationun, wraith, strif, seditioun, sectis or hereseis, inuye, murther, drownkinnes, gluttony and siclik, of the quhilk I tell you before as I haif told you in tyme bygane, that yai quhilk dois siclik deidis sall nocht obtene ¥ get the kingdome of God.

The third place is writtin to the Ephesianis: Hoc autem scito te intelligentes, quod omnis fornicator, aut immundus aut avarus, quod est idolorum servitus, non habet hereditatem in regno Christi et dei. Knew this and understand, that na huir maister or fornicatour, na bncelni persone or cowatous (quhilk is ye wyr schippar of ydollis) hais heretage in ¥ kingdome of Christ ¥ of God.

Now tak tent ¥ thou lycherous man and woman you the Apostil sant Paule placis and settis fornicatouris ¥ lycherous men ¥ wemen in the first place of all thame that salbe excludit and put fra the kingdome of heuin. Thairfor ¥ christin man lat euirmair the wechtie command of sant Paule sound in thi eris, quhen he sais Fugite
The sext command

Fugite fornicationem. *Fle fornicatioun. Gyf 1. Cor. 6.*
you speir at me, how may I fle fornicatioun: Trewly, quhen thou fleis fra all thai thingis quhilk ar the occasiounis of fornicatioun, fosteris and kepis a man or a woman in fornicatioun, as is uaine, ydil and lychorous thochtis and unclein despris of carnal lust and plesour. Gluttony and all exces in etting and drinking, all ydilnes of the body with lang sleeping, all company of wantone, lycht and lychorous personis, all soule wordis and unhonest talking. That thir ar the occasiounis, nurissing & upholding of ye syn of lychorie it is plainly schawin in the xvi cheptour of ye prophet Ezekiel, quhair it is said to the peple of Israel: Hec fuit iniquitas Sodome Eze. 16. fororis tue, superbia, faturitas panis, ocium ipsius et filiarum eius. This was the iniquitie, that is to say, # occasiounis of wickitnes of Sodome thi sister, pryde, welth of meit & abundance, and the ydilnes of hir and all hir dochteris. In thir wordis ye may understand plainly, that suppose Sodoma with ye laif of the citris was ytterly destroyit for the syn of the flesche abominabil and nocht to be spokin, zit the special occasiounis quhilk inducit & brocht yame to the use of the same syn, was pair pryde, pair gluttony & pair ydilnes. Sa ze may se yat it is treu yat the wisman sais: Qui amat periculum in illo peri- Eccle. iii, bit. he yat luftis the perrel mone peris in ye same, that is to say, he yat will do anything quhilk is the occasioun of syn, he mone neidis fall in the same syn and sa finallly peris except he amend his lyfe he treu penance. And sa conclude that na man can eschew fornicatioun except he fle the occasiounis of ye same.

Now
The sxt command.

Now last of all quhat special rewardis God giffis to all thame quhilk leuis anc chast lyfe, the same Apostil declaris in the same place afore allegeite: An nescitis quoniam membra vestra, templum sunt spiritus sancti, qui in vobis est, quem habetis a deo & non estis vestri. Empti estis precio magno, glorificate et portate deum in corpore vestro. Knew ze nocht that your bodies is maid the tempil of ¥ halie spirit quhilk is in you, quhome ze haif giffin to you of God, and ar nocht your awin servandis. Ze ar bocht w ane greit price, that is to say, with the blud of ye immaculate lamb our salviour Christ. Tharfor, magnifie ¥ heir God in our body, be ane clein and chast lyfe. Quhat greiter gift may God gise to man, than to gise to him the haly spirit. Quhilk be his special grace, wyrkis all gudnes in vs, monis vs to gud, gydis our hartis be lufe, and gif we expel him nocht fra vs be syn, he will bring vs synally to ¥ glorious kingdom of heuin, quhairto he bring vs quhilk hais bocht vs with his precious blude.

Amen.

尧 The seuint command. ㊞

The xx. Cheptour.

Exo. xx. NON furtum facies. Thou sall nocht steil or commit theift. Quhat is the ordour of this command? Efter that God our law makar, in the fift command hais forbiddin all injuris anent thi nychbouris persone, ¥ in the sart command forbade all injuris anent thi nychbouris wife, heir in thi seuint
The seuint command.

SEuint command, he forbiddis al injuris anent thy nychbouris geir. What is the perfectioun of ver- tew, quhilk God requiris to thrycht keping of this command? To be lyberal of thy awin geir at thy po- wer, to gif thame almous, quhen thay mister, to len yame glaidlie, quhen thay would borrow wout hope of wyunning or of ockir, for sa our saluifour biddis the do, saying: Qui autem petit a te, da ei, et volenti mutuare a te, ne auertaris. Gyff to him that askis, and fra hym that wald borrow, turne nocht awaye. Et si mutuum dederitis his, a quibus speratis recipe re, que gratia est vobis? Nam et peccatores peccato- toribus fenerantur, vt recipiant equalia, veruntamen diligite inimicos vestros, benefacite, et mutuuum date, nihil inde sperantes, et erit merces vestra multa, et eritis filii altissimi, quia ipse benignus est super ingrati- tos et malos. Gyff ye len to thame of quhome ze hope to resaue, quhat thank haue ze thairfor? For syynnars alsa leuis to sinarz y vai mai resaue alsme- kle agane, bot rather lufe ze your ennymeis, do gud £ len, lukand for na uantage thairof agane, sa sall your reward be gret, and ze sall be the chyloureng of the hiest, for he is kynde, euin to the unthankfull £ to the euill. To be schort in this mater, our Salue- our teches playnlie, in ye parabyl of the ryche Glut- tone, £ pure Lazarus, that a man or woman quhilk hes warldlie geir, £ may gyf to the pure, in tyme of thair myster and will nocht, that thay ar worthy to be condamnitat to the fyre of hell. And at ye latter dai of extreme Jugeinent, he sal gyf possessioun of the kyngrik of heuin to al thaim that in tyme of yis lyfe.
The seuint command.

lyse was content to ererce and vse the werkis of mercy to the puir, and on the other parte, he sal condemne to the fyre of hell, all wyckit men and wemen qubilk ar bumerocyfull to the puir.

Be this command also we ar warnit to eschew al ydilnes, & to be occupyvit in lesum & profitabil labour, nocht only that we may thairwith wyn trewly a llining to ourself, bot also yat we may be abil to help & puir in tyme of pair neid, accord- ding to the wordis of S. Paule before rehersit.

Quha brekis this command? Treuwy sa mony men and wemen brekis this command, that thai ar few of all degreis and estatis that can excuse thame fra thyst, othir privatly or pertly, plainly or ellis vnder colour. First, all theissis qubilk quyatyly and wrangously takis mennis geir fra thame agane thair will: Vide ne forte furtiuus

Tobi. 2. sit (hedus), reddite eum dominis suis, quia non licet nobis, aut edere ex furto aliquid, aut contingere. Take tent (sais Tobias to his wife) yat the kyd be nocht stowin, for it is nocht lesum for vs to rit or to twiche ony stowine thing. Secundly, al reffaris qubilk wrangously and oppinly with vio- lence spinzeis other men of pair geir, qubidder it be be land or see. Of quheme sanct Paul sais thus: Fures et rapaces regnum dei non possidebunt.

Theissis and reffaris sall nocht get possessioun of the kingdome of God. And for als mekil as the Apostil sanct Paule sais: Non solum qui ea Roma. 1. faciunt, sed etiam qui consensiunt facientibus. That nocht
The seuint command

nocht only thai that dois evil ar worthie of the
deade, bot also thai that consentis to the doaris.
All princes Ξ temporal magistrattis quhilk
Giffis command, licence, help, counsel and favour
to ony siclike reffaris be land or be see, or may
stop yame and will nocht, may be comptit as reff-
faris before God, and brekaris of this command.
Sa it was said to Josaphat king of Jewrie:
Impio prebes auxilium, et his qui oderunt dūm 2Par.19.
amicitia jungeris. Thou giffis help to ane wic-
kit man, Ξ is jonit in freindschip with yame yat
hettis God. To siclyk Princis God sais thir
wordis, quhilk yai sulv tak tent to: Principes tui ESAIE. 1.
infideles, socij furum. Thi princis ar unfaithful,
marrawis to theissis. Also gif kingis or prin-
cis, othir exceede and is exorbitant in taking of
taris fra thair peple, or spendis nocht the same
taris justly apon the necessary defence of the com-
mon weil, yai can nocht excuse yame fra breking
of this command. Secundy, all Jugis temporal or spiritual, quhilk sellis justice and
jugement that aucht to be giffin frely, ar trans-
gressouris of this command: Nec accipies munera EXO.
que etiam execant prudentes, et subuertunt verba XXIII.
justorum. Thou sall nocht (sais God) resaif re-
wardis or buddis quhilk blindis the prudent
men, and subuertis and puttis doune ye wordis
of just men. Non accipies personam, nec munera Deut.xvi.
quia munera excecant oculos sapientum, et mutant
verba justorum.
The sevint command.

And agane thow sall nocht except in Jugement ony mannis persone, nor reseaue rewardis, for rewardis blyndis the eine of wysemen, and chengeis the wor-
dis of Just men. Thridlie, na les is the syn of Prin-
cis, Lordis, Byschoppis, and othir Patronis spir-
tual$tay temporall,quhentheyfindandpromatisony un-
worthy and unqualifieit man to ony dignitie £ benefited
sis in the kirk, for lufe of temporall geir to their a-
win avantage, or of ony othir freind or fremmit.
Duby sulde nocht that he callit theif, quhilk is ge-
un for lufe of geir, that suld be gessin frelie for the
lufe of God and in respect of leirnyng and uertew?

Fourthly all Sacrilege is aganis yis command,
quhen ony thing ordanit to the honestie £ convenient
ynistrationoun of the Sacramentis and service off
God, is stowin and rest out of the kirk. Fystlie,
al thay that defraudis or spouleis the commongeir,
aganis the common weill for lufe of thair awin pry-
date and singulare well. Sartlie, all ysurais 
ockirra ris syunnis aganis this command yat will
nocht len thair geir frelie, bot makis conditione of
ockir, aganis the command of Christe. Seuint-
lie all thay quhilk bairs servandis or wark men and
wyll nocht pay thaim fee or waige, accordyng to
conditioun £ thair deseruynge, quhilk syn as sanct
James saysis, crys vengeance before God.
Auchtlie, all thay that styrkis counze of unlauchfull
mettal, quhair through the common weill is hurt and
skairhit. £ The nynte, all Merchandis that
sellis corruppit £ euil stufe for guide, and gyf thay
or ony othir in bying or sellying use desait, fallate,
periurie
The sevint command
pariurie, wrang metcis or weychtis, to the skaith of their nychtbour, thay comitt gret syn agane this command. 

Mother can we clenge fra breakynge of this command all kyndis of craftis men, quhilk vsis nocht thair awin craft leillalie 

& trewlie as yai suld do. 

Laste of al, we can nocht, nor suld nocht excuse benefecit men fra breakynge of yis command, quhilk reffaris the Patrymonie of Christ (that is to say) teindis and offerungis fra the christin pepil, ze sum tyme mair largelie than thay suld do, 

& wyll nocht mynister agane to the peple ye word of God, for the gube of yair saulis, the haly Sacraments for the consolation of thair saulis, 

& wyll gyp na parte of thair benefis, for ye sustentatioun of pure peple within thair parysching. 

For doultles thay ar bot dispensationis or stewartis of the same, to be distrubit to thaim self sa far as thay myster to thair honest sustentatioun, 

& also to the pure peple of yair awin perrochyne in speciall, and in reparatioun of thair queir quehen it nedis. Also nocht only yai braik yis command quhilk stelis, treffis, or committis ockir, quhay begylis men with falsmet or mesour, quha sellis fals rottyn merchandise, bot also thay that be falset, optenis othir mennis heretage or takis vp thair rentis, quha that papis nocht seruandis 

& laboutrous men their feis. All wrechis & wyl be ground tycha incostynent, quhay be fraud, falset, and gyple twynnis men and thair geir, quhay may keip thair nychbour, fra pouertie and myschance and dois it nocht. Quhay takis ouer sair mail, ouer mekle ferme or ony blake maillis, fra thair tennands, or put tis

Certane craftes men.

Certan be nesit men.

Certan gentyll men.

Takars of ouir mekil mail or sa-

me.
The seuint command.

tis thair cottaris to our sair labouris, quhair throw the tenentis & cottaris is put to herschip.

Duha inuies his nychbouris gud fortune, odir byes him or takis his geir out of his handis with sair hechtis, or preuenis him, or beglylis him at his marchandis hand. All thir abone re-
hersit brekis pis command & ar comptit theittis before God.

The xxi. Cheptour.

HIR we may nocht laughfully leiuie out yame pat committis symony, quhilk without doyt expressly synnis aganis this com-
mand. Duhat is Symony? It is a diligent will to by or sel ony spiritual thing or ony othir thing yat is annerit to spiritual thingz. Duhar-
fore, thait that byis or sellis the grace of God or ony special gift of the haly spitite, as Symon Hagus wald haif bocht and Gezi sauld, yai com-
mit plaine Symony. Duhasa byis ony of the seuin sacramentis likwais committis plaine symonye. Nochtheles a puri priest quhilke sais mes or ministaris ony othir sacrament, may tak siluer, nocht as a price of the sacrament, bot as ane convenien fee to his necessarie sustenta-
tioun. For gif he haif intentioun to sell the sa-
crament, he committis symony, bot nocht gif he intende allanerly to tak his necessarie sustenta-
tioun according to the ordination and appreint
custome of the kirk, nocht haifand otherwais to leiuie dopon. Hairatour thait that gisstis ony
The seuint command

ony benefice of the kirk, specially gif it haif cure & charge of saulis, for ony siluer or siluer worth that commit oppin symony. Attour, gif a pa-trone of a benefice quhidder he be temporal man or spiritual, gif he gise a benefice to his neir kunnisman, or ony othir friend. suppose he be qualisfet, zit and he gise it under a condition that the resaissar of the benefice sall provide a leuining for the freindis of him that is gissar of the benefice, in sa gissin he committis plaine sym-ony. And mekil mair failze that aganis this command and incursris the spot of symony, that gissis or takz ane benefice in keping to otheris. And yat gissis ane benefice with sic condition that the kepar of the said benefice sall haif bot ane sober pensioun, that the gissar of that bene-fice may get in the laif to thameself and pair ke-ching. Mother may we leis out Jugis temporal and spiritual, quhilk sellis justice & jugement that aucht to be frely gissin, or yai yat procedis nocht ordainly and spedfully in execuction of justice, can nocht be excusit fra breking of this command, for to thame it is said: Juste quod justum Deut. 16. est exequeris. Thou sall execute justice justly.

How mony maner of wayis may justice be perueritit and unjustly execute be Jugis & othir officiaris of the law? Four maner of wayis.

First be hettrent and malice quhilk thai beir a-ganis ony man.

Secondly for feir to displesse ony gret man or ony worldly freind.

Thirdly

Of Jugis and uthir men of ye law.

Of Jugis
The seuint command.

Thirdlie for lufe of any temporal geir. And fourtlie for carnal affectioun of thair friendis. Be ane or ma of thir four maner of waysis justice is aft tymes nocht trewlie and lauchsfullie execuit. And speci-allie Advoacatis, Procuratours, I Scrybis, quibider thay be of temporal court or spiritual, braikis pis command twa maner of ways. First quhen yai tak wagens to procure or defende a cause, quhilk yai ken is unlauchful I aganis justice. Secundlie, quhen for thair wagens thay tak on hand ane lauch-full cause, bot for lucre of geir thay diffar and put-tis to the executioun of Justice, fra day to day, and offtymes fra zeir to yeir to the gret skaith and her-schype of thaim quhilk bes ane rycht actioun of the pley. All thay that fyndis ony tynt geir gold, syluer or ony other thing and knawis or may knaw with diligent spering quhay awe the same tynt geir, and wyl nocht restore I gyf it agane to ye trew awner, thay ar theissis I braikis this command. Lykwaysis al thai breckis this command, quhilk wyl nocht pay thair dettis quhen thay may and suld pay thaim. Duhasaeur payis nocht thair teindis dewlie and haillellie as thai aucht to do, thay comit theist I brec-kis pis command. All executouris quhilk takis on hand to fullyll the last wyll of ony man or woman I wyl nocht pay the dettis of I dede I other legaceis, wyl nocht help I friendis of I dede nor do deidis of cheritie suffragis of the kirk for I saule depar-tit, conforme to the deddis wyll and ordainance, thay greuouslie dyspleis God, be the transgressioun of pis command I may be comptit before God (nocht only
The seuint command.  

only theisstis bot oppin reffaris. All Medicinaris and Chirurgetaris qubilk is nocht expert in thair facultie, and zit will tak on hand to cure ony man or woman fra seiknes qubilk thai can nocht do, takand wags largely fra the same seik personis, vay committ thist aganis this command. Lykwais all Pottingararis qubilk takis siluer for euil & rottin stufe and droggaris can nocht be excusit fra committit of thist. Thus in the same seuint command almychtty God forbiddis all injust and unlauchful taking, getting & kepning of other mennis geir. And be the contrare God commandis that all transgressouris & brekaris of yis seuint command afore rehersit, with all yir power suld mak hail restitutioin of thair wrangeous and unlauchful gottin geir, for it is ane common and trew saying of sanct Augustine: Peccatum non dimittitur, nisi ablatum restituatur. The syn is nocht forgissin, except the wrangous geir be restorit. And gif sa be yit thow may nocht restore in deide and in continent, at the leist thou suld haif ane gud will and purpose to restore thi wrangous geir quhen thou sall be abit.

Now will we spek of the panis qubilk God almychtty schoris to ye brekaris of yis command, and of rewardis qubilk he hais promissit to the keparis of the same. Albeit, that in the law of Moyses the punitioun of theisstis was restitution, sumtime of twpis als mekil, sum tymes of four tymes als mekil, sumtime v. tymes as mekil, as was stowin, zit in the new law Princis and ciuile Magistratis synnis nocht quhen thai punis theisstis and reffaris

Q. I. with
The seuint command.

with the deade, for thai haif auctoritie giffin to thaine be God to heir a sweird, that is to say, to punis with the deade all perturbatouris of the common weil, sa yat vai procede after the ordour of justice according to thair ciuile law and laudabil custome of thair countrie. And of the spirituall paine that fallis apon cowatous men and wemen sanct Paul sais thus: Qui volunt divites fieri, incidunt intentionem et in laqueum diaboli, et desideria multa, invtilia et nociua, qui mergunt homines in interitum et perditionem. Radix enim omnium malorum est cupiditas, quam quidem ap- petentes erraverunt a fide, et inseruerunt se doloribus multis. Thai that will be riche, fallis into temptation, and in the gyrne of the devil, and to mony unprofitable $ noysum desyris, quhilk drownis men into destruction and damnatioun. For cowatousnes is the rute of all euil, quhilk quhils- sum men desyrit, thai errit fra the faith, $ brocht thameself in mekil sorrow. And of thair payne eternal spekis S. Paul sayand among $ laif of misdoaris: Neque fures, neque auari, neque rapacis regnum dei possidebunt. Nether sall theiissis, nor cowatous men, nor reffaris possesse $ kingdome of God. Because Achan in the destruction of hierico, tuk certane geir that was forbiddin be the special command of God, a cloke of silk verrai sune, twa hundred sycle of siluer, and ane meswand of gold, he was stanit to the deade. Sanle the king of Israel was repreuit of God and

1. Timo. 6.

1. Cor. 6.

Josue. 6.
and tynt his kingdome, quhairof ane cause was his cowatousnes, qubilk he had to the spulze of Ameleck, quhairof Samuel said to him, quhy hard thou nocht the doce of our Lord, bot is turnit to the spulze I hais done euil in the sycht of our Lord? Gehezi the servand of the Prophet Helyseus, was strikin with lipper, because he tuk certane giftis fra Naaman the prince of Syria, qubilk Helyseus his maister refusit, because it was neuer lesum to sell the spiritual gift of God. And this exempl is writtin in deexistsioun of symony. Judas lykwais throch cowatousnes said our saluion Christ quhen he said, quhat will ze gise me, and I sall deliuer him to zoi? quhais end is descriuid in the Actis of the Apostollis, that he hangit himself, and birstit a-sunder in the myddis. Quhen Symon dagues saw, pat be the laung on of the Apostollis handis the haly gaist was gissin, he offerit yame money and said: Gise me also vis powar, pat on quhem-saeuir I put my handis, he may resaif the halie gaist. Then sanct Peter said to him: Pecunia tua tecum sit in perditionem, quoniam donum Dei existimasti pecunia possideri. Perisch thou with thi money, because thou thinkis, pat is gift of God may be optenit with money. Hairouer, how gret and terribil vengeance God almychty hais takin on thame quhilk committis sacrilege, that is to say, that staw or rest onything hallowit or unhallowit out of the tempil of God, or that a-busis ony siclyk.

Q. II.
The seuint command.

Dani. 5. We reid in the buke of Daniel, yat Balthasar king of the Caldeis, for abusing the hallowit deschellis qubilk his father Nabugodonosor brocht as a spulze out of the tempil of Jerusalem, was exceedan-ly ficit with anne strange and terribil visioun, sitting at anne ryal bankit, qubilk he maid till a thousand of his nobillis, he saw the fingaris of anne hand wri- tand thre wordis apon the wall anent him. Na man culd reid yame or tel yair signification, bot Daniel allanerlie, qubilk rede thame thus: Yane, The- kell, Phares, and exponit thame thus. Yane, that is to say, God hais nowmerit thi kingdome ß hais completit and endit it. Thekell, yat is, thow art wech in a balance, and thow art funde to want wecht. Phares, as mekil to say, as thi kingdome is devi-dit and giffin to the Hedis and Persis. And the same nycht Balthasar the king of the Caldeis was slaine, and Darius the king of the Hedis succedit in his kingdome. Brenelie, quhasaeuir hurtis yair puir nychebour doing ony skaith to yame, other oppinity or quyatly be ony kind of craft, falsset or sutteltie, can nochte eschaip the rygorous punitioun of God, qubilk he schois in the buke of Exodus sayand thus: Vidue et pupillo non nocebitis, si les- ritis eos, vociferabuntur ad me, et ego audiam cla- morem eorum, et indignabitur furor mevs, percuti-amque vos glanio, et erunt vxores vestre vidue, et filii vestri pupilli. Ze sall nocht noy, hurt, or skayth a wedow, fatherles, motherles or ony freindles man or woman, for and ze hurt yame, thai will cry to me, and I will heir thair crie, and I will take indigna- tioun
The seuint command

Lat all gentilmen qubilk hais teuntes and cot-taris under tham tak tent to thir wordis, lat all Medicinaris, Chirurgeonis, and Pottingaires qubilk takis on hand to help seik or sair men, tak tent to thir wordis, lat all Gryntaris, Stewartis, Chamyrlandis, and al kind of craftesmen tak gud tent to vis comminatoun of God.

The xxii. Cheptour.

QUHAT rewardis sall thai get he the promis of God qubilk helpis the pur, giffand to yame almons according to thair powar for Gods saik? Trewe thai sall optene gret rewardis of God, temporal, spiritual, and eternal. Of the temporal rewardis it is writtin in the buke of Prover-bis: Honora dominum de tua substantia, et de pri-mitiis omnium frugum tuarum da pauperibus, et im-plebuntur horrea tua saturitate et vino torcularia tua redundabunt. **Honour our Lord with thi substance or with thi worldely geir laurchfully gottin,** and part of thi best geir gife to the pur, and thi barnis salbe fulllylit with corne & frute, & thi wyne pressis sal flow with wyne. In thi wordis Almychty God expresly pmissis suufficiet welth &outh of worldly geir to all thame, qubilk for his sake blychly giffis almons to the pur peple. **And to this promis, all gredie cowatous men and wemen giffis na credit, qubilk trowsis to want worldly geir to thair awin leinting, gif thai gife ony almons to the pur pepl**

Promis of rewardis to the ke-paris of this command.
The seuint command.

according as that may gife, 

according as that may gife, $e$ that for that gif 
other litle or else na thing. Of thir spiritual re-
ward, it is written thus: Conclude eleemosynam in 
corde pauperis, & hec pro te exorabit ab omni malo. 

_hyde_ thine almous in $h$ hart of a puir body, pat 
is to say, gife thine almous (hot ony intention 
of vaine glore) to the puir man or woman, and 
that same sall pray for the to God, pat pou may 
be deluerit fra all evil. Also Tobias the elder 
giffand exhortatioun to his sonne Tobias the 
youngar, rehersis gret spiritual rewardis, sayand 
thus: Ex substantia tua fac eleemosynâ, et noli auer-
tere faciem tuam ab villo paupere. Ita enim fiet, vt 
nec a te auertatur facies domini. Of thi awin geir 
gife almous, $f$ turne nocht thi face fra ony puir 
man, pat is to say, gif thow may nocht gife him 
almous, at ye leist schaw to him a plesand coun-
tinans, and sum takin and syne that thou hais 
compacions on him. And sa sais Tobias, it sall 
cum to pas pat God sall nocht turn his face fra 
the. Syne Tobias techt him the rewle of 
discretioun, quhilk men suld vse in giffing of 
almoüs, sayand thus: Quomodo potueris ita esto 
misericors, si multum tibi fuerit, abundantanter tribue 
si exiguum tibi fuerir, etiam exiguum libenter im-
partiri stude. Euin as pou may, sa be thow mer-
ciful, and pou hai fis methyl worldly geir gife methyl 
almous, and gife thow hai fis hot lytil worldly 
geir, apply thi mind to gife alsa lytil almous $w$ 
blethes. And last of all he schewis the gret re-
wardis that salbe giffin for giving of almous:

Premium
The seuint command

Premium enim bonum tibi thesaurizas in die necessitatis, quoniam eleemosina ab omni peccato et morte liberat, et non patietur animam ire in tenebras. Thou sall gadder and provide to thi self a tresour, quhilk sall be gret reward geuin to the in the day of necessite, that is the day of jugement, for almons deliueris fra all syn and deade, and sall nocht thoile the saulis of the merciful men, to gang to the myrkness of hel. And of thir eternal reward our saluiour expressy spekis thus in the euangil of sanct Luke: Facite vobis amicos de mammona iniquitatis, vt cum defeceritis, recipiant vos in eterna tabernacula. Luce 16.

Yak your self freindis of your wyckit mammonie, that is to say, mak the puir men and wemen your spiritual freindis be giving of part of your rychis to tham, quhilk riches ostymes is ane occasioun of wyckitnes to wardly men and wemen, nicht be the nature of the richis, bot allanerly throw the affection and abusion of wardly men and wemen, with your richis thairfor mak the puir men your frendis, that quhen ze sall depart of this world yai may resaif you till eternal tabernaculis, that is to say to the glorious dwelling placis in the kingdom of heuin. Gyf ze speir, how may puir men resaif the riche men till heuin? We answerr, nocht be thair awin powar and gift, quhilk allanerly belangis to God, bot be thair intercessioun & prayaris may optene the grace of God to riche men, quhairby thai may cum to the kyngdom of heuin.

All thir promissis afore rehersit is signifieit and geuin vs to understand be aue promis quhilk our saluiour
The sevint command.

saluiour makes in the euangil of S. Luke sayand thus: Date et dabitur vobis; Gyfe, and to you saill be gisfin. Mensuram bonam et confertam, et coagitatam et superfluentem, dabunt in sinum vestrum. Ane gud mesure, pressit doune et schakin to gidder and rinnad ouir, sal yai gif to you into yow bosum. Be thir wordis, estir the exposition of certain doctouris is signifeit four kinds of giftis, whilk almychtý God giftis to thame that giftis almoys for Gods saik. The first is temporal geir, whilk ar callit guddis of fortune, whilk sumtyme God giftis for doing the warkis of mercy, and this gift is callit gud or lauchful mesur.

The secund gift is of nature, as health of body, whilk sumtyme God giftis for ¥ warkis of mercy, et is callit ane mesour pressit doune, whilk is largear met than the first, whilk was ane lauchful met.

The third gift is enres of grace, whilk oftymes God giftis to thame that are mercyful, and this is largear met than was the secund.

The fourt is the gift of eternal glore, whilk is the gretest gift of all the laif, and is signifeit be the met vat rynnis ouir. Now it followis in the wordis of our salviour: Eadem quippe mensura, qua mensi fueritis, remetietur vobis. With the same mesour quhair with ye met to othir, it salbe mettit agane to you. For according as the deidis of cheritie corporal or spiritual is mair or les, sa sall the giffaris of the same deidis, he rewardit mair or les, And this is largelie declarit be sanct Paule sayand thus to the Corinthianis: Qui parce seminat, parce et me tet,
The seuint command

The xxiii. Cheptour.

Non loqueris contra proximum tuum, falsum Exo. xxi. testimonium. Thou sall nocht heir fals witnes.
The aught command. The ordour of ye aught com-
mand. Ines aganis thi nychtbour. Owhat is the or-
dour of this command: This command techis the to do na skaith to thi nychtbour in his fame
and name, nor hurt him with thi toung in his
persone, his wife or his temporal geir. For net
his lyfe, his wife and his geir, his fame is derast
to him, za as necessarie as ony of the laie.

Owhat is the rycht keping of this command? 
Trewly the vertew of ys command is, to ordour
and gyde thi toung in all thi wordis to the ple-
sour of God & the profit of thi nychtbour. Nocht
to raise pley, nor to do other men skaith, bot you
suld spek thi wordis to the help & gud gyding
of thi nychtbour. To labour for concord amang
thame that ar sayis, to defend thi nychtbouris
fame, quhen otheris bakbytis him or defamis
him. Schortly, that thi speche be trew and pro-
fitable to thi heiraris, and to thi brother, baith
before his face and behind his back. All wordz
of halie scripture yat byddis & help thi brothers
and nychtbouris gud name or fame, his rycht,
his profite, and specially his saule heil with thi
wordis, belangis to the trew understanding and
keping of this command.

Ouhasa wald ordour thair wordis and gyde
thair toung to the ple sour of God and edifica-
tioun of thair nychtbour, mone leir to haif thir
thre verteous conditionis that followis.

The first is use discretioun in all our spe-
king, considerand alwais afore we spek, quhat
we
The aucht command

we ar to say, to quhome we spek in tyme and
place convenient, and because sik discretioun
is a gift of God, we suld pray to God for it,
sayand with the Prophet in the Psalme. Pone Psal. 140.
domine custodiam ori meo, et ostium circumstantie
labiis meis. I beseik the, O gud Lord, put a ke-
pering to my mouth, Lord I pray the gife me thi
grace, quhairby I may dant and restrane my
toung fra all uaine and evil wordis, and to spek
allanerly gud wordis, with dew circumstance
of resone. And the Apostil sanct James sais: Si-
quis in verbo non offendit, hic perfectus est vir.
Gyf a man offend or sym nocht in his worde, he
is ane perfite man. Heir ye suld nocht under-
stand yat the perfectioun of a christin man stan-
dis onlie in gud gyding of our toung, for un-
doutand, it standis principally in perfite lufe
and cheritie, as sanct Paule declaris to the Col-
losiens, sayand: Super omnia charitatem habere Colos. iii.
quod est vinculum perfectionis. Abone all thingis
haif cheritie, quhilk is the hand of perfectioun.
Nochtheles, gud gyding of the toung, is a spe-
cial takin of perfectioun, and sa sanct James
callis a man yat synnis nocht in his toung, to be
ane perfite man, for as mekil as he hes ane spe-
cial takin of ane christin mannis perfectioun.
And to gyde our toung with discretion, sanct
James exhortis vs be twa familiar exemples.

R. II.
The aucht command.

The first is of a brydil, sayand: Si autem equis frena in ora immittimus, ad consentiendum nobis, omne corpus illorum circumferimus. Behald, sais he, we put brydillis into the-hors mouthis, yat yai suld obey vs, and we tiene about all thair bodie. Mekil mai suld we put the brydil of discretioun apon thair toungis, to dant thame and cause thame to obey the command of God in thair speking.

The second exampl is of ane rudder of a schip:
Ecce naves cum magnæ sint, et a ventis validis minentur, circumferuntur autem modico gubernaculo, vbi impetus dirigentis voluerit. Behald also the schippis, suppose yai be large & gret, and drowin with gret windis, pit ar yai turnit about with a ver-rai small helme or Rudder, quhailrto saeuir the schipmen will, euin sa the toung of man and woman suld be turnit be ye rudder of discretioun, quhailrto saeuir the law of God will.

The third thing that suld move us to gyde our toung weil, is to considder ostymes quhat hurt and skaith cummis of one euil toung, quhilk sanct James declaris in the place afore allegit, sayand thus: Ecce quantus ignis, quam magnam siluam accendit et lingua ignis est vniuersitas iniquitatis. Behald how gret a thing a litil fyre kendillis, and the toung is a fyre, quhilk sumtyme is ane accasion of all wy-kitnes. As it mycht be said plainly, as ane litil fyre may burne and destroy a gret nowmer of treis, gret housis, palaris, and tounis, sa ane euil toung may kendil mekil euil, as stryif, contentioun and sedi-tioun, hereseis and scismis, to the distructioun of mekil
mekil uertew, ε many uerteous men. It followis:
Lingua constituitur in membris nostris, qui maculat
totum corpus, et inflammat rotam nativitatis nostre,
inflammata a gehenna. Sa is the toung set amang
our membris, yat it defylit the hail bodie, and settis
a fyre the hail course of our lyfe, and is it self set a
fyre euin of hel. The sentence of thir wordis is
this. The toung of man and woman is one of
the leist membris of all the bodie, quhilk gif it be
nocht refrenit and dantit fra euil wordis be discre-
tioun, may hurt and skayth al the hail bodie, for oft
tymes the hail bodie is brocht to mekil cummer and
payne, for the salt of the toung. Or be the bodie we
may understand the hail congregatioun and cum-
pamy of the pelip, for as we oft se be experiens, ane
euil toung bringis ane hail congregatioun or cum-
pamy to mekil cummer and Payne. Haivourir, ane
euil toung, specially of ane euil giffin counsellour,
false prechour or techar, may kendil h hartis of men
and wemen to heresie and othir synnis, and thairin
to remaine fra the tyme of pair youtehed, to the tyme
of thair auld, sa mekil euil may spring out fra ane
euil toung. Syf ze speir quha bais kendillit sa
mekil euil in the toung of man and woman? Se
quha puttis sa mekil euil in the toung? Trewly,
nocht almyechy God, for he bais wallit and defendit
the toung with certane teith and twa lippis, to signi-
fie that the toung suld nocht be hastie in speaking,
but yat it suld speik with abisment and discretion.
Than quha bes kendillit sa mekil euil in the toung
of man ε woman? Tierralie the deuil of hel, quhilk
kendillis
The aucth command.

kendillis the fyre of concupiscence yat is in our flesch sa mekil as he may, than the concupiscence kindillit, kindillis and prouokis the toung to sa mekil euil. And heir we haif a cause to de- ploir and be sore for the malice of mony men f wemen, quhais toung is sa euil, that apperand- ly it is incurabil, quhairin thai may be comptit war of conditionis than brutel bestis or serpentis, according as sanct James declaris thus: Omnis natura bestiarum volucrum et serpentum et cete- rorum, domantur et domita sunt a natura humana linguam autem nullus hominum domare potest in quietum malum, plenum veneno mortifero. All the nature of bestis and hyrdis, and of serpentis, f other of the see, ar meikit and dantit be the na- ture of man, bot the toung of sum men f wemen can na man dant, it is ane unwryly euil full of deadly popson. As be mycht say, thair is na wyld best sa wyld, thair is na foule sa fors, na serpentis sa pestilent, na best of the see sa cruel, bot be the ingyne, industrie f craft of man, thai may be dantit. Lyonis ar maid gentil and meik, Tygaris ar maid myld, Drachonis ar dantit, Eliphantis mak service to man, Cochatryces ar brocht in subjectioun, serpentis ar tamit, Ernis and Eglis ar maid familiar to the hand of man, bot the euil toung (of sum men and wemen) may na man dant. And quhy? Because it is sa wyld, yat it will nocht be rewlit, it is sa ful of popson, that na medicine of gud counsel can help it. Thus be gud consideratioun of the gret hurt f skaith
The aucht command

skaitth that cummis of ane toung, we sulde leir
to refrain our toung with discretion.

The third thing that causis a man or a woman
to haif a gud toung, is reformation of our hart
or of our mynd, for as our saluioour sais in the
euangil of sanct Mathew: Progenies viperarum,
quomodo potestis bona loqui cum fitis mali? Exa-
bundantia enim cordis os loquitur. O ye genera-
tioum of serpentis, how can ze spek gud, quhen
ze your selfis ar euil? for of the abundance of the
hart & mouth spekis. Bonus enim homo de bono
thesauro profert bona, et malus homo de malo
thesauro proferit malo. A gud man, out of the gud
tresour of his hart bringis furth gud thingis, 
x ane euil man, out of his euil tresour bringis furth
euil thingis. Be thir wordis of our saluioour, it
is manifest and plaine pat na man can speik gud
wordis to the plesour of God and edification
of thair nychtboure, except that he haif ane gud
hart or mynd indewit and annornit with faith
and cheritie. Dubairisfor O christin man, 
x you
wald refrain thi tong fra all euil wordis qubilk
thou speikis aganis God & thi nychtboure, thou
mone haif in thi hart the trew lufe of God and
thi nychtboure. Ohta brekes this command?
Specially pai that heris in judgment fals wit-
nes, Fyrst thi offend almychty God quhais
veritie thai denye and forsakis opinly.

Secundly, thai offend the Juge fra quhom
pai fyle & hyde the veritie. Thirdly, pai offend
and hurtis the persone pat is accusit quhom he
resone of thir fals wytnes, thai condemne als
mekil
mekil as lyes in thame and haldein to restitutionoun of all hurtis. And be this ze may consider plainly, how grecious a syn it is to bear fals witnes.

Mairour, thai syn aganis this command, quhilk dois wrang to pair nychebour in jugement, quhidder yai be Juge, Scribe, Advocate, fals witnes, partie, or ony siclike, quhilk oppressis thair nychebour be fals in jugement, or will nocht say e' veritie quhen thai suld say it, quha be falsat and lesingis puttis pair nychebour to sorow or skaith. All flatteraris, scornaris of men, fals accusaris and bakkytaris, quha giffis reidly eris to bakkytaris, fostaris the same and repreuis thame nocht. And quha interpretis nocht all othir mennis indifferent wordis & deidis to the best face, quhen thai may be weil tane. Duba dissimillis to schaw the veritie quhen he is oblissit to schaw it be necessitie and for ye gud of his nychebour. Is pair ony paine or punitioun ex- pressit in the scripture aganis yame yat brekis yis command, be speking of evil wordis? Zis trewly. First to speik in general, the wisman sais: Qui cu- stodit os suum, custodit animam suam, qui autem inconsideratus est ad loquendum, sentiet mala. He yat kepis his mouth, kepis his saule or his lyse, bot he yat spekis without consideration and advisment, sal feil trubil and paine. And to speik in special, the wisman sais: Testis falsus non erit impunitus. Ane fals witnes sal nocht be unpunissit. Agane he sais: Testis mendax perebit. A leand witnes sal perisch. Also e' same wisman, rehersand sar thingis quhilk God hettis, he rekins amang yame a man yat beris fals
The aucht command

fals witnes, and speikis lesingis. Ane exemple ye may tak in ye buke of Daniel, of ye twa lycherous
Jugis quhilk falsly accusit that honest and chast
matrone Susanna, berand fals witnes aganis hir,
for the quhilk, be the rychteous jugement of God
vai wer stantit to the dead. Also the wisman sais: A-

Dichi autem vobis, quoniam omne verbum ociosum, Math.xvi.
quid locuti fuerint homines, reddant rationem de
eò in die judicii. Bot I say to you, that ilk ane idil
word, quhilk men and wemen speikis, thairof thai
sall gise ane compt in the day of jugement.

Now sene we mone gise ane compt to God in the
day of jugement, of all our ydíl wordís quhilk ar

Dani. xiii.
Pro. xiii.
Roma. i.
Eccle. xx.
Eccle. 28.
Math. xvi.

s. 1
The aucht command.

uaine and unprofitabil till vs and our nyxthbour, mekil mair it followis, yat we mone gife ane compt of all our evil wordz, blasphemous wordis, backbyting & sclangering wordis, lycherous wordis, invidious wordis, ireful, prydsful and malicious wordis with sicklike. What will ze mair? as it followis be the wordis of our saluiour: Ex verbis tuis justifi-caberis, et ex verbis tuis condemnaberis. Thou sal be justifeit be thi wordis, gif yai be conforme to the law of God, and spokin of ane gud mynd, thou sall be condemnit for thi wordis, gif thai be aganis the law of God, and spokin of ane evil mynd. And sa it is nocht difficult to ken how God almychty re-wardis yame yat spekis gud wordis, with ane gud mynd. The wisman sais: Qui custodit os suum, et linguam suam, custodit a tribulatione animam suam. Ye that kepis his mouth and his toung, kepis his saule or his lyfe fra trubil. And the Prophet king David sais in the Psalme: Quis est homo qui vult vitam, et diliget dies videre bonos? What is the man that wald haif life, and luffis to see gud dais? To this questioun he answeris and sais: Prohibe linguam tuam a malo, et labia tua ne loquantur dolum. Reifaine thi toung fra spekin evil wordz, and stop thi lippis that thai speik na dissait. In thir wordis the Prophet techis, that commonly be gud gyding of our toung, we may cum to mekil rest and tranquillitie, nocht only to be had in this temporal lyfe, but also in the lyfe to cum quhilk we luke for in the kingdom of heuin, quhilk he grant vs, that bocht vs with his precious bluide. Amen.
The tent command

The nynt command.

NON concupisces vxorem proximi tui. Thou Exo. xx.
sall nocht cowet thi nychtbouris wife. Deut. 5.

The tent command.

The xxxii. Cheptour.

NON domum, non agrum, non seruum, non an-
cillam, non bovem non aphinum, nec vnuiersa que Exo. xx.
illius sunt. Thou sall nocht cowet thi nycht-
bouris house, nor his crost or his land, nor his ser-
vand, nor his hyr woman, nor his Dre nor his Asse, Exo. xx.
nor ony other thing, quhilk pretenis to him. How
kepis thir twa last commandis ordour with the laif?
Men mycht trow that thai had kepit the laif of the
commandis, quhen thai had nocht oppinly brokin
thame in deid, as the Jewis traistit that thai fulfil-
lit pai twa commandis quhilk forbid adultery and
thist, gif pai had nocht committit siclik in deid. God
thairfor be his seruand Hoyse, to put away yat
error fra the Jewis and al other men and wemen,
he schawis thame be thir twa last commandis, yit
thai synnit thairto, quhen thai desvrit thair nycht-
bouris wife, or wacht and waitit be wylis for vair
guir. Amang the Jewis maisteres bad power apon
thair bond seruandis bodies, as apon thair bestis,
quhairfor the bondmen and wemen was comptit a-
mang thame part of thair possessioun or temporal
guir. Attour, amang the Jewis it was tholit for
the hardnes of thair hart, that a man mycht put a-
way his wife for ony deformitie. Sa, and a man

s. ii.
The tent command.

Deut. 24. mycht baif laughfully luffit his nychthauiris wife, he mycht a fischit ane cauise to his wife, to put hir away et tak ane other, or sche also quhen sche desptrit ane other, wald mak faltis to hir husband, to get hir leif. Sa mycht thai fynd mony suttill inventionis to get other mennis wyfis, housis, landis, geir, servandis ÷ bestis, quhairfor to schw thame, that to despre sicleike was nocht lefull, suppose thai had nocht gottin their purpose in deid, thir twa commandis was giffin. Ar thir twa last commandis exponit in the haly scripture? Ze, our salviour exponis the nynt command, sayand thus: Ego autem dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, iam mechatus est eam in corde suo. Bot I say to you, quhasaebir beholdis ane othir mannis wyfe, ÷ to despre hir he hais committit adultery with hir ellis in his hart. And as sanct Peter the Apostil sais: Oculos habentes plenos adulterii. Thair baif thair eyne full of adultery. Duhat is the tent exponit? In the Evangel of sanct Mathew, quhair our salviour sais thus: Non potestis deo servire et mammon. Ze may nocht serve God ÷ Mammon. Ideo dico vobis, ne solici siti sitis anime vestre quid manducetis, neque corpori vestro quid induamini. Thairfor he nocht careful quhat ze sal eit or drink. And agane he sais: Solicitudo seculi istius, & fallacia diuitiarum suffocat verbum, et sine fructu efficitur. The carefulnes of yis warld and the desaiffulnes of riches, s Koris the word that it beiris na frute.

Duhat
The tent command.

What is the rycht kepings of thir twa commandis? So haif ane cler ee, and ane clein harte, a cler ee, is the rycht jugement of reasone, and intention of our mynd; quibilk sulde dereck, or dour fyde all our deidis to be doine to the pleasure of God and profit of our nychhour, acording as the Apostil tehis sayand: Sive ergo manducatis, sive bibitis, vel alivd quid facitis, omnia in gloriam dei facite. Dubiddir ze eit or drink, or do any other thing, do al to the honour and glore of God. And agane: Omne quodcunque facitis in verbo aut in ope, omnia in noie domini nostri Jesu Christi facite. All thingis quhatsaueir ye do in word or deed do all in y name of our Lord Jesu Christ, yat is, quhen ze speik ony gud word, or does ony gud deeddis, lat your intention be, to do name, nocht to your awin glore and singular profite, bot principally to y glore of God. Our salviour declaris this in the Euangil, in the deidis of almoys praying and fasting. Of this ee of our intention, our salviour sais thus: Lucerna corporis tui, est oculus tuus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit. Si autem oculus tuus fuerit nequam, totum corpus tuum tenebrosum erit. Si ergo lumen quod inte est tenbrec sunt, ipse tenebre quante erunt.

Thi ee is the lycht of thi body. Gif thi ee than be simpill and clein all thi bodie sall be full of lycht, bot and gif thine ee be wykit, all thi body sall be full of myrknes. That is to say, gif thi intentionn
The tent command.

intentioun be rycht, thi deidis, qubilk ar nocht euii and repugnuand to the law of God, ar rycht plesand to God, hot & gif thi intentioun be wrang thi deidis ar maid displesand to God. A cleiree to thi nycht-hour, is to haif this intentioun, to do to him as you wald that he of resone suld do to the, and to do na thing to him, qubilk thou wald nocht yat he of resone suld do to the. Schortly, in all thi deidis intend thi nychthouris weil and profite, as thi awin.

A clein hart is yat qubilk has na inordinat desyre of worldly geir, bodelie lust & worldly honour. A clein hart is that qubilk is content to serve God, nocht principally for ony worldly plesour or profite, hot rather for his awin lufe & gudnes. A clein hart is that qubilk is hail giffin to the lufe of God and our nychthour. A clein hart is yat qubilk luffis his nychthour lykwais nocht for his geir, or other carnal affectionis, hot maist of all for the lufe of God.

And contrarie, that man hais ane foule hart qubilk luffis him self allanerly, sa and he be weil he curis nocht quhat becum of his nychtbour, qubilk singular and private lufe is the rute of all euii. Schortly, the rycht keping of thir twa commandis is to be blyth of thi nychthouris honour and profite, desyre the samyn, and help him thairto.

Quha brekis thir twa commandis? First, quha yat with deliuirit mynd and full consent, desyris to haif thair nychthouris wife, to commit adultery with hir. Lykwais, quha yat with ful consent wald fulfil thair carnal lust with ony woman qubilk is nocht his mareit wyfe. Quha lykwais wald haif his
The tent command

his nyctbour partit fra his laughfull wyse, that he nyght haif hir, or ony other ungodly cause. Duha inuies his nyctbour, yat he hais ane honest woman to his wyse. Duha cowattis inordinatly their nyctbouris geir, despyrand with full consent, to get geir fra him unjustly, or by unlauchfull con-trackis, be suttittie, falsat and desalt. Duha wald haif ony manis servand fra his maister unjustly, & by his maisteris wil. Duha inuies pair nyctbours, beand blyth of his hurt and aduersitie, and sore of his weel and prosperitie. Schortly, al lycherous, in-vious, and cowatous men, brekis thir twa comandis.

How may a christin man fullfil thir twa last com-mandis? Trewly it is excedand difficilt to refrain our hart fra unlauchfull desyre of wemen, worldly geir and honour, because that in our corruppit na-ture is rutit concupiscence, lust and desyre of thing3 forbiddin be the law of God. And suppose the same concupiscence remaine in vs, quhilk ar baptisit in Christ Jesu, or that ar reconcilil to God efter our actual syn be trew penance. Zit it is in us na syn, quhil we consent with a deliuerit mynd to fullfil in deid the same concupiscence, or ellis to haif lang de-lectation in the same concupiscence without deid. According as the wisman sais: Post concupiscencias tuas non eas, et a voluntate tua auertere. Thou sal nocht gang efter thi concupiscence, that is to say, thou sal not consent to fullfil the unra0onabil lust and desyre of thi flesch. To this agreis S. James sayand: Vnusquisque vero temptatur a concupiscentia Jaco i. sua, abstractus et illectus, deinde concupiscentia cum conceperit
conceperit, parit peccatum, peccatum vero cum consummatum fuerit generat mortem. Ilk man is tempit of his awin concupiscence, drawin away and entyscit. Syne the concupiscence consaithis and bringis furth syn, quhen syn is completit it generis dead. Understand heir, that the concupiscence consaithis be suggestioun of delectatioun, bringis furth syn be consent. Se that suppose we feil suggestioun to syn, other be euil thochtis, remembrance, sycht, heiting, smelling, sadering, tasting of tweching, or be ony euil counsel giffin to us be our enemie or ony other. Secundly, suppose we begin to haif some plesour of delectatioun in the same euil, zit gif we incontinent refrane our will fra consent to do the same euil, nocht only we commit na deadly syn, bot we pleis God in resistance of ye same. That this doctrine is trew, sanct Paulis teichis plainly: Nihil ergo nunc damnationis est his qui sunt in Christo Jesu, qui non secundum carnem ambalat. Thair is now (sais he) na damnatioun unto thame that ar in Christ Jesu, quhilk gangis nocht effer the fleisch, bot effer the spirit. Agane: Non ergo regnet peccatum in vestro mortali corpore, vt obediatis concupiscenciis eius. Lat nocht syn regne in your mortal bodies, that ze suld obey the lust of it. Declara-
tioun of this matter we haif in the historie of Adamis fall and first syn. The serpent come and maid suggestioun and gaif counsel to breik the command of God. Eve the woman, begane to haif delectatioun in the sycht of the frute forbiddin
biddin. Adame willing to content the mynd of the woman, consentit, and cist it, and sa braik the command of God, to the gret dammage & skaith of himself and all his posteritie. The same proces is daily found in committing of our synnis. The serpent signifis the devel quhilk tempis and prouokis vs to breik the command of God, prouokand other a thing or othir forbiddin be God. Eve betakins & flesche, quhilk begynnis to haif plesour and delectation in the thingis sa proponit. Adame signifis the fre will of man, quhilk quhen it consentis and deliveris to do the deid syn is completit and fullfillit. Thus we conclude, that sa lang as we abstane fra the consenting to the suggestioun and tysting of our concupiscence we syn nocht.

The xxv. Cheptour.

Quhat is the cause that this carnal concupiscence, the mother and nuris of syn, remanis in the flesche of al christin men & wemen effir Baptyme and penance, how gud, how haly, and perste saeur thai be, it makis to thame impediment to do the lawis of God persitely, full sair agenis thair will, and wald be quyt of it, and can nocht, & thairfor lamentis and murnis daily for the continuall cummer of it? God almycht be his rycheous jugement and infinite wysdome, permittis the carnall concupiscence to remaine in Christin men and wemen, effir the resauing of Baptyme and Penance, nocht for our euil, hot for our weil, nocht to our distruction, hot to he to vs ane occasionn

T. 1.
The tent command.

occasion of our salvatioun, for nane sal be crownit in heuin with honour & glore, except yai get victory, nane can get victorie except he fech stowcly & manfully, na man fechis bot with his enimy, sa gif yair be na enimyie, yair is na battel, na battel, na victorie, na victory, na crown. Now thairfor God hes permittit yis concupiscence to remaiane in vs, pat we throch his grace ouyrcomand the same may often the crowne of glore in heuin. Sa God permittit the Camaeneittis to remaiane in a part of the land of promisioun amang the peple of Israel nocht for thair distructionoun, bot for yair exercitioun in battel, that yai haiffand exercitioun & practeis in fechting agane yaine, be the help of God yai micht ourcum nocht only the Camaeneis, bot also al other nationis qubilk wald be yair enimyeis. How may we ourcum this enimie that dwells in our mortal bodie, euirmair prouokand & steirand vs to euil? Thus, we doand throch Gods grace our devore & diligens qubilk we aucht to do, God wil gise til vs his spret, be qubais vertew and grace, we sall eisalie ourcum the temptatioun of our flesch, ze and also the deuil, and the world. We ourcum thame, quhen we resist thame, we resist thame, quhen we consent nocht to yair temptatioun. The first thing yat we aucht to do in this battell, is to mak invocation to God be aine faithful prayar, to gise ys his haly spret, for as the wisman said to God: Et vt sciu quoiam aliter non possum esse continens, nisi deus det. And efter I kennit that I culd nocht otherwais be continent refranand my flesch fra euil except that God gaif me
The tent command. Fol. lxxvi.

me grace. And as the Apostil sais: Si enim secundum Roma. 8. carnem vixeritis, moriemini; Si autem spiritu, facta carnis mortificaueritis, vivetis. And ze leif estir the fleisch ze sal dee, hot and ze mortifie the deidis of the fleisch be the spirit, ze sall leif. Haw sall we optene the spirit of God, hot with ane faithful prayar. For our saluiour Christ hais maid vs promis sayand ask and ze sall get. Amen amen dico vobis, si quid Joan. 16. petieritis patrem in nomine meo, dabit vobis. Dubatsaucir ze sall ask the father in my name, he sal gife it pow. Agane: Sa sal your heuinly father gife the gud spirit to thame yat askis him. Lat vs thairfor ask this spirit of God be ane trew faith in Christ Jesu, committand our cause hailelie to him, traistand and lippinnand hailelie to him, that the father eternal, for the lufe £ merittis of Christ, will nocht lat vs want his spirit, we doand that is in vs as is afore said, quhilk may renew our mynd and mak vs new men in God, in ryghteousnes and ha-lynnes, sall slokkin the heit of carnal lust in vs, and kendi the syre of God's lufe in our hartis, £ sa mak vs bring furth the frutis of the spirit, quhaireof ane is contience £ chastitie. The second thing that we mone do in our battel aganis our concupisencce is to make resistence to our soule lustis and desyris in the beginning of yame, for £ we thoil our carnal desyris hyde in our mynd, yai will grow and multi- plie, £ war stark agane our spirit, £ sa sall be diffi- cil to ourcum thame. Thaie at lyk to ane slederie eil that may be baldin be the heid, £ nocht be the tail. Thairfor sais the Prophet in the Psalme: Beatus
T. II. qui
The tent command.

qui tenebit, et allidet paruulos suos ad petram.

Psal. 136. Happy is the man that saith his first motionis, thochtis E despris, I sall stryk pane to the stane. Qubilk ders be mistical expositioun menis yat we suld repres E dant our carnal lustis E despris in the beginning, quhen thai ar lilttil, and that be faith of our saluicour Christ, qubilk is significt be the stane, because he is sickar and suir friend and defendar, to all yat puttis pair traist in him.

Thirdly we suld forbeir all occasionis of syn, sée euil company, qubilk is lycht, wantone and dayne, keip with gret diligence our cyne fra wantone sychtis, our cris fra hering of vile talk, lycherous sangis, unhonest talis, our handis and membris of our bodie fra unhonest twyching, our mouth fra excess of meit and drink, E all our wittis fra all abusionis, quhair throch as wyn-dokis, deade enteris into our saule. According as it is said be the prophet Hieremie: Ascendit mors per fenestras nostras. The deade clymmis up till our saule be the wyn-dokis, that is to say, deadly syn enteris in our saule be abusioin of our five wittes. And the haly man Job keipit weil this rewle quhen he said: Pepegi fedus cum oculis meis, vt ne cogitarem quidem de virgine. I haif maid ane obligationun and ane hand to re-frane the wantone sychtis of my cyne, that I mycht nocht haif ony inordinat thochtis of virginis. Fournly, we suld dant our flesche fra all wantones, as the Apostil sanct Paule sais expresly
The tent command

 expressly: Qui autem sunt Christi, carnem suam crucifixerunt cum vitiiis et concupiscentiis. Dixit est servandis of Christ, 
yai hade crucifie yair flesche
togidder with the vice and concupiscence yairif.
and ye wald ken how our flesche sulde be cru-
feit and dantit fra the euil of the concupiscence.
Crewly, with walking, fasting, and labouris.

Of the first the wisman sais: Virgilia honestatis Eccl.
tabefaciet carnes. Honest walking saill mortisse
the flesche. And ane other man said, land sleip
and rest, fosteris the vice of the flesche. Of the
second speikis sanct Paule, exhertand his Co-
rinthis to be ministeris of God, amang othir
vertewis he puttis fasting before chastitie. And
as sanct Hierome alleges Tyrens: Sine cerere
et Baccho friget Venus. Be abstinence of meit £
drink, lychorie is cauld and hais na strentch. Of
the third sais the doctour sanct Hierome: All
ydill men ar ful of desyris. And the wisman sais:
Peragrum hominis pegri transiui, et per vineam
viri stulti et ecce totum repleuerant urtice. I haif
gane (sais the wisman) be the seild of ane ydill
man, £ be the wynezard of ane fuile, and behald
all was full of nettilis and weiddis, mening
that ydill men of all other ar maist disponit to £
vice of £ flesche. Do euirmair sum gud warke,
vat £ deuil may euir find £ weil occupiet. The pu-
nissionis of yame quhilk brekis vir twa last com-
mandis, £ the reward of yame yat keipis £ same
is
The tent command.

is knawin weil eneuch be the declaratioun, qubilk we maid in the endis of the sart Æ seuint commandis, qubair it is schawin plainly with quhat punionis God punissis all cowatous men, and also all lycherous men, and because thai breik thir twa last commandis in special yat hais pair harris fyrit with the synnis of lychorie and cowatoustone. And thai keip thir twa last commandis in special, qubilk keipis thair harris clein in chastitie Æ lyfe to do the werkis of mercy to pair nychtbour. The punion thair- for of all thame that hais unclein harris, is plainly expremit in the Apocalipsis, qubhair mentioun is maid of certane men and wemen qubilk sall nocht haif enteres to Æ heuinely citie of Jerusalem, quhair it is said thus: Non intrabit in eam aliquod coinquitum. Na thing sal enter into that glorious citie, qubilk is blekkit Æ fyrit. And of the reward of all thame qubilk hais une clein hart, our saluioour Christ sais thus: Beati mundo corde, quoniam ipsa deum videbunt. Blissit ar all thai qubilk ar clein in hart, for thai sall see God. And agane in the same place he speikis of the reward of all thame qubilk hais a merciful hart to thir nychtbour. Beati misericordes, quoniam ipsi misericordiam consequentur. Blissitt ar all thai qubilk ar merciful to thair nychtbour, for thai sall optene and get the mercy of God. And be the contrar sanct James speikis of all un-merciful men, sayand thus: Judicium sine misericordia illi, qui non facit misericordiam. He sall get juge- ment without mercy at the hand of God qubilk hais na mercy on his nychtbour. And sa shortly ze may

Apo. xxi.
Math. 5.
Jace. 2.
The tent command

may understand how God almychty punissis eternally the brekaris of thir twa last commandis, and also how that he will reward all the keparris of the same with eternall reward, quhilk be grant to vs that bocht vs with his precious blud. Amen.

The rycht yse of the ten commandis.

The xxvi. Cheptour.

O conclude this doctrine, quhilk we haif gisitin to you of the law & commandis of God, we erhοrt zω till haif alwayis in your remembrance thir wordis of S. Paule: Scimus autem, quia lex bona est, si quis ea legitime vtatur. We know (sais he) that the law is gud, gif a man will yse it weil. For suppose ze knaw the law of God, zit zezeknaw nocht zē rycht yse of the law of God, or haw that ze sulde yse the law of God dailie to your edification, your knawlege will do you littill gud. Quhairfoir we think it expedient to declare to you the rycht yse of the law be plaine & familiar exempillis, to that esteeck, that quhensaeuir ze heir the law, or ony part of the law expremit to you, ze may considdir the rycht yse of it, and sa apply the law to your gret profite and spiritual edification.

First christin pepill, ze sulde yse the law of God as ye wald yse an Torche quhen ye gang hayme to your house in a myrke nycht, for as the Torche or Bowat
The rycht use

Bowat schawis you lycht to descerne the rycht waie hayme to your house, fra the wrang way, and also to descerne the clein way, fra the foule way. Evin sa aucht ze to use the law or command of God, as a Torche, Bowat or Lantern. For doultles, the law of God giffis the lycht of knewlege to descerne your bie way hayme to your dwelling places in hevin, fra the wrang way yat leidis to hel. For as the strecht way to hevin is the rycht keping of thir ten commandis, accord-}

Math. 19.

ing as our salvour sais: Si vis ad vitam ingredi, serva mandata. Gyf thou wilt entir to the lyfe, keip the commandis, sa the wrang way is to breik ony of the ten commandis. Sa quhen thou hais gottin knewlege and understanding of all thir ten commandis or of ony ane of yame, than considdir thi self quhair thou gangis, and gif ye ken thi self to gang the narrow way of vertew that leidis to hevin, be blyth in God, and thank hiw of his grace, and ask at him the gift of perseverance, and gif thou thinkis thi self out of the bie and clein way of vertew, and that thou art gangand in the braid and bie foule way of deadly syn that leidis to hel, incontinent cum agane to the bie way of vertew, quhilk is commandit in the law of God, sayand with the pro-}

Psal. 118.
}

phet in the Psalme: Cogitaui vias meas, et con-}
}

uerti pedes meos in testimonia tua. I haif consi-
}

derit my wapis, quhairin I haif gane wrang gaitis, and I haif turnit my feet into thi com-
}

mandis, gud Lord, because yat allanerly is my strecht
streicht way to the kingdome of hevin. Gyf thou say agane to me, quha will tell me quhen I am in the rycht way, and quhen I am in the wrang way? Trewly thi awin conscience will tel the, being in- formit be the trew knawlege of the commandis of God. And this rycht use of the law is gebin us be the wisman in the Proverbs, sayand thus to his sone: Conserua fili mi precepta patris tui, et ne dimit tas legem matris tuo, liga eam in corde tuo jugiter et circumda gutturi tuo, Cum ambulaueris, gradiantur tecum, cum dormieris, custodiant te, et evigilans loquere, cum eis quia mandatum lucerna est, et lex lux, et via vite increpation discipline. O my sone (sais the wisman) keip the commandis of thi father, and leif nocht the law of thi mother. Bynd yame to gidder continually in thi hart, and festin yame fast about thi half, quhen thou gangis lat thame gang with the, quhen thou sleipis, lat thame keip the, quhen thou walknys, speik with thame. For the command is the Lanterin, a Torche or ane candel, and the law is lycht and the way of lyfe and correc- tioun of evil maneris & detectionoun to gud maneris.

The second exempl (quhairby we may knaw the rycht use of the law) is of ane myrour, quhairin a man or a woman behaldis thair awin face, to that effeck, that gif thai see thair face blekkit, thai may gang to the wattr to wesche thame. Evin sa ze suld use the law or the commandis of God. For doubtles the law is gebin to be ane spiritual myrour to us, quhilk gif we consider weil, we may se the face of our conscience in it, and kuaw perfectly all the defor- mities & spottis of syn, quhilk blekkis our saule qubilk

Prover. 6.
The rycht use

qubilk, quhen we haif done, we suld incontinent
gang to the wellis to wescye us, yat is to saie, to the
sacramentis of haly kirk. And with trew faith gissin
to the promis of God, draw out of yame the watter
of grace, qubilk may wescye our saulis and mak
thame fair. For quhasaeuir hais thair saule fylit
with original syn, suld cum or ellis be brocht to the
well of Baptyme, and thair be wescyne fra all yair
synnis. And quhasaeuir ar fylit in thair saulis be
actual syn, suld cum to the well of Penance be con-
tritioun, Confessioun, and satisfactioun, that yare
yai may be wescyne with y wattir of grace, qubilk
is geniin be dew ministratioun f faithfull resauing
of that same sacrament. And of thir wellis of grace
ze haue large declarationoun maid to you in the third
part of this Catechis, qubilk intraitiis of the seuin
sacramentis. Sa O christin man twoman, quhen y
law of God is declarit to the, heir it nocth in uaine,
bot leir the rycht use of it, and in it, as in ane myr-
rour behald the face of thi conscience, and esterr you
hes sein the gret deformiteis spottis of thi synnis,
incontinent cum to the wellis of grace, that is to say,
to the meritis of Christis passioun, qubilk may be
applyit to the be the rycht ministratioun of the haly
sacramentis. Bot tak tent yat thou cum duenzetly.
Cum thairfor with trew penance, cum w ane persit
faith geniin to the promis of God, cum with ane ver-
vent luse and desyre of thi awin saluatioun, and sa
cumand to the well of grace, without dout thou stall
resaif grace, qubilk sall wescye thi saule and mak it
clein. And this rycht use of the law may weill be ga-
derit
of the ten commandis

derit of the wordis of sanct James, sayand thus:

Estote factores verbi, non auditores tantū fallentes. 

vosmetipso, quia si quis auditor est verbi, et non

ductor, hic comparabitis viro consideranti vultum

natiuitatis sue in speculo &c. Be ye doaris of the

word, and nocht heirar is only, desaffand your awin

selfis, for gif ony heir the word, and do if nocht, he

is lyke to a man that behaldis his bodely face in a

myrrour, etc. Dubilk auctoritie was set furth to

you at length in the end of the Prologe.

Thirdly, ze suld use the law as ane spiritual

Urinal, for lyk as lukiug in ane urinal heilis na seik-

nes, nochttheless, quhen the watter of a seik wan is

lukit in ane urinal the seiknes commonly is kna-

win, and than remedie is socht be sum special Me-

dicin, genuin be sum expert Medicin. Sa the law

or commandis of God heilis na synnar fra the seik-

nes of syn: Nihil ad perfectum adduxit lex. The

law gaif na grace quhairby men mycht be brocht to

perfection. Nochtetheless, as he sais to ye Romanis:

Per legem cognitio peccati. Be the law is the knaw-

lege of syn. Quhairfor, quhen we haif knawlege of

our spiritual seiknes of syn, be lukiug in the law

as in ane spiritual urynal, than suld we gang with

trew penance & faith till the heuinly medicin our

saliour Christ, quhilk sais thir wordis of himself:

Non est opus valentibus medico, sed male habenti-

bus. Thai that ar stark and hail in thair persone,

neidis na medicin, bot yai yat ar weik and seik

neidis a medicin. Now because that we at all

togiddir in our saule febil, weik, and seik throch con-

cupiscence

The example of ane urinal.

Hebre 7.

Roma. iii.

Math. 9.

U. II.
The rycht use
cupiscence (syn. qubilk we may se clerly in spiritual urinal of law, quhat suld we do, hot w trew penance and faith, pas till our Medicinar Jesus Christ, seik fra him the Medicine yat may saif vs and heil all our seiknes, seik fra him the plaster of our salultion, yat may heil our woundis, sayand to him w the prophet in ye Psalme: Sana animam meam, quia peccavi tibi. O Lord heil my saule, for I half synnit againis the, qubilk doubtles he will do gif we gang to him unzeugerly, doand the worthi frutis of penance with ane substantial traist and confidence in the meritis of his passioun, qubilk is the only spiritual medicyn of our seik and woundit saulis.

Fourthly, ze suld vse the law or commandis of God as the schippar of a schip vdis his compas, for his compas modis nocht nor drydis nocht the schip on the braid (= stormy see to gud habin, bot the schippar haisand a wynd, takis tent to the decretioun of his compas, qubil he cum to ane gud habin. Sa the law of God is till vs ane spiritual compas, for we haisand the prosperous wynd and motionis of the haly spret, blowand in the salis of our understanding and fre will, syne takand gud tent to the decretioun of the law of God, as till our spiritual compas, we may verrai prosperously w ane rycht cours saile to the glorious port and habin of the hevinly Paradise, quhair we sall rest the schip of our nature in perpetual tranquilitte and securitie of bavth bodie and saul. And thus we end
of the tent commandis

our declaratioun of the ten commandis, geuin
to vs be alymychy God, to quhome be ge-
din al loving and thankis, honour and
glore for euir and euir. Amen.
The first Cheptour.

**HE second part of this Catechis, giffis instruction of our christin fayth, quhilck is sa necessary to vs all, that as the Apostil sanct Paule sais: Sine fide autem impossibile est placere deo. Credere enim oportet accedantem ad deum quia est, et inquietibus se remunerator sit. Without fayth it is impossible to pleis God, for he that cuminis to God mone beleif that God is, and that he is ane rewardar of thame that seikis him. And agane he sais: Omne autem quod non est ex fide peccatum est. Duhatsevir is nocht of faith, the same is syn. And as the Prophet Esaie sais: Sif non crederitis, non intelligetis. Except yat ze beleif ze sall nocht understand. Duhat sall we nocht under-stand? Trewly thai thingis that belangis to our salvatioun, quhilk we can nocht ken be natural re-sone, bot allanerly be fayth. Duhaifor S. Paule sais: Animalis autem homo non percipit ea, quæ sunt spiritus dei, stulticia enim est illi, et non potest intel-ligere. The natural man (that is, haiffand only the giffis of nature) understandis na thing of the spret of God, it is fulishnes to him.† Duha is the na-tural
Ane introduction to the crede. Fol. lxxxii.

tural man bot the hail persone of man, with all his
resone, cunnyng, will, wit,  power sic a man, nocht
haifand the faith of haly kirk, quhilk is, the gift of
the spret of God, can nocht understand how to cum
to his salvatioun. And how perilous it is to miskin
vai thingis, as we declarit to zou in $ first prologue,
ze may tak exempil of the pepil of Israel, quhen vai
wer in wildernes, cumand to $ land of promissioun
of quhome God sais thus: Ipsi vero non cognove—Psal. 104.
runt vias meas, quibus juravi in ira mea, si introibunt
in requiem mean. Thai haif nocht knawin my wayis
(that is to say, my justice and mercy) to quhome I
haif sworn in my wraithe, yat is, I determinit to exe-
cute aganis thame the rigour of my justice, sa that
vai sal nocht entir into ony rest in ye land of promis-
sioun, quhilk is the kingsome of hevin. The rea-
sone quhairof sanct Paulie scawis in few wordis,
saying: Qui ignorat, ignorabitur. Ye that miskens
sall be miskennet. Henin this, gif we will nocht
ken Goddis justice and his mercy, offerit to vs in
Christ, in tyme of this lyfe, God sall misken vs in
the day of extreme jugement. Quhairfor, that
ze may pleis God, that ze may understand how to
cum to your salvatioun, that ze finally may entir in
to $ eternal rest of God, promissit unto us in Christ,
leir to understand the rewle of your fayth, callit
commonly the Crede, compilit and set furth be the
haly Apostillis of Jesus Christ, for the common $necessary instruction of all christin men $wemen.
And for the mair plaine understanding of the same
Crede, it is to be notit, that faith in haly scripture

Thair is
twa kindis
of faith,
Ane introduction

is takin in twa sortis. For doules thair is ane 
faith, quhilk is general, deade and vnil. Also 
pair is ane faith, quhilk is special, leisfand and 
wyrkand. Dubhat is general faith? General 
faith is ane gift, quhair throch we ken pat pair 
is ane trew God, and trewis fermely that all 
quhatsacuir is set furth to us of God, other in 
the haly write, or in the disstinitions of general 
counsellis representand the universal kirk, ga-
derit in the haly spirit is sa trew, that na thing 
can be trewar, suppose thai exceede the capacite 
of natural reasone, because that the haly spret, 
quhilk is gissar of the scripture, and techeir of 
haly kirk, is the spret of veritie. Is this gene-
ral faith, be the quhilk we trow pair is ane god, 
sufficient for our salvatioun. Undoutand it is 
nocht sufficient, for mony Gentillis, specially 
Philosophouris be the sycht I knawlege of the 
creaturis had a part of this general faith, and 
come to I knawlege of ane trew god, his eternal 
powar I divinitie, bot because thai wald nocht 
thank him, glorisy and serve him, as pair God, 
thair knawlege was deade, vnil and dayne, and 
swa thai vanisst away in thair mynd be ydola-
trie and othir abhominabil synnis, and sa thai 
perischit, as it is declarit in the first to the Ro-
manis. Also mony euil christin men and wemen 
beleifis be this general faith as the kirk dois, 
bot because thai want the special faith pat wyr-
kis be leisfand cheritie, thai can nocht be saiftit. 
Of quhome we may beriffe the wordis of sanct 
Paule
paule, sayand thus: Confitentur se nosce deum, factis autem negant. Thai saie thai know God, bot thai deny him with thair deidis. \(\text{Nai}rovir as sanct Ja-
mes sais}: Demones credunt & contremescunt. The devillis trouis yat pair is ane God, 
for feir of his terrible judgment thai trempl. Sa thou seis that it is nocht sufficient to beleif, that thair is ane God e-
ternal, and that all spokin of him in haly write, is trew, because it is bot ane general faith, common to
gud men and euir men, to men \(\text{Deuillis, al kennis}
perfitly that God can nocht mak ane lesing.

Quhat is the special and quick faith, quhilk is in all gud christin men and wemen? It standis in thre pointis. The first is before said, to trow that thair is ane God, and yat all the historis writtin of
God in haly write, is trew as that he is ane God in
substance and thre in personis, that the same blissit
Trinite is makar of heuin and erd, \(\text{E of all crea-
touris visibil and invisibil, yat he hais gedin to us}
be handis of \(\text{Boyses the ten commandis, to keip}
under the paine of eternal damnatioun, with al othir
historis in the haly write, other in detestation of
syn or in commendatioun of vertew. Secund, be-
cause we ar brekaris of the law, we suld be know-
lege of the same faith, feir all the comminationis,
schoringis or hostingis, quhilk God makis in the
scripture aganis the transgressouris of the law,
thinkand that thai ar maid agane ilkane of us in
special. Thirdly, we throw feir of God beginnand
to repent our self for our synnis, suld haip to optene
the mercy \(\text{E grace, quhilk God promissis in Christ to
X. 1.\)
to al f sundry faithful f penitent men f women. Brevely, to commit ourself hailely to God, to put our hail triest and confidence in his help, de-

tence, gudnes f gracios prouision in all our necessiteis, perellis, dangeris, mistaris, instrmi-
tcisd, in all forsakand our awin will, and with o-

hediens commit all to the gracios will of God. Siclyk faith had Daniel, quhen he was put in the cave amang the Lyonis. Siclyk faith had Susanna, quhen sche was unjustly condemnit to the deade. Siclyk faith had Jonas, quhen he was thre dias and thre nychtis in the wame of the Dubail. Siclyk faith had the thre children, callit Ananias, Azarias and Hisael, quhen yai wer cassin into the byrmand fornace. This is the special faith of ane trew christin man, qhilk standis in the general faith afore rehersit and in sure confidence and hoip of Goddis mercy. This faith obtenis to vs the abundant grace of the haly spret, qhilk pouris into our harts ye trew lute of God and of our nychtbour. This is the faith special, leissand and wyrkand, that is sa mekil commendit of our saluiour in the euang-
gil, and of sanct Paule in his epistillis. This is the faith yat justifieis a christin man according as sanct Paule sais to the Romanis: Justicarum Roma. 5.

ergo ex fide pacem habemus ad deum. We being justifit be faith, hais peace in our conscience with God. This is the faith that makis vs the barnis of God, according as sanct Paul sais to the
to the crede

the Galathianis: Omnes enim filii dei estis per Gal., iii. 
idem, que est in Christo Jesu. Ye ar all the sonnis
of God be faith, quhair is in Christ Jesu. This
is the faith that ouercummis the world, accor-
ding as sanct Johnes sais in his first epistil: Hec 1 Joan. 5.
est victoria, qui vincit mundum, fides vestra. Faith
is the vertew, quhair throch ze get victorie and
ouercummis the world. This is the faith that
ouercummis the flesche, as sanct Paule sais to
the Ephesianis: In omnibus fumentes scutum fidei, Ephe, 6.
in quo possitis omnia tela nequissimi ignea extin-
guere. In all thingis tak ze balde of the buklar
of faith, quhairwith ze may slokkin the syrie dar
sis of the wyrkit spret. This is the faith that
ouercummis the devill as sanct Peter sais: Fra-
tres sobrii estote et vigilant, quia aduersarius vester
diabolus, tanquam leo rugiens circuit, querens quem
dvoret. Cui resistite fortes in fide. Brethir be
sober and walk, for your aduersarie the devill
gangis about lyk a rampion Lyone seikand
quhome be may swallie. Quhome resist stedfaste-
ly in faith. This is the faith quhairwith the
rychteous man leisit, as it is writtin: Justus Roma, 1.
autem ex fide viuit. The rychteous man leisit
 throch his faith. This faith is always ionit
with hoip and cheritie, and werkis throw lufe.
This faith comfortis ys in all our adversi-
teis, and causes ys to haif euirmair this worde
in

X. II.
Ane introductioun.

Roma. 8. in our mouth: Si Deus pro nobis, quis contra nos. 

Gyf God be with us, quha can be aganis us? And also this word: Non sunt condignae passiones huius temporis ad futuram gloriam, que revelabitur in nobis.

The trubillis of this tymne, ar nocht worthi of the glore that sall be schawin apon us. Duhair this faith is nocht present, gud werkis can nocht help to salvatioun. Duhaire pis faith (quhilk is nedir with out gud werkis) is present, all thingis cummis to our weil. Noder will God almychtly thoile ony thing to cum to man or woman haissand this faith, bot that he kennis is profitabil to him, suppose we ken it nocht, say that: Sive viuimus, sive morimur, domini sumus. Duhiiddir we leif or dee, we ar the Lordis for thame that ar simpil I unleirit, the Crede may be devidit in thre partis, estir the thre personis in ane godheid. Duhairof the first is of God the father, and schawis our creatioun. The secund is of God the sone, and declaris our redemption. The third is of God the haly spret erponand our sanctification. As we mycht confesse our faith in few wordis. I beleif in God the Father, quhilk hais create and maid me. I beleif in God the Sonne quhilk hais redemit me. I beleif in God the haly spret, quhilk daily sanctifsis me, ane God and thre personis, allutterly of ane nature, substance, powar, wisdome, gudnes, majestie and eternitie.

The
The first artikil of the Crede.

1. Dubi sais thou in the beginning of the Crede I beleif or I traist in God the father almychty maker of hevin and erd. In declaratioun of thir artikillis, first ze sall heir a schort expositioun of all the wordis contenit in this same artikil, syn we sal colleck brevelie the soume and the sentence of the same artikil. Last of all out of the samyn we sall gadder certane moral lessones to your spiritual edification.

I. Dubi sais thou in the beginning of the Crede I beleif, spekand in ye singular nowmer? To signifie and declare that ilkane of us sudl haif in our awin hart ane special faith in God. For trewly it is nocht sufficien to the for thi salvatioun, that sanct Petir and sanct Paule with the laif of the sanctis of hevin, had ane special faith in God almychty, the Father, the Sonne, & the baly spret, thre persones and a God, sa pat thou may saie with sanct Paule:

In fide viuo filii dei, qui delexit me, et tradidit se-Gala. 9. metipsum pro me. I leide in the faith of the sonne of God, quhilk hais lusfit me, and gait himself for me. And than may our salbiour say to the: Fides Math. 9. tua te saluum fecit. Thi faith hais maid the saif.

And agane: Sicut credidisti, fiat tibi. According to Math. 8. thi faith, sa be it done to the.

Beleide
The first artikil.

Beleive or trow. Quhy sais thou this secund word, beleive or trow, sayand, I beleive or trow, mair than this word, I see or I understand pet-fitly? Trewly to schaw plainely that thir twelf artikillis of þ Crede, can nocht be comprehendid be natural reasone, bot allanerly be faith, according as it is said: Nisi credideritis, non intellige-tis. Except ze beleive, ze sall nocht understand. Thatfor we suld estir sanct Paulis counsel: Captivare intellectum in obsequium Christi. Put your natural reasone in presone, that we may serve our saluion Christ with ane treu faith, giffand ferme credite to his haly word.

In. Quhy sais thou this third word In, say-and, I beleive in God? Thou sais nocht in this first artikil, I beleif thair is ane God, or I beleive God, bot thou sais thus: I beleive in God. Teraily thou sais swa, declarand thi self to hai that singular and special faith, quhilk God requiris of vs all. For as we tauld you afoir, it is nocht sufficient to the for thi saluation, to beleive that thair is ane treu and verai God, or to beleif God, pat is to say, to beleif all þ wordis of God to be trew, bot thou suld beleif in God, pat is traist in him with lufe & obediens, quhilk beleif we declarit to you at lenth afoir. And O christin man tak tent, that thou hai allay this beleif in God, quhilk is requirit of the ex-presly be our saluion, sayand: Creditis in deum et in me credite. Ze beleif in God, beleif also in me. And agane he sais in ane othir place: Hoc est
The first artikil

This is your work that God requiris of you to beleive in him, quhome the father hais send, that is, the same of God, quhom the father hes send to vs be his bliss-sit incarnatioun.

God. Quhat understandis thou be this word God. Tirewly it is difficil, ze and impossibil to declare persitly and bailely the significatioun & distini-tioun of this worde God. Sum understanding of it we haif gissin to vs in haly scripture, quhilk we sall schaw to you brevely and plainely. Thair is in haly writ sumtyne mencion maird of thame yat ar callit goddis, allanerly be fals nominationoun and usurpatiouns, a certane proud kingis, also devillis throch pride usurpit to be callit God, and certane pepil afoire the incarnatioun of Christ, blindit with error & infideltie, callit and tuk thame as goddes. It is writtin in the Psalme: Omnes diligentium de-

monia. All the goddis of the Gentilis was devillis. Sumtyne in the scripture, certane men ar callit goddis, allanerly be participatioun of Goddis au-
toritie, and sa was in the auld law, Iugis and Kingis, callit goddis, because thai ar rewaris of the pepil in Goddis steid, and hais the execu-
tioun of justice gissin to thame of God. Sa it is writtin in the buke of Erodi: Diis non detrahes. Exod.22. Thou sall nocht speik euil of the goddis, that is to say, of ye preistis, Princis, & Iugis. Sumtyne men was callit Goddis be participatioun of special grace, and of prophesie or preisthed, of quhome it is grace.
The first artikil.

Psal. 81. is writtin in the Psalme: Ego dixi dii estis, et fii excelsi omnes. I haif said that ze ar goddis, & all ze ar,sonnis of the heast. Bot veraily and properly thair is na goddis bot ane he trew godheid & deray natural propertie of God, of quhome it is writtin: Audi Israel deus noster, deus vnutus est. Yeir Israel, our God is bot ane God. Gyf thou walde haif sum knawlege of thi god, quhat he is. First thou mone beleive that he is ane spiritual substance: Spiritus est deus, God is ane spret, that is to say, a spiritual substance, nocht maid of body and saule as man is, bot he is incorporeal, immaterial, & asimple substance nocht maid of partis. God is eternal without beginning and without ending. God is all gudnes, in him is omnipotent strentch, powar and na waiknes, in him is unspeikabil wisdome, & na kind of ignorance in him is infinite gudnes, & na kind of evil in him is infinite rychteousnes, and na kind of iniquitie, in him is infinite mercy, and na kind of crueldeitie, in him is infinite rychis, and na kind of povertie, in him is helth & lyfe, and na kind of seiknes or mortalitie. Brebely in him is infinite glore, joy and blisse, and na kind of miserie, in him is eternal lyfe, and na kind of malice, and all thir properties of God ar nocht to him accidentis, yat is to say, put to him, or gevin to him, bot yai ar all togiddir, nocht ellis bot his awin deray substance, nature and godheid. This is the inessfabil, and incomprehensibil God, of quhom thou sais thus: I beleif into God. And gyf thou desyre largear declaratioun of thi Lord god, seik in the declaratioun of the first com-

Deut. 6. mand
mand, in the beginning of the fourt Cheptour.

Father. Ouhy callis thow God almychty father? Trewly I suld call him father of the se-
cund persone in the Trinitie our salviour Jesus Christ, qubilk is natural sonne of him, of the
same nature, substance and godheid, with the father, as it sall be schawin to pow in the secund
artikil. Maitouir I may baldly call him father
of my awin self, nocht be natural generation,
bot be the grace of adoptiooun, he hais maid him
self my father, quhairin he hais gevin to us in-
finite consolation and comfort. Gret is the hoip
and traist, qubilk the sonne hais to his natural
father, kennand weil that his father luftis him
hartly, and to his powar will defend him fra all
evil, E provide to him al gud, bot and we compair
the lufe, the cuir and provisiooun, qubilk our na-
tural father hais to us, to the lufe, cuir and pro-
idens, qubilk our hevinly father hais to us,
it will seem to be na thing ellis bot a litil sha-
dow, of the providens, gudness, E cuir of God.
The natural father wald faine help his sonnis,
provide gret levingis for thame, ze mak thame
Lordis and princis, gif it lay in his powar, bot
his powar answeris nocht to his will, he hais
na powar to provide for thame, sa mekil as his
hart desyris. Bot our hevinly father almych-
ty God, nocht only he will help and provide
for us, bot also he hais mycht and powar to
help us, and in deid defend us, helpis us, and
providis all gud for us, mair or lesse according
as
The first artikil.

as his wisdome thinkis expedient to our weill.

Math. 6. Thairfor our saluiour sais: Dico vobis, ne solliciti sitis anime vestre, quid manducatis, neque corpore vestro, quid induamini, Nonne anima plus est quam esca, et corpus plusquam vestimentum &c. I say to you, he ze nocht careful for your lyse, quhat ze sall eit, or quhat ze sall drink, nor zit for your body, quhat ze sall putt on, is nocht the lyse mair worthi than h meit, t the body mair worthi than cleshing. Behald the soulis of the aire, for thai saw nocht, thai schier nocht, nor zit gaderis in ony thingis in the barnis, and zit your hevinly father seidis yame. Ar ye nocht mekel bettir than thai. And eftir he sais thus: Thairfor tak na thocht sayand: Quhat sall we eit, or quhat sall we drink, or quhair with sal we be cled? For your hevinly father knawis, that ze have neid of all thir thingis. Seik first the kingdome of God, and the rycheeousnes thairof, sa sall all thir thingis be ministerit to you. Sanct Peter also erhortis us to the same effeck, sayand: Omnen sollicitudinem vestram projicientes in eum, quoniam ipsi est cura de vobis. Cast all your cure on him, for he caris for you. And the Prophet sais in the Psalme: Jacta super dominum curam tuam, et ipse te enutriet. Cast all thi thocht and care on our Lord, and he sal nurisch the. Thus christin man thou suld be sicker, that gif thou with ane leivand faith put all thi confidence and traist in God, he will be to the a luifand father and provide
The first artikil.

vide all gud to the, as he thinkis expedient to thi weil.

Almychty. Certaine gret kingis and Emperoris, ar callet mychty kingis and mychty Emperoris. The angels of hevin may be callet potent and mychty, bot na creature of hevin or erde nor under the erd may be callet omnipotent or almychty, that is to say, that hais all power and mycht, sa God allanerly is omnipotent and almychty as the Prophet besis witness in the Psalme: Deus noster in coelo, omnia quecunque voluit, fecit. Our God in hevin hais done and wrocht all thingis quhatsumedir he wald do. Sa quhen he spak of Abraam, he callit himself almychty, sayand: Ego Deus omnipotens. I am the almychty God. And trewly christin pepil, to beleive that God is omnipotent and almychty, is the ground, strengt and foundation of all the laif of the artikillis of the faith. For gif ony man wald think or say, how is it possibill that ane puir virgin may consaif and heir a barne without the seed of man? How is it possibill that al we mone ryse fra ye dede to lyfe agane, ilkane man in his awin bodie on the lattir day? How is it possibill that the precious bodie and blud of our salviour Christ Jesus, now sittand at the rycht hand of his father in hevin, may be really and corporally present in the sacrament of the Altar? Till all thir questionis and all sic-lyke concerning the artikillis of our faith we suld
The first artikil.

suld answeir with the wordis of this first artikil sayand, I trow in God almycht, to quhome all thingis is possibil, and na thing is impossi-
ibil, according as the Angel Gabriel said to the
glorious virgin Mari: Non est impossibile apud
deum omne verbum. Thair is na word or na thing
impossibil to God. And quhy? For he is almycht-
y, his powar is infinite, quhilk he schawit plain-
ly in the creatioun of hevin & erde. Than seand
that the powar of God is infinite and incom-
prehensibil of man be natural reasone, thai schaw
thame self to be gret fuilis and in a maner insi-
delis wantand faith of yis first artikil, quhilk
speris ony siclyke questionis, how may God do
this thing or that thing quhilk he hais spokin:
It may and suld be sufficient, that as our Lord
God be his infinite powar, hais creat and maid
hevin and erde and all creaturis thairin, sa be
the same infinite powar he may fuilis and bring
to passe all that he sais, suppose it exciid the ca-
pacitie of mannis wit and reasone.

Waker of hevin and erd of nocht. As we said
to you afore, the almycht powar of God was
plainely schawin in the creatioun of hevin and
erd, quhilk God maid of na thing. And heir we
suld consider the gret difference betwix the wyr-
king of man, and the wyrking of God. Ane
craftis man can nocht wyrk his werk except yat
he have sum mater to mak his wark of. Ane
Tailyeour can nocht mak aue garment, bot of
clayth
The first artikil

clayth. A Masone can nocht byg ane wall, bot of Lyme and stane. A Wright can nocht mak the ruf of ane house bot of tymmer, and sa furth. Bot almychty God maid hevin and erd and all creaturis thairin, of na thing, quhilk he did be his almychty powar. Sa Moyses heiris wit- nes sayand: In principio creavit Deus coelum et terram. God in the beginning, maid of na thing hevin and erde. And the Prophet syngis in the Psalme: Adiutorium nostrum in nomine domini, Psal. 123 qui fecit coelum et terram. Our help is in the name of the Lord, quhilk maid hevin and erde. Now thairfor, O christin man, thou sal leir the treu signification of this worde creatioun, it betakins nocht allanerly making of hevin and erde with all creatouris of nocht as we said afore, bot also it betakins continual and perpetual conservatioun, gubernatioun, and provision of al creatouris. God forbid that we ymagein God to be ane makar of his workis, as man is a werk- kar of his werkis. When a warkman hais maid a house, he passis fra it, and takis na cuir of it. Sylike it is of all othir warkmen con- cerning thair wark, bot God almychty hais sa maid of na thing all his creaturis, that also continually he conservis and keipis thame in yair being, he governis pame & gydis pame, in samekil yat gif he wald take away fra his crea- touris his continual & daily conservatioun, bot a moment of ane hour, all wall fall to na thing thairfor
The first artikil.

Therefore our saluion sais in the euangil of sanct John: Pater meus vsque, modo operatur et ego operor. My father hitherto wyrkis be conservatioun of his creatouris, and I wyrk also with him.

The third Cheptour.

YE sentence of the first artikil of the Crede is this. I trow nocht allanerly that God is, or that the haly writ sais of God is trew, bot I feirand the jugement of God for trangressiouin of the law: repentand the same, puttis all my traist hoip of my salvatioun into ane verai God, qubilk is father to all his creatouris, luftis thame dois evir all gud to thame, conservis and keipis thame mychtfull, disposis ordouris thame wisely, providis for thame gratiously. And anent myself, I dout nocht bot he favours and luftis me, for als mekil as yat he of his awin godnes hes gevin me al gud, quhatsaucuir I haif or knaw, he keipis me al tyme and tyde, and defendis me nycht and day fra all evil and peril, that my fayis in bodie or in saule wald do to me, or ony othir creatour. And that he wil without dout, sulyfyl his promise of mercy to me for his awin faithfullitness, I doand dew penance, haiffand a leiffand quick faith in him. And this I traist surely he may do, for he is alnychty. Thair is na creature pat may resist to his wil, for he is ma Kar of hevin and erd all creatouris thairin. And I grant to, yat he is my makar and hais gevin me bodie and saule, and kepis pame evir, and my lyfe,
my wit, my resone and al my membirs. I grant he gissis me meit and drink, cleithing, house and har-
barie, gyrs, corne, and cattal, wyse and barnis and othir gud. I grant also he garris al his creatouris
mak servise to me, the Soune and Dune, nycht &
day, hyre, aire, watter and erd, fische, foulis & bestis,
and al pyt growis on the ground. Thairfor, quhat
evir I am, quhateuir I may, quhateuir I haif be
hevin and erd, he gissis it to me.

First, quhen we beleive with our hart, and con-
fessis with our mouth this first artikil, I beleive in
God father almychte, makar of hevin and erde, we
ar direkit to the trew knowlege of the maiestie of
God. For this is a general rule, ilkane makar is
mair excellent, than is the work. God almychte is
the makar of hevin & erd & al thingis contenit pair-
in, quharfore he is mair excellent than all the crea-
touris of the world. This is declarit in the buke of
wisdome thus: Qvorum et si specie delectati deos
putauerunt, sciant quanto his dominator eorum
speciosior est, spiciee enim generator hec omnia con-
stituit. Aut si virtutem et opera eorum mirati sunt,
inelligent ab illis, quoniam qui hec fecit fortior est
illis. A magnitudine enim speciei, et creature cog-
noscibiliter poterit creator, horum videri. Suppose
the Gentilis, haiffand plesour in certane creaturis
fairnes, had opinioon yat vai wer goddis, zit thai
suld haif kend, that the Lord and rewlar of yame is
fairar than thai all, for he that is makar of all fair-
nes maid them. Or gif thai mervalit at the gret
powar and werkis of the creatouris, thai suld haif

Y. III.
The first artikil.

understand be yame, yat be quhilk maid yame is starker than that all, for be the gretnes, fairnes and gudines of ye creatouris, the makar of yame may be persaivit with plaine knawlege. Thus we may cum to sum knawlege of gods majestie, powar, wisdome, and gudines, be faith of this first artikil. Secundly, this artikil leiris us to gife perpetual thankis to God, for quhatsa-evir we haif other fra hevin or erde, or ony creatour pairin, the same is gedin us of God. Accordin as sanct Paule sais: Quid habes quod non accepisti? Quhat hais thou, quhilk thou hais nocht resaivit? Aud in ë Psalme: Dni est terra & plenitudo eius. The erde is the Lordis and all contenit in it, the round world and all that inhabt it in. Thairfor we suld ever gife thankis to God for all his giftis, sayand with the prophet in the Psalme: Benedic anima mea domino et omnia que intra me sunt nomini sancto eius. Benedic anima mea domino, et noli oblivisci omnes retributiones eius. Loive thou the Lord O my saule, and all that is within me loive his haly name, loive thou the Lord my saule, and forget nocht his benefitis. Thirdly, be faith of this artikil, we ar inducit to haif paciens in al adversiteis. Suppose all creatouris ar maid of God. and sa gud in pair nature resaivit of God, zit gif in only thing thai noy us, or inferris ony payne to us, we suld beleif that the same payne cumis to us be the hand of God, bot nocht the synne of evil
The first artikil.

evil men, quhilk puttis the payne to us. Thair=for, sais the Prophet Amos: Si erit malum in ci—Amos iii. vitate quod dominus non fecerit? Is thair any evil in the citie, quhilk the Lord makis nocht? As he mycht say, thair is na evil of payne or trubil in the pepil, bot it cummis be the send of God, according as he sais be ë Prophet Esaie: Ego dominus et non alter, formans lucem et creans Esaie 45. tenebras, faciens pacem et creans malum, ego dominus feciens omnia hec. I am the Lord and na othir bot I, quhilk makis lycyt and myrknies, quhilk makis peace and also makis evil, understand be this word evil, battal, weir, and all mainer of adversitie and temporal trubil, for punisioun of syn, as sanct Hierome sais upon Amos. Bot it is callit evil, because it semys evil to yame yat tholis it. Now seand ë al evil of payne, trubil and adversitie, cummis be the send of God, other for our correctioun, probatioun or punissioun, we suld haif pacience in all adversities, sayand with Job: Si bona suscepimus de manu domini, mala autem quare non sustineamus? Gpf we haif resaivit prosperitie fra the hand of the Lord, quhy suld we nocht thoil the evil of adversitie? Dominus dedit, Job. 2. dominus abstulit, sicut domino placuit, ita factum est, sit nomen domini benedictum. The Lord hes gevin us our prosperitie, the Lord hais takin it away fra us, as it hais plesit the Lord, sa be it doine, blissit be the name of the Lord. Fourtly
The first artikil.

A lessone to use all creatouris weil.
Pro. xvii.

Fourthly, be the faith of this same artikil we sulde leir to haif the rycht use of all creatouris, quhilk is to use thame to that effeck & purpose, quhaur to thair creat of God. And gif ze wald speir, to quhat use was the creatouris maid of God? The wiseman an-
sueris sayand: Uniuerza proter semetipsum ope-
ratus est dominus. Our Lord God hes wrocht and maid all creatouris for his awin self, that is to say, for his awin glore that all creatouris suld glorifie & magnifis him according to thair powar and maner.

Second, thai wer maid for our service and profite according as Hoses speikis of the Sonne and Yone and sternis, in the buke of Deuteronomii:

Deut. 4.

Que fecit dominus deus tuus, in ministerium cunctis gentibus. Thi Lord God sais Hoses hais maid thame all to the service of all pepil. And the Pro-
Phet sais in $ psalme: Omnia subiecisti, subpedibus eius. Thou hais gud Lord (sais the Prophet) sub-
jectit all thingis under the feit of man, that is to say, to the service and profite of man. We sulde thairfor use all creatouris to the glore of God, quhilk we do quhen we use thame to the pleasure of God. Alsua we sulde use thame to our awn profite, sa that quhen we use thame we comit na syn. Swa, quhatsaebir thou hais, wisedome, cunning, fairnes, strenth, or any worldly geir, use them all to the plesour of God, and sa thou usis thame to thine awin profite. To God thairfor be al loving and thanks, honour and glore for ebir and ebir. Amen.

☞ The second artikil. ☞

The
The secund artikil.

Fol. xexii.

The iiiii. Cheptour.

T IN IESVM CHRISTVM

TIN IESVNVM CHRISTVM

filium eius unicum dominum nostrum.

Heir begynnis the secund part of our crede, qvhilk concerns the faith yat we suld haf in the secund persone in Trinitie, beleivand fer-mely that he is bayth God and man. And this part of our crede contenis sevin artikils, the first is

The secund, I trow yat Jesus Christ was consa-dvit be the haly spret, and was borne of the virgin Marie. The third, I trow yat Jesus Christ tholit his passioun under Poncius Pylatus, was cruci-fyit, dead & bereit. The fourt, I trow that Jesus Christ descendit to the hel. The fift, I trow that Jesus Christ raise fra deade to lyfe the third day. The seynt, I trow that Jesus Christ ascendit to the bevins, I sittis at the rycht hand of God the father almyghty. The sevint, I trow that Jesus Christ sall cum fra bevin to juge the quick and the deade. Thir sevin artikillis exprimens to us the trew faith qvhilk we aucht till our salviour Jesus Christ in our hartis, and to confesse tham with our mouth quhen neid is, for as our salviour sais: Que credit in filium, habet vitam eternam, qui autem incredu-lus est filio, non videbit vitam, sed ira Dei manet super eum. Qvhasa beleivis in the sonne, hais etern-al lyfe, be that beleivis nocht in the sonne, sal nocht see lyfe, bot the wraith of God ahydis apon him. gyp
The secund artikil.

Gyf thou wil knaw how proffitabil this faith is heir quhat sanct Paule sais to the Romanis: Quia si confitearis in ore tuo dominum Jesum, et in corde tuo credideris, quod deus illum suscitauit a mortuis, saluus eris. Gyf thou confessis Jesus with thi mouth that he is the Lord, and trowis with thine hart, yat God hais raisit him fra the deye, thou sal be saiffit. That is to say, gif thou beleive with ane trew faith yat werkis he lufe, yat Jesus Christ is hapyth God and man, yat he deit for our redemption, I raise up agane fra the deye the third day, be the mycht of God, thou sall be saiffit be eternal salvation. Sen swa is (O christin man) that thi salvation eternal, standis in the trew and persite faith of our salviour Jesus Christ, I exhort you to tak gud tent to the exposition of vir sedin artikillis, quhilk as we said, pertenis till our salviour Jesus Christ.

IESVS. For the plaine intelligens of this artikil, ye mone understand four wordis. The first is vis word Jesus, the propir name of our salviour, a name sa excellent of sa hie maiestie, yat as sanct Paule sais: In nomine Jesu, omne genu flectatur, coelestium terrestrium et infernorum. In the name of Jesus, all kneis suld bow, of bevinly creatoris, of erdly, of hell. This name Jesus is a hebrew word, the interpretation is as mekil to say in the Latin toung as salvator, in our Scottis speche, ane salviour. And efter quhat maner he is our salviour, the halpe Angel declarit to Joseph sayand: Vocabis nomen eius Jesum, ipse enim saluum faciet populum suum a peccatis eorum. Thaw sal call his name
name Jesus, for he saif his pepil fra pair synnis. Duhat is syn? Syn is transgressioun of Gods com-
mand, yat fylis blekkis our saulis. Syn bringis
us in bondage thirldome of the devil, syn causes us
to incurve the offence and indignatioun of God. Be
syn we deserve the paynis eternal of hel. Fynally,
throw syn we ar at Gods horne banassit the king-
dome of hevin. Fra thir gret dangaris misereis
of syn, nother can Angel of hevin nor man in erde
deliver and saif us. Only Jesus the natural some
of God may saif us, be the meritis of his blissit
incarnation, of his maist haly conversatioun and
painful passioun. Thatfor he sais he sal saif his
pepil fra thair synnis. And gif thou speir quha is
his pepil, quhome he saifis fra pair synnis? Trewly
thai men and wemen, to quhome the vertew and me-
ritis of Christis passioun is applyt be faith, that
wyrikis be cheritie and the haly sacramentis, thai ar
the pepil of Jesus, and thame wyll Jesus deliver
fra thair synnis. Duhairfor (O christin man) have
ebirmair in thi mynd a quick remembrance of this
haly name Jesus, have ebir in thi hart ferbent lufe
to this haly name Jesus, have Jesus prentit in thi
hart sa deiply and sa constantly, that na thocht or
lufe of this world put it away. Thou may tak ex-
empl of that haly man Ignatius, qubilk had sa
ferdent a lufe to this name Jesus that he said to
the tyrand, that Jesus was prentit in his hart.
Dhen Ignatius was slayne, the tyrand causit
the hart of Ignatius to be oppinnit sa fonde that
miraculously this name Jesus was writtin in his
hart
The second artikil.

writtin in his hart with goldin letteris. Quhairto suld we be plirt in yis matter? The mair yat a trew christin man or woman understandis and consideris the gret vertew and hie maiestie of this blissit name Jesus, the mair sall he grow in Faith, hoop, and Cherie, ever mair haifand in his mynd pir words: Non est al iud nomen sub cœlo datum hominibus, in quo oportet nos salu os fieri. Thair is na other name under hevin gevin to men, in quhome we mone be saivit, bot allanerly be the name of Jesus. Christ. The second word heir to be notit, is yis word Christus, quhilk be interpretationun is callit uncutit. And this word Christ betakins the dignitie and maist excellent office of our salviour Christ. In the auld law, priestis was uncutit, as it is writtin in § buke of Erodi. Also kingis was uncutit, as we hade mentioun maid of king David, and of Salomon. Duby was Bischoppis § priestis uncutit? To signifie yair haly office gevin to yame of God, quhilk thai can nocht worthily and perficitly execute, without the special grace of God. The office of a Priest § Byschop is nocht to leive in idilnes, nocht to leive in fornicationun and huridome, nocht to be occupeit in haling § hunting, bot to leive ane haly lyfe, chait in body and saull, to pray to God for the pepil, to offer giftis § sacrifice to God for the pepil, to preche the word of God to the pepil, and lyk lan ternis of lycht to gife ecrempil to haly lyfe to the pepil, quhow thai suld contenne all inordinat lyfe of carnal plesour, of worldly geir, § teporal dignitie and to leive a christin lyfe to the plesour of God. Kingis
The second artikil

Kings lykways was unctit to signifi their excellent dignity and office. Whilk is to rewile pepil he executioun of trew justice, to defende his pepil fra thair enemies, to cherish gud men, and to punis and daint evil men. And trewly our salviour Jesus, may weil be callit Christ yat is to say, unctit, nocht with material ule, bot with ye spret and maist abundant grace, quhilk God gaif to him, mair excellent and mair abundantly, than was gevin to all creatouris that eber was, is or sal be. For as sanct Johne the Baptist sais: Non ad mensuram dat deus spiritum? God gaif nocht his spret to our salviour Jesus efitr mesour, bot abone all mesour. Thus our salviour was unctit spiritually, to be ane Priest and ane King. Quhoo was he ane Bishop or a Priest? For he techt us the treu word of God, he prayit & praysis daily for us to the father of hevin, he gaif us exempl of all uryte and perfection, he offerit his awin precious bodie apon the altar of the Crosse, as ane plesand sacrifice to the father of hevin, for our redempcon and eternal salvation. Bairour, he is king of all kingsis and Lord of all Lordis, to quhame was givin all powar bayth in hevin & erde, he hais auctorite to rewle his realme, that is to say, all christin men & wemen, to defend thame fra thair enemies, to reward all gud men, and punis all evil men, quhilk he sall do perfitly apon the lattar day, and dois daily with weir, pest, and hungir, gifzewaldtakten to it. Thuschristin pepil, ebyrmair haif in your mynd thir twa haly wordis, Jesus, Christus, for thai ar full of all consolation and comfort.
The secund artikil.

His only sonne. Quhys sais thou in this artikil? I believe in Jesus Christ the only sonne of God? Ar nocht we all, that beleivis in Christ Jesus with ane trew and leisfand faith, the sonnis of God: as it is said: Dedit eis potestatem filios dei fieri, his qui credunt in nomine eius. He hais gedin powar to thame to be sonnis of God, quhilk beleivis in his name. And alsa sanct Paulc sais: Omnes enim filii dei estis per fidem, que est in Christo Jesu. Zer ar al the sonnis of God be faith, quhilk ze hade in Christ Jesu. Now sen it is swa, yat al gud christin men be leisfand faith in Christ Jesu ar the sonnis of God quhi sais you in yis artikil, I beleive in Jesus Christ the only sonne of God! Trewey we all say swa in this artikil, believand with our hart and confessand with our mouth, that our saluour Jesus Christ is the only natural sonne of God nocht maide, bot gott-tin eternally of the verrai substance of God the father, consubstancial with the father, God of God, lycht of lycht, trew God of trew God, quhais eternal generation and byrth, personal distinctioun, consubstancial nature of Godheide, equalle powar,everlastand maiestie with the father, is declarit be the evangilist sanct Johnc in the beginning of his evangil, sayand thus: In principio erat verbum etc. And as for al trew christin men and wemen, quhilk beleivis in Christ Jesu with ane special faith thai wyrkis be lufe, ar the sonnis of God, nocht be nat-ural generation, bot allanerly be faith, grace, and adoptioun, for alsmekil as alinychy god the eter-nal father for the lufe & meritis of his natural sonne our
The second article.

Our saviour Jesus Christ, his forerun us all the good that we have received from him. Thus he has given us our body and soul, that we may be a new creation, as the Roman says, "quidem, deo, coheredes autem Christi."

I say of God and participant of the eternal heritage with Jesus Christ. Our Lord and we are all the good that we have received from him. Thus he has given us our body and soul, that we may be a new creation, as the Roman says, "quidem, deo, coheredes autem Christi."

First be the right of possession or the right of creation, he has given us our body and soul, that we may be a new creation, as the Roman says, "quidem, deo, coheredes autem Christi."

Second, he is our Lord and we are all the good that we have received from him. Thus he has given us our body and soul, that we may be a new creation, as the Roman says, "quidem, deo, coheredes autem Christi."

Thirdly, he is our Lord and we are all the good that we have received from him. Thus he has given us our body and soul, that we may be a new creation, as the Roman says, "quidem, deo, coheredes autem Christi."

Fourthly, he is our Lord and we are all the good that we have received from him. Thus he has given us our body and soul, that we may be a new creation, as the Roman says, "quidem, deo, coheredes autem Christi."
The secund artikil.

bot we sulde be his servandis to serve him as our Lord and maister. Sa be said to his Apostillis:
Vos vocatis me magister et domine, bene dicitis, sum etenim. Ze call me maister and Lord, ze say weil, I am swa. Bot tak tent how he requiris of us agane to follow his exempl in meiknes, lufe obediens, quhilk gif we do, we sall be sickar pat he will as ane potent Lord, help us in all our neid, defend us fra al our ennymeis, and finally (gif we persevere in his service) reward us with the eternal glore, quhairof he is callit the Lord and the king: Dominus glorie et rex glorie. The Lord of glorie, and the king of glorie.

I trow into Jesu Christ, the only natural sonne of God and our Lord. That is to say, I trow nocht allanerly that Jesus Christ is verrai God & allanerly God's natural sonne, quha hais the same Godheid with him, substance and nature, bot that as he said him self, the father hais maid him in his manheid Lord of all, bot specially he is our Lord, he hais deliverit us fra the devil pat tyrant, syn, dede, and hell and all evil, and hais tayne us in his awin keping, pat he sal defend us w his rycheousnes, wisdome, powar, lyse and glorie, gif we serve him trewly.

Now because the natural sonne of God is eternal worde of God, and he incarnatioun was maid man in the wayme of the glorious virgin Marie, and also the word of God temporal content in haly scripture, is bot ane similitude. De-
monstratioun and furth schawing of that eternal worde, we suld in this artikil leir to consaive and heir the temporal word of God in our myndis, be the exempil of the virgin Mari, qubilk consaivt and buir the eternal word of God be incarnatioun. First, the glorious virgin Mari hard the messengir of God the Angel Gabriel, exponand the will of God to her, behald thou sall consaive in thi wayme and heir ane barne, and sal call his name Jesus, Ec. Secund, sche consentat to yat same will of God, sayand: Ecce Luce. 1. ancilla domini, fiat mihi, secundum verbum tuum. Behald heir I am ye handmaidin of our Lord, it mot be to me as thou hais said. Thirdly, sche buir him in hir wayme certane moneths. Fourthly, she buir and brocht him furth by birth. And quhen he was borne sche nurissit him: Sa suld we first heir the word of God proponit to us be the messengier of God, the trew prechoir, for it is a takin yat we lufe God, gif we heir his word blythly: Qui ex deo est verba dei audit. De Joan. 8. yat is of God heiris y word of God. Secund, we suld geve ferme credite to the word, and consent to do as the word hiddis us do, or ellis we heir in vaine: Non profuit sermo auditus, non ad- Hebre 4. mixtus fidei, ex his qui audierunt. The worde of preching helpit thame nocht, quhen yai hard it, that beleivit it nocht. Thirdly, we suld heir ye word in our remembrance, be meditatioun and studie, according as the Prophet sais in the Z. 11. Psalme
The secund artikil.

Psal. 118. *Psalme*: In corde me abscondi eloquia tua, vt non-peccem tibi. *I have hyd thi wordis in my hart, that I suld nocht syn agane the*. Fourthly we suld bring furth the word of God, to the edification of our nychtbour, be admonitioun, exhortatioun, cheritabil reprehensioun, and also be preaching, gif we be callit to that office: *Verbum Christi habitet in vobis abundanter, in omni sapientia, docentes et commanentes vos metipos.* Lat ã word of Christ dwell in you largely, warning Ë preching ane othir: Omnis sermo malus ex ore vestro non procedat, sed si quis bonus ad edificationem. *Lat na evil word z cum out of zour mouth, hot that quhilk is gud for the edification of your nychtbour. Last of all, the word of God suld be nurissit be doing gud deedis, proponit Ë schawin in the same word, according as sanct James hyddis us, sayand: *Estote factores verbi et non auditores tantum.* Be ze the doaris of the word and nocht heiraris allanerly. And gif ony wald speir hou is Jesus Christ maid my Lord and quhat gaif he fur my ran-soume? I answair he thir special artikillis that followis.
VI conceptus est de spiritu facto, natus ex Maria virgine. I believe that Jesus Christ was consaivit be the haly spret, born of the Virgin Marie. In this third artikil God requiris of us to haif a special trew faith in the Incarnationoun of the sonne of God, without the quhilk na man may be saifit.

For as the excellent doctour Cyrillus sais, our salvaition standis in ye faith of the blissit Tritnitie, that is to say, to trow in God the father, in God the sonne incarnat, also in God the haly spret. Sa that quhen we say, I beleive in the sonne of God, we suld eik this worde incarnate, sayand: I beleive or I traist in the sonne of God incarnat. Sa, efter that in the secund artikil we beleif with our hart, confesse with our mouth, the eternal generatione nativitie of the sonne of God, quhairby he is trew God with God the father. In the third artikel, we beleive with our hart and confesse with our mouth the temporal generation and nativitie of the sonne of God, quhairby he was maid man lyk to us in our nature, except ignorance and syn, and othir imperfectionnis of our saule.

Quhilk was consaivit be the haly spret. Quha was y formar, makar and wyrkar of this blissit incarnatioun of the sonne of God? Trewly the hald
The third artikil.

haly spret, thairfor thou sais I believe that Jesus Christ was consaivit be the haly spret, for undoutandly he was nocht consaivit be the seid of man, bot be the operatioun and vertew of the haly spret, for als soine as the glorious virgine Marie hard the will of God send and declarit to hir be the hedinly messengear the Angel Gabriel, that sche suld consaeve in his wayme sit incarnatioun, sayand: Ecce ancilla domini, fiat mihi secundum verbum tuum, Behald heir I am þ hand maiden of our Lord, sa be it to me as pow hais said. Incontinent, as sche had expremit pic wordis, the haly spret wrocht the incarnatioun of the sonne of God, in þ wayme of the glorious virgine. For he gaderit certane of the maist pure and clein droppis of blud, quhilk was in the bo-die of the virgine, and of yame passionate ß formit the perfit body of our salviour, within hir wayme, and sa sche consaivat the sonne of God, nocht be the seid of man, bot be the operatioun of the haly spret. Nocht the les ze suld beleive that the haly spret wrocht this blissit incarnatioun, nocht wy-out the wyrrking of the father and the sonne, for douteles all the hail Trinitie, the father, the son and the haly spret, wrocht the same blissit haly incarnation, as we gadder of ye wordis, quhilk the angel Gabriel said to the glorious virgine. Spiritus sanctus superueniet in te, et virtus altissimi obumbrabit tibi. The haly spret saill cum upon the, and the powar of the hiaast sal odir schadow the
The third artikil.

As ze heir plainly the haly spreit expremit, sa quhen he said this word power, he speikis of the sonne of God, quhilk is callit virtue et sapi-

entia Dei, the powar and the wisdome of God, quhen he said this worde heast, he spak of the fa-
ther eternal, quhilk is ð heast. Sa in yir wordis we may leir yat the haly Trinitie, the father, the
sonne and the haly gaist, was the wyrkar of yis incarnatioun, suppose he attribution it is ascrivit
to the haly spreit, because that the sonne of God was incarnat, for the gret lufe yat God had to
mankind, and to schaw his gudnes ð mercy in redemtioun of mankind, according as our sal-
viour sais in the evangil of S. Johne: Sic deus
dilexit mundum, vt filium suum unigenitum daret. Joan. iii.

Sa God lusit the world, yat he bais gevin his
only sonne. And thairfor as powar is ascrivit to
the father, ð wisdome to the sonne, sa is gudnes ð
lufe attribut to ð haly spreit, be reasone quhair-
of we say, that the sonne of God was consaidat
be the haly spreit.

Borne. Now christin pepil, we exhort you
to tak tent and consider devoutly how plainly
the haly evangelistis sanct Mathew and sanct
Luke discrdivis to you the blissit nativiteit or
byrth of our salviour Jesus Christ, leivand
na circumstance untald, quhilk makis for the
treu knowlgede of the same mysterie. Declara-
and in quhat tyme he was borne, quha was Empe-
"rour of all ye world in the tyme of his byrth, quha
was Levetenent in the land of Jewry in the
tyme of his byrth, of quhat clan or household

Declar-
tioun of
the blissit
nativitie
of our sal-
viour.
The third artikil.

was he borne? quhat household was he borne in, and in quhat luddgin of the citie? quha was messengearis quhilk first declarit and tald the same byrth? to quheem was this blissit natuitie first schawin \ manifest, quhhat was the propir name of his mother, quhhat was the name of his father putative? All thir circumstancis we sall twiche brevely, yat ye may the bettier remember the blissit nativitie of our Saltbouer Jesus Christ.

The time of this blissit nativite, efter the com- putatioun of Eusebius, was fra the beginning of the world 5.199, quhen Herode sone of Antipater had regnit in the land of Jewry 30 yeiris and yat be the favour \ auctoritie of the Senit of Rome, quhen the empyre of the Grekis was put doune, and the Romanis had empyr and dominatioun in the world, fra ye tyme of Abra- ham (to quhom Christ was promissit) 2025 in the rry. day of \ month of December, the sal- diour of ye world Jesus Christ was borne. That he suld be borne in siclyk tyme, it was prophesit lang afore be the prophet Daniel, schawand, that in the last moneth or universal empyre of ye world, qubilk was the empyre of the Romanis, Christ suld be borne. Quhen he signisit be ane stane qubilk without handis was hewin doune off a Hyll, qubilk signisfit and betaknit, that Christ Jesus suld be borne without the seid of man, allanerly be operatioun of the haly spret. And S. Mathew makis mention of Herode the king to certisse us, yat ye prophecie of the Patriarch Jacob
The third artikil.

Jacob was fulfillit, quhen he said: Non auferetur septrum de Juda, et dux de femore eius, donec veniat qui mittendus est. The septon and the kingis auctoritie in the land of Jewry, sall nocht be takin fra ane of the tribe of Juda, quhil he cum vat sal be send to be messias and salviour of mankind. That is to say, Christ sall cum and be borne, quhen the Jewis hais nocht a propir king of the tribe of Juda ringnand ouir thame, bot a strangear, as was Herode a man of the land of Idumea. The univer- sall empyre and gret dominioun of the world was than amang the Romanis. For the first empyre and gret dominioun of the world, was among the Babylonianis and Assyrianis, fra thame it was translatit to the Heidis and Persis, fra ve Heidis and Persis it was translatus into Alexander the gret king of Macedon, last of all it was gedin to the Romanis. And efter, quhen thei had kepit ve same Emprye the space of 70 yeiris efter the ring of the Emperour Caius Julius, the secund Emperour rang, callit Octavius Augustus, in the 42 yeir of his ring our salviour Jesus Christ was borne. Levetenent to the same Emperour in the land of Syria and Jewry was Cirencius. Sa quhen the land of Jewry was subjeckt to the Romanis he Pompey the gret, ai the pepil of the world subdewit to the foresaid Romanis, he ane edick maid be the foresaid Emperour Octavius Augustus, was commandit to pay ane tart, quhairfor ilk a man passit to that citie quhairin he was borne, or quhair to he belangit be ony rycht tytil, gaif his name in wrat ve}
The third artikil.

professit obedience to the Emperour, and payit ane tart to him. The clan or genealogie of Jesus Christ, is discrived be ye evanglist sanct Matthew, declarand pat he descendit fra the stok of Abraam, and fra the house and familie of king David. He was borne in Bethlehem a lytill citie of the tribe of Juda, according as it was prophesit lang afore be prophet Micheas. The house qubairin he was borne was nether stark castle, fair pallace, propir chalmyr and siclyke, bot because their wase na othir place in the lodgin, it plesit the king of al kingis, the Lord of al Lordis, to be borne in ane stabil, and quben he was borne to be laid in a crybbe, so gret exempl of meiknes be wald schaw to us all. The first proclamour [furth] schawar of that blissit Nativitie, was ane hevinly Angel, qubilk told it to certane schipperdis keiping pair weche in ye nycht opon thair flock, qubilk came [fande him] wyrschippit him. Certane kingis wismen come out fra the Eist, [fande] he directioun of ane starn fande him wyrschippit him [offerit to him], Gold, Sence and Mpr. Of the virgin. Behald heir devoutly (O christin man [woman] how that the mother of our salviour was ane klein virgin quhen sche buir him, according as it was prophesit mony yeirs afore, be the haly Prophet Esaie sayand thus: Ecce virgo concipiet et pariet filium, et vocabitur nomen eius Emanuel, quod interpretatur nobiscum deus. Behald (sais he) ane virgin sal consaif and heir ane barne. This name sal he callit Emanuel, qubilk be interpretatioun is als mekil to say, as God is w us. And doultles his blissit
The third artikil.

blissit mother was a virgin, nocht only in his byrth but also evirmair estir his byrth. And hir perpetual virginitie, afore his byrth, in his byrth, £ estir his birth may well be knewin, be hir awin wordz quilk schene said to ye angel Gabriel on this maner: Quomo do fiel istud? quoniam virum non cognosco. How may pis be (said sche) pat I sal consaide and beir a barne? seand £ I am nocht purposit to ken a man carnally.

Marie. This is the propir name of the glorious virgin, the mother of him quilk is bayth God and man. Trewly all devote christin men £ wemen hes greit cause to be blyth in God, quhen thai heir this name Maria pronunsit £ spokin, kennand perfetly, yat for als mekil as sche is ye mother of our salvour Christ, sche is the begynmat of allour grace £ salva- tioun. Eva, zit being a virgin consenting to the devil brocht the maledictioun of God £ eternal deede upon us. Bot the glorious virgin Marie, consenting to the messingeir of God, restorit us agane to the bendictioun of God £ eternal lyfe. Be Eva, thain being a virgin, disaibit be werkin of the serpent, come all our calamiteis and daily mysterie. Be the virgin Marie herand hir sonne, be wyrkin of the haly spreit come all our joy and felicitie. Be Eva brekand the command of God, we ar borne the sonnis of wrath and of damnatioun. Be the virgin Marie, submit- tand hir self to God be perfite faith £ obediens we haif resavit Christ Jesus, be quhome we ar borne agane the sonnis of God be adoption. Eva throach hir pride and disobediens tynt the grace of God, quhairfor it was said to hir: In dolore paries filios tuos. Thou sal beir vi bannis with dolour £ paines Bot
The third artikil.

Bot Marie, throch her meiknes, saude grace of God, and hard thir wordis said to hir: Aue gratia plena dominus tecum, benedicta tu in mulieribus et benedictus fructus ventris tui. Haile Marie full of grace, the Lord is with y, blissit art thou abone al wemen, and blissit is the fruit of thi wayme, for he him we gat y blissing of God promissit to Abraam. Now devote pepill I erhort ilk ane of you to beleive this artikil with ane special faith, trowand fervely, that our salviour Jesus Christ was borne for ilk ane of you in special, yat ze mycht be borne a-gane the sonnis of God be adoptioun, and synally cum to the kingdome of hevin.

The sentence of this artikil is this. I trow surely, that for me and my saule heil, the sonne of God Jesus my salviour, was consaivit of the haly gaisit, borne of the virgin Marie, with out any carnal deid of man, without mannis seid. Sa that sche was ane clein virgin in hir consaiving, in hir byrth, and efter hir byrth. That he suld cleenge myne (all mennis (quha traistis in him) synful byrth, unklein, carnall and damnabill consaiving. And that we suld be borne agane of wattrir and the haly spret, to be the spir-ritual sonis of his father for his saik, heretouris of God, and coheritouris with Christ of the realme of hevin. In this third artikil we may leir certane lessonis profitihil for our edification. First the trew knowlege and remembrance of the blissit incarna-tioun suld confermeus in our faith. As it apperis be this exempil, quhen we heir tydanis tald us of thingis doine in strange, and far countreis, we geve mair
mair credence to a man that hais dwelhit in yat cun-

tre, than to ane other man that was nevir thairin,
lykwise, afore the blissit incarnatioun & cumming
of the sonne of God our salviour Jesus Christ, the
patriarchis and prophetis be rebelatioun of God,
tald mony thingis of God & his godly powar, wis-
dome and gudines, of hevin and hevinly company,
to quhome gud men and wemen gaif credence, bot
because our salviour hais tald us siclike thingis of
God the blissit Trinitie & hevinly company, qubilk
was thair him self being ane persone, equal & con-
substancial with God the eternal father, thairfor to
him we suld geve mair ferme credence in all thingis
qubilk he sais to us concerning our faith. Thairfor
it is writtin: Deum nemo vidit unque, unigenitus filius Joan. 1.
qui est in sinu patris ipse enarravit. Na man hes sein
God at ony tyme, the only begottin sonne, qubilk is
in the bosum of the father, he hais declarit the same
to us. Secundly, he remembrance of the same,
our hoip, qubilk we have to optene & glore of hevin
is mekil incresset, for quhy, thairfor was the sonne
of God borne of the virgin Marie, & was maid the
sonne of man, yat we throch the leivand faith in him,
mycht be maid the sonnis of God he adoptioun & sa
optene & eternal glore. To this purpose S. Paule
sais: Per quem habemus accessum per fidem in gratia Roma. 5.
istam, in qua stamus & gloriamur in spe glorie filiorum
Dei. Be quhom also we have ane entresse be faith
into yis grace, quhairin we stand, and rejoice in the
hoip of the glore, qubilk pertenis to & sonnis of God.
Thirdly, be faith of the same blissit incarnatioun
we hais cause to be kendillit in the trew lufe of God
qubilk
The third artikil.

qhillk hais luffit us sa gretly, that nocht only he hais gevin to us all creatouris to mak us service, the Angellis to he our keparris, the hevinis to geve us lycht and influens, fishe, foule and beist, to our sustentatioun, bot also to schaw his ercedand lufe twardt us, he hais gevin us his awin natural sonne to our salbatioun et redempioune: Sa our salbior
himself testifeis in the evangil of sanct Johne: Sic deus dilexit mundum, vt filium suum vnigenitum daret. Sa God hais luffit the world (that is the hail conggregatioun of faithful men et wemen) that he wald geve to yame his awin natural sonne to be pair re demar et salbior, qhillk gret lufe of God, he rycht suld kendil our hartiis agane in the lufe of God, to quhom he honour and glorie for evir and evir, Amen.

✈ The fourt artikil. ☯

The saxt Cheptour.

Beleive yat Jesus Christ tholit his passioun under Pontius Pilatus, was crucifyit, dede, and bureit. Ze suld now O christin pepil, with gret lufe et fervent devotioun heir this artikil of the passioun of our salbior Christ declarit to you considerand quhat sanct Paule sais: Verbum crucis pereuntibus quidem stulticia est, his autem qui saluum fiunt, idest nobis, virtus dei est. The word of the Crosse semis to be daftnes and folie to thame that perischis, et is condemnit, bot to yame yat ar saisit it is the vertyew and powar of God. The Infidelis qhillk wantis our christin faith thinkis it gret ful
lisnes
The fourt artikil

lechnes to say yat God may tholit passioun, nocht understanding that our salviour Christ is bayth God and man, and that in the nature of his godheid he tholit na passioun, bot in the nature of his manheid he tholit his passioun. 

He tholit for our synnis gret painis and passionis in his bodie apon the crosse, yat we be the meritis of his passioun, appliit to us he faith and the sacramentis, mycht de fra syn leif in blissites. 

Sa suppose all unfaithfull men and wemen miskennis the passioun of our salviour, zif all gud men and wemen with gret lufe and fervent devozioun thinkis on it, be continual contemplatioun and daily remembrance, trowand fermly that (as sanct Paule sais) it is the powar of God, quhairby syn, the devil and hel is obircommit, and we ar al sai hit yat ar the trew servandis of God. 

He hais tholit passioun. 

Trewly he tholit sair and displesand wordis spokin to him. Yai callit him ane Samaritane, yai said yat he was possessit with a devil, thai said he brak the sabboth day, thai said he was ane drounkart and a friend of Publicanis and
The fourt artikil.

and oppin synnaris, all thir injurious wordis he tholt patiently for our salvatioun. Secundly, he tholt sair strakis, and last of all he tholt the sairst painis of dede. And to schaw himself a trew man, he tholt for us bapth in his body and in his saule, he was takin, he was bound, he was falsly acusit, he was strikin with neissis, he was fylit with thair byle spetting, he was doug with scurgis, he was crownit with thornis, & last he was nait on crosse on the stickand mont of Calvary, and to his mair confusioun, set betwir twa theissis, he tastit Gall & dynakir & finally dede for our redemption. And trow nocht that he tholt na paine in his saule, for he said himself quhen he was in the paird afore he was takin: Tristis est anima mea vsquod ad mortem. My saule is sair and sad ebin to the dede, and he pravit a lang pravar, sa yat his sweet come rynnand dounie upon the erde lyke droppis of blude. And as we said afore, al yat paynis tholt he for vs in his manly nature, & nocht in his godly nature. For as the na-
ture of man was passibil and micht thoil sa the na-
ture of God is impassibil and may nocht thoil.

Under Pontius Pilatus. Pontius Pilatus, is the name of the Juge, under quhome our salviour tholt his passioun. And the name of this Juge is expremit to geve certane knawlege of the story and the tyme, for that same tyme Pontius Pilatus was Levetenen of Jewry under Cyherius the Empe-
rour of Rome, quhilk Pontius Pilatus kend weil that our salviour was ane innocent and deliverit to him be endye of the Jewis. Nochttheles for feir of man
man and tyning of his office, he gave sentence a-
ganis our salviour and Invit him to dede.

Crucifyit. In this word crucifxit, is expremit
the kind of dede, quhilk he tholit for us, for as
to be crucifyit and nakit on the crosse was ane
dede verrai langsum and excedand paynefull,
sa it was a dede schamefull amang the Jewis,
for it is writtin in thair law: Maledictus omnis Deut. 21.
qui pependit in ligno. Warrit is al man þ hingis
on the crosse, zit pat maist paineful and schame-
full dede he tholit for us, to deliver and saif us
fra the Payne and schame eternal, as the devil
ourcome mankind be menis of a tre, quhen he
provokit him to eite of the frute forbiddin, sa it
was convenient that he suld be ouircummit be
a tree, quhilk was done, quhen our salviour
tholit his passioun on a tree.

Dede. Now christin man, haif evirmair in
thi mynd the gret luke and kindnes, quhilk thi
salviour hes schewin to the, quhen he deit for þ.
Remember the blud of his body, quhilk he shed
to wesche thi saule fra synne, according as it is
writtin in the Apocalypsis: Dilexit nos et lavit
nos a peccatis nostris in sanguine suo. He hes luftit
us and hes weschit us fra our synnis with his
blude. Lat never the word of sanct Paule gang
out of thi mynd, quhilk he sais: Cum inimici esse-
mus reconciliati sumus deo per mortem filii eius.
Duhen we war ennemeis to God, we war recon-
salit to him be the dede of his sonne. Think oft
Aa. 1.
The fourt artikil.

tymes of the wordis quhilk haly kirk singis:
Qui mortem nostram moriendo destruxit. Hi hais
destroyit our eternal dede, be his temporal dede.
Beleide stedfastly, that quhen be deit, he offerit
a perfet sacrifice apon the altar of the crosse, to the
father eternal, for our reconciliatioun, for our re-
dempioun and eternal salvation. Lat this
faith be thi plycht ankir, and doubts thou sall
be safit fra all the dangir of syn, of the devil,
and of hell, ë be the meritis of the same passioun
and dede optene the lyfe eternal. And be sickar
(D christin man) that thou beleide this artikil
with ane special faith, nocht only beleiveand pat
the sonne of God deit for ë salvation of S. Pe-
ter and S. Paule, bot trow sickirly that he deit
for thi salvation in special, sayand with sanct
Paule: In fide vivo filii dei, qui delixit me et tra-
didit semitipsum pro me. I leif now in the faith
of the sonne of God, quhilk hais luftit me and
hes gievin himself to the ded for me. In this
special faith standis thi salvation, you haifand
cheritie, and wyrkand thairefter kepand the com-
mandis of God.

And was erdit or bureit. Suppose our salvi-
our (as concerning the opinion of the wしたり) deit
with gret schame ë confusion, zit his bodie was
bureit in ane honest sepulchir with gret cost and
reverence. For he tuk our passibil and mortall
nature, for our redemption. Ñuhairfor, quhen he
The fourt artikil.

he had completit and fulfillit our redemption with his passioun and deit apon the Crosse, it was convenient that his bodie suld be put na mair to confusion and schame, bot rather to honour and reverence, because of his glorious resurrection, quhilk was shortly to follow. And of his honourabill and reverent burying, it was prophesit lang afore be the prophet Esaie, sayand: Et erit sepulchrum eius gloriosum. And his sepulchir sall be glorious. And sa it was indeid, for Joseph of Aramathia (Nichodemus buriet his precious bodie with costly dentmentis and spices in ane honest (new sepulchir as the evangelists declaris at gret lenth.

The sentence of this artikil is this. I trow surely that he in his manly nature tholit passioun under Poncius Pilatus than juge in Jerusalem, to mak satisfactioun and mendis for all our synnis, yat hes a trew (leiband faith in him. And that he was crucifiyt upon ane crosse, and festinit Adamis obligatioun (quhilk was aganis us) to the crosse, that it suld nevir mair noy us, that we suld have redemption and remission of al synnis be his blud, quhilk he sched (offerit as ane acceptabil offerand for evirmair, to mak thanme persite, quhilk is hallowit, that is to say, sanctifyiht be leivand faith in his blude, and resaving of the sacrament of Baptyme.

And
The fourt artikil.

And I trow surely that he shed his precious blude, for the gret lufe quhilk he had to us, to wescbe us fra our synnis, with the same lufe he deit upon the crosse to reconsal us and bring us agane in the faviour of his father eternal, ma-kand to him ane just ly perfit satisfactioun for al our offencis quhilk hes a leifand faith in him, ly is trewly penitent be contritioun, confessioun, and satisfactioun. To mak peace betwir his fa-ther and us, to slay syn and dede quhilk had owerance apon us. To delivir us fra all dan-geir of syn, the devil, dede and hel. And to bring us to the glorious kingdome of hevin, thair to be with him evirmair in joy and blysse. And I trow berrailly pat his body was put in the erde, in quhilk he tholit dede, to put synne out of his father’s sycht, ly in his awin body to change pat malesone said to Adam, pat he suld turne in asse qubairof he was maid, hot zit his body, as the Psalmist sais, saw nedir corrupticun.

And in this artikil of the Passioun, we have as sanct Augustine sais, sufficient instructioun to ordour our lyfe haillely in vertew, to the ple-sour of God. For quha sa will liefe ane perfite lyfe, lat him contemne thai thingis, quhilk our salviour hingand on the crosse contemnit, and lat him desyre thai thingis, quhilk our salviour hynging on the crosse, desyrit, for trewly thair is na vertew, hot of it we may tak exempil fra our salviour hyngand on the crosse.
The fowrt artikil

Wald thou have exemplif of perfite lyfe and cheritie? Heir quhat is said in sanct Johnis evange: Maiorem charitatem nemo habet, quam vt animam suam ponat quis pro amicis suis. Na man hais mair cheritie, than a man to spend his lyfe for his friendis. And that our salviour did for us apon the crosse. And sen swa it is, that he hais gedin his lyfe for us, we suld nocht be discontent, nor think it hevy to thole any kind of adversitie for his faith and obediens, sayand with the prophet in the Psalme: Quid retribuam domino pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam, et nomen domini invocabo. Quhat sal I geve to the Lord, for all that he has gedin to me? I wil tak to me the cup of my salviour, that is to say, thole adversitie patientely, for the lyfe of my salviour Christ, and swa call apon his name with faithfull prayar. Seikis thou exemplif of persit pacienice, thou hais it gedin maist excellently to the in the crosse of our salviour Christ, pacienice is shewin to be gret be twa pointis, other quhen a man tholis gret paynis patientely or quhen he tholis paynis I may eschaip thame and will nocht in deid eschaip thame, bot tholis thame willyngly. Sa our Salviour on the crosse tholit for us gret paynis in sa mekil as sanct Petir sais: Cum pateretur, non comminabatur. 1. Petri. 2. Quhen he tholit his passion, he maid na hosting or schoring to thame that put him to the dede. Bot as the Prophet sais: Sicut ovis ad occisionem ducetur, et sicut agnus coram tondetem se, obmutes cet, Esaie.iii. Aa iii. He
The fift artikil.

ye sall be led to his deede lyke a scheip, and lyke a lambe sall he hald him still before the man that clippis him. This prophesie our salviour ful-

fillit in the time of his passioun, quhen he lyke ane innocent lamb tholit his passioun pacient-

ly, without ony murmour, gaynestanding, or con-

tradiction. Haireyn, he mycht have eschapt the same paynis, gif it had plesit him to have maid resistence, according as he said to sanct Pe-
	
			
	
tir in the tyme of his taking: An putas quia non possum rogare patrem meum, et exhibebit mihi modo-

plusquam duodecim legiones angelorum? Thinkis yow that I can nocht pray my father, and he sall send me mair than rii. thousand legionis of angellis? Be this ye may se, how gret was the pacience of our salviour in tyme of his passioun. Nuhair-

for lat us do the counsel of sanct Paul, savand thus to the hebrewis: Per patientiam curramus ad propositum nobis certamen, aspicientes in au-

thorem fidei et consummatorem Jesum, qui propo-

sito sibi gaudio sustinuit crucem, confusione con-

tempta. Lat us ryn be pacience in to the battell that is set afore us, lukand into Jesus the au-

thor and finisar of our faith, quhilk quhen the joy was lade before him, tholit the crosse and dispysit the schame. Wald thou habe exempil of meiknes, think on the passioun of Christ, he that was bayth God and man, was content to be jugit and dee under Pontius Pylate than being Iuge in Jerusalem. The Lord for his serv-
dandis, the lyse of angellis, for mankind was content
The fourth artikil.

content meikly to dee, according as sanct Paul sais: Humiliavit semetipsum, factus obediens usque Philip. 2. ad mortem, mortem autem crucis. He meikit him self and became obedient evin to his dede, the verrai dede of his crosse. Desyris thow to have exempl of perfe obediens, follow him yat was obedient to the eternal father evin to the maist shameful and payneful dede, be quhais obedi ens we ar al maid just afore God. According as S. Paul sais to the Romanis: Sicut per inobedientiam unius hominis peccatores constituti sunt multi, ita per unius obedientiam justi constituentur multi. Lyke as throch the inobediens of a man, thair was maid mony sannyaris, sa be the obedi ence of a man, thair is maid mony just men. Thirtwa men of quhom S. Paul spekis, ar Adam & Christ. Be Adamis inobediens we ar all maid sannyaris, borne in original synne. Bot be Chri stis obedience we ar maid rychteous afore God. Schortly, wald thou leir to dispyse the payne plesouris of this world? follow the exempl of Christ, quhilk suppose he was king of al kingis and Lord of all Lordis, in quhom was all the tresouris of wisdome and knawlege of God, zit for our salvatioun he was content to be maid nait, to be scornit, to be spittit on, scurgit, crow nit with thornis, to be servit with gai & dynakir, and finally to dee. Be nocht vainly affeckit to clething and ryches, for our salviour sais: Divi serunt sibi vestimenta mea. Thai have partit a mangis thame my clething.

Aa. III.

Exempl of perfe obediens.
The fift artikil.

Be nocht vainely affeckit to honouris of this world, for our salviour tholit gret scorning and mony strakis. Be nocht vainely affeckit to del- licat meitis and drinkis, for our salviour in tyme of his thryst, was servit with gai and dynakir. Duhat will ze mair? as sanct Augustine sais: Omnia bona terrena contempsit Christus Jesus vt contemnenda monstraret. Christ Jesus contemnit and dispysit all wairldly thingis, to schaw to us, that thai suld be lythleit and dispisit of us. Thus ze se devote pepil, quhat gret perfectioun of lyfe we may leir in pis artikil of the passioun of our salviour, to quhom be all loving than- kis, honour and gleore, with the father and the haly spreit, for evir and evir. Amen.

The fift artikil.

The vii. Cheptour.

ESCENDIT ad inferos. He descendit or passit doune to hel. For the intelligens of pis artikil ye sall understand that our sal- viour deit on the crosse, quhen his saule departit fra the body, nochtheless his godheid was sa fast jonit with his manly nature yat suppose the saule and the bodie was perfit syndry, yet his divinitie remanit bayth with his body lyand in the graif, and also with his saule descendand to the hellis.

Hellis. Heir is to be notit, quhair is hell, and how mony distinct partis or placis thair is of
The fift artikil.

of hel. This word in Latin infernus, is as mekil to say in Scottis speiche, as laych or underneth, ¥ sa be signification of yis word infernus, hell is in the lawast part of the erd, or in sum place under the erd. Qubairto agreeis the wordis of the scripture in the Apocalypse, quhilk plainly assignis thre distinct dwelling placis of reasonabil creatouris, sayand:

Neque in cœlo, neque in terra, neque sub terra. 

creaturis dwelland in hevin, nother creatouris dwelland on the erde, nother creatouris dwelland underneth the erd, was abil to oppin the huke, that is to say, was abil to compleit ¥ fullivl the mystery of our redemption, bot only the lambe immaculat Jesus Christ. Thair is four distinct partis or placis of hell, efter the declaration of doctouris ¥ ilkane of yame efter the common maner of speking is callit hell. Thair is infernus damnatorum, the hel qubairin thai ar quhilk departis of this world in actual ¥ mortal syn, quhilk ar condemnit to eternal sensibil payne. And in yat hel is thre distinct paynis. The first is privatioun of grace, ¥ secund is privatioun of glore, the thrid is perpetual feling of sensibil payne. Thair is infernus puerorum, the hel qubairin is ye saulis of al ¥ barnis yat departis of yis world nocht being baptizit, allanerly in original syn wout ony actual syn, ¥ thair is privatioun of grace ¥ privatioun of glore, bot na sensibil payne, ¥ the payne of thir barnis is verrai litil, eis ¥ soft because that thai ar private of grace ¥ glore, nocht throch thair awin actual syn, bot allanerly throch the syn of our first father Adam. Thair is als infernus purgandorum.
The fift artikil.

dorum, ane bel, quhairin thai ar qubilk hais mister to be clengit or purgit fra vair denial synnis, or yit be the justice of God ar oblisit to thole sum temporal paine thair for dedely synnis, for qubilk thai have noocht tholit sufficientely in this world. And vair is in Purgatorie privatioun of glorie, and also sensibil payne for a tyme, bot noocht privatioun of grace, for all the saulis qubilk ar in Purgatorie, ar in the fa-
vour of God & hais his grace, for als mekil as thai departit of this world in Faith, Hoip and Chertilie. And how thai may be helpit out of thair paynis be the prayaris and gud deidis of yam yat ar on live it sal be declarit to you in the ende of the fourt part of this Catechis, quhen we sall schaw to yow how ze suld pray for all men hyth quick and deg. Thair was also, infernus patrum, the hel of the fatheris, quhair was na payne, bot allanerly wanting of the glorie of God, pai had na sensibil payne, pai had the favour and grace of God, and lukiit to get the gloor of God he the passioun of Christ, & thairfor it was callit the bosum of Abraham, because al gud men & wemen (qubilk was purget & deliverit fra originall syn, be's sacrament of circumcisioun into the tyme of the law of Mopseyes, and in the tyme of the law of nature be faith of vair parentis or friendis, w sacrifice and departit of this world in the faith and obe-
diens of god, etter the exempl of Abraham, and also haband na mister of purgatioun) thai passit to that place callit limbus patrum, or sinus Abrahe, quhaitto our salviour descendit immediatly etter his passioun nocht to thol ony payne or passioun thair, for al his paynis
The fift artikil.

paynis was completit and endit, quhen he deit apon the crosse. Thairst for gif ze will knew he cause of his passing doune to hel, it was to deliver his servandis qubilk afore the tyme of his passion (as we said afore) departit vis world in his faith hoo f cheritic, as Abraam, Isaac, f Jacob, Mopsyse, David w all other perfect & just personis, quhom he deliverit fra the presone of hel, callit limbus patrum, according as was prophesit lang afore be ze prophet Zachary sayand thus to him: Thy quoque in sanguine testamenti tui, emisisti vincit tuos de lacu, in quo non erat aqua. Thou lord (sais the prophet) be vertew of thy blud, shed in confirmation of the new testament, hes deliverit the presonaries out of f loch, qubairin was na watir, yat is, pow hes brocht out fra the presone of hel (qubairin is no refresching of mercy, nor of gloir & joy celestial, for yat was to cum yan be Christ) al gud and haly men and wemen, halding thair as in a presone. Also f same deliverance was prophesit be the prophet Osee: Ero mors tua, o mors, ero morsus tuus o inferne. O dede (sais our salviour) I sall be thi dede. This prophesie was fulsfillet quhen our salviour with his corporal & temporal dede, distroit our eternal dede, delivering al yame yat believis in him with a leiffand faith, fra f bondage of eternal painis of hel, qubilk is callit the eternal dede. It follows: O hel I sal byte the. The man yat bytis ony thing, he takis part to him, f lattis part remane behind. Sa our salviour passand doune to hell, he fulsfillit this prophesie, takand part of saulis out fra hell with him, and leiffand part behind him.

Quhom deliverit our salviour of hell.

Zacha. 9.

Osee xiii.

Duhem
The fift artikil.

Quhom tuk he with him? bot thame that was haly and gud, qubilk was haldin thair as presonaris. Quhom left he behind him? bot thame qubilk was in Æ hel of damnatioun reprobate Æ condemnit to paynis eternal, Æ all thame qubilk deit in original syn.

The sentence of this artikil is this, I trow ver-raily he passit doune to hel with great powar, to sub-ject him qubilk had empyre of dede, yat is Æ devil, to deliver yame, qubilk he dreedour al yair lyse was under bondage, that the devil and his wplis suld nocht nove thame qubilk had faith in Christ Jesu, quhom he hais deliverit fra the devil and hel.

In this artikil we may leir certane morall lessonis. First evermair in all afflictionis Æ trubillis we suld hoip firmly in the help Æ deliverance of our salviour Christ, for sen sua it is yat he delive-rit his servandis of hell qubilk had ferme hoip Æ lufe to him, mekil mair aucht we to hoip to be helpit and deliverit fra all our trubillis; gif we put al our hoip Æ traist in him. Crempil we have in the buke of wisdome: Hec venditum justum non dereliquit, descendensque cum illo in foueam in vinculis non de-reliquit eum. The wisdome of God left nocht that just man Joseph, bot passit doune with him into the deippar cande and left him nocht quben he was wrang-ously put in presone, and bounde with chenzeis, bot deliverit him fra all trubil, and brocht him to gret dignitie and honour. Secundly, in the same we may leir to consaive in our hart seir of God, and to put away all presumptioun. For suppose our sal-viour Christ deit for synnareis, and passit doune to hell.

Moral lessonis of vertew gaderit of this fift artikil.

Sapi. x
The saxon artikil

hel, zit he delivirit nocht al synnaris, bot yame allanerly quhilk departit fra this warld without dedly syn. And thame quhilk departit with dedly syn, he left still in hel. Thairfor, lat na man trow to cum to hedin, quhilk departis of this warld in dedly syn, bot yat he sal pas to the hel of damnatioun, pair to remaine as lang als ony sanctis salbe in hedin, quhilk is evermair. Sa, as mekil as we may, lat us bewar of dedly syn, that finally we may eschaip the perpetual paynis of hell, and sa optene the eternal lyfe in the kingdome of hedin, quhairto he bring us that bocht us with his precious blude. Amen.

ERTIA die resurrexit a mortuis

The thrid day he raise fra deede.

We find in the scripture that sundry personis was raisit fra the deede, as Lazurus, the wedowis sonne, & the dochter of the arche-synagoge, with certane otheris. Bot the resurrectioun of our salviour differis fra thair resurrectioun in twa pointis. First thai raise fra & deede nocht be pair awin mycht & powar, bot he the powar & mycht of our salviour, and sumtyme be the prayar of sum haly prophet or sanct, God raisit yame fra the deede, quhilk allanerly may kyth siclik miraculis be his awin propir authoritie & powar. Bot our salviour raise fra the deede mychtfully be his
The sxt artikil.

his awin powar, because he was and is bayth man and God, quhais godheid estir his blissit incarnatioun departit never fra his body, nor fra his saule, and his saule resavit agane his body, according as he sais of himself: Potestatem habeo ponendi animal meam, et potestatem habeo iterum sumendi eam. I have powar to leve my lyfe & I have powar to tak it agane. Secundly, Lazarus with the laif raise fra the dede to ane lyfe mortal, & estir yat thai raise, thai deit agane. But our salviour raise fra the dede to ane lyfe immortal, and nevir deit agane, because his bodie was glorisyit and maid incorruptibil, according as sanct Paule declaris to the Romanis, sayand thus: Christus resurgens ex mortuis iam non moritur, mors illi ultra non dominabitur. Christ rysand fra the dede deis na mair, deede sall have na mair powar our him. Sa mychtly & glori-ous was the resurrectioun of our salviour Christ. And gif ye speir, quhy raise he ye thrid day erat than the secund, fourt or fift day? Tewely, to schaw that he was tewly dede, quhilk was necessarie for our beleif, quhilk we aucht to have to the artikil of his passioun and dede. For gif he had rysin the second day, peraventour sum men wald have said that he had noch tewly deit.hairuir, gif he had differ-rit his resurrectioun langar, than his discipillis had nocht bein sa soine certisyit in the faith as mister was. Dubairfor, verrai conveniently he raise fra dede to lyfe the thrid day, according to his promise quhilk he maid to his Apostilis & discipillis, sayand: Et
The saxon artikil

Et tertia die resurget. And he sall ryse agane the thrid day.

The sentence of this artikil is this. I trow fermely that he is rysin fra dede to lyfe upon thrid day, for our rychteousnes, that we suld ryse be his spreit and faith, to ane new godly lyfe, be the gyr-ding of his haly spreit, according to his godly will, and suld nocht leif ony mair in syn, to be subieckit agane to dede, bot leif evirnair in a new, godly and haly lyfe, as he sal nevir dede agane, bot lif for evirnair.

We may gaddir of this artikil syndry instructi-ons of vertew for our edification. First we suld studie to ryse spiritually fra the dede of our saule, quhilke we have incurrit be syn to ane lyfe of rych-teousnes, quhilke life is gottin be trewe leivand faith and penance. To this spirituall resureccion the Apostil S. Paule exhorts us, sayand thus: Surge qui dormis, et exurge a mortuis, et illuminabit te Christus. Ryse thou that sleips, ryse up fra the dede and Christ sal lychtin the with the lycht of his abun-dant grace in this lyfe, F with the lycht of his gloire in the lyfe to cum. And this is callit the first ressureccion of ane christin man, quhen be (be the grace of God) rysis spiritually fra ane synful lyfe, to ane godly F verteous lyfe. Ouhairfor it is written: Beac- Apocalyp-tus qui habet partem in resurreccione prima. Happy or blissit is yat man or woman, quhilke hes ony part in the first resurreccion, quhilke is risyng fra syn. Bairuir, we suld nocht defer our spirituall resurreccion, til the tyme of our dede, as mony sinful personis
persons dois. Bot we suld soine & hastily ryse fra
the dede of syn, and that be rempil of our salviour
quhilk raise tymely on the thrid day. To this ilkane
of us is exhortit be the wisman, sayand thus: Ne
tardes conuerti ad dominum, et ne differas de die
in diem, subito enim veniet ira illius, et in tempore
vindicte disperdet te. Be nocht.swer or lang ta-
riand to turne to our Lord, & differe nocht or drive
nocht of fra day to day, for his wrath and just juge-
ment sal cum suddanly apon the, and in the tyme of
vengeance distroye the. Differre nocht thairfor
thisturning to God, till the tyme of thi dede, for than
be reasone of gret seiknes, quhairwith thow sall be
oppressit thow can nocht have ane cleir mynd to un-
derstand thai thingis quhilk belangs to thi salva-
tioun, and commonly this is founde trew be expe-
rience, suppose we wil nocht dispayre of na mannis
salvatioun, because the mercy of God is reddy at al
tymes, zit we counsell the the sikirrar way, turne to
God soine and hastily, for sa lang as pow differris
thi conversioun to God, thou tynis thi part of all
guddis doine in halp kirk. Thow incurriss mony
perrellis of thi saule be perseverence in syn, quhair-
for ryse up fra the dede of syn soine and hastily.

Thridly, we suld ryse be the rempil of our sal-
viour to ane new lyfe. Dubat is this new lyfe: bot
a lyfe gydit be the spiriet of God, o'dourit be Faith,
Hoip, and Chiritie, with doing of gud werkis that
procedis fra the same vertewis, & steand fra all syn
and occasioun of syn. Sanct Paulus techis, savand
thus: Quomodo Christus surrexit a mortuis per
gloriam
The seuint artikil.

The ix. Cheptour.

ASCENDIT ad coelos, sedet ad dexteram dei patria omnipotentis. I believe that our salviour ascendit to the hevin, and sittis at the rychthand of the father God almycht. In pis artikil christin pepil ze may considder twa thin- gis. The first, how heyc was the ascentioun of Christ. The secund, how profitabil to us all was his Ascentioun. Of the first speikis sanct Paule sayand thus: Ascendit super omnes Ephe. 4. coelos. He ascendit abone al the hevins. Trewly abone all ye hevins, nocht only corporal, quhilk we se abone us, as the sevin Planettis, the fir- mament set full of sternis, with the laif, bot also he ascendit abone all hevins spiritual. That is to say, abone all the ordouris of Angellis, evin

bb. 1.
The seuint artikil.

to the rycht hand of God the father almychty, acc-
cording as sanct Paule declaris sayand: Consti-
tuens Jesum ad dexteram suam in colestibus, super
omnem principatum et potestatem et virtutem et
dominationem, et omne nomen quod nominatur non
solum in hoc seculo, sed etiam in futuro, et omnia
subiecit sub pedibus eius. God is father almychty
hes set Jesus our salviour at his rycht hand in
hevinly thingis, abone all the principattis, po-
testatis, vertewis is dominationis, pat is to say,
he hes eraltit our saluatour in his manheid in the
hevinly empyre abone all the nyne ordouris of
Angellis, is also abone all other creatouris that
may be namit, nocht only in this world, bot also
in the world to cum. And to his power all crea-
touris ar subjeckit is subdewit. And quhen ze say
that our salviour syttis at the rycht hand of God
the father almychty, think nocht is God, quhilk
is in ane corporal is spiritual nature, hes oder
rycht hand or left hand, bot as the rycht hand
of a man commonly is his best hand, sa be a si-
militude in pis artikil the rycht hand or is rycht
syde of God the father, is the best, the hiest and
maist excellant honour, dignitie and glore of
hevin, quhairin God the father almychty hais
set our salviour abone all the Angellis is othir
creatouris. And quhen we speik of our salviour
considderand his divine majestie, in als mekil as
he is and evir hais hein is evir sall be the second
persone in Trinitie, sa we beleve that he sittis at
the rycht hand of God the father, eternal. That
is
The seuint artikil

is to say, he is equal with the father in honour, dignitie, glorie & maiestie. Swa the sentence of this artikil is this. I trow surely that Jesus Christ in his manheid passit up to hevin the rl. day eftir his resurreccioun, and sittis at the fatheris rycht hand, in the same glorie, with the father of hevin, having full powar, overance, empyre, glorie and gyding of Angellis and all creatouris in hevin, erde and hell. Thairfor I wait that he may help me, and will defend me and al thame, quha trowis in him, that na creatour in hevin, erde or hel may noy us, by his godly wil.

The secund point of this artikil is to consider how profitabil this glorious ascentioun was to us, quhairin ze may lie mony spiritual lessonis. And trewyly in his ascentioun he was our ledar & gyde. Thairfor to leid us the way to hevin, he ascendit to hevin afore us, according as it was prophesit lang afore be ﬆ prophet Micheas: Ascen–Math. 2. det iter pandens ante eos. Christ sal ascend to hevin, schawand the way before yame quhilk ar his servandis, ﬆ nocht only yat, bot also he tuk pos sessioun in hevin, ﬆ grafit a place for us, accor ding as he said to his discipillis: Vado parare Joan. 14. vobis locum. I gang to prepare a place for you.

Secundly, be his glorious ascentioun, he hes gevin us (in ane maner) ane securitie of our sal vatioun. For he ascendit to the hevin, that he in his manly nature mycht pray for us to his and our father eternal, according as S. Paule sais: Accedens per semetipsum ad deum semper vivens, Hebre. 7. ad interpellandum pro nobis.
The seuint artikil.

he gangis be his awin self to God, ebitmair leisfand to pray for us. Syclik sentence sais S. Jobne the evanglist in his epistil: Aduocatum habemus apud patrem Jesum Christum justum. We haif ane advocate with the father, quhilk advocate is Jesus Christ. Thridly, our salviour Christ in his ascentioun, drawis our harts estir him mervalously, for as he sais: Vbi est thesaurus tuus, ibi est cor tuum. Duhair thi tresour is, thair is thi hart. And quhat suld be our tresour samekil as our salviour Christ, in quhom is all the tresouris of wisdome, knowlege. Sa our hart suld alwayis be in him and with him in hevin, according as sanct Paulus erhortis us, sayand; Si consurexistis cum Christo, quo sursum sunt querite, vbi Christus est in dextera dei sedens, que sursum sunt sapite non quae super terram. Gyf ze be ryssin with Christ seik thai thingis quhilk ar abone, quhair Christ is sittand at ye rycht hand of God, set your mynd in thai thingis, quhilk ar abone, and nocht apon thai thingis quhilk ar apon the erde, pat finally ze may cum to the glorious kingdome of hevin, to quhilk he bring us that bocht us with his precious blud. Amen.

The aucht artikil.

The x. Cheptour.

IN de venturus est judicare vivos et mortuos. I be-
leif ý he sal cum fra hevin to juge hayth quick ý
dede. It pertenis to ý office of ane king, to geve
sentence
sentence in jugement, sa the wisman sais: Rex, Pro. xx.

qui sedet in folio Judicii, dissipat omne malum in-
tuitu suo. The king that sittis in the sete of his
jugement, puttis away all evil fra his sycht.

Now sene swa it is that our salviour ascendit
to hevin and pair sittis at the rycht hand of god
the father almycht, as Lord and king of all the
world, it is manifest and plaine, yat it pertenis
to him to geve sentence in jugement. Thairfor
we confesse in the rewil of our faith, yat our sal-
viour Jesus Christ sall cum fra hevin to juge
bath quick and dede, evin sa the Angel said in
tyme of our salviouris ascensioun to the Apos-
stillis and other discipillis; Hic Jesus qui asump-
tus est a vobis in coelum, sic veniet, quemadmodum
vidistis eum euntem in coelum. This Jesus qubilk
is takin up fra you to hevin, evin sa sall he cum
as ze habe sene him passand up to hevin. Tell
us quha sal be juge in the general jugement on
the lattir day? Quha bot our salviour Jesus
Christ in forme of man? Sa it is writtin: Ipse Actuum i
est, qui constitutus est a deo judex vivorum et mor-
tuorum. It is he quhilk is ordanit of God to be
juge of quick & dede. Ze may other understand
be the dede all synnaris, I be the leivand all just
men and wemen, or litterally understanding be
the dede all thame quhilk hes bein, is or sall be
dede afore I cumming of Christ to the jugement,
and be the leivand all thame quhilk sal be fonde
on lif in the cumming of Christ to the jugement
Duby say ze that Christ sall be juge in forme of

bb iii.
man? Trewly to yat efferck, yat he may be oppinly sein of al yame quhilks sal he jugit, bayth gud and evil. Thairfore he sais him self: Potestatem dedit ei judicium facere quia filius hois est. God the father eternal hes gevin powar to Jesus Christ to mak jugement, becaus he is the sonne of man. Quha sal be jugit in y extreme jugement? Doubles, al men y wemen quhilks is, hes hein, or salbe according as the Apostil sais: Omnes nos mani festari oportet ante tribunal Christi, vt referat vnuquisque propria corporis prout gessit sive bonum, sive malum. We mone all appeir before the jugement seif of Christ, that every ane may ressave in his body, according to yat he hes done, quhidder it be gud or evil. Quhair of sal al men y wemen be jugit in yat extreme jugement? Of al deids gud and evil, of all wordis gud y evil, of al thochtis gud y evil. Quhairof the gud sal be rewardit, y the evil sal be punissit. Witnes we have of Salomon, sayand thus: Cuneta que fiunt adducet deus in judicium, pro omni errato sive bonum sive malum. All thingis yat ar done, God sal bring into jugement, quhidder it be gud or evil. And suppose yai be hyd y unknawin in pis warld, yai sal be than manifest and knawin. And that we mone gebe a compt that day to God of all our wordis. It is plainly declarit be our salviour, sayand: De omni verbo ocioso quod locuti fuerint homines, redtant rationen de eo in die judicii. Of all ydll wordis quhilks men speikis, mekil mair it followis, that we
The aucht artikil.

we mone geve ane comt, that day of al, othir wordis that ar noysum and skapthfull to thair nychtbouris or spokin agane the honour and glore of God. Sa trewly nocht allanerly that day all men sall be jugit for thair evil deidis and evil wordis, bot also for thair evil cogitationis and thochtis qhilik men hais had with consent aganis the command of God, as it is writtin: In cogitationibus impii interrogatio erit. Sapi. i.

thair sal be examinatioun of the thochtis of a wyckit man. Thus christin pepil oft tynes think on vat extreme jugenient, qhail in our salbiovour Christ sal be juge in forme of man, ε his manly nature, all men and wemen sal be jugit, and vat of all deidis, consenting ε thochtis. Swa than the sentence of this artikil is this.

I trow without doute that he is to cum upon the day of extreme jugement with all his angellis and with exceding powar, in the cloudis of the aer, to geve sentence opon haste gud and evil, leisfand and deede. I trow that we mone all be present afore his seint and sall se him, qhilik sall reward every man according to his werkis. I trow that apon vat day he sall deliver me and al vat traistis in him he trew leisfand faith (qhilik vat day sal be declarit be the werkis ε rewardit estir as the werkis heris witnes) fra the deede, trubil, sorow ε perpetual paynis, of our sapis ε fra thair tyranyny, than sall we be deliverit for evirmair, and gang with him to eternal blisse and joy.

Now
The aucht artikil.

Now thairfor in this artikil leir ye to feir yat extreme jugement. First consider the infinite wisdome of the juge, of quhome sanct Paule sais: Omnia nuda et aperta sunt oculis eius. All thingis ar nakit and oppin to his eyne. That is, all our thochtis, al our workis, al our hail dedes ar manifest and knawin to him. Also God almychty sais: Prauum est cor hominis, et inscrutabile, quis cognoscet illud? Ego dominus scrutinis corda et probans renes, qui do vnuique juxta viam suam. Evil is the hart of man and uncerssabil, quha sal ken it? I the Lord that serchis hartsis, and examinis the affectionis of the same, and giftis to ilkane ac-
cording to his waysis. Secundly, considdir y insuperabil powar of our Juge, quhilk is al-
mychty, to quhom na creatour may make resi-
stance. Thridly, hare in thi mynd his insfileribil justice. Now is the tyme of mercy, than sall be the tyme of justice, now is our tyme, bot than sal be his tyme. Nuhairfor he sais in y Psalime:

Psal. 47. Cum accepero tempus, ego justicias judicabo. Nuhben I sall tak my tyme, I sall juge rycht justic. Nuhat remedid agane the feir of that extreme jugement? Doubles the only remedid is in tyme of this lyfe to turne to God and serve him in faith, hoip £ cheritie. And as S. Paule writis to the Romanis, spekand of the powar £ jugement of a temporal king, sais thus: Vis non timere potestatem? bonum fac et habebis laudem ex ea. Wald thou nocht feir the powar? do gud, £ thou sal have loving of it. Sa it may be said to the
The aucht artikil

The, wald thou nocht feir the jugement of Christ y
king of hevin? Do well or do gud, I yat day of juge-
ment, thou sal have louing of him. Gyf thou speir
at me, quhat is the gud that I mone do, to eschapia
the dangeir of that jugement? Sanct John the
Baptist schawis it, sayand to the Pharisisanis and
Saduecanis: Progenies viperarum, quis demon-
stravit vobis fugere a ventura ira? Je generationun
of serpents, qubis hais schawin to zou to fle fra the
wraith to cum? That is to say, fra the dangeir of y
extreme jugement. Than sanct John giffis yame
this counsel, sayand: Facite ergo fructum dignum
penitentiae. Thairfor (sais he) do ze the worthi fruit
of penance, declarand plainly, that and wald es-
schaip y dangeir of yat extreme jugement, we mone
in tyne of this lyfe do the worthi fruities of penance,
prayar, fastung and almos deidis, and leis in the
service of God as Christin man aucht to do, accor-
ding as it sal be largely declarit to you in the sacra-
ment of Penance, To God thairfor be all louing y
thankis, honour and glore for evir and evir. Amen.

The nynt artikil. 

The xi. Cheptour.

REDO in spiritum sanctum. I
trew in the haly spere. This is
the thrid part of our Crede, conte-
nand the faith, quhilk we aucht to
have in the haly spreit, y thrid per-
sone in trinitie, beleviand ferinely
that he is trew God.

And
The nynt artikil.

I trow in. And thairfor we say in this artikil this word In, sayand: I beleif in the halie spreit. Quibilk word we suld say to God allanerly, because that we suld put our principal traist and confidance of our salvaition in God allanerly. Gyf ony man wald spreit at us, quhat is the father eternal, we suld answit agane and say, he is God. Quhat is his natural sonne our salviour Jesus? we suld answit and say he is God. Lykwais quhen it is spreit of the, quhat is the halie spreit, thon suld answit agane and say, he is God, ane distinct persone fra the Father and the Sonne, bot equale with the father and the sonne in powar, wysedome, gudnes, eternite, all divine maiestie. And this may we leir plainly be the wordis of our salviour geiffand the command of Baptyme, sayand thus: Baptizantes eos in nomine patris, et filii, et spiritus sancti. Baptize in the name of the Father, and the Sonne, and the halie spreit. In the quibilk wordis it is gevin us to understand that the halie spreit is the thrid person in Trinitie, havand equal powar and auctorite with ye father & the sonne, to geve us remissioun of all our synnis, spiritual regeneratioun, and grace of adoptioun, quibilk is gevin in the sacrament of Baptyme.

The halie spreit. The Angellis of hevin ar spreitis, that is to say spiritual creatouris, and also halie be the halynes gevin to thame of God. The saulis of God men & wemen ar callit spreitis in the scripture, and is halie be halynes gevin to thame of God. Bot quhen thou sais I beleif or I trow in the
The nynt artikil.

the haly spreit, thou suld beleif that he is the spreit eternal, makar, kepar, helpar, defendar and pro-
vidar of all the creatouris of the world, of qubom
it is said: Emitte spiritum tuum, et creabuntur et re-
Ps. 105.

novabis faciem terre. Send doune gud Lord thi
spreit, and thai sall be creat and maid, and sa sall
thou renue the face of the world. Haireuir thou
suld beleif that he is ane haly spreit, nocht be parti-
cipatioun or resading of halyne fra ony othir, bot
that he is haly of his awin nature, giffar and kepar
of all halyne, and that he makis all creatouris hal-
ly qubilk ar haly, and that for he is callit spiritus
sanctificationis, the spreit of sanctification. That
is to say, the spreit that giffis all halyne. And
to gar us understand Syndry haly operationis of
the haly spreit, he is namit in the scripture with syn-
dry namis. He is callit digitus Dei, the fpungar of
God, for als mekil þ our salviour castz out devillis
fra men and wemen possessit, be the operation of
the haly spreit. He is callit Spiritus paracletus, Sta
xiii.

because he giffis spiritual consolation and comfort
to us al in our troubl or ellis because he is our ad-
 vocat. And how is he our advocat? nocht that he
prapis for us, bot that he be his grace steris and in-
spyris our harts with faith and lufe, quhichby we
pray for our self. He is callit Spiritus rectus, þ rycht
spreit, because he drawis us fra all carnal þ world-
y affectionis, and leidis us in the bie way of Gods
commandis till the kingdome of hevin. He is callit
spiritus

The nynt artikil.

Psal. 50. spiritus principalis, the principal spreit, because he giffis us principal strenth to resist all the ennymeis of our saule, sa pat na temporal trubil can move us.

Psal. 142. He is callit spiritus bonus, a gud spreit, because he pouris into our hart cheritie or lufe of God, quhilk wyrkis in us all gud deidis, he is callit spiritus

Roma. 8. adoptionis filiorum dei, in quo clamamus abba pater.

The spreit of adoption of the sonnis of God, be qubais grace we ar maid the sonnis of God be adoption, and baldly we crye to God almychty. Father, Father. And thir haly operationis ar wrocht in us be the haly spreit, and also be the Father and the Sonne, hot be attributioun, thai ar gebin to the haly spreit, because all gudnes and lufe is a-scribit to him.

The sentence of this artikil is this. I beleive in the haly spreit and berrai God with the Father &: the Sonne, I beleive that in the haly spreit, the father eternal be Christ and in Christ dois all gud, wyrkis at &: movis al gud. I beleif &: in the gyding and governing of the haly spreit, we sall be the sone cum to the father, because that throch the haly spreit we ar techit, sterit, callit, and drawin of the father &: the sonne. I beleive that the haly spreit is gevin to us be that faith qubilk is in Christ. I beleive also that be the haly spreit dwelland in us be his grace we ar the spiritual templis of God, according as sanct Paul sais: Templum enim dei sanctum est, quod estis vos. The tempil of God is haly, quhilk is your self. And agane: An nescitis, quoniam mem bra vestra templum est spiritus sancti, qui in vobis est quem
The nynt artikil.

quis habetis a deo et non estis vestri? Ren ze nocht that your membiris ar the tempil of the haly spreit, quhilk is in you, quhomin ze hawe of God? I beleive yit it is the haly spreit yat repredis our synfull conscience of all our synnis, quhen he repredis our harts be his movand grace, callis us to repentance, kyndillis ye fyre of God's lufe in our myndis, mortifes our corruptit nature & all inordinat concupiscence, lust and plesour, repugnand to the law of God, steiris us to gud, and werks in us the spirituall fruitis. He is thairfor a sickir pleage of our vocatioun, because that quhen we feil in us, his werkis, that is to say, the conversion of our harts in the leivand God, he heris witnes to our spreit, that we ar ye sonis of God be adoptioun, and gif we ar sonnis, we ar heretouris, heretouris trewdly of God, and coheretouris of Christ, to quhom be all louning and thankis, honour and glore with the father and the haly spreit, for evir and evir. Amen.

The tent artikil.

SANCTAM ecclesiam catholicam. I believe yat thair is ane catholik kirk, quhairin is communioon of sanctis, and remissioun of synnis.

For the declaratioun of this artifcil, ze sall understand, that as sanct Paule sais: Vna est fides, thair is bot ane faith. And also the same Apostil sais: Multi vnum corpus sumus in Christo. The quhilk ar into nowmer mony, is bot ane body in Christ, E Christ
The tent artikil.

Ephe. 1. Christ is our heid as he sais to the Ephesianis: Ipsum dedit caput super omnen ecclesiam. God the father eternal hais ordanit Christ to be heid ouir all the kirk, qubilk is his body. Thus we have that y catholyk kirk is callit the spiritual spouse of Christ, quhair- of sanct Paule sais to the Ephesianis: Christus di-

Ephe. 5. lexit ecclesiam, et semetipsum tradidit pro ea, vt illam sanctificaret, mundans eam lauacro aque in verbo vite, vt exhiberet ipse sibi gloriosam ecclesiam non habentem maculam aut rugam, aut aliquid huius-modi, sed vt sit sancta et immaculata, Christ hais luftit his kirk swa, y he hais gevin himself for it for to hallow it, be the lawar of Baptyme f the word of God, that it sild be haly without smot or fylth. And this is the new citie of Jerusalem, quhilk sanct John saw cum downe fra the hevin, adornit and buskit as ane bryde with hir spouse, of the quhilk ane voce said: Ecce tabernaculum dei cum hominibus et habitabit cum eis, ipsi populus eius erunt et ipse deus cum eis erit eorum deus. Lo the dwelling place of God with men, and he sall dwell with thame, yai sal be his pepil, and God him self sal be with yame and be their God.

The sentence of this artikil is this. I trow fermely that thair is hot ane haly kirk, yat is to say ane haly congregatioun of christin men and wemen ouir all the warld, quhilk hais rycht faith, quhilk hais ressavit ane haly spreit, and is gadderit be the same, gydit andkeipit be him, and daily incressis be the word of God and the sevin Sacramentis. I traist that na man sall besaif thatis nocht of piskirk that
The tent artikil.

thataisnochthesamefaith,thesameevangil,thesame sacramentis, the same hoip and cheritie. And that na Jew nor Pagane, Heretik, Scismatik, or that ar justlyecumunicat or perseverand in deidyely syn sall be saif, bot gif he be reconsalit to the same kirk, and trow and do in all thingis as it does. And this artikil I confesse also: Sanctorum communionem. The communioun of Sanctis. And the sentence of thir wordis is this. I trow fermely thair is ane company and communitie, quhilk is allanerly of hallowit men and wemen, under ane heid Christ gadderit togeddir be the haly gaist, throch ane trew faith in Christ. And suppose the heid hais partit syndry giftis amang his memberis, quhilk is the congregatignon of faithful men and wemen. Nocht theles, pair is bot ane faith, ane hoip and cheritie amang all, thair is na syndry sectis, or opinioun, or divisioun in the same communitie. I grant thair for that I am ane member of this communitie and part takar of all thair gud. First of all the blissit meritis of Christ (and of al ð meritis of sanctis) be faith of the sacramentis, syne of all the gud deidis done in the kirk. Så I grant me to be part takar of all pair prayaris ð othir gud werkis, ð pat every ilkane suld hirr otheris hyrding.

I professe also pat quhasævir bydis nocht in ð unitie of vys catholik kirk, he hes nocht of ð communioun of sanctis, that is, he is nocht part takar of the common guð before rebersit, quhilk is the meritis of Christ ð his sanctis and gud deidis of the christin pepil, because he departis wilfully fra the mistyk bodyofChrist, ð is becummin ane rottindede member quhilk
The tent artikil.

quhilk resadvis nocht the spiritual lyse and grace, commone to al, quick meberis of the same mistik body, quhilk is the congregatioun of the trew, faithfull and obedient pepl to Christ (quhilk is heid of the same body), and that ar obedient alswa to all his trewand faithful ministaris, rewalaris under Christ of the same congregatioun.

Remissionem peccatorum. I beleive fermely, that allanerly in the haly Catholyk and Apostolik kirk gaddirit be the haly spreit, is remissioun of synnis, be Baptyme, and eftir be Penance, and the keys gevin to \(\mathbb{E}\) kirk. And certainly Baptyme may be gevin be yame quhilk ar out with the kirk as at all heretikis, scismatykis etc. For gif thai pronounce the wordis of Baptyme trewly in forme of the Catholyk kirk, the persone swa Baptisit resadvis the full effeck of the sacrament, quhilk is remissioun of all his synnis, and is incorporate to the mistyk body of Christ. For generally \(\mathbb{E}\) vertew of all sacramentis standis nocht in the gudness of the minister, hot in the word of God pronunsit be the minister weil, in the forme of the Catholyk kirk, sa the evil ministeris stoppis nocht the effeck of the sacramentis. Thus I beleive fermely that in \(\mathbb{E}\) sacrament of Baptyme al synnis ar forgebin, bayth originaland actual befoe committit, and sall nevir be imputit agane.

I beleive that in Baptyme a christin man young or auld is renewit be the haly spreit, deliverit fra ye thirldome of syn, the devil and hell, and maid a fre man w the fredome of the spreit, that he may stoutly fecht agane the devil, the wyrld, and the flesche and
and be the help of God our circum thame, and sa with victorie be crownit of God, with glore and joy, and with Christ eyrirmair ring in bevin. Bot f we estir Vapytyme sa in synnis, suppose vai be nedir sa gre- yous and mony, we have the secund remeid quhilk is the sacrament of Penance, be quhilk remissioun of synnis is gebin be the vertew of Christis blude, and ministration of the keys gebin to the kirk in the persone of S. Peter, whan Christ said to him: Tibo dabo claves regni coelorum. To the I sal geve the keys of bevin: Et quodcunque ligaveris super terram, erit ligatum et in coelis, et quodcunque solueris Math. 16. super terram, erit solutum et in coelis. Quhatsaebir thow bynd apon the erde, it sal be bound in bevin, I quhatsaebir thow louise in erde sall be loussit in bevin. The same auctoritie he gaif to all his Apostils estir his resurrection, sayand: Accipite spiritum sanctum, quorum remiseritis peccata, remittuntur eis, Joan. 20. et quorum retinueritis, retenta sunt. Reasif the baly spreit, quhais synnis saebir ze forgevede, thai ar forgevedin to yame, and quhais synnis saebir ze bald on forgevin, thai ar on forgevin. Thus I beleif that in the sacrament of Penance remissioun of synnis is gebin to al yame I trewly be pentent, I yat be faith in Christis blude, I ministration of the key of absolutiouin pronunsiit be ane trew minister of I same catholyk kirk. Secundly, I beleif I trew repentance is the special gift of ye baly spreit, quhilk be his grace lythis I turnis our hart to God as S. Paule declaris to Timothe: Ne forte det illis deus peniten- 2 Timo.2. tiam ad cognoscendum veritate et resipiscant a laqueis diaboli, a quo captivi tenentur ad ipsius voluntatem cc 1. Lest
The tent artikil.

Lest paraventour God geve yame Penance to ken the veritie, 
\( \Rightarrow \) to amend thair lyfis, to be free fra the gyrnis or bandis of the devil, to quhom thai ar haldin presonariss evin as the devil will.

Now seand that remissioun of synnis is nocht gottin without trew penance, quhilk contenis Contritioun of the hart, Confessioun of \( \mathfrak{y} \) mouth to the priest, and satisfactioun in dede. And yis trew penance is the gift of God, we suld daily pray to God to geve us grace to repent trewy.

Thridly, I beleive that nane can get fra God remissioun of thair synnis, except thai forgive to thair nychtbour all offencis doine to thame. Heir war ane conveniend place to declare the nowmer, namis and vertew of the halny Sacramentis, but because yai require ane special tractit we think it best to deferre the declaratioun of thame to the third part of this Catechis. To God thairfor be all loning and thankis, honour and glore for evrir and evrir. Amen.

The levint artikil.

The xiii. Cheptour.

Job 5.
Math. 25.

ARNIS resurrectionem. \( \mathfrak{y} \) trow yat this same halny spreit of \( \mathfrak{y} \) father and of Christ sall raise all men \& wemen, faithfull \& unfaithfull, gud and evil, auld and young, quha is bodely dede. And yat \( \mathfrak{y} \) same fleche quhilk was bureit and corruptit \& consu-
The levint artikil.

consumit of wha say in maner it be, sal resaif lyse and leif agane. Thus I beleif say with sanct Paul: Opertet corruptibile hoc induere incorrupti10nem, et mortale hoc, induere immortalitate. This corruptibil body mone put on uncorruption, this mortal body mone put on immortalitie, pat is to say, this corruptibil mortal body quhilk I heir now, at the last day it sall ryse agane, and be maid uncruptibil and immortal. Sa I be leif and say with Job: Scio enim quod redemptor meus vivit, et in novissimo die de terra surrecuturus sum. Et rursus circumdabor pelle mea, et in carne mea videbo deum. Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius, reposita est hec spes mea in sinu meo. I ken pat my redemmar is on lyse, and that in the last day I sall ryse up out of the erd, and agane I salbe cled with my awin skin, and in my awin flesh, I sall se God, qwhom my awin self sall se and my awin eyne sall behald him, and nane othir in my stede for me. Thue my hoip is put in my bosum, that is to say, is sickar in my hart.

The twelf artikil.

vitam eternam, Amen. I trow finally eftir that resurrectioun thair sall be evirlastand lyse of rycheous men be the haly speit, evirnair to be in hevin in bodie and saule in perpetual joy and blisse, nevir agane to be diseisit in body, with
The twelf artikil.

hungir and thirst, heat and cald, mister of any thing, tyrndes, service or bondage, sicknes, do-
lour or dede, or any displesour of body. Bot I
beleive that our bodies sall be indukit with im-
mortalitie, maid agil, subtil, cleir & impassibil,
according as it is writtin: Fulgebunt justi sicut sol
in regno patris eorum. The rychteous sall scheene
as the Sonne in the kingdome of thair father.
And also in our saule sall he na sadnes, sorow or
displesour, bot perpetual joye & blisse, evirmair
to be had in the cleir sycht of God, lufe of him &
everlastand frui0ioun, quhairof ye plesour is sa
gret & it is writtin: Oculus non vidit nec auris au-
divit, nec in cor hominis ascenderunt que preparavit deus
diligentibus se. In this world, the ee seis nocht,
the eir heiris nocht, it can nocht be compassit w
the hart of man, quhat joy and blisse God hais
preparit to all yame yat luffis him. The joy can
nocht be expremit w our wordis, the joy qubilk
we sall hade in the kingryk of hevin, to behald
the excellent company of blissit Angellis, qubilk
sall be marrowis with us in that eternal lyfe.
Bot far gretar sall the joy be qubilk we sall haif
in the sycht of the glorifique manheid of our sal-
dviour Christ Jesus, quhom we sall se with our
bodily cyne. Bot gretast of all & infinite sall the
joy be, qubilk we sall have in the cleir sycht of &
blissit Trinitie, quhen we sall see with the cyne
of our saule thre personis in ane godheid, the
father, the sonne, & the baly spreit, thre personis
and ane God eternal, almycht, mercyful, rych-
teous
The twelf artikil.  

Teous & faithfull, thair sall we lufe God persitly, with all our hant, with all our saule, with all our mynde & strentch, and fulfil the command of lufe persitly. Thair sall we lufe persitly our nychthour as our self, & be evin als blyth of his joy & blisse as we sall be of our awin. And I beleif yat as al gud men and wemen sall leise all togidder in hevin perpetually in joy and blisse, sa sall al evil men and wemen leise al togeddie in hell in company of devills, perpetually in feire & payne. And suppose yat sal be al immortal & sall nevir dee in their body, yat pair immortalitie is comptit as a perpetual dede, because they sall thoil evirlastand torment, sorow & paynis bapthy in saule & body, according to ye sentence quhilk salhe gedin of our salviour on dumis day: Ite male-dicti in ignem eternum. Ga ze cursit into ye syre everlastand, quhilk is preparit to the devil and his angels. And pair this sall be the conclusion: Ibunt hii in supplitium eternum, justi vero in vitam et eternam. Math. 25. 

Ze wyckit sal pas to the paynis eternal, bot ye rych-teous sall pas to the lyse eternal. I doubt nocht that the father and the sonne be the baly gaist sall & will fulfill all thir. Thairfor, I say Amen, that is, ver-raily this is trew, and sall cum without dout. Thir ar the artikillis of our Crede, quhilk we suld trow with ane special trew faith quhilk seveiris all rycht christin men fra all otheris, Jewis, Turkis, heretykis, Paganis, ypercrisis, & fals christin men etc. And this is the faith on the quhilk the rychteous man leissis before God. To quhome be all honour louing and glore for ebir and ebir. Amen.
ANE PROLOGE TO THE sevin Sacramentis.

The first Cheptour.

AVRIETIS aquas in gaudio, de fortibus salvatoris. The haly prophet Esaias in the wordis afore re hersit speikis plaine prophecy of haly sacramentis of the new testament, sayand thus to all faithfull men and wemen: ze sail draw wattir with joy fra the wellis of our salviour. Be thir wordis we may weil understand the special grace of God, quhilk purgis and clengis our saulis fra spottis of syn, and slokkins the vehement hait of carnal concupisence that is rutit in our corruppit nature, sa yat it can have na powar to hurt us, sa lang as we consent nocht to it with ane deliberit mynd and fre will. Briefly this wattir of grace adournis and decoris our saules with all kind of uertew to us necessarie. This precious wattir of grace we suld draw fra the wellis of our salviour Christ Jesus, be the quhilk we understand the sevin Sacramentis of haly kirk. For as the watteris of wellis springis fra syndyr davnis of the erde cummis to the wellis, quhair-to thai that nedis watter may cum and draw, sa the special grace of God springis to all faithfull men wemen fra the davnis of the erde, that is to say, fra the blissit Incarnatioun, haly conversatioun and painful passioun of our salviour Christ Jesu. For crewly quhat saevir he did, spak or tholit, fra the first tyme of his Incarnatioun to last moment of his
Ane prologue

his passioun, it was meritabil of grace to be gevin to us, and specially quhen he was crucifystit apon the crosse & dede for our redemp tioun. Than berraily he offerand himself apon the altar of the crosse, as ane sacrifice of sweit savoir, maist acceptabil to God his eternal father for our reconciliatioun, he con quest, he wanne, and justly deservit abounding grace, quhairof all faithfull men and wemen mycht be participat to obtane pair justificatioun & eternal salva tioun according as sanct Johne the evangelist sais: De plenitudine eius nos omnis acceptimus. Of his fulnes all we have ressavit, That is to say, of that abounding grace, quhilk was gevin to our salbiour without measour & of his meritorious passioun, all we that beleffis in him with a levand faith, ressavis ane certane measure of grace, accord ing to his pleasure. Thairfor yat the vertew and meritis of Christis passioun, or the grace quhilk he deservit for us be his passioun, may be applyt, drawin and brocht to us be sum waysis to us maist convenient, thair is institute & ordanit be the auctori tie of God sevin haly Sacramentis, quhilk ar Baptyme, Confirmationou, the Eucharist or the sacrament of the Altar, Penance, Extreme unctiou, Ordour, and Matrimonie. Thir (I say) was ordanit be almycht God to be to us instrumentis of our salva tioun, & as spiritual cundittis & wellis of grace, in the quhilk, and be the quhilk, we may ressav the wattr of Goddis grace deservit to us be the vertew & meritis of Christis passioun, quhilk saiffis nane, bot thame allanerly to quhome it is ap plyt
to the Sacramentis.

plyit be tryew faith, dew ministrationoun & worthy
tessaving of the sacramentis. Duhairfor D chris-
tin pepil I exhort you to draw this precious
wattir of grace fra the wellis of our salviour.
For and ze with diligence will leir the vertew of
the sevin sacramentis, and seik for the grace of
God offerit and promissit to you in the same sa-
cramentis, persevere in the same grace of God, ze
sall have heir in this lyfe gret spiritual joy and
blytheses in God, and in the lyfe to cum ze sall be
sickir of the eternal joy and blyse.

As wattir be natural propertie weschis and
makis clein the thing that is foule, and slokins
the thing yat is yet, sa the grace of God ressavit
in the sacrament of Baptyme weschis the saule
of him that dewly ressavis it, fra the spottis of
original syn, and also actual afore committit, &
with yat it slokins and diminissis the vehement
het of carnal lust and concupiscence quhilk bydis
in our fragil nature estir Baptyme, sa in othir
sacramentis, & sensibil signe proponit outwartly
to our sensis, betakins sum certane operatioun
of grace of God wrocht in our saulis inwartly.
Duhy is it said in the foresaid distintioun, yat
ane sacrament is the cause of grace? seing yat na
creature hes powar to geve grace, bot God allan-
erly? according as & prophet sais in ye Psalme:
Gratiam et gloriam dabit dominus. It is the Lord
Psal. 8.3.

our God that sall geve grace & glorie. We grant
that God allanerly is the gevart of grace, nocht-
theles, he hais gevain vertew and powar to the
sacra-
Ane prologue

Sacramentis to be instrumentis of his grace, quhilk that cause in our saulis, nocht be their awin natural powar and vertew, but allanerly be the mycht of God assistant and being present in £ with his sacrament in his haly word. And as the corporal fyre of hell be powar of God gevin to it, is ane instrument of goddis justice, in perpetual tormenting of the spreitis and saulis in hell, sa in this present kirk militant, the sacramentis ar instrumentis of goddis mercy and grace in our justification, sa sanct Paule callis the sacrament of Baptyyme £ lawar of our spiritual regeneration £ renovatioun in our saulis. Thus ze may easily understand quhow ane sacrament is ane sensibil signe, takin and marke of grace, quhilk it contains and signifieis, and also as ane instrument is ye cause of £ same grace to be gevin to our saulis, quhen it is dewly ministerit and worthely ressadit.

The ii. Cheptour.

Qhairfor or to quhat esseck was the sacramentis of the new testament institute be our salviour? Trewly for syndry causis verraie expedient and profitabil to the christin pepil. First to be sensibil takins and markis of that gret congregatioun callit the kirk of our salviour Christ, for as sanct Augustine sais: In nullum nomen religionis, sive verum sive falsum coagulari homines possunt, nisi aliquo signaculorum vel sacramentorum visibilium consortio colligentur. Thair
to the sacramentis.

That is na name of religioun or godly maner of leving other trew or fals, quhairby men may con-
veine and hyde togidder, except thai they be fessinit
and bund togidder in a company with certane signes
or sacramentis, quhilk may be sein of yame all. Den
of a contrai or natioun gangand to battail usis to
have a signe or takin apon thame, quhairby thai
may be knawin amangis thame self and also fra
otheris quhilk ar of strange natiouns. Part heiris
the signe or takin of ane quhyte crosse, part of ane
red crosse, part a thing, part othir thing. Sa our
Lord Jesus Christ willing to havie his awin pepil
to abide to gidder in the unitie of a faith, to knaw
ane ane othir amang thame self to be of ane faith,
and to be knawin also fra all otheris quhilk ar
noch of that faith, he hais ordanit certane sensibil
signes, takins or markis callit sacramentis, quhilk
ar few in thair owmner, easy to be kepit, and excel-
 lent in thair significatioun.

The secund cause of the institutioun of the sa-
cramentis was, nocht allanerly to signifie and be-
takin grace and balynes to be gebin to us, bot also
thai war ordanit to sanctifie to geve to our saulis
ye special grace of god (as we declarit to you afore)
as the instrumentis of our sanctificatioun. As for
temptil, quhen ane cunning and expert Cirur-
ginat heillis the woundis of ane hurt man, he
himself under God is the principal heiler of the
woundis be the meanis of the playsteris laid to
the woundis, nocht theles the towellis, bandis

Fol. cxxii.
or rowlis quhilke haldis fast the plaisteris to the
woundis, at instrumentis of the heiling and cu-
ring of the same woundis. Sa our salviour Je-
sus Christ is our hevinly Ciruringar comparit
to the Samaritane that helpit the woundit man
quhilke lay half dede half quick betwein Jerusa-
lem and Hierico, for with the vertew of his pas-
sioun as with ane medicyne or plaister and with
his sacramentis as w spiritual rowlis or bandis
quhilke applyis, haldis and kepis the playster of
his passioun to the woundis of our saulis, he
heilis perfitly our hurt and woundit saulis, and
be this ze may easily know quhat difference is
betwein the sacramentis of the auld law and the
sacramentis of the new law. For that war all-
nerly schaddowis, takins and figuris, that signi-
figit thingis to cum, quhilke quhen our salviour
Jesus Christ in his cumming had fulfillit, that
war takin away, f thairfor takin away because
thai war fulfillat. And thir sacramentis of ye new
law was institute, quhilke ar of gretar vertew,
to us mair profitabil, easiar to be kepit and ob-
servit, fewar in nowmer, nocht only ordanit to
signifie and betakin grace, bot also to cleng f
sanctifie our saulis. Thir twa causis afore re-
hersit ar maist principal quhy the sacramentis of
the new testament was institute and ordanit be
our salviour Jesus Christ. Nochttheles pair is
syndry othr convenient and reasonabil causis of
thair institution, quhilik suld nocht be left un-
schawin to you.

First
to the Sacramentis.

First as thai war institute to be signis t takins of the grace of God to be gedin presently, sa ar yai takins t memorialis of the passioun of our salvior Christ, and also signis prognosticat t foreschawand of the glore to cum. And swa thai gebe to us consolatioun t comfort. Thai raise t steris up in us ye trew faith in Christ. Thai geve warning to lufe ane ane othir, because thai ar instrumentis of grace commoun t equal to all faithful men and wemen. Attour thai say nocht by the trethew quhilk techis the sacramentis to be institut and ordanit for thre othir causis convenient. First for our humiliatioun, that man meikly at God's command submitt himself to be curit fra synne be the rycht use t ministratioun of certane sensibil thingis, quhilk turnit himself fra God proudly be inordinat lufe and abusing of sensibil thingis. It is rycht and reasone that quhair syn rysis and begynnis, pair also it may dee and have ane end.

Thai war ardainit also for our erudition t trew instructioun, for thai geve us to understand that the will of God is to geve us presently his mercy and grace, sa that quhen we see ony thing done to us in the sacramentis outwartly in our bodie, we suld beleve that sum special effect of grace is wrocht inwartly in our saulis. As quhen the watter of Baptyme weschis ye bodie outwartly, we suld beleif that the grace of God purgis and weschis the saule inwartly fra original syn, and sa lykwise of all the laif of the sacramentis.


Contra Faustum lib. 19. cap. 16.

Chridly

dd. iii.
Ane proloe

Thirdly thai war also institute for the spiritual exercitioun of all faithfull men & women in the sevin principal vertewis. In the sacrament of Baptyme we professe and pronuncis our faith, of tymes heris othir, qubilk ar baptizit, rekres, pronounce thatre faith, and thatfor was callit in auld times the sacrament of faith. In extreme unctioun we grow in hyop of mercy and gloure of God, be the meritis of Christis passioun, and prararis of the kirk. In the sacrament of the Altar we ressade gret increse and exercitioun of trew faith lufe &cheritie towarit God, because our salviour Christ in the same blissit sacrament hes gevin really presently his awin precious body and blud, in quick remembrance of his passioun, and also to be the spiritual fluoride of our soulis. And thatfor the doctor Hylarius callis it the sacrament of lufe. In ye sacrament of Confirmation we ressade the vertew of Fortitude and spiritual strynt of our mynd, to stand stowtly in the confessioun of our faith, agane all ennemeis of the same faith. In the sacrament of Penance we have exercitioun of justice & rychteousnes. For na man can do worthi penance, bot gif yat he justly satisfye his nychthour and mak ane mendis to him w all his powar for wrangis done to him. In the sacrament of Ordour, specially of prestis & kennis pair vocatioun & dois pair office, pai have exercitioun of prudence be study, contemplatioun, preching ye word of God, praying for the pepil, in dew ministratioun of the
the Sacramentis to thair parischenaris, of quhom thai have cuir and charge gevin to yame & also pair corporal leving. In the sacrament of Matrimony, thai yat ar maryit personis hais exercitioun of temperance, because that bodily plesour is contenit with in the handis and boundis of lawful mariage. Thus it is manifest and plaine, yat he dew ministra-
tioune of the sevin sacramentis, we have exercitioun in the sevin vertewis afore heresit.

Quhairof is ane sacrament constitute & maid? Trewly of twa principal partis. The ane is ane sens-
sibil thing, quhilk be sum propertie betakins ye grace of God, as watter, oyle, breid, wyne, impositioun of handis & siclyk, the othir parte is the word of God expremit be invocatioun of the Trinitie and grun-
dit in the promis of mercy, quhilk is maid be our salviour Christ to all thame quhilk in trew faith of the same promis ressavis dewly the sacrament or at the leist makis na obstacle agane the grace of God quhen thai ressawe the sacrament. And sup-
pose thir twa thingis ar the principal partis of ilk sacrament, quhairin standis the hail nature and sub-
stance of the same, zit is pair eikit be ye authoritie of haly kirk certane ceremoneis, quhilk his bein usit in the ministratioun of ilk ane sacrament sen the A-
postillis tyme hytherto. And gif ze wald knaw quhairfor thai war eikit. Trewly nocht to be prin-
cipal or substancial partis of the sacrament. For in tyme of extreme neid a sacrament may be ministrit but ony siclyke ceremonyis. Bot veraily yai war or-
danit yat ilk a sacrament mycht be usit with honest

Dd. iii.
Ane prologe

gravitie, with reverence, with honorabil ordour
and with executioun of our faith and to geve in-
struction to us quhat is done in the sacrament.
And as for the minister of the sacramentis, sup-
pose he be ane evil man, heretyk, scismatyk, ex-
comunicat, or in dedlie syn, zit he intendand as
the kirk intendis and in the ministrationn of ye
sacrament usis the forme of ye kirk, & he doand
as the kirk dois, & usand the forme thairof,
his evil stoppis nocht the effect of the sa-
crament, quhilk as we said afore
sanctifis our saulis, nocht be
the meritis of the minister,
but allanerly be the meri-
tis of our salviour,
quhilk hes ordan-
nit thame.
THE Sacrament of Baptyme

The thrid Cheptour.

THE Sacrament of Baptyme has twa partis, quhair of it is constitute and maid. The ane part is the element of wattir, the uthir part is the worde of God. Quhy was wattir ordanit to be one of the partis of Baptyme? First because of the signification, for as wattir weschis and elengis the bodye outwardly sa we suld beleve that be the sacrament of Baptyme, we ar weschin in our saulis fra original £ all uthir actual synnis afore committit. Secundly wattir is ane element common to all men and wemen £ easy to be gottin in all partis quhair men hais thair dwelling places. Thridly our salviour Christ was Baptizit be the ministration of sanct John ye Baptist in the wattir of Iordane, of quhome sanct Augustine sais thus: Christus tactu sue mundissime carnis, vim regeneratium contulit aquis. Quhen our salviour Christ was Baptizit, and with his haly and clein bodye twichit the wattir, than he gave vertew £ powar to the wattir to regimen rat £ bring us furth agane with ane new birth. The gret flud commonly callit ye flud of Noe, because it was in Noes tymne, was ane figure of ye wattir of Baptyme. For as almychty God, he yat
The sacrament

ye same flude destroyt all worldly creaturis levand on erd, few except, quhilk he saiift in the ark be ye watter. Sa in the watter of Baptyme, the world is destroyit, that is to say, al byce and synne perissis. And thai that he baptizit in the ark, that is to say, in the faith of baly kirk, ar saiift be the watter of Baptyme, as sancte Peter techtis in his epestil. At tour the watter of Baptyme is weil figurat be the red se. For as king Pharaon with all his hoist persewand the barnis of Israell was drownit in the red see, sa in the watter of Baptyme the devil and all his hoist of synne, is vincusit, ouircumit and put away, and the crew faithful pepil of Christ ar saiift. Thus ye may understand plainely yat for syndry convenient resonis and figuris watter was weil ordanit to be ane of the twa partis of Baptyme.

The second part of Baptyme maist principal mychty in operation is the word of God, be invocatioun of blissit trinitie, groundit upon this promis quhilk our salviour makis on this maner: Qui crediderit et baptizatus fuerit, saluus erit. Dhuhasae dir beleiffis and is baptizit saill be saiift. The word of Baptyme is expremit be the minister of the same, ester the forme and maner gebin be our salvi-our quhen the minister sais: Ego baptizo te in nomine patris, et filii et spiritus sancti, Amen. I baptize the in the name of the father, and the sonne, and the baly spreit. Amen. This words sulde be considerit maist principally, for pis word is it yat clengis our saulis with the watter. Tak away this word fra the watter, quhat is the watter hot allanerly watter, as we
we nyght say plainly, this word be nycht trewly faithfully expressit, the watter may nycht be callyt a part of Baptyme, bot this word be jonit to this watter, than is yair a perfit sacrament. How hes the watter this vertew powar, yat quhen it twichis this body, it weschis the saule, bot be the resone of this word, nycht only because yat word is spokin this pronunisit be the mouth of the minister, bot also because it is beleisit and ferme faith is gevin to it, sa the saule of yat persone qubilk is baptizit is clengit fra all synnis and borne agane in God w ane new yrth nycht be vertew of the watter only, bot be vertew of this word trewly expressit faithfully belevit. For quhen the minister of Baptyme sais: Ego baptizo te in nomine patris, et filii, et spiritus sancti, Amen. I baptize this in the name of ye father, this the sonne, this the haly spreit, Amen. The sentence of thir wordis is this: With this sensibil signe this takin qubilk I do now, dippand ye in watter or powrand watter on the, pronunce and this wordis: I baptize the in the name of the father, this the sonne, and the haly spreit. I declare to the plainly all thi synnis ar forgevin to the, yat you ar ressavit into the favour of God, the father, the sonne, and the haly spreit, qubilk ar thre persons and ane god, eternal and merciful. For quhat othir thing is Baptyme, bot ane faithfull cunnand and sickir band of amitie maid be God to man, this be man to God? For in als mekil yat ye persone qubilk is baptizit, other be him self or be his godfather this godmother, opponly renuncis forsakys ye devil this al his werkis, this oblissis him self
The sacrament

self in service to the trew levand God that all the
dayis of his lyfe, he sal mortisfe the memberis of syn,
and serve his god in trew faith of halie kirk, & wyrk-
sis be lufe. In Baptyme is ane cunnand or hand
quihilk man makis to God, and on the othir part,
for als mekil that God almychty agane to the per-
sone sa Baptizat oblissis himself to forgebe to him
al his synnis, and yat for the lufe and meritis of his
natural sonne Jesus Christ he will geve to him his
haly spreit, to quickin, to sanctisfe and to renew his
fre will and mak him ane new creature in God, it
may be callit ane cunnand or band, quihilk God ma-
kis to man, quihilk the Apostil sanct Petir declaris
with gret gravitie sayand thus: Sic vos baptism.s
saluos facit, non carnis depositio sordium, sed con-
scientie bone interrogatio in deum, per resurrectionem
Jesu Christi ex mortuis. Baptyme is nocht allanc-
ly the outwart wesching of the body fra filth, bot it is
ane conditioun or band of ane gud conscience towar-
d God, be the ressurectioun of Christ. That is to say,
God almychty in the sacrament of Baptyme testi-
feis he is content & pleasit with us for Christis saik
quihilk rais fra dede to lyfe, that on the othir part
gud conscience may keip conditioun w God, tras-
tand that God is pleasit with him for Christis saik.
Ane figure of Baptyme in the auld law was circum-
cisioun partly agreand w Baptyme in effect & sig-
nificatioun. For circumcision was a signe of a cer-
tane band or conditioun maid betwien god and A-
braham and all Abrahamis posteritie. Thus the
scripture sais: I will (sais God to Abraham) mak
ane
ane cunnand or condition between me and the and also thi seid estir the in thair generation with ane perpetual band, yat I may be thi God, and also the god of thi seid that sal cum estir the. Thou thairfor sal keip my cunnand, and thi seid also in yair generation. Than god declaris the same cunnandd saying: This is my cunnand quhilk ye sall observe and keip between me & you. Ilk ane man child borne amang you sal be circumsisit, a barne of aucht dais auld sall be circumcïdit, and sa my cunnand, band or condition sall be in your flesche for evir. Estir the same maner our salviour speikis to his disciplis sayand: Gang and teiche all natiounis, baptizing thame in the name of the father, and the sonne, and the haly spreit. And as the scripture of the auld law said: Masculus cuius præputii caro circumci sa non fuerit, delebitur aia illa de populo suo, quia factum meum irritum fecit. A man child quhaïs flesche is nocht circumcïdit, the saule of him sall be put away fra his pepil, sa our salviour said of Baptyme: Nisi Joan. iii. quis renatus fuerit ex aqua et spiritu sancto, non post test introire in regnum dei. Except ilk man and woman be borne agane be wattir and the haly spreit, he may nocht entir into the kingdome of God.

Quhat is the special powar, vertew, and effect of the sacrament of Baptyme? Trewly the vertew and effect of Baptyme is well declarit be the Apo stil S. Paule quhen he callis Baptyme the lawar of regeneratioun and renovatioun. And yat ye may plainly understand this spiritual regeneratioun & renovatioun, call to your remembrance, quhou all men
The sacrament

men and women are consubstantial in original sin, except our Saviour Christ and his mother, the glorious Virgin Mary, as may be the words of the Prophet in the Psalms: Ecce enim in iniquitatibus conceptus sum et in peccatis concepit me mater mea. Behold I was consubstantial in iniquity, my mother consubstantial in sin. And because of the sin, I was born, Christ and his mother except, we may say the words of Saint Paul: Eramus natura filii etsicut et ceteri. In our natural state we were born, the sin of our faith, as other wise, was to say, when we were born of our mother, we were born in the state of damnation, and be the righteous judgment of God for ye sin of our first father Adam condemneth to want his joy eternal. All our ostymes was ye sin of the peris of discretioun, personally, actually breakis the command of God, and be that incurris the indignation of God, and are in danger of the punishment eternal as it is written: Anima que pecauert Ipsa morietur. The saule ye sin is the same sall dece. And what is the deed of the saule, but eternal damnation to ye punishment of hell, according as S. Paul saith: Stipendia peccati mors est. The stipend or wage given for sin is death damnation. But in the sacrament of baptism, all we are baptized are regenerate, born again spiritually, and new birth maid anew in our souls. First when young bairns are baptized, ye original sin, quhairin I was, I was consubstantial born, is forgiven to thame, quhen men were quhilk at cum to the peris discretion in baptism, thai get remissioun of al vair synnis, nocht only ori-
of Baptyme.

original bot also actual & personal, quhilk yai did vair self agane the command of God. Thus in the sacrament of Baptyme al synnis ar forgevin, according as S. Petir sais in the Actis of the Apostilis: Penitentiam agite et baptizetur vnsusqiusque vestrum in nomine Jesu Christi in remissionem peccatorum vestrorum. Lat ilk ane of you be baptizit in ye name of Jesus Christ for y remissioun of your synnis. Consider now chri- stin pepil, gif yis be nocht ane excellent vertew effect of Baptyme to have all our synnis forgevin, to us, I be reasone of that to be deliverit fra the thirldome of syn, the devil \( \& \) hel. Than we ar at peace\( \& \) God, than we have ane blyth \& merry conscience, beleband sickirly yat God is nocht wraith with us, \( I \) sa wil nocht condemne us fra our synnis, we kepand fermly the condiition of our baptyme. The second effect of Baptyme is ye resavind of the haly spreit, quhilk zettis in our hartis the trew luse of God yat we may keip his commandis perfittly \& ane spiritual libertie, according as s. Petir sais in ye foresaid auctoritie, quhen he said: Lat ilk ane of you be baptizit in ye name of Jesus Christ in ye remissioun of your synnis. Than it followis; Et acceptetis donum spiritus sancti. Ze sal ressave the gift of the haly spreit. Now considder agane O christin man quhow precious is this effect of Baptyme. Sa lang as we remane in syn we have na persit luse to God \( I \) his commandis, we have na wil to do yame \( I \) gif we do part of yame in our outwart deid, other for feir of punitioun, or forsunttemporalreward, \( I \) doand is nocht ples and acceptable to God, because ye siclik deidis is nocht done freely.
The sacrament

frely for the lufe of God. Bot quhen we ressave
the halpe spreit he gevys us the trew lufe of God
that we my with libertie and lufe do the com-
mandis of God. The thrid effect of Baptyme
is, that in Baptyme we ar cled with the rychte-
ousnes of Jesus Christ, he Ἰ his rychteousnes
is gevyn to us, sa that we may say trewly Christ
is ours, his halynes, his rychteousnes, his meik-
nes, his mercy, and cheritie is communicat
and gevyn to us in the sacrament of Baptyme, that
we may cleth our self with his rychteousnes, I
repute it as our awin, as sanct Paule techis to
the Galathianis: Qui cunque enim in Christo bapti-
zati estis, Christum induistis. Dubatsaevir ye ar
quhilk ar baptizit in Christ, pe ar cled Ἰ Christ.
And trewly to be cled with Christ in our saule,
is to us mair precious, than gif our body war
cled with cleth of gold, set with perlis Ἰ precious
stanis. Peradventure ze will say, gif sa be pat
in the sacrament of Baptyme thair is gevyn to
us remissioun of original syn, quhat is the
cause that estir hend that we ar baptizit we feil
in our flesche carnal concupiscence, the dreggis
of original syn, quhilk daily movis Ἰ steris us
to breik the command of God? Answeir to this
quesitioun ze have in the nynt Ἰ tent commandis.
And schortly now we say that this concupiscence
of the flesche aganis the spreit estir Baptyme is
na synne to us, except we consent with ane deli-
verit mynd to do in dede the same concupiscence
or to have in our mynd lang pleasure and delec-
tatioun
of Baptyme.  

The foure effect of Baptyme, of same but deid, quhilck also is syn, as we declarit pair.  Secundly we say to you that all the dais of our lyfe we suld labour to mortifie the same concupiscence, be praying for the grace of God, be putting done the first motiouns and rysingis of same, be fasting, be almoys deid, be honest and con-venient labouris, be hering of the word of God, be studie of haly scripture, be fleing evil company, be meditatioun of ye presence of god, be remembrance of our dede, be consideratioun of the paynis ordanit for thame that brekis the law of God, and also be hope of reward for kepings of thame. With thir spiritual wepins we suld mortifie the concupiscence of our flesche, and bring it in subjectioun of the spreit, and sa we sall optene eternal lyse.

And that we may the mair easely ouircum the powar of this concupiscence, we ar helpit in the sa-crament of Baptyme, quhilck breikis the violent powar of the same concupiscence, makis it sa feble and waik, that we fechtand againis it with the spirit-ual wapins afore rehersit, we may easily ouircum it and get victorie. Thus christin pepil ze have four excellent and precious effectis and vertewis of Baptyme: Remissioun of allsynnis. Ressa-ving of the haly spreit to be cled w Christ Jesu. Andvatthe concupiscence is maid febill and waik, unabill to noy us sa lang as we consent nocht to it with a deliverit mynd.

Ec. I.
Of the cerimonyes usit in the mini-
stratioun of Baptyme.

The fourt Cheptour.

As ane wyse mother fedis hir young tendir
barne with milk and soft incitis, til it may
grow to mair perfection of strenth. Sa
our mother the haly kirk techt be inspiration
of the halve spreit, usis in the ministration
of the sacramentis certane cerimonynes nocht only
for the honest and reverent ministration of the
sacramentis, bot also for the plaine and easy in-
struction of thame yat ressavis the sacrament,
and of thame also quhilk seis the ministration
of the sacrament. Sa in the sacrament of Bap-
tyme ye minister usis syndry cerimonies, quhilk
quhen thai ar weil kend quhat yai betakin and
signifyis, thai geve instruction of all the miste-
ryis and gratious giftis of God gedin in Bap-
tyme. Thai steir us to have trew faith in Christ
Iesu, thai geve us plaine knawlege of y pointis
of our christindome, yai gar us understand our
professioun and haly bow quhilk we mak to
God in our baptyme. Brevely yai discribe plain-
ly the conditionis of ane christin man. Sen thair
for that thai ar so proftabil to us, and also yai
bein usit sen the beginning of the kirk hitherto
with gret gravitie, honour & reverence we suld
nocht contemne or lythly thame, bot leir quhat
yai mene w diligence & se yame usit w reverence.
Quhen y barne is brocht to the kirk to be bapti-
zet solemnly, first at ye kirk doce, the minister makis
our
The first ceremonie of bap-
tyme.

ouir the barne ane erorcisme, estir this maner: First he blawis apon the barne in takin that the evil spreit be h power of God sall be expellit fra yat barne F have na power to noy it, F that the haly spreit sal dwell in it as gyder F governour. Secund, the minister makis ye signe of the crosse 2. apon ye barnis brow F his breist, to signyfy yat he is to be maids ane christin man, and that he suld all the dais of his lyke lippin in Christ Jesu yat for him was crucysvit, F ye suld nevir be escha-
imit oppinly to confesse him self ane christin man. The thrird, the minister puttis salt in ye barnis 3. mouth, qubilk betakins yat his wordis suld evir be seasonit with the spiritual salt of wisdome F discretion, and that he suld keip him fra the coruptioun and stink of dedlie syn.

The fourt, the minister reidis ye evangil: oblati 4. sunt Jesu peruuli, qubilk makis mentioun quhou that young barnis was brocht to our salviour Jesu, to signiffe that christin men F wemen may lauchfully offir barnis to our salviour Christ, and bring thame to the sacrament of Baptyme, because our salviour sais: Sinite peruulos venire ad me. Thoile young barnis to cum to me.

The fift, quhen this is done the godfatheris and godmotheris layvis pair handis apon ye barne and sais the Crede and the Pater noster, and in sa doing yai represent ye hail kirk of god, qubilk offeris that barne to our salviour Christ, and ressavis it to hir faith. For trewly nocht only the godfatheris and godmotheris offeris the
The ceremonyes

barne to Baptyme, be their particular faith, but also the hail kirk of God, that is to say, the hail congregation of christin peepil (quhilk is content that barnis be baptizit) offeris the barne to Baptyme, and in the faith of the hail kirk representit thair be the godfather and godmother, the barne ressabvis his christindome in the sacrament of Baptyme. Nairovir the godfather and godmother doand as we said afore, at maid borrowis or soverteis for the barne, that it sall keip the profession of Baptyme and trew christindome. And thairfor thai suld with gret diligence exhort the barne quhen it cuminum to discretioun to keip his christindome to leif ane chast lyse, to keip justice and equittie, and to serbe God in feir, faith, hoip and cheritie, and afore all thingis thai suld see that the barne leir perfitly the Pater

6. The sert, estir this the minister takis his spattel and unctis the barnes neysthirles and the eiris, to signisfie that a christin man suld have ane sweit sa-voir, that is to say, ane gud name and fame that he may be callit a gud christin man, X also yat he habe alwais his eiris oppin to heir the word of God.

Estir yat the exorcisme is endit ye barne is brocht to the Font, X quhen the name is gedin to the barne be the mouth of the godfather and godmother, the barne renuncis the devil and al his workis. First ye ministersais. Abrenuncias sathane: Renuncis ye the devil. The godfather X godmother answeris for ye barne, sayand: Abrenuncio. I renunce. The mini-

7. The siperis agane: Et omnibus operibus ejus? Re-
nuncis thou all the workis of the devil. Thai
Thai answeir agane I renunce. The minister speiris agane the thrid tyme: Renuncis thou all his pompe, all vanities and glore of pis world pryde, excess, inordinat lust and plesour? Thai answeir agane ye thrid tyme, sayand: I renunce. We suld thairfor evirmair have mynd of this word qwhilk we promisit in our Baptyme, and nevir to let it gang out of our remembrance. For doubtles it is the word of our profession quhilk we have vowit and promissit to God oppinly in the face of haly kirk, quhilk i we wald heir contiuinly in our mynd, we mycht easely quircum al the tentatiouns of the devil, pryde, covetousnes & lychery with all othir synnis. Than this beand done, The barne that is to be baptizit is vucitit with haly oyle apon his breist, to signisftie that his hart is consecrate to God, and that his mynd is confortit in the faith of Christ. Also he is vucit betwene his schulderis, to signisftie pat God gifftis him strentth to do gude deidis, to heir the poik of Christ be observatioun of his com-mandis, to help his nychthour for Goddis saik in doing the deidis of cheritie. Quhen the unc- ting is completit, pair followis ane Catechisme, that is to say, ane inquisitioun of our faith, quhilk we aucht to have of the blissit Trinitie, the father, the sonne, & the haly spreit, quhairto thai geve answeir sayand thre tymis: Credo. I beleif. Agane the minister says: Credis sanctam ecclesiam? Remissionem peccatorum? Carnis resur-rectionem? et vitam eternam post mortem? Crowsis thou

EC. III.
The ceremonyes

thou that thair is ane haly kirk? Remissioun of synnis? Rysing up agane of the flesche, and eternal lyfe eftir the deve? The answeer is maid be the godfatheris and godmotheris in the barnis behalf. Credo. I beleif. Quhen the barne eftir this manir hais professit and confessit his faith. The minister speiris at him, sayand: Vis baptizari? Wil you be baptizit? Thai answuir agane volo. I will. To signifiye that na man can be sattit bot be consent of his fre will movit be grace and callit be ye word of God. Than in continent the barne is baptizit in the name of the father, the sonne, the haly spreit. Quhat thir wordis betakins, quhat hand or condiition in thir wortis is contrackit betwene God and man we de-clarit to you afore. In sum countrei thai use to dippe the barne thrise in the watter of the font and in sum countrei thai laide or poursis watter on the barne thrise, quhilk of thir usis be done, it rakkis nocht, for Baptyme is gebin bayth the wais. And ye barne is twichit with ¥ watter of Baptyme thrise: Anis quhen the father is namit, anis quhen the sonne is namit, and anis quhen the haly spreit is namit, to declare yat the father, the sonne, and the haly spreit, ar thre personis and ane God, all thre of ane wisdome, of ane powar, of ane gudnes, of ane majestie and eternitie. Also the same is done in representa- tioun of the burying of our salvior, quhais body lay thre dais in the graif, counting a part of
of Baptyme.

of a day for ane hail day, and raise to lyse agane potently the thrid day, he quhais exemplif we suld ryse out fra syn be Baptyme to ane new lyse, and never to fall agane in syn, ebin as our salviour raise and never deit agane.

Quhen the barne is baptizit, he is unctit with Crisme apou his foreheid, and yat betakins plainly, that he is than maid ane christin man, ressaband his name fra Christ, and evrirmair to be in deid, and sa he namit Christis man, Christis servand or Christis knycht. And suppose we expreme to you for schortnes ye manchild, zit we understand baith manchild and womanchild, for thai ar bakyth lik in ressabing the sacrament of Baptyme. Last of al ye barne that is baptizit, is cled w ane qubite lynning claith callit ane Cude, qubilk betakins that he is clene weschin fra all his symnis, that he is brocht to the libértie of the baly spreit, that he suld lyse an innocent lyse all the dais of his lyse, aye qubil he cum to the jugement seint of our salviour. And finally ane lychtit torche or candil is gevin to him in his hand, qubilk betakinnis yat he suld leif sa perfittly estir y Evangil of Christ, that he mycht geve the lycht of gud exemplif to his nychtbour, that throch him God may be glorifit.

The minister of pis sacrament suld be ane preist, haband ordinary auctoritie, a man of laudabil lyse, nochttheles quhen he ministeris Baptyme or oyn othir sacrament, we suld tak na tent to his lyse gif Quhat is the minister of Baptyme.
The sacrament

gif it be laudabil or unlaudabil. For trewly it is
wocht man quhilk giffis, bot Christ our salviour
gyffis the effect of Baptyme, and the preist is
allanerly the minister of Baptyme under Christ.
And quhen he sais, I baptize the. It is as mekil
to say as I represent Christ as his minister, and
wocht in my meritis, bot allanerly in the meritis
of Christ I minister to the this haly sacrament.
And quhen saebir the tyme of neid chancis that
the barne can nocht be brocht conveniently to a
preist & the barne be feirit to be in peril of dede,
then all men and wemen may be ministeris of
Baptyme, swa that quhen thai lay wattr apon
the barne with that, thai pronounce the wordis
of Baptyme intendand to minister that sacra-
ment, as the kirk intendis.

Of the sacrament of Confirmatioun.

The fift Cheptour.

How exp-

dient it

is to res-

save the

sacrament

of Confi-

rmatioun.

N

be rycht ordour followis the sacra-

crament of Confirmatioun. For as in ye cor-

poral lyfe, first a man is borne be natural

byrth, and eftirhend he growis in dew quantite

and strentch of his bodye, sa it is in the spiritual

life, first we ar regenerat and borne agane spiri-

tually be wattr and the haly spreit in the sacra-

ment of Baptyme and maid the sonnis of God

be adopitioun, & eftir hend in the sacrament of

Confirmatioun, quhen it may be conveniently

gottin, we ressave the haly spreit to the spiritual

quantite
of Confirmatioun.

quantitie and strenth of our saule, quhilk is to us verrai necessary. For all the daies of our lyfe we scheid o thre enemypis, the flesche, the world and the devil. The flesch couettis agane th spreit and th spreit aganis the flesche, thir ar contrary ane to ane othir, sa yat ze can nocht do th quhilk ze wald do. I se sais sanct Paule anothir law in my memberis, quhilk repugnis agane the law of my mynd. And of the world sais S. James thus, ze adulteraris ken ye nocht yat the frend-

schip of vis world is a ennymye to God? Thair-

for quhasaevir wil be ane frend of vis world, he is maid the ennymye of God, and a gud cause quhy, for as sanct Johne sais: Totus mundus in

maligno positus est. All th world is gedin to evil.

And that the devil is our ennymye sanct Petir testifpis plainly sayand thus: Brethir be sobir and walk, for your adversarye the devil, lyk ane ramping Lyoun, gais about seikand quhom he may deboite & swallye, to quhom do you resist, being stark in your faith. Sen swa it is that all our lyfe tyme we mone fecht aganis thre ennymyes, sa that & we get nocht victorie our thame and stongly ovircum thame, we sal nocht be crownit in hevin with the croune of gleore, as sanct Paule sais to his discipil Timothe: Na man sall be crownit, except he fecht lauchfully, it is expedient to us to ressave the sacrament of Confirmatioun, quhairin th haly spreit is gedin to us to be our tutour, our governour, our protectour and defendour. In Baptyme we ar re-

generat
The sacrament

generate to ane new lyfe. In Confirmation we ar
maid stout and stark. In Baptyme we ar markit
to the spiritual weire. In Confirmation we ressade
our spiritual harness, armour and wepins whair w
we mone fecht in our battel. In Confirmation we
ar send to the battel. In Baptyme we ar waschin
fra all our synnis. Bayth ar excellent sacramentis,
for in bayth is gevin the halve spreit, trewly nocht
twa spreitis, bot ane haly spreit, be syndry effectis 
& giftis of grace. In Baptyme the haly spreit be
his grace makis us the sonnis of God be faith. In
Confirmation the haly spreit armis us with spiri-
tual strentch, to the confessioun of our faith, to grant
our faith, to teich it, to preich I schaw it quhen neid
is, and nocht to stop for schame or seire of ony tem-
poral payne that may be put to us be all the tyrannis
of the world. Eftir yat our salviour Jesus Christ
at his last suppar had weschin his discipillis feit, he
said to yame: Vos mundi estis propter sermonem, quem
locutus sum vobis. Ze ar clein in your saule, be ver-
tew of ye word, quhilk I have spokin to you. Eftir
hend certane wordis he said thus: Quhen that com-
fortir sall cum, quhom I sall send to you fra the fa-
ther, the spreit of verite, quhilk procedis fra the fa-
ther, he sal beir witnes of me and ze sal beir witnes
that is to say, The haly spreit sall geve to you spi-
ritual strentch and knawlege, quhairby ze may beir
witnes of me to all the world. And eftir his resur-
rectioun suppose he eandit on yame and said: Acci-
ptie spiritum sanctum. Ressade ze the haly spreit, zit
eftir hend quhen he was to pas up to hevin be his
glorious...
of Confirmatioun.

The sacrament of Confirmation is declared to be two places of the scripture.

The Apostils Peter & Johnne laid pair bandis apon the faithfull peple of Samarie, & incontinent pair ressabid ye haly spreit & abundance of spiritual strentch. The secund place is thus. Duhen yai wordis was hard quhilk Paul prechit, yai war baptizit.
The sacrament

baptizit in ye name of our Lord Jesus. And quhen
sanct Paul had laid his handis on thame, the haly
gaist, came apon thame, and thai spak prophecie.
Haly & catolyk writaris referris baith thir placis
to the sacrament of Confirmation.

What is the mattir or the sensibil signe of this
sacrament? It is Crisme quhilck is confeckit and
maid of oyle Olyue and baline sanctifit be conse-
creatioun of ane Bischope. For as wattir is the sen-
sibil mattir in Baptyme, because of ye propertie of
wesching & elenging, sa Crisme is the sensibil mattir
of Confirmaioun for the propertie of uncting. And
it betakins that as the Crisme unctis our forheid
outwartly, sa the haly spreit unctis our saulis in-
warty be his grace. And as our salviour Jesus
Christ was unctit spiritually with the haly spreit a-
bone al measure, sa in the sacrament of Confirma-
tioun we ar unctit spiritually with the same grace
of ye haly spreit with sic a measur as it pleasis our
salviour to geve. And as our salviour (becaus he
was unctit sa abundantly with the spreit of God) is
callit Christ be excellence, that is to say, ane unctit
bishop, and ane unctit king. Sa we all that hais
ressavvit the sacrament of Confirmaioun, be resone
of our uncting ar ordanit to be Christis men, and
sa we ar al callit christin men, to be spiritual kingis
in haly ruling and gyding of our lyfe be keping of
the commandis of God, and defending of our saulis
fra our spiritual ennymyes with the sword of godis
word, and also to be spiritual preistis or hischoppis,
to offer daily our awin body to god as ane spiritual
sacrifice
sacrifice be mortification of our carnal lustis, sa sal we be as S. Petir sais: Regale sacerdotium. 1 Petri. 2. kingly priestheid, nocht y al christin men ar preistis or kingis temporally be auctoritie & ministration of office obir the pepil, bot allanerly spiritually for the reasonis afore rehersit. The Crisme is maid y con- fecket of twa thingis, the ane is oyle Olyue qubilk persis y entres in mannis flesch y makis it soft. Sa the grace of y haly spreit ressabit in Confirmatioun entres into our saule y makis it tender y soft spiri- tually be trew lufe y cheritie to our nechtbour. The othir part of Crisme is precious balme qubilk na- turally causis ane pleasand y delectabil odour, y it signifeis y the haly spreit ressabit in the sacrament of Confirmatioun giftis us grace to have ane gud name y same pleasand y delectabil afore god y man, sa yat we may say: Christi bonus odor sumus. 2, Cor. 2. ar the gud sadoir of Christ. Sa ze may understand yat Crisme is ane condeniet mater or sensibil signe usit in the sacrament of Confirmatioun, because yat the outwart uncting of Crisme betakins ye inwart and spiritual uncting of y haly spreit qubilk he ma- kis in our saulis be his grace. Quhat is the forme of wordis quhairwith this sacrament is ministerit y gevin. This is it: Signo te signo crucis, et confirmo te crismati salutis, In nomine patris, et filii, et spiritus sancti. Amen. The minister of this sacrament sais to yat persone qubilk ressavis it: I mark the with the signe of the crosse, and I conforme the with the Crisme of heilth, in the name of the father, and the sonne, and the haly spreit. Amen.
The sacrament

For the plaine intelligence of thir wordis þ sall understand that as hirrai conveniently all men of weir qubilc gangis to fecht in battel under yer awin prince, biiris apon yame yair princis baige, qubilc he biiris him self, þ be that same baige thai may knowlege thame self to be that kingis knightis, qubails baige yai heir. Evin sa, that that ressavis the sacrament of Confirmation, yai ar markit with the signe of the crosse, as with aue spiritual baige of our king Jesus Christ, qubilc with the crosse faucht agane syn, the devil and hel, and ovircum thame. Thairfor quhen the minister sais: I marke the with the signe of the crosse. The sentence of his wordis is this. Thou art ordanit to be aue spiritual knyght all the dais of thi lyfe to lyfe spiritual-ly agane syn under the bauer of the king Jesus Christ. In takin qubairof, heir I mark the with the signe of the crosse qubilc you suld heir edirmair in yi hart as aue spiritual baige, mark or takin of thi vocatioun. Quhy ressave thai this signe of the crosse apon yair brow? Trewly to signisse that aue christin man or woman suld nediir be ashamit nor feirit to grant and confesse the faith that he hes in his hart, concerning the passioun of Jesus Christ, he qubais meritis he trowis to be saffit. Naturally and commonly baith feir and schame appeiris in a manis face, feir causis aue pail colloure of the face, schame causis aue red collour. Now thairfor in Confirmation we ar markit þ the signe of the crosse in
of Confirmatioun.

in the hear part of our face to signifie that we suld nevir be seirit nor eschamit oppinly quhen neid is to confess our faith quhilk we hae in Jesus Christ yat was crucifyet and deit apon the crosse for our rede-
dempioun. And quhy this mark of the crosse is made with Crisme, quhilk is consheket with oyle, D-
lyde and balme, it was declarit to you afores.

Quhat is the vertew or effect of this sacrament of Confirmatioun? As we declarit to you afores, it is to ressabe the haly spreit, to geve us spiritual strenth in our saule, to gyde and governe us in all our desiris, wordis and deidis with his sevin giftis according as the bishop quhilk is minister of this sacrament sais in his prayar to God quhen he mi-
nisteris the same sacrament: Immitte in eum spiritum sanctum tuum septiformis gratie paracletum de cœlis, spiritum sapientie et intellectus, spiritum consilii et fortitudinis, spiritum scientie et pietatis, et im-
ple eum spiritum timoris tui et signa signaculo sancte crucis propitiatus, et spiritum sanctum non amittat in vitam eternam. O lord God send down fra hevin (into this persone that ressabids this sacrament) thi haly spreit with his sevin giftis of grace, the spreit of wisdome & of understanding, the spreit of counsel and of fortitude, the spreit of knawlege, and pietie, and fill him with the spreit of thi feir, and be thi mercy mark him with the signe of the crosse, sa that he nevir tyne the haly spreit, bot keip him quhil he cum to the lyfe eternal.

The vi. Cheptour.
The sacrament

HEIR we think it ane conveinient place to declare to you the sevin giftis of the haly speir, yat ze may w mair diligence & devotion anke yame of God in your daily prayeris. The first gift is wisdome. Quharin standis pis wisdome? Trewly it standis in twa pointis. First to knaw God, how he is eternal, almychty, mercysful, rychteous, faithfull, gentill, & liberal to the. Secundyly, to have in that same knawlege a spiritual gift, delectatioun and pleasure in God. Heir quhat the prophet sais to us all in the Psalme: Gustate et videte quoniam suavis est dominus. Taist and se quhow sweet is the Lord. And trewly quhasa hais this gift of wisdome, he luftis God w all his hart, with all his saule, with all his mynd and all his strenth, he luftis nathing bot in God and for Goddis saik, he reffiris all gud that he dois to the glore of God. He contemnis al carnal pleasur, al errly richis, all worldly dignitie that is contrarye to the lufe of God, or that is had aganis the command of God. The gift of wisdome is noch gottin be ye studye and labour of man, bot be ane faithfull prayar maid to God, as sanct James teichis sayand: Gif ony of zou want wisdome, lat him ask it at God, quhilk giftis to all men largely, and ze, lat him ask it in faith doutand nathing bot God may and will geve it to him. Quhow may it be knawin quha hes pis gift of wisdome? Trewly be certane properteis quhilk sanct Ja-mes descrivis: The wisdome quhilk is fra a-bone
of Confirmatioun.  

bone it is first puir, clein, & chast. It is peacabil gentil and easy to be entretit, agreand to all gud thingis, ful of mercy, and of gud fruitis, al wais doand gud warkis.

Donum intellectus. The second gift of the haly spreit is the trew understanding of the word of god quhilk we suld ask daily in our prayar say and with the prophet in the Psalme: Da mihi in- tellectum, et scrutabor legem tuam. O gud Lord geve me understanding and I sal serche thi commandis. Quhow can we understand trewly the word of God except that Christ oppin it to us? quhilk heiris the key of David. He oppinnis, na man closis, he closis and na man oppinnis. He oppins the word of god to certane men & wemen to quhom it pleisis him to oppin. And hydis it fra certane men and wemen, fra quhom it pleisis him to hyde it, according as he sais in the evangil speikand to his eternal father: Confitebor tibi Math. xi. pater coeli et terre, quia abscondisti hec a sapientibus et prudentibus, et reuelasti ea parvulis. I confess to the O father of hevin and eird, yat thou hes hyde thir misteries of mannis redemption fra men worldly wise and prudent, and hes revelit thame to meik men.

Donum consilii. The thrid gift is callit counsal. Be the gift of wisdome we ken God with delctatioun & pleasure. Be the gift of understanding we have trew intelligence of Goddis word. Sa conveniently followis ye gift of counsal, quhilk

Of ye gift of understanding.
The sacrament

is to have a spedie, a reddye, and a gud will to
do willingly as the word of God hyddis and
counsalliis us to do, sa pat be the vertew of pis
gift we may say with Prophet in the Psalme:
Voluntarie sacrificabo tibi. O gud Lord I will
mak sacrifice to the willingly. That is to say, I
will do my dewtie to the, nocht for compulsioun
of payne, hot with my awin free will luffingly.
The haly spreit is callit the spreit of libertie, be-
cause he gevis us grace to do our gud deidis w
fredome and libertie of our harte. Thairfor sanct
Paul sais: Vnusquisque prout destinavit in corde
suo, non ex tristitia aut necessitate, hilarem enim
datorem diliget deus. Lat ilk man do his gud
deidis as he hes determinit in his harte, nocht
with sadnes or be compulsioun, for God luffis
ane blyth gevir.

Of ye gift Donum fortitudinis. The fourt gift is spiri-
tual strentch of our mynd to thoil all maner of ad-
versite with patience, to do al thingis, quhilk we
acht to do be ryght, willingly as it is said in ye
thrid gift, and nocht to gang by the veritie and
ryicht for ony mannis pleasure, feire, reward, or
malice. This gift is necessarie to al christin men
and wemen, because pat S. Paule sais: Omnes
qui pie volunt vivere in Christo persecutionem pa-
tientur. All men and wemen, quhilk wald leif ane
gude lyse conforme to the evangil of Christ, sall
thoil persecutionoun be thame that ar evil given.
Be pis gift it is knawin gif we be perstite christin
men.
of Confirmatioun.

men. For as sanct Gregorie sais: Qualis vnus- Actuum.v quisque apud se lateat, illata contumelia probat. Me how gud and patient ilk a man is in him self injures and wrangis done to him will schaw. The Apostillis had this gift of Fortitude quhen yai war dung for preching of the evangil, be the auctorie of the hie counsale of Jerusalem, and come away fra yame with blythnes, because yat thai tholit injures and wrangis for the name of Jesu.

Donum Scientie. The fist gift is Cunning or knawlege, and this is nocht cunning or knawlege of natural Philosophie, or siclyk, but it is cunning or knawlege to leif a gud lyfe at all tymes, bot specially in the middis of ane evil natioun, That is to say, quhen we ar in evil cumpanyor amange evil men, quhilk gift y haly man Job discrivis, sayand thus: Recedere a malo scientia. It is cunning & science to declyne and gang fra evil. And this is callit in y scripture the science or knawlege of sanctis, qubair of it is said: Justum deduxit domine per vias rectas Sapien 4.

et ostendit illi regnum dei. Dedit illi scientiam, sancto-rum, honestavit illum in laboribus et complevit labo-res illius. Our Lord hais led the just man he rycht wayis, he hais schawin to him the kingdome of God, he hais maid him honest in his labouris and brocht thame all to gud end. The halve man Job had this gift of knawlege, for he lefftit ane gud lyfe in the middis of mony evil gevin pepil. Tobias had yis gift quhilk led in captivitie & daily leifand

Fol. cxxviii.

Of ye gift of science.
The sacrament

leissand amangis evil men left nocht the way of veritie. And the same gift had Loth dwelling amang the Sodomitis.

Donum pietatis. The sert gift is pyetie mercy schawin to the puir for Goddis luse, quhairto S. Paule exhorts his discipil Timothe sayand: Exerce te ipsum ad pietatem, nam exercitatio corporalis ad modicum vitilis est, pietas autem ad omnia valet. Exerce and occupie thi self in godlynes, pyetie mercy, for bodyly exercitioun, quhilk a man takis in his body be fasting abstinence is a litil profitabil to him w out pietie, Bot pyetie mercy done in almos deid to the puir for gods saik, is mckil profitabil, for as our salviour sais:

Math. 5. Beati misericordes quoniam ipsi misericordiam consequentur. Blissit is the mercyfull, for thai sall get mercy. Duhasa hes this gift of pyetie pai ar alwasie redy at that pouar to do warkis of mercy bayth spiritually and corporally.

Of ye gift of Feir. Donum timoris. The sevint gift, is the feir of God. First to feir God as the servand feiris his maister, quhilk dois his maisteris command for feir of punitioun. And suppose yis feir is y gift of the haly spreit is ye beginning of wisdome. Sit it is nocht the perfection of wisdome, for the trew luse of god puttis away yis feir, it bringis us to y secund feir, quhilk is to feir God as ane gud son or cheild feiris his father, doand his command, nocht for feir of punitioun, bot y he wald nocht offend or displease his father, nor depart fra his fatheris company. The first feir bringz in the
the secund, edvin as the nedil bringis in ye thred throw ancley, and the mair that anc levin man grow in the lufe of God, the les he seiris the punitioun of God. And of the secund feir it is written in the Psalme: Timor domini sanctus perse- Psal. 18. manet in seculum seculi. The haly feir of our Lord lestis for evirmair. And thir twa seiris is declari- rit to you at mair lenth in the expositioun of the first command.

Of the sacrament of the Altar.

The vii. Cheptour.
The sacrament

hominis et biberitis eius sanguinem non hebebitis vitam in vobis. Ueraily igeraily I say unto you, except that ye eit the bodye of the sonne of man & drinck his blud ze sall nocht hade lyfe in zow. Qui manducat meam carnem et bibit meum sanguinem habet vitam eternam. Ye pate eitis my body and drink my blud hes eternal lyfe. Et ego resuscitabo eum in nouissimo die. And I sall raise him up agane in the last day. Caro mea vere est cibus et sanguis meus vere est potus. My body is verra meit and my blud is verra drink. Qui manducat meam carnem et bibit meum sanguinem in me manet et ego in eo. Ye that eitis my body & drinkis my blude he dwellis in me, & I in him. And be this ze may understand that of all the sevin sacramentis pis is maist worthi, maist haly, and maist excellent, becaus the laif ar only signis of grace and effectuous instrumentis and causis of our sanctification. Bot this precious sacrament contenis him quhilk is the fountane, the well and gissaer of grace and sanctificatioun our salviour Jesus Christ in body and blud, saule and godheid, as it sall be schawin to you mair largely eftirhend.

The excellent dignitie of this sacrament is sa gret, yat it was figurat in the auld testament w syndry figuris. First in h law of nature, Helchisedech king of Salem and preist of the hyest God, offerit to him in sacrifice brcid and wyne, quhilk was ane figure that our salviour Jesus Christ baith king & preist suld ordane this pre- cious sacrament of his body and blud under the kindis
of the Altar.

kindis of breid & wyne. Secundly in the writtin law it was figurat be the Paschal Lambe, and be the angel fue callit Manna. For as be ye immola-
tioun and sacrifice of the Paschal Lambe the pepil of Israel was deliverit fra the vengeance qubilk the Angel tuk apon the Egyptians, and sa finally fra the captivitie of king Pharao. Sa be the sacri-
ifice of the immucalat lambe our salviour Christ of-
ferand him self apon the altar of the crose, we ar all (yat belevis in him with ane leiffand faith) deliverit fra the vengeance that sal be takin apon synnaris, and swa finally fra the captivitie of the devil. And also as the pepil of Israel was fed with Manna callit angellis fue in the wildernes qubil yai come to the land of promissioun. Sa the christin pepil is fed spiritually with this precious sacrament in the wildernes of yis present world, qubil we cum to the land of lyfe, promissit to us in y kingdom of hevin.

Attour this precious sacrament is sa hie in dig-
nitie and divine maestie that it is nocht expreni with ane name as the laif of the sacramentis ar, bot the kirk of God gissis it syndry names, First it is callit the Eucharist, yat is to say, guid grace, because it contenis him really and essentiually, qubilk is the well and gissar of grace, of quhais aboundance we all ressawe. It is callit the Communioun, for be worthi ressaving of this sacrament, al trew christin men and women are jynit al togidder amang yane self as spiritual memberis of ane body, and also ar jynit al togidder to our salviour Christ, heid of the same mistik bodye.
The sacrament

It is callit the sacrifice of the altar, because it is ane quick special remembrance of the passioun of Christ, as it is said in evangil of S. Luke.

Hoc facite in meam commemoracionem. Do this in my remembrance. Now the passioun of Christ was the trew sacrifice quhilk was offerit for our redemption. It is callit our daily breid, because it is the frude of our saule. Sanct Paule callis it the suppar of our Lord, because our salviour Jesus gade it to his Apostils in the tyme of his last suppar, quhen also he institute and ordanit the same sacrament. Common experience schawis that quhen a man is to depart fra ane luffand company, the thing that he dois, & the word that he sais in his last departing, is maist of all had in remembrance. Sa our salviour purposeing immediatly estir the suppar to gang to his passioun, willing also to commend the hie dignitie & gret utilitie, of this sacrament and to cause it to be had in sickar and lang remembrance, he ordanit the same precious sacrament in tyme of his last suppar. Nochttheles, the haly kirk hais ordanit that the christin pepil sal ressabe this sacrament fastand, to that effect yat yai may ressabe it with mair devotioun & redynes, quhilk ordinatioun began in the tyme of the haly Apostilis and thereto hais hein usit, nochttheles yai yat ar seik and in perri of dede, may ressabe it suppose yai be nocht fastand. Sen this sacrament of the Eucharist is sa necessary, sa haly, sa precious, & of sa excellent dignitie. Ze suld, O christin pepil, tak

Luce. 22.

Quhisisys sacrament callit the suppar of our Lord.
of the Altar.

Tak gud tent to ye declaration of ye same blisit sacrament, quhairin first we sall declare quhat is the propir mater, outwart signe or sensibil ta-kin of this sacrament. Secundy, quhat is the forme of Goddis word, quhilk belangis to the consecratoun of this sacrament, and the trew intelligence of the same. Thirdly quhat is the vertew, effect and utilitie of this sacrament. Fourtly, how men suld prepare thame to the worthi ressabing of this sacrament.

As concerning the first. The propir matir or sensibil signe of yis sacrament is breid of quheit and wyne of the berry mixt with watter, apon y quhilk quhen the word of God institute be our salviour Christ is pronuncit be ane trew mini-

ster quhilk is a consecrat preist, thai ar turnit in to the trew body and blud of Christ, and sa this sacrament is maid and consecrat. For as mate-

rial breid of quheit seidis, nurisches, sustenis and keips a man in this corporal lyfe. And wyne refresches, comfortis, and makis ane man blyth in the same corporal lyfe. Sa the precious body & blud of our salviour quhilk ar contenit under y kindis of breid and wyne, and signifpit be the same, seidis, nurischis, and sustenis, refreschis, comfortis and makis ane christin man blyth in his saule quhen thai ressade devoitly this sacra-

ment with faith, hoipe, & cheritie as yai suld do. Mairouir, breid and wyne ar convenient mater of this sacrament, because thai signifit and be-
takin the unitie of ye mistik body of our salviour Christ
The sacrament

Christ quhilk is his congregation of trewlchristinpe-
pil, quhilk unitie is his propir effect of pis sacrament significit be the same. For as breid is maid of mony
pickillis of corne, wyne is maid of mony berryis, and ane body is maid of mony membirs, sa ye kirk of
God is gadderit togidder of mony christin men wemen hund togidder with ye hand of perfit lufe cheritie festinit with the spreit of God. In the sac-
crament of the Altar, watter is mit with the wyne quhilk ye kirk of God usis to do, beleifstand yat our
salviour usit the same in the first institioun of pis sacrament. And trewly suppose it is noch expressly
writtin in evangil, zit at trew christin men wemen suld hald yame content w the faith of the kirk, bele-
vand as ye kirk belevis, quhilk doultles is instruc-
kit direckt it be the haly spreit, theairfor is callit sicker fundement pillar of veritic. And gis ye will
know quhat betakins the watter mit w the wyne? Thou may sone leir the same, thou will consider yat this blissit sacrifice of the Altar is ane quick me-
riorial, ordanit to reduce to our mynd ye passioun of our salviour Christ, for as the evangilist S. Iohn
makis mentiou, quhen our mediatour redemar was dede apon the crosse ane of the knychtis or tor-
mentouris with ane speir oppinit his syde inconti-
rent thair came furth bayth blud watter, blud to
signifit our redemption, watter to signifit our spi-
ritual wesching he Baptyme, he ye wyne thairfor is
signifit ye be the passioun of Christ we ar redemit, the watter betakins ye be the meritis of ye same pas-
sioun we ar weschin fra our synnis in Baptyme.

Joan, xix.

1 Timo.iii.
Attour in ye haly scripture watter betakins the pepil according as sanct Johne sais: Aque multe populi Apoc. 17. multi. Hekil watter betakins mony pepil. Thair= for quben in the challice watter is mirt w wyne, it is signifyit, y the christin pepil ar joynit & cupplit with Christ in quhom thai believe. Quhat is the word quhilk belangis to ye consecrationoun of this blissitsa-crament? It is ye word of our salviour Jesus Christ, the wyne, mirt w watter is turnit into the body of Christ, the wyne mirt w watter is turnit into ye verrai blud of Christ. The kirk of God hes ressavit this word fra our salviour Jesu Christ be the traditioon & doctrine of the Apostillis, and pronunciis ye same word estir this maner: Hoc est enim corpus meum. This is my verrai body. And agane: Hic est enim calix sanguinis mei novi et eterni testa-menti misterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum. This is the verrai cup of my blud of the new and eternal testament quhilk sal be sched for you & mony in remission of synnis. Sa the minister of yissacrament is ane con-secrat preist pronunceand thir wordis apon breid & wyne w the trew faith and rycht intentionoun of haly kirk, he consecratis the trew body & blud of Jesus Christ, nocht be the vertew of ony mannis word, bot be the vertew & power of Gods word institute & com-mandit be our salviour quhen he said: Hoc facite in Luce. 22. meamcommemorationem. Dozevisiumyremembrance. As I hade consecrat my body & blud & gevin yame to you in forme of breid and wyne, sa I geve you auctoritie
The sacrament

authoritie to do the same, yat ze and all othir quhilk
dewly ressabid yame, may have remembrance of me.
All othir wordis quhilk the preist sais afore or estir
the same wordis of consecratiooun, yai pertene to the
rycht faithful, devout and reverent use of yis blissit
sacrament, or ellis yai ar louingis & thankisgebun to
God, or ellis yai ar devoit prayaris, obsecratiooun,
and peticiouns maid to God for the christin pepil.

The viii. Cheptour.

AND now christin pepil I erhart you to have in
your mynd quhat sanct Gregorie sais: Fides
non habet meritum vbi humana ratio prebet
experimentum. Faith haits na merit quhair mannis
reasone giffis experience. Our christin faith is nocht
groundit apon the natural reasone of man, bot apon
the trew and infallibil word of God. For in this sa-
crament estir the wordis of consecratiooun we see w
our eyne the figure of breid and wyne, we smel with
our neypse the savour of breid and wyne, we taist with
our mouth the gust of breid and wyne, we feil with
our twiching the hardnes of breid and the liquore
of wyne, zit thair is na substance of breid and wyne
in that sacrament, bot allanerly the substance of the
body and blud of our salviour under the forme of
breid & wyne. And thairfor we suld nocht geve cre-
dit to our sycht, to our smeling, to our taisting and
twiching, bot allanerly we suld tak tent quhat we
heir, for as sanct Paul sais: Fides ex auditu est,
auditus autem per verbum dei. Our faith is ressabid
be hering, nocht be heiring of the wordis of man
hot
of the Altar.

hot be hering & word of God. Sa in this blissit sacrament we suld geve credence to the word of God quhilk our salviour Christ speikis he his minister, sayand: Hoc est corpus meum, His est sanguis meus. This is my body, This is my blud. Math. 26.

Tak tent O christin man and woman, quhow he sais nocht, pis is a figure of my body & blud he sais expresly, This is my body, this is my blud. And yit ye may be sickerly groundit in the trew faith of this sacrament, beliband fermeely the twa first artikillis of ye Crede and in the se-
nund artikil, doun nocht bot that our salviour Jesus Christ is baith man and God, the natural sonne of God, is he ye eternal veritie, quhais word is sa trew yit na thing can be trewar. And as it is impossibil yit myrkenes may proced fra the cleire schynand sonne, sa it is impossibil that ony error, falset or lesing may proced fra the mouth of Jesus Christ, qubilk is callit: Sol justi-
tie. The sonne of rychteousness, sapientia patris, The wisdom of the father. Heir quhat he sais of him self: Ego sum via, veritas, et vita, I am the way, the veritie, and the lyfe. All men of thair awin nature may begyle and be begylit. Omnis Homo mendax. Bot Jesus Christ baith God and man can nother begyle nor be begylit. Also in the first artikil trow sickerly that he is omnipo-
tent and almychty, and quhy? because he is god quhais powar is infinite. Belive with thi hart and grant with thi mouth ye wordis to be trew, qubilk the angel Gabriel spak to the glorious virgin
The sacrament

**Luce. 1. virgin** Quia non erit impossibile apud deum omne verbum. Thair is na word impossibil to God. For as the Prophet sais in the Psalme: Ipse dixit, et facta sunt, ipse mandavit, et creatam sunt. Quhen he spak his word all creatures was maid, quhen he gave command thai war all creat and maid. Sen swa it is that Jesus Christ our salviour sais thir wordis and hais gevin auctoritie and command to his minister to pronounce the same in his name Æ behalfe, This is my body, this is my blud. Secundly sen swa it is that he is the eternal veritie Æ can nocht mak ane lesing. Thridly yat he is omnipotent and almyghty and sa is abil to performe and fulfill his word. Quhatsaevir thou art man or woman, that trowis nocht firmely Æ constantly, that in the sacrament of the haly altare estir the wordis of consecratioun is the verrai body and blud of our salviour bayth God and man under the forms of breid and wyne, thou denvis the twa first artikillis of the Crede and swa fallis into gret heresve. The Apostil sanct Paule speikis sa plainely of the veritie of the body and blud of our salviour to be in this sacrament, that thai may appeir to be out of thair wit yat thinkis or sais the contrary. This is his first word:  

**1 Cor. xi.** Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus domini. Quhasa eitis and drinkis unworthily, he eitis and drinkis his dampnatioun, because he discernis nocht or puttis nocht difference betweine the body of our Lord Æ othir common meitis. In thir wordis sanct Paule sais erpresly, that Æ verrai body of our Lord
is really and substantially present in the sacrament of the Eucharist. His second word is this: Calix 1 Cor. x. benedictionis cui benedicimus, nonne communicatius sanguinis Christi est? Et panis quem frangimus, nonne participatio corporis domini est?

The cup of thanks giving, quhairwith we geve thankis. Is it nocht the partaking of the blud of Christ? The breid that we brake on the altar. Is it nocht the partaking of the body of Christ? In thir wordis sanct Paul teichis plainly yat quhenesaedir the sacrament of the Altar is proponit and gevin to us, the verrai body and blud of our salvour is proponit & gevin to us under the formes of breid and wyne, and sa aucht every ilk christin man and woman to beleve.

It is nocht facil or easy to declare sufficiently, quhow mony, quhow merbalous, quhow excellent, and profitabil fruities we may obteine be dew ressaiving of this precious sacrament. Our redemar & salvour luftit us sa ardently that he thocht it nocht sufficient to geve him self to the dede of ye crosse for our redempitioun, bot also to declare to us mair specially the same lufe, he hes gevin him self to be our special suide and refectioun, according as he sais: Caro mea vera est cibus, et sanguis meus vere est potus. My flesh is your verrai suide, & my blud is your verrai drink. Quhairfor desire we meet and drink, bot to keip us fra the paynis of hungir and thirst, and to hold us in our corporal lyfe sa lang as we may? Than mekil mair we aucht to deseire this precious suide, quhilk in this present world haldis
The sacrament

haldis us in the lyse of grace, Æ finally bringis us to the lyse of glore quhair thair is nother hungir nor thirst, nor na othir payne, bot immortalitie, incorruption, eternal lyse in joy and blyse.

In auld tymes our fatheris wes fed in wildernes daily w Hanna callit Angels fude, as it is writtin: Panem Angelorum manducauit homo. Man heis eit in Angels fude. Nochttheles yai ñ did eit of yat fude eftirwart deit in wildernes, bot this fude, quhilk ñ ressadis in this blissit sacrament, yis lefftand breid quhilk came doune fra the hevin, gevis the life eternal. For quha sa worthily eitis this fude sail nocht dee eternally. Heir the promis of our salviour: Hie est panis de æelo descendens, vt si quis ex ipso manducauerit non morietur. This is the breid quhilk came doune fra hevin, that quhasaëvir eitis of it sal nocht dee. It followis: Ego sum panis vivus qui de æelo descendi, si quis manducaverit ex hoc pane, viuet in eternum. I am the living breid yat is come doune fra hevin, gif ony man eit of yis breid, he sal leif evirmair. And gif you wald know quhat is yis breid, heir quhat followis: Et panis quem ege dabo caro mea est pro mundi vita. And the breid ñ I sal geve is my æesche, for the lyse of the world. Now consider weill in thi mynd, quhilk of thir twa is maïd excellent. Hanna, or the bodye of Christ. That Hanna came fra the corporal hevin, bot this precious fude of the altar came fra abone all corporall hevins. Hanna keipit ane othir day, fel to corruption bot this precious fude is free fra all corruption. For quhasaëvir religiously, devoitly, Æ faith-

Ambrose.
Psal. 77.

Joan. 6.
fully taist of vis hevinly breid sal finally be maid incorruptibil. The wattir flowit to thame out of ane crag, bot to the flowis the precious blud of Christ out of his awin side. Ye wattir sloknit thair thirst for ane lytil tyme, bot this blud of Christ sall toke away thirst fra the for evirnair.

Of this precious fuide the Prophet sais in the Psalme: Memoriam fecit mirabilium suorum miserie Psal. 110.

cors et miserator dominus, escam dedit timentibus se, Of all the mervalis that God hes wrought, he hes maid ane to be ane remembrance of all the laif, quibilk is that in vis precious sacrament of the altare, he hes gevin fuide to yame, y feiris him. Nuhairstor O christin man prepair thi self worthily that thou may ressawe this fuide to thi salvatioun. The second fruit of this blissit sacrament is mair perfit incorporatioun to Christ.

For quhen with faith and cheritie we ressawe vis precious fuide, we ar mair joynit to Christ our heid as his mistik memberis. And heir thou suld consider the difference that is betwene corporal fuide of the body, and this spiritual fuide of thi saule. Quhen thou ressabis corporal fuide thou turnis it to the substance of thi body, Bot quhen thou ressabis worthwhile this precious fuide of the sacrament, it turnis the to it, it makis ye divine, godly, baly and Christis servand. This secund fruit is plainly expremit be our salviour sayand thus: Qui manducat meam carnem, et bibit meum Joan. 6.
sanguinem, in me manet et ego in eo. Ye that etis my body and drinkis my blud, he dwellis in me and
The sacrament

and I dwell in him. O inestimabili gudnes of God.
O the ardent lufe of Christ to man, O precious be
necpt * gift. What could he do mair for us? he hes 
redenit us apon the ruid, he hes fed us w his body
and blud, he hes maid us hes awin mistik memberis,
he hes chosin us to be his awin tempil, quhairin it
pleasis him to dwel with us * we to dwel with him.
And doubtles quhen Christ dwellis in us, the powar
of God dwellis in us, * tresure of all Gods wisdom
and knawlege dwellis in us, eternal lyfe dwellis in
us, for als mekil yat he promissit to us eternal lyfe,
and hes gevin himself to us as aue pledge, for the
sicker fulfilling of that same promis. Think of vis
O christin man, * prepair thi self to the worthiresse-
ving of vis sacrament. The third fruit of vis sa-
crament is augmentatioun of * meritis of our faith.
For sein faith is to beleve thai thingis of Christ,
quhilk can nocht be sein nor kend be natural resone,
and in sa beleving we get merit of God, trewly in
the faith of this sacrament we merit verrai mekil,
because yat amang all ye pointis of our faith this is
ane, yat recedes ye capacite of natural resone, and
allanerly can be persavit * knawin be faith gevin to
the word of God. For afore the wordis of consecra-
tioun pair is bot breid * wyne, bot estir, pair is the
body * blud of Christ present really. The fourt
effect of this sacrament is lyfting up of our hoip.
For we may feremly haip that Christ Jesus baith
God * man sall geve to us himself in the warld to
cum, quhilk sa luffandly hes gevin to us his awin
self in this present warld, as s. Iohnie Chrisostome
sais in the rib. omelie apon sanct Iohnis evangil.
of the Altar.

The fift fruit is augmentation of cheritie, quhilk douetis is eikit in al yame quhilk ressabvis this precious sacrament worthily. Thaimone nedis grow in the lufe of God quhen yai consider y abundant lufe of god schawin in yame in this sacrament, y pair for it is callit be part of ald doctors y sacrament of lufe.

The sart fruit is divulgation of setting furth of the passioun of Christ and his meritis. For quhen we ressabe yis sacrament in remembrance of his passioun, in deid we confess y grant y he deit for us, yat be his dede we mycht get remissioun of our syns eternal lyse. And this suld be done in the kirk till he cum to jugement, according as S. Paule sais: Quotiens-
cunque manducabitis panem hunc, et calicem bibetis, mortem domini annunciabitis donec veniat. Quhow oft saevit ze sal eat of yis fufe and drink of yis coupe, ze sall schaw the dede of our Lord quhil he cum.

The sevint fruit is unitie, concord, y peace quhilk is in yame y amang al yame yat faithfully ressabvis this sacrament. And as we said afore, unitie, concord, and peace is signifiyt be y sensibil formes of breid y wyne, as breid is maid of mony pickillis of corne y as wyne is maid of mony berrys, sa y trew y faithful kirk of Christ is gadderit to gadder in yame self and in Christ our heid, be the hand of lufe, and it is signifiyt be yis sacrament, according as S. Paule sais: Vnus panis et vnum corpus multi sumus, omnes qui de vno pane et de vno calice participamus. The that ar mony in nombre ar ene breid spiritually, and ene body spiritually, quhilk ar participant in the sacrament of the Altare of a breid and of a coupe, yat is to say, quhilk ressabvis ene

Gg. II.
The sacrament

body and blud of Jesus Christ. Sen sa it is, that sa mony precious and excellent fruitis ar gottin be the dew and faithful and ressabing of this sacrament, ye suld think on thame & daily thank your salviour for thame, and with all your dili-
gence leir to ressabe this sacrament faithfully,
devoitly, revently, & meikly, & ye may obtenel &
get the same precious fruitis of your salvation.

| De preparatione ad sanctissimum
Eucharistie sacramentum.
The ix. Cheptour.

CHRISTIN pepl sanct Paul sais thus: Probet
autem seipsum homo, et sic de pane illo edat
et de calice bibat. Qui enim manducat et bibat
indigne, judiciun sibi manducat et bibit, non dijudi-
cans corpus domini. Let a man or a woman, first
examine himself, discusse and preif himself, and
sa lat him eit of that precious breid, and drink
of that Coupe. For quha sa eitis and drinkis un-
worthily eitis & drinkis his jugement & eternal
damnatioun, because he puttis na difference be-
tweene the body of our Lord and uthir common
meit. As all christin men & wemen, qubilk wor-
thilyr resadvis the body of our Lord in this pre-
cious sacrament pai get ye sevin spiritual fruitis
afore rehesit, sa al yai qubilk ressabis the same
sacrament unworthyly, thai ressabe it to thair
jugement & eternal damnatioun ze and oftymes
thai ar punissit be God in this present world be
temporal paynis of weaknes, sicknes and deke,
as Sanct Paule heiris witnis in the same place.

Sen
of the Altar.

Sen sa it is, I exhort you all (O christin men & wemen that afose ye cum to the buird of Christ pair to ressale his precious body) yat ye prepair yourself to cum worthil, reverently, & devoteil as it becommis christin men to do.

First prepair yourself to cum with ane gud will & rycht intentioun. Cum nocht to the buird of God with ane will or intentioun to get glorie or loving of man. For your appeirand halynes, for than ye cum with hypocrisie. Cum nocht allanerly for ane use and custome to do as the laif dois and allanerly for the command of the kirk, for than ye cum with compulsion. Bot cum to the buird of God w devotioun, willing to obey the command of God & the kirk for goddis lyse and weil of zour awin saule, willing & intending to get the sevin gifts and fruities afose rehersit, yat ye may ressale ye fude of your saule, y ye may be mair perfitly incorporat in to Christ Jesu your salviour, that ze may grow in Faith, Hope, and Cheriitie, that ye may have quick remembrance of Christis passioun, and gebe to him thankis thairfor, yat ye may leif in perfite unitie, concord and paice of christin pepil, & finall yat ye may heve eternal lyse in the kingdome of hevin. Lat this be your intentioun quhen ye cum to y buird of God. Secundly, prepair yourself to cum w ane perfite and hail faith of this hail sacrament qubilk standis in four pointis. First beleif ferme-ly and doute nocht yat under the forme of breid qubilk thou seis with thy bodily evne, thair is

Gg. iii.
The sacrament

contentit the trew body of Christ Jesu, the same body that was borne of the Virgine Marie, that was crucified apon the cross, yat raise fra hede the third day, that ascended to hevin and sittis at the rycht hand of God the father almycht. Put away out of thi heid al fantasties of natural reason, stand sickar in the faith of haly kirk, cleif fast to hede word of God quhilk is declarit to you largely afore quhen we spak of the wordis of consecration. Secondly beleve fermely that the hail body of Christ is in ye hail uste and also in ilka part of the same, beleif fermely thair is bot ane body of Christ that is in mony uistis, that is, in syndry and mony altris, ze that is in hevin sittand at the rycht hand of God, and that is in the sacrament really present, it is ane hede the same body. Thirdly trow fermely hede wordis of concreatioun pronuncit be the preist (be insti-tutioun of our salviour) the substance of the Breid is turnit into the substance of the bodye of Christ, remaining allanerly the accidents, that is to say, ye figure of breid, hede sweitnes of breid, the quhytynes of breid with sicklyk, sa yat thair is nocht in the sacrament the substance of breid. Fourtly, quhen thou ressavis in the sacrament of body of Christ, beleif also constantly that pu ressavis ane leifand body. For as sanct Paule sais: Christ rysand agane fra the dede may de na mair, dede sal have na mair powar owt him than because you ressavis his lyffand body, pu ressavis also his saul hede also his blud, for ilkane lyffand
of the Altar.

lyssonand body hes baith saul & blude. And because also y his godhede sen y first beginning of his incarnatioun left never his body nor his saule, trow sickily yat quhen yu ressabis the body of Christ yat yu ressabis also his godhed. Sa o christin man & woman, beleif fermely y in the sacrament of the altar yu ressabis four thingis, to yu maist precious & profitabil, ve body of Christ, his saule, his blud, & his godhed. Sa it followis yat yu ressabis na les in ane lytil uste than y preist ressabis in ane gret uste. Also it followis yat yu ressabis bayth the body & blud of Christ in ane forme of breid als weill as the preist ressabis thame & ilkane of yame in twa formes of breid and wyne, and also dout nocht bot yat yu ressabis the hail cotent of the sacrament als weill as the preist dois, & thairwith yu suld hold the contents conformeto yauld & lang use of y universal kirk of God, & decretis of syn-dry general counsals quhilk hes ordanit y same to be done nocht wout necessary cause. Estir yis mauer cum to y buird of god with ane hail & constant faith, trowand sickerly yat yu ressabis Christ Jesu quhilk apon the crosse shed his blud, to wesche the fra thi synnis, quhilk deit to reconsale the to ye father eternall yat maid just and perfitt satisfaction for all thi synnis, yat redemit the fra the devil & bel, & hes deservit for the the kingdom of hevin. Beleif this als sickerly as thou had sene him dec. Thirdly prepare thisel to come to ye buird of god wane clein conscience. Gyf yu war to ressade ane king to thi house, thou wad nocht fail to clenge thi house and mak it clein with all thi diligence, thou wald put on thi best

With ane clein conscience.

gg. iii.
The sacrament

best rayment that thou mycht ressade him with honestie to his pleasure. And sen sa it is yat you art to ressade the king of all kingis into ye house of thi saule, ressade him with ane cleine conscience, doand the counsale of sanct Paule: Probet autem seipsum homo. Lat a man, that is to ressade the bodye of Christ, first preif himself, call himself to the count of his lyfe, examine his conscience, sierce well himself gis be be sylit w ony dedlie syn. And eftirhend yat he persave his uncleines, lat him cum to the sountane of Penance, be con- trit with thi hart for all thi synnis particularie, E specially, mak ane hail confessioun w thi mouth of all thi synnis that thou can call to thi remem- brance, to ane preist ye minister of Christ, quhilk hais auctoritie to assoilze the. And as mekil as ye may mak satisfactioun, doand the worthi frutis of Penance, in fasting, praying, E almous deid. Quhen thou hais maed thi saule faire and clein estir this maner, than put on ve thi best garment, quhilk is true lufe of God and thi nychtbour, yat Christ say nocht to the: Amice quomodo huc in- trasti, non habens vestem nuptialem? Frend how hes thou enterit in to my huird, nocht haiffand the wedding garment, quhilk is Cheritie? Lufe thairfor thi God abone all thing and thi nycht- bour as thiself. Do as thou wald be done to. Forgebe thi nychtbour his offence, as ye wald that God forgebe the. Lufe freind and faa, for Goddis saik, and sa cled with ye garment of che- ritie, you may cum sickerly, to the huird of God.
Fourly, prepare thyself to come to the baird of God be devot prayaris and orisonis. For and gif we sulde be the exemplil of our salviour, say grace to God afore we ressawde our corporal meit, mekil mair we aucht to say grace afore we ressawde this maist precius t excellent meit of our saule, and efter that we have ressavit it, geve thankis to him als mekil as we may. Sa O chris-

*2 Cor. iii.*

[ade man afore thou ressawde the body of thi salviour, beseik him to mak the worthie to ressawde him worthily, sayand with sanct Paul: Lord I am nocht sufficient nor abil to think a gud thocht of my power as of my awin powar, bot all my abilines mone cum of the. Thairfor gud Lord: Cor mundum crea in me deus, et spiritum rectum Psal. 1. innoua T visceribus meis. O my god, mak my hart ein, I put newly ane rycht spreit in my mynd. Say with Centurio: Domine non sum dignus vt Math. 8. intres sub tectum meum, sed tantum dic verbo et sanabitur aTa mea. O Lord I am nocht worthi that thou enter under the ruffe of my house, bot only speik a word and my saule sal be safkit. Follow the exemplil of the young childer of Jerusalem, quhilk on Palme sundai ressavit him, sayand: Benedictus qui venit in nomini domini, Math. 23. osanna in excelsis. Blissit is he that cummis in greet name of our Lord. I beseik the O Lord in my hevin, help me and bave mercy on me. Say with king David: Benedicam dominum in omni tempore, Psal. 33. semper laus eius inore meo. I will luive my lord at all tyme. Lat ebrimair his loving be in my mouth.
The sacrament

mouth. Heir we cannocht describe the special prai-
aris quhilk ane may say at ñ tyme, bot exhortis ilk
a man to lyft up his hart to God, to put out of his
mynd (sa mekil as he may) all thochtis of worldly
besynes. And suppose he speik nocht loud with his
lippis, vit lat him cry to God with his hart be the ex-
empl of Anna Samuellis mother. And gif yu can
reid say tha orisonis quhilk at maids put in prayar
bukis ñ ñ effect. And gif thou can nocht reid, then
say thi Pater-noster as devoutly as you can ñ beseik
God you may ressale hime to thi eternal salvatioun.
Thus ð christin man and woman, I exhort ye yat
thou prepare thi self to the ressaving of yis haly sa-
crament. First cum with ane rycht intentionoun. Se-
cundly cum with ane hail faith. Thirdly cum ñ ane
clein conscience cled with perfite lufe of god and thi
nyghtbour. And last of al, cum with devoit prayaris
and orisonis. And eftir bend the ressaving of thi sa-
crament with al thi hart geve thanks to God for
all his giftis, and specially that he hes geven to the
his awin self to be thi spiritual refectioun ñ eternal
salvatioun.

Of the sacrament of Pennance.

The x. Cheptour.

It is nocht unknowin to you ( ð christin pe-
pil) yat quhen a man or a woman fallis in ony
bodyly seiknes, he is nocht healt agane be
ane new birth of his mother, bot with the op-
eration of sum hailsum medycyne gevin to him be
sum
sum cunning and expert medicinar. Sa it is in our spiritual life as daily experience schawis. A chrystin man or a christin woman estir Baptyme command to the use of his own fre will, actually transgres breikes the commandis of God and sa fallis into ye spiritual sicknes of his saul, quhariof he can noch get remeid be Baptyme, for it suld noch be ressavit agane, Thairfore our salviour Christ nocht willing yat we want convenient remeid to help us and restore us agane to the heale of our saule, he hais ordanit the sacrament of Pennance as ane spiritual medecyne to be given to al thame yat ar sicke in pair saule be dedlie syn. And for the plain understanding of penance it is to be considerit,quhat difference that is betwene the vertew of Pennance and the sacrament of Pennance.

The vertew of Pennance is conversioun and turning of a mannis hart to God fra all his synnis with ane inwart sorrow, greif, or displesure, with ane hatrent detestatioun of the same synnis,noch only because he hes be thame incurrit the indignation of God and deserbit hel (as Cayn, Acharab, Judas was sorve, and yt pair sorrow was nocht to thame profitabil) bot principally because yat throu his synnis he hes offendit pe hie maiestie of almychty God his father, quhais commandhe is obliisit to observe keip w lufe reverence. Secundy besyde his inwart sorrow, we mone have ane gret desire to be clenzit deliverit fra our synnis to get agane grace favor of god be sic wais remeidis, quhilk god hes ordanit to be done to get agane his favor.

Thirdly
The sacrament

Thirdly we mone have ane stedfast purpose and mynd nevir to offend agane almychty God our he-binly father. For he that sais that he is sorve for his offensis done agane the maiestie of God, and zit still perseveris or intendis to persevir in the same, is na penitent persone, bot ane dissimular and scornar of Pennance. And thus is Penance commonly takin in the haly scripture. And this Penance is sa necessarie for mannis salvatioun, that without it, na man that offends God, can be saftit and get evir-lasting lyfe, according as our salviour sais: Nisi pe-nitentiam egeritis, peribitis similiter omnes. Except that ze do Penance, ze sall all perische. To this Pennance almychty God callis us with the wordis of haly scripture in syndry places. In Ezechiel it is said thus: Conuertimini, et agite penitentiam ab omnibus iniquitatibus vestris, et non erit vobis i ru-inam iniquitas. Turne to me (sais God almychty) and do Penance for all your synnis and than all your synnis sal nocht be to you damnabill. Proiicite omnes iniquitates vestras, in quibus prevaricate e-stis, & facite vobis cor novum et spiritum novum.

Caste awaye all your iniquitie, quhairin ze have transgressit the command of God, and mak you ane new hart and ane new spreit. Quare moriemini domus Israel? quia nolo mortem peccatoris sed magis, ut convertatur et vivat. Quhy will ze dee D ze house of Israel? for I wald nocht the dede of a syn-nar, bot rather that he turne agane to me I leif the lyfe of grace in this world, and in the lyfe of glore in the world to cum. And our salviour sais in the evangil
of Pennance.

Evangel: Non veni vocare justos, sed peccatores ad Math. 9. penitentiam. I come nocht to call just men, bot synnaris to pennance. And sanct Paul sais to Luce, 5. Romanis: Ignoras, quia benignantas dei ad peniten- tiam te adducit? Kennis thou nocht that the gen- tilness of God leidis pu to pennance? as he mycht say: Dubhair God for thi synnis mycht punisich thi incontinent, zit he spairis the I differis his puntioun to that effect that thou may ken the lang sufferance of God and turne to pennance. And in the Apocalips our salviour sais to ane certane bishop: Memor esto vnde excideris et age penitentiam, et prima opera fac. Remember fra quhat stait thou art fallin and do pennance, and also do the first werkis agane, as he mycht say, Re- member yat thou art fallin fra the stait of grace and fervent lufe of God, thairfor do pennance and also fulfil the commandis of God, and do the deids of mercy with as fervent lufe as thou was wont to do afore thou fel to syn. Thus O christin man and woman ze may see quhow eir- nestly God almychty callis all synnaris to pen- nance in syndry placis of the scripture.

The sacrament of Pennance is properly the absolution pronuncit be the preist, apon sic men and wemen as ar penitent for yair synnis, I sa makis ane knowlege I schewis thame self to be penitent. This sacrament is the second tabil or buird quhilck is ordanit to saif al thame that ar schipbrokin estir Baptyme. To thame I ar lyk to be drownit in hell for original syn is ordanit the
The sacrament

hurdoifhapytyme. Bot gifonychristin man or woman breik the hurdo of Baptyme, yat is to say breik the promis of faith & obedience maid in baptyme, than of necessitie, gif yai walde bessaitit, yai mone cum enter into the schip of penance. To yis effect our salviour Jesus Christ gawe to the ministeris of his kirk, ë kev of losing, quhen he said to his Apostils, ë be thame to al their successouris, ministeris of haly kirk: Accipite spiritum sanctum, quorum remiseritis peccata, remittuntur eis. Ressave ze the gise of the haly gaist that is to say, powar and auctoritie to forgebe synnis as my ministeris, sa yat quhair I forgebe synnis as god be principal auctoritie, sa I gebe powar to you to forgebe synnis as my ministeris, and thairefore I say to you, quhais synnis ze forgebe thai ar forgevin to yame. This powar and auctoritie the preist, as the minister of Christ usis ë exercitis quhen he pronunciis the wordis of absolu- tioun, sayand thus: Ego absoluo te a peccatis tuis, In nomine patris, et filii, et spiritus sancti. Amen. I assolze the fra thei synnis, In the name of the fa- ther, the sonne, and the haly spreit. Amen.

To obtene and get the same absolu- tioun or sa- crament, aman yathes synnit, of necessite mone have Contritioun, Confessioun, and purpose of Satis- factioun, as wais or meanes expedient to get the ef- fect of the forsaiyd sacrament, yat quhair he hes tur- nit himself fra God in hart, word ë deid, sa he suld turn himself agane to God be contritioun of hart, be confessionioun of the mouth, ë satisfactionioun of deid. And sa turnand to God, doules he sal obtene the effect

Joan. 20.
Quha hes powar to forgeve synnis in the sacra- ment of Pen- nance.

Quhat thingis ar requirit to the ressa- ving of ye sacra- ment.
effect of this sacrament, quhilk is remission of his actual synnis. That God almychey requirable of us contrition of the hart, I satisfaction of deid, we may weil understand be his awin wordis, quhilk he sais to us: Convertimini ad me Johel. 2.
in toto corde vestro, in iejunio, fletu, et planctu, et scindite corda vestra, et non vestimenta vestra, ait dominus omnipotens. Turence to me with all your hart, with fasting, greting & murning, and cut your clapis sais the Lord almychey. Quhen you heiris him say: turne to me with all your hart, with greting and murning, and cut your hart I nocht your clapis, understand plainly, zat God requires of the contritioun of the hart. And quhen ye heiris him say, with fasting, ken weil that he requiris satisfaction of deid, quhairof fasting is a part as we sall declare mair largely efterhend, I kywise quhow we ar oblisit to confession.

It is also to be notit that na man can have contritioun, mak confession, I do satisfaction except that he have a perfect faith to the word of God, quhilk as it is the ground of al othir ver- tewis, sa is it the foundation of the sacrament of Pennance, I also of thir thre things requisit afore the sacrament of Pennance, Contritioun, Confessioun, and Satisfaction. Na man can hade trew pennance, bot first he mone have ane suit hoip to get remission I forgiveness of his synnis. Naither can ony man have sure hoip of re- missioun except vat first he have a perfit faith, I beleve stedfastly I God will be merciful to him.

Faith is ye ground of the sacrament of Pennance.
The sacrament

Now thairfor O synful man and woman, quhilk kennis the abominations of all thi synnis, swald be losit fra thame, ground thi self in the faith & hoip of Goddis mercy. Remember quhat God sais in Ezechiel. Viuo ego dicit dominus deus: Nolo mortem impii, sed vt convertatur impius a via sua, et vi nat. Als trew as I leif sais the Lord. I will nocht the dede of a wickit man, bot that he be turnit fra his evil wayis and he safft. Think alwaes quhow our salviour offerris his mercy to all penitent persons and callis apon thame sayand: Venite ad me omnes, qui laboratis et onerati estis, et ego reficiam omnes, qui laboratis et onerati estis, et ego reficiam.

Ezech. 33.

Math. ii. vos. Cum to me all ye that labouris far laden with the burdin of syn, and I sal refresh you. Ken your synnis and repent thame, cum to me be faith & obediens, and I sall have mercy on you I will refresh you heir with grace and in hevin with glore. Cal to remembrance quhow our salviour fulfilgit pis promis in deid to the theif, quhilkwas hingand on his rycht hand, to Marie Magdalene, quhilk was fullit with sevin devillis, to sanct Peter yat denyit him, to sanct Mathew that was ane Publicane. The woman of Cananie cryit for his mercy and gat it. As the prodigal soune, quhilk departit fra his fa ther and spendit all his gair in wantoness, gloutony, and huirdome, eftir that he kenne his miserie, and came agane to his father, kenne his fault, askit mercy, maid supplicationoun to him with gret meiknes, he was ressablit agane to gret favouris, nocht without gret joy and gladnes. Sa O synful man, ken the miserabill stait of syn, quhairin thou hes leisfit agane.
of Pennance.

agane the command of God, as the servant of sin and condemnit to hel, cum agane to thi hevinly father be trew penance and prayar, and dont nocht bot that thou sall be ressabdit to the mercy of God. Sa ground thi self apon siclyk promis and exempils of mercy, and trow sickerly yat for the meritis of Christis bitter passioun, God al-mychtly hes promissit and grantit remissioun of synnis to be given be ane preist as his minister, to al yane yat ar fallin fra the grace, quhilk yai ressabdit in Baptyme, and be his calling turnis agane to God be penance. And lyk as men of perfite aige afore thai cum to Baptyme, is techt to have a perfite faith in ze promis of God, quhilk is that all his synnis baith original and actual ar forgivein to him in Baptyme, sa everilk man afore be entir to fruitful penance, he mone haide for ane ground and foundatioun, a perfite faith quhairby he mone hoip be the sacrament of penance, to get remissioun of al his synnis, quhair to we cum as is afore said be Contritioun, Confessioun, and satisfactioun.

Quhat is contritioun? It is ane sorrow takin wilfully for synnis with ane purpose to be confessit and mak satisfactioun. That this definiyioun may be set furth to you mair plainly ze sall understand that contritioun is ane inwart gret sorrow, displesure, & greif, quhilk a trew penitent, callit be Goddis grace, hes in his hart for all his synnis, Thairfor thou synful man & woman that wald have contritioun, first be in-

hh. i.
The sacrament

structural of gods word examine, discus, serche and rype well thi conscience, remember thi awin synful & vicious of al thi synnis, quhair by thou hes provokit the hie indignatioun & wraith of God aganis the. Secundly consider the dignitie & perfection of that stait, quhair unto thou was callit in Baptyme, think on the promis qubilk pu maid to thi god, have mynd of the gret & synr honris daily ressavit of god. Thus O christin man and woman being callit be the prevenand grace, & movit be the gret gudnes of God done to the on the ane part, and with thi awin ingratitude and unkindnes to god on ze othir part, pu sall consave ane ernest sorrow & haifull displeasure in thi hart, for that that thou hes left & forsak in sa luffing a Lord, that thou hes followit syn, and chairby pu hes crabbit & offendit god, of quhom thou was callit to be in the stait of a son & inheritour with our salviour Jes' Christ. Say thairfor to him with king David in the

Psalme: Quoniam iniquitatem mean egc cognosco et peccatum meum contra me est semper. I ken my wickitnes, & my syn is alwaits aganis me. Iniquitates meæ supgresse sunt caput meum, et sicut onus grave gravate sunt super me. My wickitnes hes gane abone my heid, I am drownit in yame, pai hald me downe lyk ane hevy burding. Tak exempl of the baby king Ezechias and say to God with him: Recogitabo tibi omnes annos meos in amaritudine
of Pennance.  

amaritudine anime meæ. I will consider I think of all my zeirs with ane bitternes of my saule. Heir quho God commandis the to ken thi synnis and the miserabil stait, quhairin you art. Leua oculos tuos Jeremi. 3. in directum et vide vbi non prostrata sis. Lyft up thi eyne & luke about the, I see quhair thou art nocht castin doun. Heir quhow he callis the in the same cheptour and offers his mercy to the, sayand: Tu autem fornicata es cum amatoribus multis, veram-tamen revertere, et suscipiam te. Thau hes committit spiritual fornicationi w mony luftaris, quhilk ar idollis, and also corporal with the flesche, the devil, and the world, hit turne agane to me & I sal ressade the. This is the hye way to cum to Contritioun.

The xi. Cheptour.

Quhat is confessioun? It is ane declaritioun of synnis maid before ane preist be the ordi-

natioun of God. Quhy is it said in this disfatioun that confessioun is ane declaratioun?

aganis thame, that quhen thai cum to confessioun other thai hyde pair synnis, or ellis pai excuse yame self, and sa thai mak na trew confessioun. Quhy is it saidyat confessioun is ane declaratioun of synnis?

aganis thame that quhen thai cum to confessioun, thai rehearse thair gud deidis, or ellis thai deny evil deidis, sayand with the Pharisean: I am nocht lyk othir men, revaris, adulteraris, and siclyk, quhilk confessioun is nocht pleasand to God.

Quhy
The sacrament

Why is it said afore ane preist the minister of God be his ordinatiioun? Because a preist hes y keis, that is say, the auctoritie of lousung and binding gevin to him be our salviour Christ, sa hes nocht ane lawit man quhilk is nocht ane consecrat preist. And for the declaration of pis ze sal understand, yat our salviour Christ in the day of his resurrecction, said thir wordis to his Apostillis: Quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt. Duhais synnis ze forgebe, thai ar forgebin to yame, and quhais synnis ze hald unforgebin, thai ar unforgebin. In thir wordis our salviour expressly gave powar and auctoritie to his Apostillis and al othir pair successouris in siclyk degree office to forgebe synnis, to hald synnis unforgebin. Now it is impossibil that ane preist the minister of Christ sall ken, quhen he suld forgebe to men thair synnis, and quhen he suld hald thair synnis unforgebin, except pat pair synnis be schawin to him in confession. It is playne be the wordis aforesaid yat a preist the minister of the absolution is ordanit to be under Christ ane juge of mannis conscience. And quhow can a juge discerne ane cause, quhil he ken it? Sa quhow can a preist discerne quhom he suld forgebe and quhom nocht, quhil he heir ane sinnar oppin and reverse his synnis to him? Duhow can a Medicynar discerne quhom he may hail, and quhom he may nocht hail, quhil he ken the sicknes? Gyf thot thou have ane wound in thai body you
you can nocht be helpit be ane Cirurginar, quhil
you schaw thi wound to him. Sen it is swa yat
our salviour hais gevin powar to ane lauchfull
preist, his minister, to bind f lowse synnis, and
to forgive synnis, and hald synnis unforgevin,
be vertew of the same auctoritie he hes ordanit
f al synnaris penitent, quhilk wald be lousit fra
thair synnis, yat yii sal maik confessionoun of pair
synnis to ane preiest his minister. Nuhairfor D
christin man f woman according to the doctrine,
ordinatioun and command of god and haly kirk,
cum to confessionoun, seik for ane lauchful minister
quhilk may pronunce ye wordis of absoluition
to the and assolze the fra thi synnis, and ken yat
he occupies the place of god, thairfor bow donee
thysel to mak thi confessionoun to him. And afoor yu
cum to confessionoun, call to thi remembrance all
thi synnis, quhilk thi conscience tellis the, that
thou hes done agane the gudnes of God. And
command to confessionoun, declare f schaw thame
with thi mouth to alnyrcht God before f preist
Gods minister, with all circumstancis of tyme,
place, persone, and purpose, that may aggrege f
syn, and thair blame, accuse, and condemne thi
self for ane unkind prodigal sonne of God thi
father, for ane untrew servand, quhilk be the
lycht of Gods word, kend the commandis of thi
Lord God and keipit thame nocht, and was in-
dewit with mony giftis of the haly spreit, and
exercit yame nocht, and sa detesting f abhorring
thi synnis f despyreand to be quitt of thame, con-
hh. iii.
The sacrament

fesse φ grant meikly, that the cause of thi synnis come of thi self, be consenting willfully to the con-

cupiscence of the fleshe, to the world φ the devil. And pairfor yat thou art glad to submit thi self to sic disciplyne, correctioun and penance for φ reformatioun of thi lyfe, as the preist ye minister of God, quhilk heris thi confessioun, sal be his discretioun φ wisdome, according to the word of God, think expedient. And this lawly and meik submissioun in thi confessioun, with consent to ressabe ye said discipline φ penance, is ane part of satisfactioun, quhilk is the thrid meane to-cum to ye sacrament of Pennance as is afore rehersit.

Heir ze mone understand, that satisfactioun quhilk is heir spoken of, is nocht sa to be takin, y ane penitent synnar may worthily merit φ deserve remissioun of synnis be ony payne or punissioun to be tholit be him, or to mak to God ony just φ ful recompence equivalent to ye syn, quhilk he hes committit aganis god, φ to mak satisfactioun for our synnis, for in this maner, it is nocht in the powar of man to satisfi, for ye satisfactioun hes only our salviour Christ wrought and fullfillit be his bitter passioun, according as S. Paule sais:

Titum.2. Qui dedit semetipsum pro nobis, vt nos redemerer ab omni iniquititate. He hes gedin himself to the dede for us, to redeeme us fra all our iniquitie. That is to say, he hes maid satisfactioun and payit our ransome be his bitter passioun, makind ane full mendis for all our synnis. Also sanct Johne
John says in his Epistle: *Ipse est propiciatio pro 1 Joan. 2.* peccatis nostris. It is he that has made just satisfaction for all our sins. But satisfaction is called the third part of penance is distinct thus: Est causas peccatorum excindere et earum suggestio aditum non indulgere. Satisfaction of penance is to cut away the occasion is of synne and to give na entrance to their suggestions. For the declaration of this, ye shall understand that our actual syn is forgiven be faith and the sacrament of Penance, their remains in us certane dreggis of syn, that is to say, stiff inclinations and motions to the same synne quhilk we did afore. Thairfor that we nocht ovircum be consenting to the same inclinations and motions, we mone studye to please god with ane meik and lawly hart reddy to bring furth the fruits of penance, according to the command of sanct Johnne: *Facite dignos Math. 3.* fructus penitentie. Do ye the worthi fruits of penance, quhilk ar praying, almous, and fasting, and all other meanis that may help to cut away the occasion is of syn, as the minister sal think god according to the word of god. Attour, suppose quhen our actual syn is forgiven, we ar deliverit fra the dangear of ye paynis eternal, vit we remane obliisit to thole sum temporal payne for our synnis other mairor les according to ye quantitie qualitie of our synnis. Pairfor we suld thole patiently al adversite send to us be ye hand of God, also be the counsale iniuctioun of the preist our confessour for ye tymne

hh. iii.

being
The sacrament

The minister of God, punis our self in our body be fasting, in our gait be almosr deid, in our hart be deboit frequent prayer, w sic gretting, lamenting mourning quilk burstis out of our hart, that that bry we may please God eschaip his punitioun. And to mak satisfactioun on yis maner we may leir be the wordis of sanct Paule sayand thus: Si nosmetipsos dijudicaremus, non vtique iudicaremur. Gv£ we wald punis our selfis, trewly we suld eschaip the punitioun of God. Dum judicamur autem a domino, corripimur, ne cum hoc mundo damnemur. And quhen we ar punissit of God we ar correckit, that we be nocht condemnit with this world. The haly king David had his syn forgevin to him, quhen ye prophet, Nathan said to him: God hais takin thi synne away, nocht theles esferhend for the same syn was punissit w temporal payne be the depe of his young barne quhom he lusfit verra tenderly. Sa christin man gather this doctrine in few wordis. Satisfactioun as it is takin in yis place, is to thoil temporal payne for our synnis by gane, and to keip us fra consenting to syn in tyme to cum, to do baith thir thingis with praying, fasting, and almosr deidis, with murnig and lamentatioun of our hart. Satisfactioun in this place is to have a full purpose to leid a new lyfe, doand the counsale of sanct Paule, sayand to y Romans:

1 Cor. xi. 1

2 Reg. 12.

Roma. 6. Sicut exhibuistis membro vestra servire immundi-cie et iniquitati ad iniquitatem, ita nunc exhibete membra vestra servire justicie in sanctificationem.
As ye have abusit the membirs of your body procedand fra a syn to ane other, sa now estir your conversioun to God he trew penance, use weil and occupie your membirs in rychteousnes for your sanctificalioun. As he mycht say plainely, as afore your conversioun ze war hastye, spedie, fervent and diligent to be occupiit in syn, now estir your conversioun, he als hastye, als spedye, als fervent, als diligent, to be occupiit in doing of gud deidis to the pleasure of God and your awin saule hail. Also this is a satisfactioun necessary y a penitent persone declare to his nichtbour yat he hes forgebvin to him all his offencis, to restore to all men that we have unjustly takin or keipis fra ony man, to recompence al hurtis & injouryis done be us to our ychbour, according to our powar, and nocht only to wil to do thus, but also to do it in deid, in all pointis quhairin our ychthbour achtt to be satisfyit be ony rycht reasone. And he yis it appeiris quhow god este-mis our satisfacioun, bayth to him self and to our ychthbour estir the will and powar of a man and nocht estir the equivalence of yat quhilk is done. For as we said afore, to god na man can sa satisfie for syn. And Christ thiir for hes satisfyit for al, he vertew quhairof our satisfacioun is acceptabil and plesand to God, quhilk of his infinite gudnes & for Christis saik is satisfyit, that is to say, plesit with that lytil we do. Sa quhen this contritioun is had in the hart, confessioun maid with ye mouth, and satisfacioun schawin
The sacrament

schawin and promissit. Than O christin man and woman thou being penitent may desire to heir of the minister the comfortabil wordis of remissioun of synnis. And the minister vair apoun, according to the evangilpronounce ë sentence of absolutionn, sayand: Ego absoluo te apecctatis tuis, In nomine patris, et filii, et spiritus sancti. Amen. I as the minister of Christ the his auctoritie committit to me at this tyme, assoilzeis and lowsis the fra thi synnis, in the name of the father, and the sonne, ë the haly spreit. Amen. Unto this absolutionoun O christin man thou suld geve ferme credecne, and beleve sickerly with ane persite faith ë thi synnis ar now forgevin to ë frely for the meritis of Christis passioun, quhilk meritis is now applyit to the be ë sacrament of Pennance.

It is also to be notit that confessioun to the preist is in the kirk profitabil commandit, to be usit and frequentit for mony othir gud causis, and specially for this cause, yat yai quhilk be custome ar drownit in syn and seis nocht the abhominatioun ë perrillis of their synnis may be ane gud confessour be steirit and movit to detest ë be sorrowfull for thair synnis be declaring to thame the word of God, writtin in haly scripture to that effect, and also may schaw to thame the comminationoun of paynis aganis all perseverand synnaris, and the promis of mercy, grace and glore, quhilk God makis to all thame that ar penitent, and sa exhort thame to reformationoun of thair lyfe.

Fynally it is to be remembrit, that nocht with standing this way afore declarit is the ordinarie wale ë remeid
reméd for penitent synnaris to get remissioun of
pair synnis to be recounsait to the favour of god,
 jit in case yat vai want a minister to heir thair con-
 fessioun pronounce the wordis of absolution, or in
 tyme of necessitie quhen a synnar hes nocht sufficient
 laser or opportunitie to mak his confessioun to do
 the worthi frutis of penance, than trewly God
 wil accept his gud will for ¥ deid. For gif he trewly
 repent him of his synfull lyse, and with all his hart
 purpose throw godds grace to amend his lyse, gif
 he may get opportunitie to mak confessioun and do
 satisfactioun, hesal undoutitly habe remissioun and
 forgebines of al his synnis. For as sanct Cypriane
 sais: Evin in the hour of dede quhen the sauie is
 reddy to depart out of the body ye gret mercifulnes
 of God dispyysis nocht penance in sa mekil yat than
 nother the gretnes of synnis, nor the schortnes of
 tyme; nor the enormitie of lyse excludis and putris
 away a synnar fra ¥ mercy of God, gif pair be trew
 contritioun and ane unfenzit change of the hart fra
 synful lyse. The theif that hang on the crosse as-
 kit mercy with ane contrite hart, and incontinent he
 was maid ane cientesene of paradise, and quhair as
 he had deservit condemnation, his contrite hart w
 trew faith in Christ, changit his payn into martyr-
dome, ¥ his blud into baptyme. That is to say, god
 of his gret mercy acceptit his dede for his persite con-
 tritioun and faith to his salvatioun, as thoch he had
 been baptisit. Jit nochttbeles na man suld apon
 hoip of mercy, persevere still into his synfull lyse
 lyk
The sacrament

lyk as na man wald be seik in his body apon hoip to recovir his heale agane be medicyne. For as mony that will nocht forsaike their synful lyfe, zit thinkis yat god will forgive pame, ar oft tymes sa prevenit with the just plage of god, yat nother yai habe tyme to convert and turne to god, nor grace to ressave ye gift of forgevenes That for the scripture sais: Be nocht slawe to convert and turne to gode, and defar nocht fra day to day. For the wrath of god (yat is to say)erychteseous jugement of god cummis suddenly, in tyme of vengence he will destroy the. Ouhair for haviand hoip of the mercy of god on the ane syde, feir of the justice of god on the othir, lat us nevir dispair of the forgevenes of our synnis, nor zit presumptuously remanestil inoursynnis, kennany yat the justice of god will straitly require the dettis of all men, quhilk ar nocht forgedvin throw his mercy offerit in Christ. To quhom be honour and glore with the father and the haly spreit for evir and evir. Amen.

Of the sacrament of extreme Unctioun.

In the institution of yis haly sacrament we may weil understand the gratious provin-dence of God towart us, quhilk at al tymes of our lyse providis to us help z remeidi yat we may leif ane spiritual lyfe to his pleasure z sal-vationi of our saulis. In Baptyme we ar borne agane w ane spiritual byrth, z maid new creaturis in

Eccle. 5.
of extreme unctioun. Fol. clix.

in Christ Jesu, and beginnis our spiritual lyfe.
In Confirmation we at confirmit be strenth of
the holy spreit to stand sickerly in the same lyfe.
In y° Eucharist we resseve spiritual fude to the
sustentatioun of our saulis, and to be incorporat
and joynit to Christ Jesu our heid king. And
quhen we throw tentatioun of our spiritual en-
nymyes, with consent of our free will, fallis fra
the same spiritual lyfe, he ze sacrament of Pen-
nance we ar restorit agane. Now quhat is yair
mair to be done to us, than to be helpit be sum
spiritual remed in ze tyme of our departing fra
vis world? Than trewly we have gret mister of
help, consolatioun and comfort to be gevin baith
to our body and to our saule. For of al tymes of
our lyfe the tyme of our departing is maist per-
rillous, because yat the devil our ennymye (spe-
cially at that tyme) gangis about lyk ane ranc-
ping lyon seikand quhoim he may devoir and
swally, he consent to syn. Than is he maist syrie
and crewel to cast aganis us his syrie darts,
to sla our saulis be sum trangressioun of the
commandis of God. Than is he maist diligent
and hespe to bring us fra our faith, to stop our
entrance to hevin, kennand that gif he prevale
nocht agane us at the tyme of our departing,
that he sall nevir prevale agane us. Quidairfor
that we suld nocht want spiritual help & remed
in tyme of our last seiknes or yat apperandly is
lyk to be our last seiknes, our salviour Christ
Jesu hes providit for us ye sacrament of extreme
Uncioun

How expedient it was all ordane ye sacrament of extreme unctioun,
The sacrament

unctioun, quhair of we sal shortly declare to you & institution, the promulgation, the vertew, effect & profit of the same. 

Wald ze ken quha ordanit this sacrament? quha bot our salviour Christ Jesus? as we may gather of ye wordis wrettin in the evangil of S. Mark. Thair we reid yat our salviour Christ callit to him his twelf Apostilis, I send thame twa & twa togidder throw the land of Jewry, techt thame quhat thai suld say, gave thame powar, quhilk pai mycht use in helping of the pepil. Than it is said in the text: Exeuntes predicabant, ut penitentiam agerent et demonia multa eiiciebant et ungebant oleo multos caegros, et sanabantur. Thair passit furth & pre-chit to the pepil to do pennisance, thai kest out mony devillis fra men and wemen that was possessit, thai unctit with oyle money seik men & women, & yai war heilit of yair seiknes. In othir wordis yu hes plainly schawin to the, yat the haly Apostilis usit to unct seik folk w oyle & thai war heilit. This trewly yai usit nocht of thair awin presumptioun, bot allanerly be the institution, ordanatioun & commandof yair Lord and maister our salviour Jesus Christ. Attour the effect of yair uncting wes nocht only to heile the bodys of thame yat was seik (quhilk commonly was done in the beginnyng of the kirk for confirmation of the faith) bot specially & maist principally, it was the help, consolation & helth of ye saulis of thame y was seik, because ye Apostilis was nocht ordanit to be corporal Cirurginaris allanerly, bot erar to be pre-chouris & spiritual medicynariss of the saulis. Say ald doctouris of the kirk, siclyk as venerabil Beide and
of extreme unction.

and otheris erponis yis place of the evangil, declanr and plainly & the haly Apostils be ye institution, ordnanatioun & command of Jesus Christ begane to use the sacrament of extreme unctioun in the land of Jewry, quhen thai war send to preche the evangil. Nochttheles ve Apostil sanct James, set furth & declarit the same sacrament in to his epistil, schewand plainly the forme & maner of administration of ye same, sayand: Infirnatur quis ex vobis? Inducat presbyteros ecclesia et orent sup eum, vngentes eum oleo in nomine domini, et oratio fidei saluabit in firmum, et alleviabit eum dominus, et si in peccatis sit, remittentur ei. Syf ony be seik amang you, lat him call for the preistis of the kirk, & lat yame pray ouir him & unct him with ople in the name of our Lord, & the prayar of faith sal saif him that is seik, & our Lord sal comfirt him, & gif he be in synnis, vai sal be forgehvin to him. Heir we have ane document, yat the uncting, quhair of S. James speikis, is ane sacrament, because it hes ane certane forme of wordis, ane sensibill & effectous signe of grace, & also a promis of y same expresly put. The word of God quhair with this sacrament is ministerit is signifit quhens sanct James sais, lat yame unct him in the name of our Lord. Sa the preist yat is minister of yis sacrament unctis & seik persone in the name of the father and the son, & the haly spreit, beseikand almyghty God, yat quhatsaedir the seik persone hes synnit aganis God he abusioun of ony of his wittis, sensis, or members, it may he forgiffin to him he vertew of Christis passioun applyit to ye seik persone he this uncting.
The sacrament

The promis of mercy & grace quhairapon ye word of this sacrament is groundit, is playnely expremit quhen he sais: The prayar of faith sal saif the seik persone, and gif he be in synnis, pai sal be forgievin to him, quhilk promis w out dout was maid be our salviour, I promulgat I set furth be sanct James. It is to be thocht, pat sanct James the Apostil of Jesus Christ wald set furth na thing belangand to our faith and sacramentis by the will and command of Christ. The element or sensibil thing of this sacrament is sanctifit oyle, quhilk trewly is a convenient mattir of this sacrament. For as the doctor Theophilactus sais: Oyle hes a vertew to heile a man in his body, I to mak him blyth in his mind, oyle is the nurishment of lycht. It is profitabil aganis gret labouris of the body, I mittigatis the zaicking of y membris. Alochir propirteis of y oyle convenient to declare y vertew I effect of yis sacrament. The principal effect of it is remissioun of venial synnis. The secund is spiritual blythnes of our mynd, ken-and that we have gottin all helpis and remedis, quhilk ar necessarie I profitabil for the help of our saule aganis all the perrillis that may occur to us in tym of our dede, and sa we consave ane singular and constant hoip in the mercy of God, in the spe-cial protectionn I defence of our salviour, we trow sickerly pat the angels of God sal be assistent and present with us, to defend us aganis the powar of all the devillis of hel. The haly spreit giffis to our saule sa gret consolation and comfort in God, that we ar content to thole the paynis of dede paciently and
and with ane blyth mynd to depart of this word.
The thrid effect of this sacrament, is that God al-mycht (gif he think expedient to us for the weil of
our saule) he ze vertew of pis sacrament, sal delivir
us fra our bodily seiknes and restore us agane to
heil, quhilk he dois to mony (syndry seik personis
yat ressavis this sacrament. Duhairstfor D christin
man and woman, I exhort the in Christ Jesu, con-
tennunocht this haly sacrament, quhilk thi salviour
hes ordanit as ane instrument of salvatioun. Thair
for quhen it salt pleise the gudnes of God to call the
fra this present word be ony bodily seiknes, thou
persaiffand thyselk be al apperance lyke to depart,
and chaunge this lyke, than incontinent follow the
counsel of sanct James, sent for the preist yat is thi
curit, require of him deboitly to minister to the this
haly sacrament of extreme unctioun, that thou may
obtene the the tre fruitis afore rehersit, Remissioun
of thi venial synnis, joye and blythnes of thi mynd.
And gif it be expedient to the, also heile of thi body.

Of the sacrament of Ordour.

The xiii. Cheptour.

As the haly sacramentis of the new testament
ar necessarie to the christin pepil, because that
be faith in Christ Jesu (dew ministratioun
and ressaving of thame, the meritis and vertew of
Christis passioun is appliyt to our saulis, as be spi-
ritual cundittis, vessellis and instrumentis of our
salvatioun, sa it is necessarie that thair be in the
ji. 1.
The sacrament

kirk of God certane men ordanit to be convertent ministeris of the same sacramentis. For gif ebufilk man indifferently war ane minister of ye sacramentis, quhat wald follow, bot gret perturbagioun, nisordour and confusioun amang christin pepil? Thairfor our salviour quhilk (as sanct Paule sais) is nocht God of dissentioioun, bot of peice, and beand the eternal wisdome of God, disposis and ordanis al thingis wisly. He hes institut ℛ ordanit the sacrament of Ordour, quharin spiritual powar is giffin to ℞ minister of the kirk to minister the sacramentis. And for the declaratioun of this matir ze sall note five documentis. First ze sal understand yat because our salviour Christ, was to tak away his corporeal presence fra the kirk, he ordanit his Apostillis to be ministeris of the sacramentis, he gave thame powar to consecrate and minister his body and blood, quhen he said to them: Hoc facite in meam commemorationem. Do ze this in my remembrance. He gave thame powar to minister the sacrament of Penance, quhen he said: Quorum remiseritis peccata, remittuntur eis. Auhais synnis ze forgede thai ar forgedven to thame. He gave thame powar to teiche ℚ baptise the pepil, quhen he said: Euntes docete omnes gentes, bapvizantes eos in nomine patris et filii, et spiritus sancti. Gang and teiche all pepil and baptise thame in the name of the father, and the sonne, ℚ the haly spreit. And sa lykwise of all the laif.

Secundly
of Ordour.

Secundly, that powar and auctoritie, quhilk Christ gade to his Apostillis, was nocht gevin to thame allanerly, bot it was gevin to thame and also to thair sucessouris, ministeris of the kirk, to persevere be succession of tyme unto the ende of the world. Sa sanct Paule declaris plainely writand thus to the Ephesianis: Et ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios vero Evangelistas; alios autem pastores et doctores, ad consummationem sanctorum, in opus ministerii, in edificationem corporis Christi, donec occurras am omnes in unitatem fidei et agnitionis filii dei. Our salviour hes gevin sum to be Apostillis, sum to be Prophetis, sum to be Evangelistis, sum to be pastouris & doctouris, to the consummation and perfectioun of sanctis in the wark of ministratioun, for the edification of the mistik bodye of Christ, quhil we all mete togidder in ane faith and knowlege of the sonne of God. Heir thou seis plainly, yat the office of ministratioun mone be had in the kirk, sa lang as the kirk hes mister to be edisvit in the faith & knowlege of the sonne of God. And trewdy that sal be to the end of the world. Dubairfor the powar of ministratioun of the sacramentis gevin to the Apostillis, was to be had in the kirk quhil the end of the world. Sa our salviour said to his Apostillis: Ecce ego vobiscum sum vsque ad consummationem seculi. Behald I am with you quhil the end of the world.

Thrirdly, ze sal understand yat Ordour quharin powar is gevin to the ministeris of & kirk, may weill be
The sacrament

be callit ane sacrament, because it hes lyk othir sacramentis ane sensibill signe, quhilk is imposition of handiis, it hes ane special forme of wordz usit in the sacrament of the same, ℒ also promis of grace to be assistent in the same sacrament, quhilk promis is erpremit be S. Paul writand thus to his discipil Timothe: 

1. Timo. 4

Promis of grace annexit to Ordour.

And agane he sais: Noli negligere gratiam, quæ est in te, que data est tibi, per prophetiam cum impositione manuum presbyterii. Negleek not the grace or ℒ gift of god, quhilk is in the, quhilk is gedin to the throw propherie with the imposition of the handis of ane preist.

2. Timo. 1

And agane he said to him: Admoneo te vt resuscites gratiam dei, que in te est per impositionem manuum meam. I warne the yat thou steir up in thi self the grace of God quhilk is in the, be laying on of my handis. Also he wrat to his discipil

Titi. 1.

Tytus on ℒ same maner sayand thus: Huius res gratia reliqui te Cretæ, vt ea que desunt corrigus et constituas per civitates presbyteros, sicut et ego disposui tibi. For this cause sais he, I left the at Crete, that thou mycht correck thai thingis yat misteris, and to ordane preistis in cities as I have disponit to the.

Heir
Of Ordour.

Heir O christin man, thou may understand twa thingsis. The ane, pat the sacrament of Ordour is nocht the inventioun or traditioun of man, hot pat it is the ordinatioun of Christ, E usit he was Apostillis. The othir is, that E ordinatioun of ministeris in the kirk of God, belangis to the hischoppis allanerly, E nocht to the common pepil.

Fourtly, ze sall understand that because the sacrament of Ordour is ordanit to ye convenient dispensatioun E ministratioun of the sacramentis, and of all ye sacramentis, the half E blissit sacrament of the Altar is maist principal, maist excellent and maist precious, thairfor the sacrament of Ordour and namely preistheid is principally institute and ordanit to consecrat the sacrament of the Altar, E to dispens and minister the same conveniently to the christin pepil. Bairobid because the pepil may nocht worthily ressave the same sacrament except thai be preparit E maid reddy to it, be faith and ane cleine conscience, thairfor the sacrament of Ordour E preistheid extendis also to the ministratioun of the sacramentis, quhairby remissioun of synnis is gedin as Baptym and Pennance, or ellis augmentatioun of grace, as extreme Uncioun E Hatri-monye, Sa the maist principal E maist excellent ordour is preistheid, quhilk is powar to consecrat and minister the sacramentis afore said. And secundly to teiche the pepil the word of God, sa mekil as it is necessarie to thame to know, for thair eternal salvatioun. For as it is writtin: 

J. III.

Labia

The ordinatioun of ministers in the kirk belangis to bishops.

Ye auctorite of ane preist is to min-

ister ye sa-

crmentis.

To preach the word of God.
The sacrament

Malach. 2. Labia sacerdotis custodiunt scientiam et legem re-
quirent ex ore eius, quia angelus domini exercituum est. The li-
ppis of a preist keipis science et knaw-
lege, ꞌthe pepil sal require ꞌlaw fra his mouth, for he is the angil, that is to say, the messenger of almychtys God the Lord of hostis ꞌarmyes. And thridly for to pray for the prosperitie of all christin pepil, ꞌespecially of thame, quhilk ar com-
mittit to thair cair. In thir three pointis, pat is, to minister the five sacramentis afore rehersit. Baptyme, Pennance, the Eucharist, extreme Uinctioun and Patrimony (as for the ministra-
tioun of Confirmation and Ordouris, it belangis allanerly to the office of ane bishop, that unite may be kepit in the kirk of God.) To preche or teche the word of God, als mekil as is necessarie to the common instructioun of the pepil, ꞌalso to pray to God daily for the pepil, Thus suld al preistis haffand cuir ꞌcharge of saulis, occupye and exerce thame self at all tymes convenient ꞌnecessarie. And suppose the preist leif nocht sa per-
fitly as he is bound, and also is nocht sa emplaire to ꞌpepil as is requirit to his vocation, zit the pepil suld nochttheles heir his Yes and ressabe fra him the sacramentis, because pat the vertew and effect of ye sacrament standis nocht in the gudnes and meritis of the minister, but allanerly in the gudnes and meritis of our sal-
diour Christ, sa ꞌthe evil of the minister stoppis nocht the effect of the sacrament.

The fift thing to be notit in this matir is, pat the
of Ordour.

the powar of ane bishop is to minister certane sacramentis, quhilk the simpil presitis may nocht do, and also powar of jurisdiction in preeminence and dignitie abone ane simpil presit. To the preist that hes allanerly the sacrament of Ordour, pertenis to minister the word of God, & the sacramentis afore rehersit, to pray for the pepil, bot to ane bishop pertenis the same thre effectis specially and principally as successouris of the Apostils. And with that thai have the powar of jurisdiction, be the auctioritie quhair of thai may ercommunicat and cursal yame & comittis grevous dedlie synnis oppinly, & ar callit to jugement & will nocht cum, or gif thai cum, thai will nocht obey the sentence of the judge of the kirk, siclyk personis lawfully may be ercommunicate, yat is to say, excludit and put out of ye company & communicacion of faithfull pepil. Quhilk ercommunication is nocht gevin to thame as ane distractioun, bot as ane medycyne for thair correctioun, that be sic exclusion, thai beand eschamit for thair salt, & also yat thai ar privite the participatioun of the meritis of Christ gevin be the sacramentis and also the meritis of the kirk, may returne to the obedience of the kirk, & be ercommunicatioun as be ane medicinabil correctioun may amend thair lyffis, and amang the christin pepil leif lyk christin men. This powar of cursing was gevin be our salviour to y kirk, quhen he said: Si ecclesiam non audierit, sit tibi sicut ethnī—Math. 18. 

cus et publican-us. Gyf a man will nocht be obedient to y lawful command of y kirk, yat is to say, of yame that hes auctioritie in the kirk, lat thame be to the ji. III. as

How cursing weil usit is ane medicyne.
The sacrament

as the Pethin and Publicane, that is to say, lat
yame be excludit fra ye company of Christin peple
and thair haly communioon, even as Pethins &
Publicanis ar. And as the bishope hes powar
to curs siclyk men, sa hes he powar to lowse yame
and assolze thame, quhen yai ar penitent & obe-
dient, according to the wordis of Christ sayand:
Quecunque ligaueritis, &c. As for othir ordouris
and dignities of the kirk, we think thame nocht
necessarie to be exponit to you, because ye knaw-
lege of yame makis nocht mekil to your ceditica-
tioun.

Of the sacrament of Matrimonie.

The xiii. Cheptour.

MATRIMONY was institute and ordanit be
almychtly God in Paradise afore ye fal of
Adam, to be ane lawfull conjunction of
man and woman in ane continual & inseperabil
fellowship of lyfe till dede depart thame, accor-
ding to the wordis that Adam said: Relinquet
homo patrem et matrem et abhерebit vxорi sue, et
erunt duo in carne una. The maryit man sall laif
his father and his mother, sa that he sall nocht
be oblissit to dwell with thame, & he sall abheir
and dwell with his wyse, and thai sal be twa per-
sonis in ane flesche, because that thai sall havyth
concurre in the generation of ane barne.

Matrimony was institute & ordanit for four
principal causis. First that it mycht be the first coupl
of Matrimonie.

The man to rewe, and the woman to be rewil\textsuperscript{1} and obey the man, thairfor God said: Faciamus ei adiutorium simile sibi. Let us mak to man ane help, lyk to himself. The second cause was generation of education of barnis to the service of God. Thairfor God said: Crescite et multiplicit\textsuperscript{2} camini et replete terram. Grow and be multiplyt and til the erd. The thrid cause of Matrimon\textsuperscript{3} ny was etir the fall of Adam, to eschaip the syn of fornication quhen men hes nocht the gift of chastitie, and to use the pleasure of the body in the honestie of marriage. Thairfor sanct Paule sais: Propter fornicationem unusquisque suam vxorem \textsuperscript{4} Cor. 7. habeat, et unaqueque suum virum habeat. To eschaip fornication (quhen men hes nocht the gift of chastitie and hes na lawful impediment) lat ilk man have his awin wife, and ilk a woman have hir awin husband. The fourt principal cause of matrimonye was that it mycht be ane figure or takin of \textsuperscript{5} maist haly \textsuperscript{6} beluffit conjunction that was to be betwene Christ to cun and the kirk, qubilk conjunction was forsein \textsuperscript{7} preordinate of God befor the beginning of \textsuperscript{8} warld, according as sanct Paule sais: Qui elegit nos in Ephe. 1. ipso ante mundi constitutionem. God the eternal father hes chosin us in Christ Iesu before the beginning of \textsuperscript{9} warld. And douhtles matrimony is ane sacrament, that is to say, ane haly signe or takin of \textsuperscript{10} same conjunction that is betwene Christ
The sacrament

Christ in this kirk. For as he the first institution of matrimonie ane husband is joynit to ane wyfe, with ane band of fellowship inseparabil till dede depart yame, sa the sonne of God Jesus Christ as ane spiritual husband, and the hail universal congregation of faithful men weemen as ane spiritual wyfe, ane couplit joynit togidder w ane inseparabil wyfe of faith. Thairfor S. Paul sais spekand of ye band of matrimonie. Sacramentum hoc magnum est, ego autem dico in Christo et in ecclesia. Matrimonye is ane gret sacrament, bot I say in Christ and in the kirk. And suppose matrimonye was ordanit to sa strait inseparabil conjunction of a man a woman, zit estir the fall of Adame in the tyme of the law of nature also writtin, matrimonye fell fra that perfection was degenerat in twa pointis fra ye first institution. For ane man marvity mony wyffes, sumtyme aman haffand displesure at his wyfe wald geve to hir a li-bel of partising put hir fra him lowse ye band of matrimonye. The first of yir twa pointis, quhilk is pat a man mycht hare syndry wyffis, specially ye haly Patriarchis keningis, as Abraham, Isaac, Jacob, David, with the laift. It was launctful be the secret dispensatioun of God, for twa reasonis, the tane is mistik, to be ane figure pat the sonne of God Jesus Christ suld couplit to himself be the spiritual matrimonye of faith bawth ane congregation of Jewis, and also ane congregation of Gentillis, to be to him ane haly kirk. The othr reasone is literal, that twa mycht multiply the pepil of Israel, quhilk was the chosin pepil of God, among quhom and of quhom
of Matrimonie.

quhom the sonne of God was to be incarnate. And as for the second point quhilk was partising, Moses tholit it to be usit, because of the hardnes of pair hartz, for pair was amang thame mony styf neckit proud and malicious men to thair wyffis, and for ane litil displeasure was reddy to slay thair wyffis. Thairfor to keip thame fra the greater syn, quhilk was slaying of thair wyffis, he tholit thame to com-

mit the les syn, quhilk was partising w pair wyffis. Bot quhen the tyme of grace was cum, quhairin it plesit the father eternal to restore be his sonne our salviour thai thingis that was in hevin and erd, he restorit also matrimonye to the perfectioun of the first institutioun. Thairfor he sais: Quifecit hominem ab initio, masculum et feminam fecit eos deus, et dixit. Propter hoc dimittet homo patrem et ma-
trem, et adhaerebit uxori sue, et erunt duo in carne una. Itaque iam non sunt duo, sed una caro. Quos igitur deus conunxit, homo non separet. Ye rat maid man in the beginning, maid yame man and woman, and said: For this cause sall a man laif father and mo-

ther, and adheir and cleif to his wife, and thai twa sall be ane flesche. Now at thai nocht twa than, bot anesflesche. Lat nochtm an pairfor sevir or putsyndry that, quhilk God hes couplit togidder. And a litill estirhend he sais: Moyses ob duritiam cordis vestri 

permisit vobis dimittere uxores vestras, ab initio autem non fuit sic. Quamobrem qui cunque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, me-

chatur. Moyses because of y hardnes of your hartz sufferit you to put away your wyffis. Nochttheles fra
The sacrament

fra $\tilde{5}$ begynning it was nocht sa. Bot I say to you: quhasaedar puttis away his wyfe (except it be for fornicatioun) and maryis ane othir, breikis matrimonye, and quhasaedar maryis hir yat is devorsit, committis adultery. Thir wordis of our salviour at expounit be his discipil and Apostil sanct Paule, sayand: Eis qui matrimonio juncti sunt, precepio non ego, sed dominus uxorem a viro non discedere, que si discesserit manere innuptam, aut viro suo reconciliari. To thame that ar maryit lawfully, command, nocht I bot our Lord, yat the wyfe depart nocht fra hir husband, bot and gif sche depart fra him, lat hir remaine unmarrit with ane othir man, or ellis to be recounseil agaie to her awin husband. Of thir auctorities qubilk we have alledgit to you of our salviour $\tilde{7}$ sanct Paule, we may gaddir twa singular conditionis of that mairiage, qubilk is amang christin men and women. 

Twa singular conditionis of the marriage that is amang christin men and women.

1. Cor. 7. 

1. Cor. 7.
of Matrimonie.

catioun) and maryis ane othir, he committis adulterie, he teichis plainly, that a man may nocht have twa wyffis. For gif it war lawfull to have twa wyffis at anis, that man comittit nocht adultery in marriage of ane othir, his first beand alvyve. Now our salviour sais plainly, pat quhen he maryis ane othir, sche beand alvyve, he com- mittis adultery. The secund condiition, is pat the band of matrimonie anis lauchfullly contrac- kit, may nocht be dissolvit and lowsit agane be ony divorcement or partising, bot allanerly it is lowsit be the dede of the ane of thame, for trewly the partising & devorsing, quhilk our salviour sais may be done for fornicatioun, suld be un- derstand allanerly of partising fra bed & borde, & nocht fra ȝ band of matrimonio, as it is plain be the wordis of S. Paule, quhilk sais, Lat hir be recounsalit agane to hir husband. And in the meane tyme quhasaedir maryis hir, he comittis adultery. It is to be notit also, that for the same twa singular condiotionis afore rehersit, matri- monye may weil be callit a sacrament, That is to say, a takin or signe of ane haly thing, quhilk is conjunctioun of haly kirk with Christ Jesu. For as in matrimonie ane man hes bot ane wyfe with quhom he suld remane without ony parti- sing, sa Christ Jesus hes cowplit to him self ye universal kirk of christin men and wemen as ane spiritual wyfe, and will nevir parte fra hir, bot will be joynit with hir evir, heir be grace and in hevin be glorie. Nairodir a sacrament is callit
The sacrament

callit a sensibil effectious signe of invisibil grace, qubilk is gedin to thame that worthilpy ressadis the same sacrament. Now it can nocht be denyit bot yat grace is gedin in the sacrament of Matrimonye to yame yat lawfully maryit togidder, be vertew of qubilk grace thai may keip the band maid betwene thame, that thai may lufe ane ane othir as Christ luftit the kirk, yat thai may with diligence bring up pair barnis to the servise of God, yat yai may thole paciently all molistationnis and tribulation of the world, qubilk oft tymes chancis to maryit personis that thai may thole ane ane othir, and ane heire ane otheris imperfectionoun. All yir thingis can nocht be had without the grace of God, qubilk is gedin in ye sacrament of matrimonye, as it apperis plainely be the wordis of our salviour, sayand: Quos Deus conjunxit, homo non separet. Thai quhom God hes joynit in mariag togedder, lat na man sevir. And how can thai want the grace of God, qubome God joynis togidder, gif thai keip thair mariag conforme to the law of God? Naitovir, as in ilk ane sacrament thair is ane sensibil matir, ane certane forme of wordis groundit apon sum special promis of God, sa thair is in the sacrament of matrimony.

Ye sensibil signe of mariag. Ye forme of wordis usit in the contact of mariag.
Maryit husband, baith of yame ending vir wordis be invocation of God, sayand: In ye name of the father,led sonne, the halyspreit. This consent into carnal copulation, erpremit be ye wordis of ye present tyme, is ye cause of matrimony. And estir consent, quhen yai conjoine togidder in carnal deid, marriage is consummat endit. The promis of God annerit to yis sacrament may be gadderit be ye wordis of S. Paule, quhilk he writis to Timothe on this maner, spekand of ye woman: Salvabitur que filiorum generationem, si permanserit in fide, et delectione, et sanctificatione, cum sobrietate. Schi sal be saftit be generation of barnis, gif sche perseveris in faith and lufe, sanctificatione vsobernes. And na dout bot ye samepromis is maid to the man, because he concurris wi the woman to ye generation of barnis be the institution ordinatioun of god. Duhat is vertewor, propir effect of matrimony? S. Augustin sais yat pait is thre gret gudis of matrimony. The first is ane sacrament, be ze quhilk we understand the hand of matrimony ye suld nocht be lowsit be ony maner of wyse til deve of ye ane parte lowse it, as we declarit to you afore. The secund is sidelte or faith fulnes, quhairby we understand yat maryit personis suld keip pait promis faithfully ane to ane othir, sa yat ye man suld nocht have carnal deid w ony othir woman sa lang as his lawful wyse leiffis, and lyke-wise the woman suld nocht have carnal deid w ony othir man, sa lang as hir lawful husband leiffis. The thrid is barnis, be this we understand yat gif God send yame barnis, yai suld bring yame up in nurture
The sacrament

nurture and vertew, that thai may be servandis to God. And this is the principal end & cause of matrimony. And to ken gif a marvit man may syn with his wyse, ze saill note four pointis. First that quhen marvit personis convenis togetter intendand to bring furth barnis to the service of god, nocht only thai syn nocht bot yai have me-rit & pleise God in sa doing. Secundly, quhen a marvit man hes carnal deid with his wyfe intendand allanerly to keip hir fra fornicatioun & adultery, requirit to do the same be hir, lyk wise he synnis nocht, bot dois ane deid of justice and rycheousnes. Thridly, quhen ane marvit man hes carnal deid with his wyfe, nocht intendand procreatioun of barnis, nother eschewing forni- catioun of his wyfe, bot movit with ye fragilitie of his nature, intendand to keip him self fra fornicatioun, lykwise he synnis nocht.

Fourthly, quhen he kennis his wyse carnally, nocht intendand procreatioun of barnis, nor e- schewing of fornicatioun of his wyse or of him self, bot intendand principally to fulfill the lust of his body, and therein puttis his fe- licitie, he synnis grebously. Thairfor lat thame abstene for a tyme (eftir sanct Paulis counsale) to pray and to ressave Christis body. To quhom be all honour.
Amen.

How ane marvit man may synne with his wyfe.

1 Cor. 7.
DE MODO ORANDI DEVM.

Of the maner how christin men and wemen suld mak thair prayer to God.

The first Cheptour.

NTE orationem prepara animam Eccle.18. tuam. The wisman gisstis the counsale, O christin man and woman, to prepare thi mynd afore thi prayer. That is to say, afore thou begyn to mak thi prayer, tak god tent that thou mak it w sic ane mynd, that it may be acceptabil to God, I hard of him. Thairfor yow sal understand, I thair is thre verteweis, quhairwith yw suld prepare thi mynd afore thi prayer. The first is faith. The secund is hoip. The thrid is cherite. First y thi prayer may be plesand to God and hard with him, mak it with ane trew faith. For sen prayer is nocht ellis bot lyfting up of yi hart to god, I to ask fra him all thingis, quhilk becummis y to ask, quhow can yw pray gif thou want faith? quhow can yow lyft up thy mynd to God w out faith? According as Sanct Paule says: Quomodo invocabunt, in quem non crediderunt? Quihow can men mak invocation and prayer to God, in quhon thai have na beleif? Uteraily it can nocht be. Thi faith O christin man teichis the twa thyngis.

The ane is to ken thi awin povertie, thi awin.
Of the maner how christin men

Be ye licht of our faith we sulde behauld et se ye gret gudnes of god to-wart ws.

awin myserabill stait, quhairin thou standis baith in body and saule. Thy faith techis the on the thir part, the hie Majestie of GOD, his almychty powar and gud will towart the. Quhairfor O christin man afor ye begyn to mak thy prayar, prepair thy mynd with faith, consyddir ye gret myster, quhilk yow hes of his helpe of GOD. Set afor thi eine al thy infirmat- teis. Remembir that thou art erd, and to ye erd you sal gang. Consyddir that all men ar lyke unto the grene gyrss, and al the glore of man is lyke to his flour that growis amang ye gyrss, as saysis the Prophiet Esay. Quhair to aggreis King David sayand in the Psalme: Yan is maid lyke unto banite, his dayis passis away lyke the schaddow. Hade mynde quhow thou was consaunt borne in syn, cal to thy remembrance, quhow ofsyymes thou hes brokin the haly promise maid in thy Baptym, be transgressi- on of ye commandis of GOD. Thou beiris daily a- bout w ye, thy ennimie, ye concupiscence of thy flesche evirmair repugnant aganis thy spreit to stond ye to syn. The Devyll nebir restis, bot gangis about lyke are rampand Lyone, seikand quhom he maye devore be davyly temptatioun. Consyddir thairfore, afor ye prayar, al yi Imperfections, al thy onclene- nes, all thi miserabyl estait, quhairin thou standis davyly. And than lyft by thy mynd agane to GOD, ye faith, behald ye the gret gudnes of god to- wart the, quhilk standis in thir thre special poyntis.

First he hes gyffin command to the, and bi-
dis the pray to hym for grace, helpe, and succoure.

secund

Esay. 40.

Psal. 143.
suld mak thair prayar to God.

**Secundlie,** he hes promissit to heir thy prayar to grant to the his grace, helpe, singular protection, in all thi perrells. **Thridlie** he hes leurnit the quhow thou sulde praye, quhat thou suld say to hym. Ask sapis he it sal be giffin to zow, seik ze sall fynd, knock, it sal be openit to zow. Gyff carnell fathers (quha is edyll) gyff thaire sonnis gude gyftis, mekle mair your Hevinlie father sall gebe the gude Spreit to thame that askis hym. We wate nocht quhow we suld pray bot y spreit helpis our waiknes, prapis for ws with untellabyl syechis, nocht sa understanding ye haly spreit prapis for ws, because he is GOD, bot that he inspyris modis oure hartis be his grace, makis ws abyll to pray. He garris ws pray, in the name of Christ, of quhome we have ane promis to be hard, quhen we aske ony thing in his name. Heir his promeis, gyff ze aske the fader ony thing in my name, he sal gyf it to zow, (that is to say) quhensaever ze aske ony thing y belangis to zoure eternall salvatioun, my Father sall gyff it to zow. Heir thou may se, that GOD is mair sollyst for ws thane we ar for ourself, for he provokis ws to ask, and biddis ws aske, he is reddear to gebe, thane we ar to resabe, because that he hes promeisit to heir ws quhen sa ever we ask throw faith. Ze as sancte Paule sapis, he may wy l do abone the thing y we think or understand.

The
Of the maner how christin men

Ephe. 3. Hope the second vertew of prayar hes ii. properitis. Marce, i. i. Sycher confidens in yehelpe off god promissisid to ws. Luce, xi.

The secund vertew requirit to the preperation of thi mynd afore thi prayer is hoip, quhilk suld have twa properties. I First thou sulde put na dout, bot yat God will fullfil his promis maid to the in special, quhilk is this: Omnia que cunque orantes petitis, credite quia accipietis. I say to zow sais Christ, al thingis quhat sumebir ze ask in zour prayer, trow yat ze sall get thame, and thai sall cum to zow. And to put ws out of all dout, he gyffis ame similitude, quhilk is abil to bring all men out of desparation. Gyf ony of you askis his father breid will be geve to him a stane? Or gyf he ask dysche at his father, wil his father geve to him a serpent? or gif he ask at his father ame egge, will his father geve to him ame Scorpion? Gyf thatfor ye beand evil, hes the wit to geve to your sonnes thai thingis that ar gud, mekil mair zour hevinly father quhilk is gud of his awin nature and allanerly gud sall geve his gud spreit to yame yat askis him. And of this we suld nocht dout, according as Sanct James sais: Postulet autem in fide nihil hesitans. Lat him that wantis wisdome, ask it of God w ane suir confidence to get it, and lat him nocht dout of it, bot that God baith may & will grant it to him, for he that douts, is lyk to a wall of the see, quhilk is movit & drevin about with the wynd. Lat nocht sic a man think to get anything fra god. The secund propertie of hoip, quhilk we suld have in our prayar is perseverance & pacience, to await paciently with lang sufferance quhil God
suld mak thair prayar to God. Fol. clxxi.

God heir our prayar. We suld notcht prescribeto God ony special tyme to heir our prayar, bot
paciently comit all to God baith the maner
of our helping and the tyme, according as the
pecta dominum. Viriliter age, confortetur cor tuum,
et sustine dominum. Wait apon our Lord, do all
thi deidis stoutly, lat thi hart be of gud comfort
and thole our Lord to wyrk all thingis to his
pleasure. Ane notabil exempl of this we have
in the historye of Judith, quhen yat haly woman
understud that Dzeas the chief prince I rewlar
had promissit to geve obir & citie, callit Bethu-
lia, to the Assyrianis, gif god had sent thame na
help within d. dais, scie repressit yame scharply
sayand: quhat maner of men ar ze that tempis our
Lord God? This word, quhilk ze have said, is
nocht ane word to provoik the mercy of God to
us, bot to steir his vengence aganis us. Have
ze set ane tyme of our Lordis mercy, and assignit
ane day at zour will? And estirhend scie gave
to thame hir counsale and said. Lat vs humil I
mak our saulis meik I stand in ane lawly spreit,
lat vs serve him I say to him that we ar content
that he schaw his mercy apon vs according to
his awin will, I thairfor will meikly abyde and
await apon his consolationis. To this effect
pertenis all the placis of halye scripture, quhilk
hiddis vs pray with continuance. Sanct Paule
sais: Sine intermissione orate. Pray without ces-
sing, that is to say, at all tymes condenient. 5.

1. Tessa.

And
Of the maner how christin men

Collos. 4. And in ane thir place he sais: Orationi instate vigilantes in ea, in gratiarum actione. Continew in prayer, and walk in the same with gevin of thankis. And sanct James sais: Multum valet de-precatio justi assidua. The continual prayer of ane just man is of gret strentch or powar. And he con-fermis his saying with ane exempl, sayand: He-lias was ane mortall man lyk to ys, I maid his prayar, that it mycht nocht rayne apon the erd, I sa it raynit nocht, the peirs and ser monethis. And agane he maid his prayer to God, and the hevins gave raine, and the erd gave frute.

The thrid vertew, qubilk preparis our mynd to devoit prayer is cheritie, to lufe God abone all thingis and our nychtbour as our self. Of the first a prophet sais in the Psalme: Delectare in domino, et dabit tibi peptiones cordis tui. Have plesure and delectatioun in our Lord, and he sall geve to the the petitiounis of thi hart. Thairfor aforo thou mak thi prayer, als mekil as thou may, kindil thi prayer with the lufe of God. And think quhat God hes done for the in thi creatioun, makand the to his awin ymage & lyknes. And quhair he mycht have maid ye ane bruitel beist, he hes maid the ane reasonabil cre-ture. He preservis and keips the. He hes gevin command to his angelliis to gyde the fra all per-rellis. His will is, that all the hevins and four elementis mak the service. He gissis the mit, drink, and claith & harbory, cattel, geir, & corne, and al gud yat thou hes. Besyde al this, quhen pu was
suld mak thair prayer to God. Fol. clxxii.

wasperissit [condemnit to hel, E maid bond servand to the devil, haladin [captivitie of syn, he send his awin natural son to be incarnat for thi saik, he sparit him nocht, bot for thi synnis deliverit him to the dede, qubilk willingly, obediently, luffingly E inno-cently tholit dede, payit thi ransom, redemit the fra syn, the devil, E hel, hes weschit thi saule fra all thi synnis, hes recounsalit the agane to ye eternal father, hes lowsit the fra ye maledictioun of the law, hes deliverit the fra the dangear E perrel of hel, E hes con-quest to ye his meritis, the kingdome of hevin, gif you beleve in him, with ane leiffand faith ye wyrkis be cheritie. Gif ye wald, O christin man think on yer be-nefitsis of God, qubilk he hes done for the, E also re-member quhat he hes promisit to the in ye kingdome of hevin, ye wald sone have pleasure in God, E sa he wald geve to the, ye pettiounis of thi hart. And gif ye wald he ardent in the lufe of thi nychtbour, consider howlyk he is to ye and ye to him in al pointis of nature and grace, ze ar baith creat E maid of ane god, ze ar baith mortal men E barnis of Adam, ze dwel baith in ane house, qubilk is this present warld, ze ar baith redemit w ane blud of the sonne of God, leiffand in ane faith, regenerat w ane baptyme, ze stand baith inane hoip, ze ar baith membris of ane mistik body of Christ. God commandis the to lufe him as thi self, E to forgeve him al his offensis as ye wald be forgeben of God. Qubilk E thou do nocht, ye prapis earar an-gane thi self, than for thi self. Thairfor sais Christ: Cum stabitis ad orandum, dimittite, si quid habetis ad Marce. xi. versus aliquem, vt et pater vester qui in coelis est, di-

kk. iii. mittat
Of the maner how christin men mittat vobis peccata vestra, quod si vos non dimiseritis, nec pater vester, qui in cœlis est, dimittet vobis peccata vestra. 

Quhen ze stand to pray, see yat ze forgewe to zour nychtbouris al offencis ¥ ze have to lay to thair charge, that lykwise your hevinly father may forgewe to zow all your synnis, bot ¥ gif ye will nocht forgewe to your nychtbour his synnis, yan zour father yat is in hevin sal nocht forgewe to zau zau synnis. Heir thir wordis D thou bumerclusful man, D thou presfal ¥ mallicious and envious man ¥ woman, quhilk wil nocht forgewe with thi hart to thy nychtbour all his offencis done agane the, thou hes hard heir thi awin jugement, the quhilk is this. Sa lang as thou will nocht forgewe to thi nychtbour all his synnis done aganis the, sa lang sall thou nebir habe thi synnis forgewin to the of God. Nairovir sayand thi Pater noster, thou askis vengeance aganis thi self. Thairfor gif thou wald mak thi prayar faithfully, forgewe to him as thou wald be forgewin of God.

The secund Cheptour.

For the playner knawlege of this matir of prayar, we will propone certane questionis. ◀️ First, is ¥ prayer of a synnar hard of god: Answer. Thair is twa kindis of synnaris. Sum ar obstinate, quhilk hes na detestation of pair synne nor na affectioun to vertew and gud lyse, bot hes ferme purpose to perseuere in pair syn, of quhom the wisman sais in the Proverbis:

Letantur
suld mak thair prayar to God. Fol. clxxiii.

Letantur, cum malefecerint, et exultant in rebus pessimis. Thai ar blyth quhen pai do evil, & rejoysis in wickit thingsis. Siclyk synnaris is nocht hard of God, as the blind man said: Scimus quia deus peccatores non audit. We know that God heiris nocht synnaris, quhais word is to be un

derstand of obstinat and perseverant synnaris. And gif thow refuse ye wordis of yat blind man heir qubat God him self sais of synnaris: Cum Esai. 1, multiplicaueritis orationem non exaudiam, manus enim vestre sanguine plenæ sunt. Quhen ye sal mul
tiplye your prayar, I sal nocht heir you, be

cause your handis is full of blud, that is to say, your warkis ar full of syn and purpos of synne. Thair is othir synnaris quhilk Kennand be the law thair synnis, the uncleinnes, perrel I dam

natioum of the same, begynnis to have displea

sure of thair synnis, begynnis to feir God, to

hoip in his mercye, to desyre his grace with ane

humil and contrit hart, makis invocationioun and

prayar to god for grace, sic ane synnar is hard

of God. Erempil of the Publicane, quhilk said:

O God have mercye on me a synnar, quhais

prayar was hard, I zeid hayme justisy e to his

house, Gang thou and do siclyk, O synful man.

Secundly, quhat ar the gud deidis quhilk

steiris us to fervent devotionioun & prayar? An

sweir. Fasting and almous, gif thai be done in

faith and cherifie. Prayar is gud sais the angil
to Tobias, w fasting and almous, I mair pro

fitabil than to laye up gold in tresure. Quhow can

How the prayar of ye penitent syn

naris is hard of God.

Luce. 18.

Yat fast-
ing et al-

mous deidis dis-

pons a

man to
devirt

prayar.

Tobi. xi.
Of the maner how christin men
can a man lift up his mynd to god in prayer, quhen
his wayme is full of meit and drink? Thair for our
salviour commandit us to walk in our prayaris,
sayand: Viglate itaque omni tempore orantes vt digni
habeamini fugere ista omnia, que futura sunt, et
state ante filium hominis. Thair for prayand all
tyme that ze eschaip all the perrellis to cum, z stand
saifly afore the sonne of man. Now it is nocht possi-
bil yat a man may walk in prayer, bot gifhe use sum
tyme fasting, or at the leiste greit temperance. And
that almos is necessary to devout prayer it is mani-
fest he the wordis of S. Jobne z evanglist, sayand
thus: He that hes the substance of this world z seis
his brother have necessitie or mister, and closis his
hart fra him, quhow can z lufe of god dwel in him?
Quhow can thow thair for 0 man crye to God for
mercy, quhilk will nocht have mercy on thi nycht-
hour that cryis to the for help? or quhom thou seis
have mister of help?

The thrid questioun. Aucht we to mak lang
prayeris to God? Answeir. Ze trewly, according as
our salviour sais: Oportet semper orare, et non de-
icere. Ze man alwaits pray and nocht ceise. To ye
same agreis S. Paule, sayand: Sine intermissione
orate. Pray continually and cease nocht. This con-
tinual prayer quhilk we suld alwaies mak to God,
standis nocht in mony wordis, for sa it war impossi-
bil for us to pray alwaits continually and ceise nocht.
Bot it is to have alwaits and continually ane gud
mynd to God, a fervent desyre of his mercy, ane
ardent lufe to him, doand and referrand al our gud
deidis to his glore. Sa doand we pray alwaits and
reissis
suld mak their prayer to God. Thow may speir agane at me. May we pray lang prayeris in wordis? Ye trewly, gif we speik yame with the faith of our hart, and devotioun of our mynd. And quhen our salviour in the evangil sais: Quhen ye pray speik nocht mony wordis. Ye exponis him self, sayand: as the Gentillis dois, for yai trow to be hard in pair mony wordis without faith and devotioun of their mynd, trowand be multiplication of wordis, to declare to God pair mister, & to move him to heit pair prayers as thocht God miskend or misters. That for sais he, be ye nocht lyk to thame, for your bevinly father kennis quhat ze mister aforeze pray to him. Quhair-for O christin man & woman, I erhort zow to pray to god with faith hoip and cheritie, and nocht with your mouth allanerly as hypocritis dois, bot pray with hart and mouth baith. Pray in all placis; bot specially in the kirk, because it is the house of prayar. Pray at all tymes, bot specially apon the sundays and othir halvdais (as we declarit to pow in the thrid command). And sa sall ze obtene your eternal salvaition according to the promis of God, sayand: Omnis qui invocaverit nomen domini, saluus erit, Johelis. 2.

All thai that makis invocation to the name of the Lord, sall be saffit.

Amang al the prayers quhilk a christin man may say to god, yair is name sa worthi & sa excellent, as is the prayer callit the Pater noster. For it was nocht compilit and gevin to us be ane Angel of bevin, or a pure man in eird, bot it was compylit and gevin to us to say be the natural sonne of God our salviour Jesus Christ, quhilk is ye eternal wisdome of god this
Of the manner how christin men

This prayer is compendious and short, to yet effect yat it may be easely leirit, bettir had in remembrance. That name excuse thame of ignorance, that it may be said oft tymes without ony irksumnes. Also to de-clair yat y vertew of prayaris standis nocht in multi-plication of mony wordis, bot in ye devotioun of y mynd. And suppose yis prayar is schort in wordis, zit it is exceeding lang and profound in sentence. For in sevin petitiouns it contenis al thingis, quhilk we desyre fra God, for ye weil baith of our saule f body, baith in this lyfe f in the lyfe to cum. And with yat it kepis the same ordour, quhilk we aucht to kep in all our desyris and petitiouns. For first f abone all othir thingis, we suld desyre yat god be knawin, honourit, glorisyit, and magnisyit, of us f of all the pepil of the world. And yat we desyre at God in the first petitioun, sayand: Sanctificetur nomen tuum. Lat thi name be sanctifyt and haddin baly. In the thre petitiouns that followis, we desyre at God to geve to us all gud. First eternal, quhilk is the hyest and maist excellent, sayand: Adueniat regnum tuum. Lat thi kingdome cum to us. Secundly, to geve us gud is spiritual, quhilk is grace and obedience to the will of god, sayand: Fiat voluntas tua, sicut in coelo et in terra. Thi will be fullfillit in the eird as it is in hevin. Thridly, to geve us gudis temporall for our dayly sustentatioun, sayand: Panem nostrum quotidiamum da nobis hodie. Geve us yis day our dayly breid. In the thre last petitiouns we desyre-it god to delivir us fra all evil. First fra synne and eternal dede quhilk is the reward of synne, sayand: Dimitte
suld mak thair prayar to God.  Fol. clxxv.

Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Forgive us our dettis and trespassis, as we forgive to yame yat trespassis aganis us. Secondly, fra paynis spiritual, quhilk is to be ouircum in tentatioun, saying: Et ne nos inducas intentationem. Leid us nocht into tentatioun. Last of all we desire God to deliwer us fra paynes temporal, saying: Sed libere nos amalo. Bot delibir us frae evil. Amen. That sa be it we pray the. Breifly, this prayar of our Lord is sa profound, sa abounding, and sa plenteous in sentence, that thair is na prayer maid be man, quhiddir it be written in the auld testament or the new, bot the soume and the effect of that prayer is contenit and askit in ane of yir sevin petitiounis. Dubhairfor D christin man I wemen say thi Pater noster to God oft tymes distinctlie I devoutly, and d'ut nocht bot quhen you sais yis prayer, in effect you sais all gud prayeris. Nochttheles all othir prayeris set out at mair lenth to the same effect is commendabil, and lovabil, as declaratioun of the same.
THE PRAYER OF OVR LORD IN LATYNE.


THE SAME PRAYER OF OUR LORD.

In Englie.

OVR Father quhilk is in hevinnis. Thy name mot be hallowit. Thy kyngdome mot cum. Thy wyll mot be done in erd, as it is in hevin. Geve ws this day, our daylie breid. And forgypfe ws our detteis as we forgysfe our dettourz. And lede ws nocht in temptatioun. Bot delyber ws fra ebyl. Sa be it.

The third Cheptour.

ATER noster, qui es in cœlis. O our father quhilk is in hevin. We can nocht O christin pepli comprehend in our mynd, the gret gudnes of God towart vs, quhilk hes leirit ws, in the beginnyng of our prayar to call God our Father sayand: O our father God. This was nocht vsit to be
The prayer of our Lord or Pater ns.

be done in tyme of the auld testament, for commounlie thay levit under the bondage of the law as servandis, & sa durste nocht cal God pair father, bot Lord, quhilk is ane name of gret maiestie & powar, bot he hes lerit us to call God our father, quhilk is a na-
me of benevolence, mercy, gentylines, and lufe. Gyff that haly Patriarche Abraham, quhilk was callit ye freind of god, quhen he maid his prayar callit god his Lord, Sayant: sall I speik to my Lorde, sen I am hot dust & asse? Hekle mair, we durst nevir have callit God our father, except that first he had lerit, & commandit us to call hym father, quhairin he hais gyffin to us gret cause to put our haill confi-
dence in him. And to lyppinal gud fra him. Quhow hes almychtie god, maid hym self our father? Tre-
wlie, nocht be natural generatioun, for swa, only he is father to our Salvior Jesus Christ, bot he hes maid him self our father be adoptioun thron faith in Christ Jesu, in tyme of our Baptyme, according as it is said: Dedit eis potestatem filios dei fieri, his qui credunt in nomine eius. Ye hes gyffin yame powar to be the sonne of god, and this powar he hes gyffin to thame, quhilk belevis in his name. And quhat is thy doctrine? Trewly first to honour god to love and thank hym eibirmair for al his benefitz. 

Heir quhat he says be his Propheyt Malachie: Si ego pater, vbi est honor meus? Gyff I be your father, quhair is my honour? Secundly, gyff thou be sonie of God, follow hym be Imitati-
on of lufe. Rememberand quhat S. Paule says: We ze ye folowers of god, as deir sonnis, I gang in lufe as Christ haze luftit us.

Heir
The Prayer of our Lord or Pater noster.

Heir quhat our salviour sais: Be ze mercyfull as your hevinly father is mercyful. Agane he sais: Be ze persite as your hevinly father is persite. Dubilk perfectionioun standis in lufe, yat as God gissis lycht of his sonne to gud and evil, and his rayne to just unjust, sa sulid thou lufe baith thi freindis and thi fapis for goddis saik, and be yat lufe thou schwais thi self to be the sonne of god. Thridly, and thou be the sonne of god, thou aucht to him obedience, accordin as sanct Paule sais: Muldo magis obtempera bimus patri spirituum. Gys we ar bound to be obedient to the commandis of our erdly and carnal father. Bekil mair aucht we to be obedient to ye commandis of our hevinly father.

Noster. Quhy sais thou Pater noster. Our fauther, earar than my father? Crewly to geve the to understand yat as thou art the sonne of god be adoptioun throw faith sa is all trew christin men and wemen the barnis of god be faith, and pairfor thou aucht to lufe thame al with persite lufe and cheritie as brethrin and sisters in god. Our hevinly doctour in this word gissis vs instructionoun of unitie, concord, and peice, and to pray to God for all christin pepil, kend and unkend, frend or fremmit, thi fau or enimpyis. And to that effect he hes nocht leirit vs to say, my father God that is in hevin. Bot to saye our father God that is in hevin, We say nocht geve me this day my daily breid, bot geve us this day our daily breid. We say nocht forgeve me my dettis, bot forgeve us our dettis. We say nocht deliver me fra evil, bot deliver us fra evil, to signifie that throu faith in Christ Jesu, we ar all the sonnes of
of the Pater noster.

of god, ye pair for the gentilman sufd nocht dispysye ye cottar, ye richeman sufd nocht dispise the pure man, ye leirnit sufd nocht dispise the vulerit, according as it is writtin: Nunquid non pater vnus omnium nostrum? nunquid non vnus deus creavit nos? quare ergo vnus—Malach.2. quisque nostrum despicit fratem suum? Have nocht we al ane father? hes nocht ane god create ye maid us al? quhi pair for dispysis ilk a man his brother? The prayer yat ye proud Pharisean maid was nocht ac- ceptabil to god, because he dispysit his nychtbour ye publicane. Let us al pair for ken our self to be bre= ther in god, and throu faith equally sonnis to him.

Qui es in coelis. Quien yu sais: Qui es in coelis, quhilk is in hevin, understand nocht yat god is con- tenit ye concludit in hevin, as the angels ar. For Sa- lomon sais: Quem coeli coelorum non capiunt. Quihom ye hevins of hevins is nocht abil to tak ye contente. Bot he is said to be in hevin, for als mekil yat w his al- mychty powar, he contenis, he kepis, baldis up, ye maintenis all the hevins ye also all othir creaturis, quhilk ar contenit win the compas of hevin, accor- ding as S. Paule sais: Omnia in ipso constant. All creaturis in him hes thair being. And sa this word qui es in coelis, may nocht be trewly said, bot to gud only, because yat God only as he hes maid hevin ye al thingis under hevin, sa he is only in al ye hevinis, and with his almychty powar conservis and kepis thame all in thair being. Nothir suld we think that god is sa in hevin, yat he is nocht in eird. For trewly god is in all placis he his substance, he his prescence ye be his powar, according as he sais: Nonne coelum et:

Jere. 23. terram
The first petition

How god is in all placis and specially in heavin be manifestation of his glory. Math. 5.

terram ego impleo? Fyl nycht I sais he baith hevin & eird? Bot it is said specially yat god is in hevin, for als mekil that in hevin he is manifestit & schawis his godheid, his divine maistie, powar, glore, joy & blis eternal, qhilk he hes promissit to geve as reward to us al, & we persever in his faith & obedience, according as he sais: Merces vestra multa est in coelis.

Your reward is gret in hevin. And this word swil raise up our harteis to god and mak us stark in the hoip of eternal glore. For suppose our natural father wald awance & promote us to hie dignitie and richis, zit he hes na powar to do it. Bot our hevinly father almyechty god, hes baith wil & powar to exalt us to hie glore of hevin. Quhilk can ye understand yat he hes will to do it? because he hes maid him self our father. Quhilk can ye ken that he hes powar to do it? because he is in hevin ane glorious God, makar & kepar of ye hevin & al creaturis under hevin.

Now O christin man & woman I erhort the to understand weil thir first wordis of our Lordis orisoun quhilk ar put lyk ane prologe afore the sevin petitions, declarand plainly yat na man can say yis orisoun trewly to the pleasure of god & his awin merite except he have faith, hoip & cheritie, wout faith na man can say trewly, O father God, without cheritie to our nychthour na man can say, trewly & meritorioursly our father. And without hoip na man can say trewly, quhilk art in hevin, remitte our sinnis.

The plain sentence of yit wordis in forme of prayer.

O our father eternal god, quhilk hes maid us & all creaturis, bot us to thi awin lyknes, & all ye laif Ll. ii.
of the Pater noster

of thi creaturis for us, & give us obedience of all yat is in erd, wattir & aire, & causis the hebins, the sonne, the mone & the sternis to mak us service, and hez gevyn command to thi angels to keip us, breifly defendis us fra all evil, & giftis us all gud. Suppose we & our forfathers, as maist unthankful creaturis hes sauld our self be synde, to the devils tyranny, & pairfor be ryght aw to dreid pe as our terribil juge & condemnuar, nochthelles sen it is swa yat pe of thi excellent & infinite mercy, hes send thi sonne to deliver us fra the devils tyranny, dede & hel, and be him, his word, faith & baptyne, hes gottin us agane & maid us thi sonnis be adoption, & be him also hes biddin us call the father. We besek the pairfor, O merciful father, eternal god, be thi natural sonne Jesus Christ, geve to us thi haly spreit, to heir witnes to our spreit yat we ar thi sonnis be adoption, hequhom also we may cal & father w blythnes, & lippin suirly on thi fatherly & mercyfull providence & help in all trubil. Geve us grace O eternal father & we have ebirnair brotherly lufe, & know us verrailly for brethir & sisters to help ane ane bthir, & to pray ane for ane bthir to the our eternal father. Tak fra us all discorde & singular lufe of our self, & our awin profite, yat we may say verrailly. O our father eternal god, gubilk is in hevin, nocht inclusit in hevin, bot is in all placis be substance, presence & powar, & the faith & grace dwellis in all just men & women, & in & hevin empyre schawis yi eternal glore, joy and blys. Geve us grace O father eternal to have suir hop to cum to that glore, & to be dwellars in hevin with the ebermair. Amen.
The first petitioun

The first petitioun of our Lordis orisoun.

SANCTIFICETUR nomen tuum. Hallowit be thi name. This is the first petitioun of our Lordis prayer, quhairin we ask at God our eternal father, y be may be knawin, honourit and servit be us and all the pepil of the warld. Here is twa thingis to be declarit, quhat is the name of God, and how suld it be sanctifyit. The name of God in haly scripture, betakins nocht this worde God writtin or pronouncit, bot it signis God himself, quhilk is namit be us, and also his almyghty powar, wisdome, gudnes, rychteousnes, mercy, eternitie & divine maiestie. And the name of god to be sanctifyit or hallowit is in this place as mekil to say as y god himself mycht be knawin, lovit, honourit, glorifit, magnifyit and truely servit with hart, word, & deid, be us & al uthir men & wemen in the warld. And yat ze may the bettir understand quhow y name of god suld be kennisit and honourit. Ze sall note quhow the name of God be mony men & wemen is miskennisit and dishonourit. And to declar ye same ye scripture usis ane maner of speich, sayand that the name of god is fylit be mony men, nocht sa yat ye name of god, quhilk is evirnair haly & glorious in itself, & ye only cause of our halynes may be fylit in deid, bot y mony evilgedin men & wemen, als mekil als lys in yame, takis fra him (be thair evil lyfe) his glore, and giftis it to his creaturis. As he sais be his Prophet Czechiel:

Non
of the Pater noster.  

Non propter vos ego faciam domus Israel, sed propter Ezechii.
nomen sanctum meum quod polluistis in Gethibus, ad quas 30.
intrastis. O house of Israel, sais almychty God,
I will nocht saif pow for your awin saik, bot for
my halve name, qubilk ye have sylit amang the
Gentillis, to quhom ye have enterit. Sa estir yis
maner ye name of God is sylit and dishonourit,
first amang the Gentillis qubilk in auld tyme
kennand him be his creaturis to be a god of eterno
nal powar and maistie, wald nocht thank him
serve I glorisse him as God, bot vanissit away
in thair ymagniationouns, geve the honour and
glore of God, to ye creaturis, worschipping men
and ymagis of men, of fowlis, heistis I serpentis
as goddis, and sa doing thai sylit I dishonourit
the name of god. Secundly, the Jewis to yis
day sylis and dishonouris als mckil as yis in
pame, the glorious name of our salvior Christ
because nocht only thai ressabe nocht his faith,
bot thai blaspheme his name in thair sinagogis
to thair damnatioun. Thridly evil christin
men I wemen twa maner of wais dishonouris
the name of god. First be wanting of trew faith
and haip in god, puttis mair confidence I traist
in thair awin powar, in thair freindis help, and
sumtyme lippinis mair in ye devil he socery and
witchcraft, than yai lippin in the name of god.
Secundly, quhen we have ressavit the evangil
of Christ amang us and ar callit christin men, zit
our lyse is plain contrair to ye evangil of Christ,
in sa mckil, yat throw evil lyse ye name of Christ

Fol. clxxix.
The first petitioun

is evil spokin of amang ye Jews & Gentillis, as

S. Paul sais to the Romanis: Nomen dei per vos blasphematur inter gentes. The name of God be pow is blasphemit amang ye gentillis. The com-

mon pepil usis to esteme ane lord be his servbands,

quhen yai see honest servbands, yai say yair lord

is honest. And quhen yai see unhonest servbands

yai say yat the lord of yai servbands is nocht ho-

nest. Lykwise, because yat the infidelis, turkis

and Jewis seis the evil lyfe & vicious conversa-

tioun of christin men, thai blaspheme the halpe

name of our salviour & redemar Jesus Christ.

Now heir the sentence of this first petitioun
to be said in forme of prayer to God.

O God almychty our eternal father, geve us

grace yat thi name qhilk is halu, lovit, & blissit

in it self evirmair, & also be Angellis in hevin,

mocht be knawin, thankit and lovit, amang us

to qhonom yu hes gevin thi name to knaw & y to be
callit thi sonnis, & estir thi sonnis name christin

men, grant us yat our myndis, our wordis &

workis, our techingis, & lyfe be conforme to thi
godly wil, premet & schawin to us in thi sonnis

changel, yat men seand our gud conversations

may love thi name, yat workis all gud in us.

O father geve yi grace to Turkis, Sarracenis,
Paganis & Jews, qhilk miskennis thi name

and giffis thi godly name to creaturis, and blas-

phemis thi sonnis blud, to laif thair errour, pair

ydolatrie and superstition, and to knen the for

ane berray eternal God, and qhonom thou hes

send
of the Pater noster.

send Jesus Christ. Grant good father ye devil christin men, quhilk dishonouris thi sonis name be vicious lyfe, may be reformit in mynd, word & deid, and leid pair lyfe estir his teching to g glory of yi name. Amen.

The secund petitioun.

The fift Cheptour.

A DUENIAT regnum tuum. Let thi kingdom cum to. Behald O christin man, quhou orderly the secund petitioun followis the first. Lyke good bairnis in the first petitioun we ask at God our eternal father, yat his glorious name may be kendid in all the world, lovit and glorifit be us & all other men and wemen, Turkis, Jewis, and Christinis. Now in the secund petitioun we ask at God our hevinly father, to bring us to his kingdome, evirmair to be with him participant of his eternal & glorious heritage with Christ Jesus our salbior. And for declaratioun of this petitioun, ze sall understand that thair is the kingdome of the devil, & also the kingdome of God. And as for worldly kingdones gife thai be well gydit be ordour of justice, thai pertene to the kingdome of god, as sanct Paulie declaris to the Romanis. And gif thai be misordourit throw wanting of justice and using of tyranny, yai pertene to the kingdome of the devil. Duhat is the kingdome of the devil, bot empyre and owrance quhilk the devil hes in the hartis of vicious men & wemen, yat according to his will command transgressis the command of god, & makis yame self servands to syn willingly.
The secund petitioun

willingly consenting to his tentationous, drawin
to his service & haldin thairin be concupiscence
of the flesche, the concupiscence of the ee, and be
pryde of lyfe. Of the devillis kingdome speikis
sanct Paule to the Ephesians, sayand: Vos con-
viviscicauit, cum essetis mortui delictis et peccatis ve-
stris, in quibus aliquando ambulastis, secundum seculum
mundi huius, secundum principem potestatis aeris
huius spiritus, qui nunc operatur in filios diffidentiae.

God (sais sanct Paule) hes quicknit you, quhen
ze were dede throw trespas and synnis, quhairin
in tyme bygane, ze zeid according to the course
of this world, estir h prince yat rewlis in yis aer
quhil is ane spreit that now workis in the chil-
der of unbeleif. This is the devil quhom our
salviour callis the prince of this world, that is
to say, of all evil gevyn pepl of the world. And
yat haly man Job callis him ye king of all proud
men. Now let us speik of the kingdome of God,
quhil for our instructioun may be divoid in it,
kimgdomes, the ane is the kingdome of grace in
this world, the othir is the kingdome of glore in
the world to cum. Gyf ye wald knaw quhat is
the kingdome of grace, sanct Paule descrivis it
plainely, sayand thus: Regnum dei est justitia, et
pax et gaudium in spiritu sancto. The kingdome of
God is rychteousnes, paice and joye in the haly
spreit. For quhen a christin man is justyfit be
e ne leiffand faith, be leiffis in paice with God, &
hes gret rest and tranquillit in his conscience,
he hes gret joy and blythnes quhil the haly
spreit
of the Pater noster.

spriet workis in his hart, quhen he remembris that God almychty be Christ Jesus hes deliverit him fra the tyranny of the devil, the world and the flesche. And as sanct Paule sais: Qui eripuit Colossi.
nos de potestate tenebrarum, et transtulit in regnum I.
filli dilectionis suæ. He hes deliverit us fra the powar of myrknes, and hes translatit us brocht us into the kingdome of his lustit sonne, sa that we may now say to our salviour: Fecisti nos deo Apoca. 5.
nostro regnum. Thou hes maid us ane kingdome to our God. For doules sa lang as we remaine in grace, god regnis in to us, as into ane spiritual kingdome, and we as his faithfull pepil o-
bevis his commandis.

The second kingdome of god is the eternal glore and evirlasting lyfe, quhair of our salviour
in his second comming quhilk sal be apon dumis
day, sall geve enterance and possessioun perpet-
tually, quhen he sall say: Venite benedicti patris
mei, percipite regnum quod vobis paratum est ab-
origine mundi. Cum ze blissit servandis of my
father, possesse the kingdome quhilk is ordanit
for you afore the begynnig of the world.

The sentence of this petitioun in forme
of prayer to be said to God.

O hevinly and maist mercifull father we be-
seik the that all unfaithfull natious, Turkis
Paganis and Jewis, quhilk throw infidelite at
subjeckit to pe kingdome of pe devil, may ressabe
and keip the evangil of thi sonne Jesus Christ,
and be ane leiffand faith entir and hyde in thi
spiritual
The third petitioun

spiritual kingdom of grace, maid with us thi sonnis, justysvit, ἔ fellowis in participatioun of thi eternal heretage. Grant also O merciful father, yat al men and wemen, quhilk erris agane ἐ trew faith of haly kirk, ἐ pairby is subieckit to ἐ kingdome of ye devil yat yai may laif yair damnaabil ἐ condemnit hereseis, and returne agane to ye trew catholik faith. Grant also that all temporal kings ἐ maiestraits of chri-stindome, quhilk throw yair tyranny oppressis and puttis downe thi kirk ἐ destroyis yi pepil be unjust warris, ἐ all othir kings, quhom the devil haldis in his kingdome be pryde, coveteousnes, ἐ sensual lust and plesure, that yai may laif yair tyranny and othir dicis, ἐ be trew ministeris of justice under the king of all kings ἐ lord of all lordis, and sa to pertene to thi spiritual kingdome of grace. Grant also yat thi kingdome of grace may cum to us daily mair ἐ mair, be trew schawin of thi godly will ἐ thi sonnis evangil and rychteousnes of faith. Gebe us grace to perseveir in thi loving, charitie, ἐ christin ἔ分け, yat thi sonnis kingdome may spreid ἐ florische ovir all the world be rycht faith and christin workis quhil sathan ἐ al thi sonnes fais be subieckit under his feit. Grant O merciful father, yat thou may sa rigne in our harts be grace, yat on the lattir day we may stand on thi rycht hand in the numbre of yame, quhom yat day ἐν salcal to ye, ἐ geveous enterance ἐ possessioun of thi glorious kingdome of hevin, yair to rigne with the, quhilk is thre personis ἐ ane eter-nal god, in company and fellouschip of thi haly an-gellis, in joy and blis withoutin end. Amen.
of the Pater noster

The third petition.

The vi. Cheptour.

If IAT voluntas tua sicut in celo et in terra. Thi will be fulfilled in eird as it is in hevin. Eftir yat in the second petition we ask at God our eternal father, yat his kingdom of grace may cum to us in this world, & finally yat we may cum to hes eternal kingdom in hevin. Be rycht ordour followis the third petition, quhairin we ask of God our eternal father, that his will be fulfilled be keping of his commandis. As a man that is far fra ane cietie & desyris to be in it, he man entir in & gang in the hie gait yat leidis to yat cietie, sa it is of us al, we at all far fra hevin & wald faine be pair. Quhat man we do, hot entir & gang in & hie gait yat leidis to hevin, quhilk is to do & fulfil the will of God according as our salviour sais: Non omnis qui dicit mihi domine, Math. 7. domine, intrabit in regnum celorum, sed qui facit vol-

luntatem patris mei qui in coelis est, ipsi intrabit in regnum coelorum. Nocht ilk man yat sais to me lord, lord, sal entir into the kingdom of hevin, bot he yat dois the wil of my father yat is in hevin, he sal entir into the kingdom of hevin. And agane he sais: Si Math.xix. vis ad vitam ingredi, seria mandata. Gyf thou will entir in to the lyfe, keip the commandis. Therfor be rycht ordour of this thrid petitiooun, we ask at God that in us and be us, his godly will be fulfillit he keping of his commandis, quhairby we may cum to the kingdom of hevin.

For the plaine understanding of ys petitiooun, ze sall
The thrid petitioun

sall note, yat the will of God towart us is to be considerit in twa pointis, and we ask at God, that that may be fulfillit. First his will is yat all faithfull & trew servandis to Jesus Christ sal cum to the king-dome of hevin, according as our salviour sais: Hec est voluntas patris mei, qui misit me, vt omnis qui videt filium, et credit in eum, habeat vitam eternam. This is the will of my father qubilk send me, yat all men that seis the sonne be faithful contemplatioun, and trowis in him with ane faith that workis be lufe, he may have the lyfe eternal. This will of God is completit and fulfillit ellis in ye angellis and sanctis in hevin, qubilk leiffis in y glore of God, haifand his cleir sycht and eternal fruitioun. Chairfor we ask at God, that as his will is completit and fulfillit ellis in yame yat ar blissit in hevin, sa it moucht be fulfillit also in us that ar dwelland apon the erd.

Secundly, the will of God is, that we keip his commandis, as S. Paule declaris, sayand: Renovamini in novitate sensus vestri, vt probetis quaesit voluntas dei bona et beneplacens et perfecta. Be ze chaungit throw ye renewing of your mynd, yat ze may preife quhat is yat gud, that plesand, and per-fite will of God. Trewly the will of god is gud, because he commandis na thing bot it is profitabil to the keiparis, his will is plesand, because his commandis ar plesant to all men and wemen yat luftis him, his will is also persite, because yat all our perfecionsstandis in keipinighis commandis. This will is fulfillit be all gud men and wemen, justyfyt be leiffand faith in Christ Jesu, in quhom is the trew
of the Pater noster.

Of the true use of the Pater noster. And the same will and command is nocht fulfillit in synnaris that leistiis in dedly synne. Now in the scripture just men ar compatit to ye hevin, E synnaris to the eird. Quhairfor we ask at God in this petitioun that his will and commandis may be fulfillit in synnaris as it is fulfillit in just men.

The sentence of this petitioun to be said in forme of prayar to God is this. O merciful father and mychtie king, quhais will the angellis of hevin fulfillis all tyme willingly, luffingly and perfitly, to quhais will na creature can resist, weknow yat our hart is our evil in deid, or ellis inclinit to evil at all tymes, to fulfill the awin lust, to desire owrance, vengeances, the awin profite and pleasure, without feir and dreadour of the, E plainly do all things contrary thi word and godly will. The devil la-bouris alway to gar us breik thi commandz, to mistraist the, blaspheme the, thi sonnis name E blud, and traist in him, his kingdome, pryde, superstitioun, ypocrisie and pdolatry. He rasis ye world, that is to say, evil men to dispise, hait, persewe and troubil all thi servandis, willing to observe and keip thi commandis. Quhairfor we beseik S, O merciful father, let us nocht follow our awin will or he dissavit with the devil, but geve us will and lufe of thi law, to be gud be pi spreit, to fulfil thi godly will in prosperitie and adversitie, to take paciently for the glore of thi name
The fourt petitioun

name, al troubl in geir or body, ze painful dede, earar than we wilfully breik thi command. Grant us yat we may with the angels of hevin be obed-dient to thi will, persitely, luftingly & constantly, geve thi grace to synnatis, that thai may fulfill thi wil, as gud men dois, Gyde us al in body & saule, to be evirmair obedient to thi godly will, and thank the of all, quhat evir thou will have done w us, sa yat finally we may obtenethe lyke eternal, qubilk thi wil is to be gevintoth al & trew servandis of thi sonne Jesus Christ. Amen.

The fourt petitioun

The vii. Cheptour.

ANEMnostrumquotidianumdanobishodie.

Geve us yis day our daily bred. In the thre first petitions, we ask at god our eternal father, all thai spirituall thingis, quhilk belongis to the persitely eternal bliss of hevin, quhilk suppose yat ar begonne in this lyfe, zit yai ar alanery completit & fulfillit in the kingdome of hevin, quhair the name of God is persitely sanctifyvit and hallowit, that is kend persitely to be haly, lobit, honourit, & glor-yvit, quhair the kingdom of gore promisit he Christ is persitely gevintoth the angels & sanctis of hevin, quhair the will of God is persitely com-pletit and fulfillit. Bot because that we ar all (that dwellis in yis kirk militant) carnal in sum-parte, and verrai fragil and mortal creaturis, we
we have great need to be sustenit w the rude baith of body & saule. Quilk sustentatioun we ask at God in pis fourt petitioun, sayand: Panem nostrum quotidianum da nobis Hodie. O eternal father, geve us this day our daily breid. And in thir wordis our salviour teichis us to keip us fra four gret synnis, quilk worldly men & wemen usis to have in getting of thair corporal sustentatioun. First we suld nocht desire our costly, delicait and precious meat, drink and claith, bot we suld be content with sufficient and necessare sustentatioun according to our estait, degree and vociatioun, according as sanct Paule counsalis sayand: Habentes alimenta et quibus tegamus Timo.6. his contenti simus. Haifand rude and cleithing let us pairwith be content. And pat we ask in pis word breid, quhairby is signifiyt all thingis pat belangis to the necessare sustentatioun of this corporal lyfe. Secundly, we suld nocht desire our corporal sustentatioun to be gottin be wrangiss waysis, as be falset, theit, spoilze, or ony injuris done to our nychthour bot we suld wynne our leving with our awin just and honest labouris, with lawtyte, veritie, and luse kepit to our nychthour. And this we ask at God in this word nostrum, sayand: our breid, nocht othir mennis breid, nocht othir meanniis geir, bot to leif of our awin geir justly gottin.

Thridly we suld nocht have ony superfluous desire, thocht or care of our temporal leving for yetyme to cum, bot to be content with sic thingis that God sendis to us at the present tyme, And that we ask at God in this word, quotidianum, and in pis word hodie
The fourt petitioun

Hodie, sayand: gife us this day our daily breid. Fourtly, we suld nocht think yat our meit, drink, claiith with othr warldly geir, is wynne and gottin allanerly with our awin industri, ingyne and labouris, bot we suld trow fermely that all is gebin to us be the liberal hand of god, quhilk seidis man and beist \( \times \) every creature. And this faith we ar techt to have in pis word: Da, sayand to god our eternal father: Geve thow to us our daily sustentatioun. The secund fuide quhilk we suld ask dayly at God is spiritual, for the sustentatioun of our saule in a spiritual lyse. And thair is twa sortis of this spiritual fuide. The ane is the blissit sacrament of the Altare, quhilk is daily consecrate in the kirk of God, quhairin is really the verrai body \( \& \) blud of our salviour Iesu Christ. Thairfor we suld ask it at god, yat daily we may ressavd his precious body be ane trew and leifand faith, for the spiritual fuide of our saulis. And quhen we sal ressavd yat blissit sacrament, yat we nocht ressavd it unworthily to our damnatioun, bot worthily to our salvatioun. The seconnd spiritual fuide is the word of God according as our salviour sais:

Non in solo pane vivit homo, sed in omni verbo quod procedit de ore dei. Nocht only with corporal fuide the lyse of man is sustenit, bot with all wordis that procedis fra the mouth of God.

Than say to God this pettioun in forme of prayar estir this maner.

O mercifull father almychtey God, suppose thou
of the Pater noster.

thou knowis quhat we mister or evir we oppin our mouth to ask the, and forbad us to be care-
ful for meit and claiith, sayand that all necessare
thingis sall be gevin to us, sa yat we seik first ¥
kingdome of god, and the rycheousnes of it, 
nochtheles, extir thi awin bidding we dare ask 
our daily breid, quhilk is necessare to our
 corporal sustentatioun. Beseikand the also to
feid our saulis with the cleyne word that cummis
furth of thi mouth, the trew word of god. Seve
us the breid yat cummis furth of bevin and giftis
lyse to the world. Seve us the watter of lyse, the
understanding of ye law be thi spreit, of ¥ quhilk
quha drinkis sall nevir be thristye. Seve us the
bodye of our salviour Christ, the rycht fude of
our saule, to strenth our spreit aganis the feind,
that we see nevir eternal dede, hot pas with our
salviour Jes' (according to his promis) fra dede
to lyse. Amen.

The fift petitioun.
The viii. Cheptour.

Et dimitte nobis debita nostra, si-
cut et nos dimittimus debitoribus
nostris. And forgewe us our det-
tis, evin as we forgewe to our
dettouris. This word dettis in
this petitioun is takin for syn-
nis, as it is manifest be the evangelist sanct Luke
rehearsand the same petitioun thus: Et dimitte Luce, xi-
nobis
The fift petitioun

nobis debita nostra, siquidem et ipsi dimittimus omni debenti nobis. And forgive us our synnis, gif we also forgive all that ar detours to us. And quihi ar synnis comparit to detis? As a man quhilk is oblissit to paye any dete to his nycht-hour, be ordour of Justice he suld pay it, sa a synnar bund with the band of syn, be ordour of gods justice, is oblissit to thole paine for his syn. Thairfor our salviour in this petitioun comman-dis us nocht to forgive alwais to our nychtbor his temporal dettis, for yat war agane ë ordour of justice, necessare to be kepit for ë common weil, quhilk ordour of justice is nocht takin away be the evangal, bot earar ratifict and confirmit manifestly. Now in thir thre last petitiouns, we ask at God our deevinly father, to deliver us fra all evil, eternal, spiritual, and temporal. And in the wordis of this petitioun we have twa les-sonis gevin to us be our salviour Christ. First we suld leir alwais to be lowly and meik in our hartis, considerand yat we ar al synnaris in the nycht of god. For as sanct Ihone sais: Gif we say that we have na synne we begyle our self, ë thair is na verite in us. Quhairto aggreis Sal-lomon in his Proverbs: Quis potest, dicere, mun-dum est cor meum, et purus sum a peccato: Quha may say (sais be) my hert is faire, ë I am cleine fra synne? And agane he sais: Non est homoum terra qui non peccet. Thair is na man bot he synnis. Also in ane othir place: Septies in die cadet justus, et re-surget. Ane just man sall fall sevin tymes in a day, ë
of the Pater noster.

ryse agane. And suppose we may be grace of God abstene fra al mortal and dedly synne, according as sanct Paul teechis to the Romanis, sayand: Nihil Roma. 8. damnationis est is qui sunt in Christo Jesu, qui non secundum carnem ambulant. Thair is na damnationun to yame yat ar in Christ Jesu, quhilk gangis nocht eftir the flesche. Zit sa lang as we leif in this present warld, we are sa fragile & brukil, be resone of carnal concupiscence, remanand in our corrupt nature, yat we can nocht abstene fra all syndry denial synnis say that we have gret neid to say with haly prophet and king David in the Psalme: Non intres in judicium cum servo tuo domine, quia non justificabitur in conspectu tuo omnis viuens. O Lord (sais he) entir nocht into jugement w thi serband, for all man leif-fand sal nocht be justifyit in thi sicht, except he have thi special grace. Thus be consideratioun of our awin insirmite and fragilite to synne, we suld meik our self in the sicht of God, kennand that as sanct Peter and sanct James sais: Deus superbis resistit, 1 Petri 5. humilibus autem dat gratiam. God will resist the proud man, & geve his grace to the meik. We suld thair-for with ane humil and lawly hart ask at God our eternal father remission of all our synnis, and als of all paynis, quhilk justly we deserve to haue for our synnis, sayand, Dimitte nobis debita nostra, For-gese us our dettis, that is to say our synnis.

Secundly we suld leir in this petitioun that the forgiving of othir mens offensis done to us, is ane cause & meane, to obtane remissioun of our synnis, according to the wordis of our salvour Christ: Dimittite
The first petitioun

Luce. 5. Dimittite et dimittemini. Forgive and ye shall be forgiven: Si enim dimiseritis hominibus peccata eorum, dimittet et vobis pater vester cœlestis peccata vestra. Si autem non dimiseritis hominibus, nec pater vester dimittet vobis peccata vestra. And if ye forgive men their trespasses, then shall your heavenly Father forgive you their trespasses. And if ye forgive not men their trespasses, neither will your Father forgive you your trespasses.

Math. 6. Si enim dimiseritis hominibus peccata eorum, dimittet et vobis pater vester cœlestis peccata vestra. Si autem non dimiseritis hominibus, nec pater vester dimittet vobis peccata vestra. And if ye forgive men their trespasses, then shall your heavenly Father forgive you their trespasses. And if ye forgive not men their trespasses, neither will your Father forgive you your trespasses. If we keep this condition or pactioun giffin of God with our hart, forgizzas to our nychtbour all his offensis and faltis, then God will forgive us. Than say to god thi hevinly father on this maner.

O hevinly and mercifull father we considderand our awin infirmitie, fragilitie and inclination to synne, quhairby we fall in synne daily, we beseik the to forgive us al our synnis and al paynes that we have deserbit for our synnis. Geve streth to our spreit that we may firmely trow, that thou, O hevinly father, hes forgivin to us al our synnis freely, for thi sonnis blude. And that the takin, quhilk thi sonne hes gedin to us of free forgivines, may comfort our myndis, geve us grace to ovircum our awin wickit and revengeable hart, to forgive our ennemis with our hart, lufe yame, pray for yame, do gud to yame, yat so doand we may obteyne at thi mer- cifull hand forgivenes of all our synnis, for the meritis of thi sonne our salviour Jesus Christ. Amen.
of the Pater noster. Føl. clxxvii.

The ix. Cheptour.

NE nos inducas in tentationem.
Leid us nocht into temptation.
As in the fist petition we ask at god our eternal father remission of all our synnis hygone, sa in this sert petition we ask at him his grace, quhairby we may be keipt fra falling in sinne, in tyme to tyme. And for ye trew intelligence of this petition, twa thingis ar to be notit, first quhat is temptation, secundy quhat is it to be led into temptation. For ye first ye sal understand yat in haly scripture, yis word tempt, is als mekil to say, as to tak experience or preif of ony thing. And sa is yair ane temptation quhairby ane man tempis god, quhilk is alway sinne. And quha tempis God? Crewly yai yat but ony necessite seikis experience of the special providence & powar of god to help thame, quhen thai may be helpit othirwais lauchfully, be the meanis of man other of thameself or of otheris. And sa to tempt God is forbidden, quhen it is said: Non tentabis dominum deum tuum. Thair is temptation quhairby man tempis God, and that is alwaies evil.

Deut. 6.

Math. 4.

Quhat is tentation.

Thair is tentation quhairby man tempis God, and that is alwaies evil.

Deut. 6.

Math. 4.
The sext petitioun

wait apon our salviour & keip him fra al skaithe. Bot our salviour wald nocht do his wickit coun-
sale, because he mycht cum doune othirwaysis,
than to fal doune and sa tempe god. Sa christin
pepl in all our besynes, dangearis & perrellis,
we suln do our devoir and diligence, to help our
self be that wit & strentch yat God hes gedin us,
and quhen our wit & powar can nocht help us
commit our cause to the providence of god & wait
apon his help. Secundly, thair is tempta-
tion, quhairby god almychtys tempis man, quhilk
is alwas gud & profitable to man. And quha
ar thay quhom god tempis? veraily yai, to quhom
God sendis ony kind of troubl and adversitie,
noch for thair subsuerioun or destruictioun, bot
for thair probatioun & manifestatioun, that be
patience & constant obedience, yai may be kend,
baith to yame self & to otheris in the world, yai
yai ar faithful servandis to God, sa was Abraham
Job & Tobias, with many othir, tempit of God
and knawin to be Gods servandis. For as the
wisman sais: Vasa figuli probat fornax, homines
autem justos tentatio tribulationis. As the yerre
preisfits and shawis the layme vessellis maid be
ane pottar, sa temptationn of troubl preisfits &
shawis just men. For quha in tyme of troubl,
hidis stedfastly in pacience and trew lufe of god
and yair nychtbour, yai ar preisfit & schawin to
be gods servandis. Thridly thair is tempta-
tioun quhairby the devil, the flesch, & the world
tempis man and woman, quhilk is alwayis in-
ductioun

Eccle.17.

Thair is
tentation
quhairby
god tempis
man
and that
is alwaies
god.
of the Pater noster.  

Ductioun, steiring and provocatioun to vice $\sin$. The devil tempis man to elatioun, pryde, presumptioun, yre, wrath, insideltie, heresye, desperatioun $\siclyk$, gangand about lyke ane rampand lyon sekand quhom he may devoie or swallyye, he consent gissing to his temptatiouns. The flesche also tempis a man to ydilnes, sweirnes, gluttonye, and lecherye, and siclyk synnis of the body. The world that is to say, the evil gissin pepil of the world, tempis a man to coveteousnes and sa furth. The devil is sa stark yat na powar apou erd may be comparit to him, the flesche is sa familiar with us yat it is part of our nature, quhilk of necessite we mon nurische and feid, it is aile aile proberbe: That is na thing war than is a familiar ennymy. Ye world compassis us round about, afore us, and behind us, of ilk syde, gissis to us evil counsale, baith in wordis $\evil$ exempil, and trouhills us with persecution to bring us fra the service of God, to quhais temptatiouns gif we consent with ane deliwerit mynd, $\freewill$, to breik the command of god we synne dedely and sa incurcis our awin damnatioun, according as it is written: Anima, que peccaverit, ipsa morietur. The saule $\saul$ synnis, $\same$ sal dee, be tholing eternal payne. And as sanct paule sais to the Romanis: Stipen- $\dia$ peccati mors. The waige of synne is dede eternal. We suld thairfor remembir the gret powar, subtilte, coast and malice of the devil quhilk off-tymes usis the flesche and the world, as his instrumentis of temptatioun aganis us, to dissave us, to bring
The sext petitioun

bring us to synne & finally to the paynis of hel. On the uther parte we suld remember our awin imperfection, inffirmitie and weiknes, how of our awin powar and strenth we ar unabil to res- sist him. We suld pairfor ask at god our eternal father, to geve us his grace, quhairby we may keip us fra consenting to thair temptationus, for and we consent nocht, we resist yame, gif we resist thame, we ovircume yame, and gif we ovir- cum yame we sal be crownit with the crowne of glore in the kingdome of hevin.

The second word heir to be notit, is led in to temptationoun, quhilk signifpis to be ovircumit be temptationoun, & fal actually in to temptationoun. For to be tempit it is na synne, ze temptationoun man he had and tholit sumtyme, to mak us ken our awin inffirmitie, and keip us in meiknes and grace, and als to geve us occasion of spiritual battel, quhairin we sychtand lawfully as trew knychtis of Christ Jesu, may finally be crownit in hevin. Bot it is evil to be ovircumit in tempt- tationoun, yat is, to consent to the evil temptationoun, quhilk is alwaits damnable.

Qwhat is it to be led in to temptationoun.

Now O Christin man thou may pray this petitioun to God in this maner.

Sen swa it is O merciful father, that all our lyfe apon eird is ane continual battel, and that with sic ennemyis, yat we can nocht eschaip pair temptationoun, geve us grace to refraine our hartis fra consenting to pair temptationoun: geve us grace sa to nurische our flesch yat we nurisch nocht
of the Pater noster.  Fol. cxxxix.

nocht alswa the synful lust and concupiscence of the flesche. Geve us grace sa to leif in company of worldly pepil, yat we be nocht drawin to evil be pair evil counsale and cxempil or persecution. Geve us grace, strenth and powar sa be faith to resist the powar of Æ devil, yat we be nocht obircummit be his subtil provocations. Laif us nocht to our awin sebilnes, nother geve him leif to ererce apon us his crewelnes, bot geve us spiri- tual strenth to stand stoutly aganis him, Belt our loynyeis with verite. Put apon us the brest plait of rychteousnes. Let the sete of our mind (quhilk ar our affectiouns) be schod with the e- dangil of paice. Aboye at thingis geve us grace to tak hald of the bucklar of faith, quhairwith we may slokkin the spiry dartsis of the wickit spreit. Put on our hede the helmonte of salva- tioun. Let us alwaies beare in our hand Æ sword of the spreit quhilk, is thi haly word, that with this spiritual harnes, armouir and weapons, we may easely ourircum all our spiritual enemypis. And finally obtene the crowne of glorie, quhilk thou hes preparit and promissit to all thi ser- bandis. Amen.

☞ The sevint petitioun.

The x. Cheptour.

The sevint petitioun

remissioun of our synnis bygane, and also that we
may be his grace eschaip the dangear of all tempta-
tiouns, sa fall nocht agane to dedely synne. Now
last of all we ask at God our mercyfull father to de-
ler us fra evil. And this is ane general petitioun
aganis all evil eternal, spiritual, corporal or tem-
poral, bot because yat we have schawin to you afore
of synne, and the paynes eternal yat followis synne.
Now we think it expedient to speik of temporal evil,
qubilk is tribulationoun, afflictioun, and adversite of
this world. It is thairfor to be notit, that almyghty
God deliveris his servandis and barnis he adop-
tioun fra troubil and adversite of pis present world
thre maner of wayis. First quhen he preservis and
kepis a man fra gret troubil and adversite, doand
lyk ane wyse medicinar, qubilk giffis nocht a stark
medicyne to a waik man, bot consideris the strench
of the seik man, and thair eftir giffis to him ane me-
dicyne. Sa almyghty God sumtyme preservis and
kepis his waik servandis fra gret troubil, because
thair powar of spiritual resistance is hot littil. Sa
it was said to ane certane bishopp in the buke of the
Apocalips: Ecce dedi coram te ostium apertum, quod
nemo potest claudere, quia modicam habes virtutem.
Behald I have gevin afore the ane oppin dure
qubilk na man can clois, because that thow hes hot
smale strench. Secundly, quhen God sendis to
his servandis gret troubil and adversite, and with
yat he giffis yame gret grace of pacience throu spi-
ritual consolatioun, qubilk thai consave be the haly
spreit, in sa mekil yat yai ar blith of troubil & gloris
of the Pater noster.

in th same, according as s. Paul sais of him self sic lyk as he was: Supra modum gravati sumus, supra vir—2 Cor. 1. tutem nostram. Abone mesure we ar troublit, abone our awin powar. That is to say, nocht able to resist yat troubl w our awin powar. Nochttheles he sais agane in one othir place. Sed qui consolatur humi—2 Cor. 7. les consolatus est nos deus. Bot God quhilk comfortis all meik lawly men, hes gevin consolation to us.

Likewise the Prophet sais in ¥ Psalme: Secundum Psal. 93. multitudinem dolorum meorum in corde meo consolationes tue letificaverunt animam meam. According to ¥ do-lour ¥ troubl yat was in my hart, the consolationun hes maid my saule blyth. Thridly, quhen God sendis gret troubl, he providis sa, that the troubl enduris ¥ lestis bot schort tyme, according as it is writtin: Post tempestatem tranquillum facis. O gud Tobi. 3. lord, eftir a storme, ¥ sendis faire weddir. Thus O christin pepil we suld nocht feir the troubils of this present warld, kennand yat God will geve to his servandis spiritual consolation in thame, ¥ also mak thame schorte as he thinkis to us expedient. And trewly all the afflixtiouns ¥ troublis of this warld, is verai schort gif yai be comparit to ¥ gret blythnes and eternal joy, quhilk sale be gevin to yame ¥ tholis troubl paciently heir in vis warld for Godssaiik. Here quhat S. Paule sais: Id quod in presenti est momentaneum et leve tribulationis nostræ, supra modum in 2 Cor. 4. sublimitate, eternum glorie pondus operatur in nobis. The troubl yat we thole in vis present tyme, gif it be comparit to ¥ warld to cum, it lestisbota moment of ane hour, ¥ is lycht ¥ easy throw the consolation of God. Attour it workis ane exceeding ¥ ane eternal wecht of glore in us.
The sevint petitioun

The prayer to be said to God content in this petitioun.

O mychtty and merciful father god eternal, quhilk correccis chastice thame quhom thow luftis, and scurgis temporal adversitie all thi sonnis, quhom thou ressabdis to thi favoure, thow forgiffis thame that synnis in tyme of thair troubl, thow will oft tymes wound thame and cuir pair woundis agane, thi hand strikis thame & heilis thame agane. Geve us grace guid Lord, that we neglect nocht thi discipline and fatherly correction, bot quhen it is thi godly will to send us temporal adversite, we beseik the geve us also spiritual consolation and comfort in thame, throu hoip of the eternal joy and glorie to cum. And nocht according to our sensual will, bot according to thi godly will, delivir us fra all dan- gears and perilis of fyre & wattr, of syrislauchtis and thundir, of hungar and derth, seditioun & battel of plevis & cummar, seiknes and pestilence, prisone and bannissings, unprovidit and suddane dede, and othir adversities, calamities, & troubils of this pre- sent world, sa that be thame we be nocht ovcircummit in our mynd be unpacience, murmure or any othir synne contrary to thi godly will. And quhen it plei- sis the to send any of thame to us for our proba- tion and just correction, geve us also pa- tience, conforte and consolation, that we may be in this world sa correckit and punissit with thi merciful hand, pat we may eschaip the paynis eter- nal. Amen. Sa be it.
The preface to the salutation of the Angel Gabriel.

So ye have hard ane breif expostion of the prayar of our Lord, callit the Pater noster, so we think it expedient for your instruction & spiritual edification, to sette furth to you ane plaine declaratioun of that hevinly salutation qubilk the holy Angel Gabriel (send fra h blissit Trinite) proponit reverently to the glorious ladye ye Virgine Marie, quhen he come to schaw to hit h blissit incarnatioun of the sonne of God. And this we aucht to do for sindry convenient causis. First to keip h lawdabel custome of haly kirk, qubilk commonly usis to say ye same salutation estir and with the Pater noster. Attour our mother the haly kirk hes had ane use sen ye Apostillis hitherto, to propone till all young scholaris & leirnaris of Christis religioun, certane principallis and general documentis, for pair necessare instruction in the doctrin of our salviour Christ, amang the qubilk the same hevinly salutation was gevin to be leirnit and to be said with the Pater noster.

Secundy, because the same salutation suld be comptit ane of the special prayars pat a christin man and woman aucht to say, for suppose pair is nocht in it ony special petition expremit zit
The preface.

It quhen it is said distinctly, reverently, devoutly it stenis up our myndis in the faith of the blissit incarnatioun of Christ, it movis us to comtemplation and remembrance of the gret benefitis of God, and specially that he bes gedin him self to us, it warnis us to loif God & thank him for the same blissit incarnatioun, it garris us understand the excellent dignite of the virgine Marie, quhilk was chosin to be the mother of God, it causis us to honour God in hir, & also hir in God, it movis & glorious virgine to mak intercessioun to hir sonne for us, & finally Godalmychyt seand our meiknes, our faith, our comtemplatioun, our loving & thankis gebing, our intercessioun to his mother, will have mercy apon us. And quhen this salutatioun is said on this maner, it is one of the four kindis of praperis, quhilk sanct Paule teechis to be said in the kirk. Writtand to Timothe: Obsecre igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus, &c. I besek you payr for, first of all & payr be maid in the kirk of God for all men, obsecreationis, orisonis, petitiounis, & gissing of thankis. Obsecreatioun is supplication maid to god w the rehersing of sum propertie of God or of sum mistery of our salviour, as quhen we say, Lord for the glorie of thi name have mercy on us, for thi blissit incarnatioun, bitter passioun, mychtys resurrectioun, glorious ascentioun & siclyk. Orison is elevatioun of our myndis to God, comtemplation of his divine majestie and remembrance of his benefitis. Petitioun is quhen we ask at God any thing to us necessare. Gebing of thankis, is to luif god, to thank necessari
hi, maignifie and glorify him, with all our powar.
Now gis thou speir at me may the salutation of
Gabriel be callit a prayer? Ye trewly, it is a oresone
and gissing of thankis, quhilk ar twa kindis of
prayaris eftir sanct Paul.

The thrid cause quhy we will declare this salu-
tatioun to you I erhort you to say it devoitly, is to
schaw our gratitude in doing of our dewty to the
virgine Marie. Thou seis be experience, yat quhen
ane king or prince sendis be ane honest gentleman
ony presand of meit, or ony precious gift be ane of
his awin servandis the gentleman that ressabidis this
gift, will tak it blythly, reward yat servand honest-
ly, I baith for the lufe of the king that send the gift,
andforthelufe of the preciousness of the gift, he will ge be
honour I reverence to the messinger yat beris the
gift. Sa it is in this case, the king of hevin hes
send to us ane excellent present and precious gift,
quhen he send his sonne to be incarnat for us, the
messingeir, quhilk hes deliverit this gift to us, is
the glorious virgine Marie, quhilk now is in the
glore of hevin, and misteris name of our rewards.
Quhat is than our dewtie, be quhilk we ar bound to
schaw our gratitude, bot to love the virgine Marie,
honour hir, thank hir, that scho hes brocht to us sa
precious a presand I sa nobil a gift, quhilk we do,
quhen we say to hir devoitly I reverently: Ave Ma-
ria gratia plena, dominus tecum &c. Thairfor Au-
gustine sais, We ar all dettouris to ye blissit virgin
nirt eftir Christ, to geve to hir thankis because yat
scho hes consavit, borne and nurissit our salviour,
and lyk a diligent mother had cure of him.

The
The preface.

The fowre cause is to fullfil the ordinatioun of God, quhilk is schawin to us be the prophet that the glorious virgine speikis in her Cantekil, sayand: Ex hoc beatam me dicent omnes generationes. Fra this tyme all generationus sall call me blissit. Ouhow can this prophecye of the ordinatioun of God be fullfillit, bettir then quhen we say to hir devoitly, Ave Marie, &c. And suppose, Turcis, Jo-wis, heretikis, and fals christin men & wemen, will nocht lufe the virgine Marie, and sa fullfill this prophecye, pit all trew faithfull and devoit christin men & wemen will loif and honour hir, sayand with the Angel: Invenisti gratiam apud deum. O glorious ladye thou hes found grace & honour at god, and also Elizabeth the mother of sanct Johne the Baptist said: Beata que credidisti. Happy art thou O gloris virgine, quhilk hes gevin credit to the messingeir of God. Sa O christin man I erhort the, leir to understand trewly the same salutation and to say it devoitly, to the glorious virgine be-seikand almychty God, that quhair he hes gevin sa gret abundance & fulnes of grace to hir that he wald be hir intercessioun, geve to the a drupe of grace quhairby thou may be saiffit & cum finally to the kingdome of hevin.

The
The salutationoun of the Angel Gabriel callit the Aue Maria.

All Marie ful of grace, our lord is with ye, blissit art you amang wemen, and blissit is the fruit of thi wambe. The first word of this salutationoun is, Ave, als me-kil to say in our mother tong as hail, be joyful & blyth. And trewly this word may weel be said to the glorious virgin Marie, hail, be joyful and blyth, because yat scho had £ hes gret cause of joy and blythnes. The first woman Eva had gret cause of displesour, sorrow and sadnes, for scho tynt the favour £ grace of god, he sayand to hir: Multiplicabo erumnas tuas. Gene. iii. I sall multiplye thi sorrowis and displesouris. Scho was ovircummit with the devil, quhen scho consentit to his temptatioun, scho was ordanit eftir £ fal of Adam, to bring furth her barnis w dolour and paine, God sayand to hir: In dolore Gene. iii. paries filios tuos. Thou sal heir thi barnis with dolour and paine, bot be the contrare maner, the glorious virgin had gret matir of joy £ blythin-nes, for scho fand gret grace £ had gret favour of God, the Angel sayand to hir: Inuenisti gratiam Luce. i. apud deum. Thou hes found grace and favour with God. Secundly, scho ovircum the devil be faith £ obedience, quhen scho said: Ecce ancilla Luce. i. domini, fiat mihi secundum verbum tuum. Behald the bound maidin of our Lord, be it to me as thou hes
The salutatioun

hes said. Thridly, scho buir hir sonne Jesus Christ with gret blythnes and joy, for als mekil as scho buir him w sic ane prevelege of grace as was nebir gedin to woman, bot to hir allanerly. For in tyme of hir birth scho was baith mother and virgin, quhairfor the kirk of God syngis to hir loving: In prole mater, in partu virgo, gaude et letare virgo mater domini. In this sonne ane mother, in thi birth thow art ane virgin, be joyfull blyth O virgin I mother of our Lord God. Suthly this salutatioun is weil begune with this word, Ave, to signifite that the murning, sorrow, sadnes I dispensour, quhilk is cummin apon mankind be that unhappy woman Eva, is turnit to plesour, joy I blythnes, be this glorious and happy virgin the mother of God.

Maria. The haly doctour Bede sais, that this word Maria, be interpretatioun is als mekil to say as stella maris, vel domina, the sterne of the see, or ane lady, quhilk name agreis weil to the glorious virgin, for als mekil as til us quhilk ar howand and troublit in ye seis of yis present world, scho hes borne the trew I maist excellant sterne of lychte and lord of all this world, be reasone, quhairof scho may weil be callit the sterne of the see I glorious ladye.

Gratia plena. Full of grace. For the declara- tioun of this word, it is to be notit, that the special grace of god workis in ye saule of man twa effectis. It erpells I puttis away synne, I also it decoris the saule with mony vertewis. Aind trewly concern- ning baith thir effectis of grace, we may weil say that
that the glorious virgin is full of grace. Of the first spekis sanct Augustine on this manner: Except the haly virgin Marie, gif al sanctis men & wemen quben thai levit heir in this world, had been sperit gif thai had been wout synne, vai wald all with ane voice habe cryt sayand thir wordis of sanct Johne: Gif we say yat we have na synne, we begyle ourself and yair is na verite in us, except (I say) ye haly vir- gin, of quhom for the honour of the Lord, quhen we speik of synne, utterly I will habe na mentioun. For we knew that to hir was gevin mair grace to obircum synne of ilk a part, because scho was maid worthi to consave and heir him, qubilk without dout had nevir synne. In thir wordis qubilk sanct Augustine sais, to obircum syn, of ilk a part or of all partis, he testifys plainly yat in ye glorious virgin was nevir synne, denial nor mortal, sa that we may wel say to hir, plena gratia, full of grace, concerning the first effect of grace. The second effect of grace, qubilk was gevin to the glorious virgin, is exponit be sanct Hierome in ane sermon qubilk he makis apon the Assumpition of the glo- rious virgin, sayand thus: The virgin Marie may weil be callit full of grace, for to the laif of sanctis, grace was gevin be partis, hot to the virgin Marie the hail fulnes of grace was gevin. And yat ze may understand mair plainly the perfection of vertew gevin to the glorious virgin, ze sall note, that al- mychty God hes gevin his grace to syndre halpe men, ilk ane of thame in syndre vertewis. For

Aug libro de natura et gratia, cap. 36.

1. Joan. 1.
The salutation

in haly scripture, in Abel is commendit simplicitie, in Enok clemens honestin, in Noe lang suffering or lang animitie, in Abraham faith obedience, in Isaac chastite in mariage, in Jacob lang tholing of labor, in Joseph, doing of good for evil, in Moses is commendit gret humilitie or meiknes. In Jase, stark hoip in the help of God. In Job gret patience in adversite. In David abstening fra taking of vengance. In Salomon, wisdome. In Prophetis is commendit gret stoutnes of mynd, quhilk yai had in repreving of evil thingis. Sa syndre haly men, was excellent in syndre vertewis, bot douhtes the glorious virgin, because scho was full of grace, scho exellit in all kinds of vertew, in al gracies giftis of haly spreit, because scho had in hir wambe ye son of God, quhilk is well perpetual spring of grace. Dominus tecum. Our lord is with the, ze trewly in the virgin Marie our Lord was, nocht only be substance, powar presence, as he is in al creaturis, nor nocht only with his special grace, as he is in all haly men women, bot he was alswa in hir he resaving of our manly flesch in nature, in hir his bodye was joynit to his divinitie, in hir blissit wambe he remanit the space of nyne monethis. Sanct Barnard exponis this word sayand: Dominus tecum, Our Lord is with the. Our Lord y sonne is with the, quhom thou consabis, our Lord the haly spreit is w the, he quhais vertew powar yu consabis, our lord God ye father is w the, quhilk hes begottin him, quhom yu consabis. Uerae singlarlyr our lord is w y, quhilk he ane new lyfe of chastite, hes lyftit up thi mynd fray lufe
lufe of bodily and worldly pleasure, to the lufe and pleasure of hevinly thingis, and be meanis of his blissit incarnatioun, hes choisin the as ane holy tempil to his godhed and divine maiestie. Sa O christin pepil, ze may easly understand yat our Lord God was with the virgin Marie, mair excellently, than evir he was with any puir creature.

Benedictatum in mulieribus. Blissit art you amang wemen. Ze trewly, the glorious virgine is blissit abone all wemen, and thairfor to be honourit, lobit & magnifyit abone all wemen, for as mekil as yat all the maledictioun, quhilk came apon us be Eva, is takin away be the benedictioun gevin to Marie. And quhat is the benedictioun of God, bot collatioun of his gracious giftis? and sen be hes gevin ma gratious giftis to the glorious virgin than he hes gevin til all othir wemen, giftis or sall geve, quha can deny bot that the blissit virgin is blissit abone all other wemen that evir hes bene, is or sal be? For scho allanerly is nocht only ane perpetual virgin, bot also mother of ye natural son of God.

Et benedictus fructus ventris tui. And blissit is the fruit of thi wame. Thir ar ye wordis, quhilk yat haly woman Elizabeth spak to the glorious virgin. And thai erpone the wordis yat gangis afore, as gif thou wald say, quhat is the cause that the halye virgin Marie is blissit abone all wemen? It is anserit thus, because that the fruit of hir wambe, quhilk is Jesus Christ the sonne
The salutation.

sonne of God, is blissit abone all otheris in the world. In auld tyme pair was syndry haly we-
men yat buir barnis, quhilk estir hend was ha-
ly men, hot name of yame al was borne, or at the
tiest consavit w out syn. The fruit of § glorious
Virgin was allanerly blissit, estir sa excellent a
maner, that nother he was borne nor consavit in
syn, hot also it was impossibil § he mycht be con-
savit § borne in syn, because he is baiith God §
man. He blissit the conception of his mother the
Virgin Marie, quhen he preservit hid fra original
syn. He blissit the natiditie of § prophet Jeremy
and § Johne the Baptist, quhen he sanctifit
yame baiith in thair motheris wambe, afore that
pai war borne in this world. Sa lat us conclude
beleissand fermly that blissit is the fruit of the
wambe of the glorious virgin, our salvior Je-
sus Christ, to quhom with the father § the haly
spreit, be honour § glare for evir and evir. Amen.

§§ Ane declarationoun schawand to quhom
we suld pray, and for quhom.

BECAUSE ze habe hard quhow ze suld prepare
your myndis afore your prayar, now for
your gretar instructionoun ze sall habe twa
questionis declarit to yow, First to quhom we
suld pray? The second, for quhom we suld pray?
Answeir to § first questiouin standis in the veri-
teis, The first is, we suld pray to almychtie God
to geve us his grace, his help or giftis till us
necessary, § profitabil. For it is God only yat be
his
of the Angel.

his awin propre powar & vertew, gissis grace & all gud to us necessare, spiritual & eternal, according as S. James sais: Omne datum optimum et omne Jacon. 1. donum perfectum, desursum est descendens a patre lumen, All gud gissis & all perfit gissis, is fra above descendand & cumand fra & father of lycht, And that he is the gissar of all temporal guddis, the prophet in the Psalme testisyis sayand: Oculi oim in te sperat domine, et tu das escam illorum in temporeopportuno, aperis Psal. 144. tu manuum tuam et imples omne animal benedictione. The eyene of all creaturis hoipis in the gud Lord, and yu gissis yame fude in tyme condenient, thau oppinnis thi hand & fullfillis all creaturis leiffand, w thi benesone & graciss giftis. To God pairfor al- lanery we suld pray as gissar of all gudnes. The secund is this, we suld pray to gud men and wemen leiffand heir in this wortld, desirand thame to pray for us to gud, yat be pair prayaris we may obten the grace & help of God. Ane storie of pis we have in the bueke of Genesis, quhen almychty God had re- preissit Abimelech the king of Geraris, for taking to him Abrahams wife, callit Sara. He said thus to Abimelech & king: Nunc igitur redde vxorem viro Gene. 20. suo, et orabit per te quia propheta est et viues. Geve agane pis wife to hir husband, & he sal pray for the, because he is a prophet, & sa yu sal leif Eschaip my punitioun. Quhen & king had restorit agane Saratil Abraham hir husband, Abraham maidhisprayar to God, for the king and all his house, then God al- mychtyn helit Abimelechis wyfe and all hir wemen, qubilk he the punitioun of God, was maid brrat and unabil to consave and heir barnis.
Now sen God almychtvy bad Abimalech require Abraham to praye for him, quhy suld nocht we likwais desire gud men & wemen to praye to God for us? And siclyk ereempil we reid in the buke of Job, yat his thre freindis disputed lang tyme with him, and in pair disputatioun yai offendid God, quhairfor God gef thame command to gang to Job & require him to praye for thame to God that be Job’s prayar the same thre men mycht e-schait the punitioun of God. Sa thai did, Job prayit for thame and God was plesit, sa suld we require gud men & wemen to praye for us. And sen the Apostil sanct Paule yat choisin deschel of God, requirit and desirit the Ephesianis, Romanis and the Hebrewis to praye for him, mekil mair suld we misarabil synnaris desire otheris to praye for us. The thrid trew saying is this, gif we may lauchfully desire thame that ar leid-fand here in this warld to praye for us, mekil mair it followis yat we may pray the angellis & sanctis of hevin to praye for us, quhilk beand pres-ent with God in glorie, yai ar mair ardent & fer-vent in cherritie towards us, than yai war quhen thai leifit in this warld. And thairfor na man suld dout, bot yat sanctis praye for our salvatioun, kennand perfectly yat yai can nocht be consumat and maid persite in the glore of baith body and saule, quhile we cum to thair cumpany & be glor-ifyit with thame in body and saule. Heir quhat S. Hierome sais of this matir writand aganis Vigilantius ane heretyk, quhais heresye was that
Of praying to sanctis. That the sanctis of hevin prapis nocht for us. Thir ar the wordis of S. Theronc: Si Apostoli et Martyres, Adhuc in corpore constituti, possunt orare pro ceteris, quando de se adhuc debent esse solliciti, quanto magis post victorias, coronas, et triumphos? Syl the apostillis and Martyris zit beand in this mortal bodye, mycht pray for o- theris, quhen pai suld be besy & diligent for pair awin help & salvation, quhow mekil mair may pai pray for us now being in hevin, eftir pat pai have victorie of all thair ennemyis, the crowne of glore, and triumphant joy & blythnes? That aue man Hloyses be his prayar obtenit fra God remissioun and forgifnes of sar hundreth thos- sand armit men. And S. Stevin the followar of his Lord & maister Jesus Christ, prayit for thame yat persecutit him, and eftir bend yat yai come to the presence and cumpany of Christ in th glore of hevin, sall thai be les abil to help us w thair prapyrus? The Apostil sanct Paul, quhen he was in ye schip in perrel of drownynge, he maid his prayar to God, and obtenit the lyfe of twa hundreth sevinty and sar personis, quhilk was with him in the same schip. And quhen he is de- partit of this warld and come to the presence of Christ in hevin, was he stoppit fra all praying? And nocht abil to help thame with his prayar, quhilk throw out all the warld be his preching of the evangil beleisfit in Jesus Christ? As he mycht say plainly, the sanctis of hevin is mair abil to help now with thair prapyrus, than thai war
Of praying to sanctis.

war, quhen yai leisfit in this present lyse, because y
yai ar with God mair familiar & mair ardent in lyse
and cheritie, than thai culd be in this present world.
Sa na christin man suld dout hot yat the sanctis of
hevin prapis for us continually, & thairfor we suld
desire at God our eternal father, to heir & grant the
prayris quhilk ye sanctis makis to his divine ma-
jestie for us, yat we at all tymes may be defendit be
the help of his godly protection. We beleif to our
harte, and confessis with our mouth, yat our salviour
Jesus Christ is only the mediatour of our redemption,
for he only be & meritis of his bittir passion,
hes payit the pryce of our raunsome, and hes deli-
verit us fra synne, the devil, and hel. Nochttheles,
we suld beleif that the sanctis of hevin ar to us me-
diatouris, nocht of our redemption, bot allanerly
be the way of intercessioun, & under God and estir
Christ Jesu patronis & helparis of al faithful men
and wemen, quhilk faithfully desyris pair prayars.
And quhairto will ye D christian man be sa curious,
as to speir gif y sanctis of hevin kennis our prayars
or na? Put away yat daine curiositie, & beleif as the
haly catholyk kirk of God beleissis, quhilk as S.
Paule sais, is the house of God, the fundament and
pillar of veritie. Crow fermely yat the kirk of god
is gydit in forme & maner of praying, be the direc-
tioun of the haly gaist, quhilk is the spreit of veritie,
and continually techis the kirk to have & use y plaine
veritie. Thou suld thairfor pray as ye kirk prapis,
quhilk in the Lataynes prapis to god the father, ye
sonne
Of praying to sanctis

sonne, and the haly spreit, to geve us grace & mercy
and also prapis to the sanctis of hevin, as interces-
souris to pray for us to God, that we may be their
prayaris obtene the mercy of God. Na man that
is leirnit in the halve write can denye, bot that ane
blissit Angel kennis our prayar, takis it, offeris &
presentis it to the presence of goddis majestie, ebin
sa douit nocht bot yat the sanctis of hevin kennis our
prayaris, because thai ar equall in glore with the
angellis, thai have the same sycht of God that the
angellis hes, and thairfore that may se our prayaris
in the same eternal and glorious myrouer of the
godhed, quhairin the angellis seis and kennis our
prayaris, according as it plesis almychty god to re-
veil or manifest to thame for our help & succour. It
wald be lang to reherse the sayings of al the catho-
lyk doctouris concerning pis mattir, zit it sudnocht
be tedious to you to heir ye wordis of S. Hierome,
quhilk as he was ane of the ald doctouris of pe kirk
w in four hundreth yeirs eftir the passioune of Christ
sa was he ane of the maist excelleand cleirkis, qubilk
florissit in the kirk of God sen the tyme of the Apo-
stillis. Thir ar his wordis qubilk he sais to ane ha-
ly woman callit Paula eftir hend that swo was
dede: Vale (inquit) O Paula, et cultoris tui vlti-
mam senectutem orationibus juva, fides et opera,
tua Christo te sociant, presens facilius quod postu-
las impetrabis. Fairweil (sais he) O Paula, and
help with thi prayaris the last age of thi serband.

Hierome
in epita-
phium
Paule.
Of praying to sanctis.

Thi faith and thi work hes joynit and coupyt ye to Christ, thairfor thou being present with him, sal obtene mair easely, yat thou askis at him. Sen pis nobil clerk ἡ haly doctour sanct hierome, maid his prayar to Paula (eftir that scho was dede) to praye for him, qubi may nocht ilk ane of us lykwais pray to ony sanct of hevin, to quhom we have devotion, that be his prayaris we may the mair easly obtene the help of God? And think nocht, O christin man, that quhen we pray to sanctis, that we mak ony derogatioun to the meritis, intercessioun and mediatioun of our salviour Christ. For the use ἡ custome of haly kirk, is to end and conclude all collectis and publik prayaris, be this clause: Per Christum dominum nostrum. Be Christ our Lord, to signifie yat we ask at God to grant us his grace, his help, succour and giftis, principally for ye meritis of Christ Iesu our Lord and salviour.

The second questioun is, for quhom suld we pray? Trewly for all christin men ἡ wemen qubilk hes mister of our prayar, qubidder thai be leiffand or dede. And because (that as we trow) na man dout-tis bot that we suld pray for thame that ar leiffand, we sall schortlye set furth to zow the sayingsis of cer-tane anciant catholyk doctouris, qubilk in the beginning of the kirk florissit excellently, na les in halynes of lyfe, than in trew knawlege and understanding of the word of god, to declar that we suld pray for ἡ saulis departit remanand in Purgatory qubilk may be helpit be our prayar. Accedens deinde venerandus antistes, precem suam super mortuum peragit
Of praying for the saulis departit

peragit, precatur oratio illa divinam clementiam, vt
cuncta dimittat per infirmitatem humanam admissa
peccata defuncto, eumque in luce statuat et regione
vivorum, in sinibus Abrahe, Isaac et Jacob, in loco
unde effugit dolor, tristitia et gemitus, hec ille.

Thou (sais he) cummis the venerabil bischope
sais his prayaris ovir the ded corse, and in his
prayar he beseikis the mercifull God to forige
to yat dede persone (quhais body lay afore yame
to be erdit) all synnis, quhilk he had committit
aganis God, be mannis infirmitie or fragiltie, that
tbat almchty God wald bring him to the lycht
and region of leband men, in the bosumes and
resting placis of Abraham, Isaac, and Jacob,
quhair thair can be na doolour, sadnes or mur-
nine. This doctour Dyonisius was discipil to
S. Paule, as is the common opinion of the
histories. Sanct Cypriane martyr, writtand to
the clergie tpepil of Furnitans a citie sa callit,
warnand thame, that it was decretit afore his
tyme, be ye bischoppis and preistis of Cartage,
that na man suld ordane a preist to be ane tutour
of ane testament. Quhilk thing gif ony man did
that for him, pair suld nocht be maid ony sacri-
slide of the altar, or ony celebration of publik
prayaris, yat is to say, that pair suld be na hes
said for his saule. Be quhais wordis it is man-
ifest tplaine, that afore the tyme of Cypriane,
quhilk was within twa hundreth yeris of Christ
the kirk of God usit to pray for the saulis depar-
tit. Sanct Augustine tfloure of al catholyk
doctouris

Cyprian
epis to 9.
Of praying for the saulis departit.

doctouris, quhilk hes gevin to us (be the grace of God gevin to him) the cleire lycht of trew intelligence of the word of God, in a buke that he makis, de cura pro mortuis agenda, of the cure ¶ suffrage quhilk ar to be done for thame that ar departit of this world. Ye exhortis all christin pepil to pray for the saulis departit, for twa reasonis, the tane is, the word of halve scripture written in ¶ secund buke of ye Bachabeis on pis maner: Judas Bachabeis gadderit ¶ send to hierusalem twelw thousand Dragmas of silver, to be offerit pair in sacrifice for ¶ synnis of yame yat war ded in battel, thinkand weil ¶ devoitly of the resurrectiontoun to cum. Than it followis a lytil estirhend: Sancta ergo et salubris est cogitatio pro defunctis exorare, vt a peccatis soluantur. It is a haly ¶ helsum thocht to pray for the saulis departit, yat pai may be lowsit fra pair synnis. The secund reasone quhilk sanct Augustine bringis to the same effect, is ye use and custome of ¶ haly kirk of God. Thir ar his wordis: Non parua est vniverse ecclesie (que in hac consuitudine claret) authoritas, vt i precibus sacerdotis, que domino deo ad eius altare funduntur locum suum habiat etiam comemoratio mortuorum, hec illi. It is na lytill auctoritie of ye haly kirk, quhilk usis manifestly this custome, that in the praparis of the priest, quhilk ar said to our Lord at his altar, also ane commemoratioun or remembrance of saulis departit hes a place. The same doctour S. Augustine, in his buke of confessionis, beseikis God to gife grace
Of praying for the saulis departit. Fol. cc.

grace to the prcistis to pray for the saulis of his father and mother, sayand on this maner: Inspire O lord my God, inspire thi servandis my brethren, thi sonnis my maisteris to quhom I mak service with word, hart, and leirning, yat als mony of thame yat reidis thir wordis, may have remembrance at thi altar, of thi servand Monica and Patrik hir husband, by quhais fleshe yu brocht me to this world, quhow, I can nocht tell etc. The same Monica mother to sanct Augustine, a litil afore hir dede desirits sanct Augustine hir soune, to have remembrance of hir at the altar of our Lord, quhilk as he sais, he did with gret diligence, and also causit other prcistis quhilk was in his company to do the same.

Sanct Johne Chrisostome a Grek doctour, hischop of Constantinopil afore the tyme of sanct Augustine, quhilk for his cunning and eloquence was callit John with the goldin mouth sais thus:

Abierit peccator sane, gaudere decet, peccata impedita esse, et non accumulatum malum, nitique quantum fieri potest, vt iuvetur, non lachrimis, sed prece, supplicationibus, eleemosynis, oblationibus. We grant (sais he) a synnar is departit, thairfor it becummis us to be blyth, that synnis ar ceissit, and evil is nocht hepit, and als mekil as we may we suld labour that he may be helpit, nocht with greting, bot with prarers and supplicationun, almous deidis and oblatiouns. And the same doctour in the same place declaris at lenth, quhow yat y saulis departit may be helpit be celebratioun of the Yes.

Johne
Of praying for the saulis departit.

John Damascenus lykwais and Grec doctour sais thus: Misteriorum consci, discipuli saluatoris et sacri Apostoli, in tremendis et vivificis misteriis, memoriam fieri eorum qui fideliter dormierunt, sanse-runt. The discipillis of our salviour, the haly Apostillis haiffand knawlege of ye misterpyis of Christ, hes decretit and ordanit in the feirfull leiffand misterpyis, remembrance suld be maid for yame qubilk hes sleppit faithfully, as he mycht say plainly, that the halye Apostillis of Jesus Christ, ordanit that the saulis qubilk departis of pis world in the leiffand faith of Jesus Christ, yat yai suld be helpit be remembrance bad for yame in the Wes. Sanct Gregour, qubilk amang all the bischoppis is callit maist vigilant, sais on pis maner followand: Pro obeuntibus quippe consuluisse cognosceris, si liceat pro eis oblationes offerre, sancta sic tenet ecclesia, vt quisque pro mortuis vere christianis offerat oblationes, atque presbyter eorum faciat memoriam. Et quamuis peccatis omnes subiiciamur, congruit tamen, vt sacerdos pro mortuis catholicis memoriam faciat et intercedat. Thow art kennis to have askit counsale as concerning yame yat ar departit fra this world, gif it be lesum to mak oblationis for yame. The haly kirk haldis this, that ilk a man and woman may offerre oblationis for thame that ar dede, gif thai be trew christin men and wemen. And the priest suld have remembrance of thame, And suppose we ar all subjeckit to synne, It is convenient that a preist have remembrance and mak intercessioun for thame.
Of praying for the saulis departit

And the same doctour sais thus in ane other place: Anime defunctorum, quatuor modis soluuntur, aut oblati-
onibus sacerdotum, aut precibus sanctorum aut cha-
rorum eleemosynis, aut ieiunio cognatorum. The saulis departit ar lowsit soute maner of wais, oder be oblatiouns of Preistis, or be prayaris of gud and haly men, or be almous deidis done be pair friends, or be fasting of thair kynnis men. Thir doctouris afore rehersit ar maist auncient and excellent in the kirk of God, to quheme all other doctouris that come estir yame agreis w ane consent in this mater, and all general coun-
sallis, and specially ye counsale of Constance a-
greis to ye same, yat we suld pray for all christin saulis, quhilk hes mister Æ may be helpit be our prayaris. And thus Æ christin man thou hes declarit thre thingis to the, necessarie to knaw. First quhow thou suld pray, with faith, hoip, Æ cheritic. Secundly to quhem thou suld pray, to God as gisser of grace Æ all gudnes, and to gud men Æ women in erd, Æ to the sanctis in hebin as intercessouris to pray for us to God, that we may obtene his grace. The thrid, for quhem suld we pray, trewly for all quick Æ dede, quhilk hes mister and may be helpit be our prayar.

And because yat the haly Apostil S. Peter erhortis us to be redy alwayis to satisfye and answeir all man yat speris ony question at us concerning our faith and hoip, we think it expe-
dient to schaw schortly Æ plainly quhat our sal-
oo. 1

1 Peter 3.
Of praying for the saulis departit.

Ofour Jesus Christ, he also quhat his haly Apo-

stil s. Paule sais concerning this mater of Pur-
gatorie. And suppose this word Purgatorie is
nocht expresly put in ye haly scripture, zit the sign-
ificatioun of it is plainly contenit in syndre pla-
cis of the haly scripture, he may be cleirly provin
be the samen, swa pat ze samyn placis be trewy
exponit according to ze faithful declaratioun of
autentik catholyk doctouris. First our salvi-
our Christ sais thir wordis: Qui autem dixem con-
tra spiritum sanctum, non remittetur ei, neque in hoc
seculo neque in futuro. Duhasa speikis agane the
haly spreit, it saull nocht be forgevin to him, no-
ther in this world, nor in the world to cum. In
thir wordis our salviour expresly affirnis, that
sum synnis at forgevin in ze world to cum. For
gif yat na kind of synne is forgevin in ye world
to cum, quhat nedit our salviour to eik pir wordis
neque in futuro, nother in the world to cum? Now
send swa it is yat our salviour is ze eternal wis-
dome of God, it can nocht be said without blas-
phematioun, yat he wald speik ony wordis in
daine or without a necessarie cause. Thairfore con-
siderand that he sais expresly, the certane synnis
may be forgevin in ye world to cum, quhilk word
can nocht be trewy takin of mortal synnis, be-
cause yat thai at nocht forgevin in the world to
cum, zit mone neidis follow that certane denial
synnis or ellis sum temporal Payne to be tholit
for mortal synnis (quhilk temporal Payne is cal-
lit synne in the scripture) may be forgevin in the
world to cum, for the quhilk in this world man
hes nocht maid sufficient satisfactioun. Yat yis is z
					trew
Of praying for the saulis departit. Fol. cci.

trew exposition of this place, s. Augustine bearis
witness in that most excellant buke, quhilk he maid
of thic citie of God, sayand thus: Neque enim de quibus-
dam veraciter diceretur, quod non eis remittatur, neque
in hoc seculo, neque in futuro, nisi essent, quibus et si
non in isto, tamen remitteritur in futuro. Mother
mycht it be said trewly of certane synnis, yat thai ar
nocht forgivein to men, nother in this world nor in th
world to cum, except yat certane sintis suppose nocht
in this world, zit yai may be forgivein in ye world to
cum. Saint Gregore allegis the samyn wordis of
our salviour to appreif Purgatorie, sayand thus:
De quibusdam levibus culpis ante judicium purgatorius
ignis credendus est pro eo quod veritas dixit: si quis
in spiritum sanctum blasphemiam dixerit, neque in hoc seculo
dimittetur neque in futuro. In qua sententia datur intel-
ligi quasdam culpam in hoc seculo, quasdam in futuro re-
xaxari. The Purgatorie syre aucth to be trowit for
certane licht synnis afore the judgement, because ye
veritie sais: Gyf ony man speikis blasphematioun
agane the haly spreit nother in this world saull he be
forgedyn, nor in ye world to cum. In the quhilk sen-
tens it is gedyn to be understand yat certane synnis
in this world, and certane synnis in ye world to cum
ar relaxir, forgivein or takin away.

The Apostil sanct Paule writand to the Corin-
thianis, sais thir wordis: Si quis autem superedi-
ficat supra fundamentum hoc, aurum, argentum, la-
pides preciosos, ligna, senum, stipulam, vniuscuiusque
opus manifestum erit Dies enim domini declarabit, quia
in igne revelabitur, et vniuscuiusque opus qualis sit
ignis probabit. Si cuius opus manserit quod super
edificavit, mercedem accipiet. Si cuius opus arserit

Of praying for the saulis departit.

detrimentum patietur, ipse autem saluus erit sic tamen quasi per ignem. Gif a man big apon this foun-
dation (I mene the faith of our salviour) gold, silbair, precious stains, treis, hay or stybbil, the warke of ilk man sall be schawin. For the day of our Lord sall declare, quhilk sall be schawin, in fyre. And the warke of ilk man, quhat it is ñ fyre sall trie or preif. Gif ony mans worke yat he has biggit pairoin abyde, he sal ressabe reward. Gif the warke of ony man burne, he sal thole skaith, bot he sall be saifit himself, nochtetheles, zit as it war throw fyre. Duha sa will consider dili-
gently this auctoritie of S. Paule, he sall esely find Purgatory to be estir pis lyse. And gif ony man will say the contrarie, lat him heit quhat S. Augustine sais in his fourt sermone quhilk he makis of ñ commemoratioun of saulis, quhair he exponis ye forsaid wordis of sanct Paule on this maner: Multi sunt, qui lectionem istam male intelligentes, falsa decipiuntur securitate, dum cre-
dunt, quod si supra fundamentum Christum capitalia crimina edificent, peccata ipsa per transitorium ignem purgari, et ipsos postea ad vitam perpetuam puenire. Thair be mony (sais s. Augustine) quhilk under-
standis verai evil pis present lessone of s. Paule ar desavit with a fals securitie, trowand yat gif thai byg apon this foudnation (quhilk is the faith of our salviour Christ Jesu) dedlie and mortal synnis, yat ñ samyn synnis may be pur-
git be transitorie fyre, and sa yat thai estir hend may cum to the perpetual life.

And
Of praying for the saulis departit. Fol. cciii.

... And a little estirhend he sais thus: Illo enim transitorio igne, de quo dixit Apostolus, "ipse enim saluus erit, sic tamen quasi per ignem," non capitalia, sed minuta peccata purgantur. Quicquid enim a nobis de istis peccatis redemptum non fuerit, illo igne purgandum est de quo dixit Apostolus: Quia in igne revelabitur, et cuius opus arserit (hoc est cremabile erit) detrimentum patietur. For trewly (sais sanct Augustine) with that transitorie fyre, quhaitof S. Paule said, that he sall be saistit edin as it war be ane fyre, nocht dedlie synnis, but smale synnis ar purgit. For quhat saevir siclyk smale synnis is nocht redemit be us, it sall be purgit with yat fyre, quhair of the Apostil said, that the day of our Lord sal be revelit in fyre, and quhais work sall burne, that is to say, abil to be burnt, sall thole skaith. Heir thow hes O christin man ye auctoritie of sanct Paule schortly and cleeirly expounit of purgatorie to be tholit eftir pis lyse, yat thow hes sa expounit be sanct Augustine, ane of the maist excellent and catholik doctouris yat was evir in the kirk of God. To quhais expotioun aggreis ane auld Grek doctour callit Theodoritus byschop of Typane, sayand thus: Dicit Apostolus, quod saluabitur sic tanquam per conflatorium ignem purgantem quicquid inventit per incautelam preterite vite, ex puluere saltem pedum terreni sensus, in quo tamdu manet, quamdiu quicquid corpulentie et terreni affectus inhesit, purgetur. Pro quo mater ecclesia hostias et dona pacifica deuote offerit. The Apostil sais that a man sall be saistit
Of praying for the saulis departit.

saistit, swa as be ane blawin fyre yat purgis quhat saebir it syndis doun throw unwarrenes or negligens of ye lyse bygane, at the lest, it purgis thai thingis qhilk a man hes contrackit be the dust of his sete, yat is to say, his eirdlie or worldly affectiouns. In the qhilk fyre be mone sa lang abyde & remane as lang as ony bodaly or worldly affectiouns abydys in him worthi to be purgit. For quhem our mother ye kirk offeris devoitly to god sacrifice & uther giftis. In the exositionoun of this auncient & catholyk doctour thou may leir thre lessonis: First yat the fyre qhuhair of S. Paule speikis, is to be tholit eftir this present lyse because yat this doctour sais, yat & fyre qhuhair of S. Paule speikis purgis or clengis a man fra thai smale synnis qhilk he hes doun be unwarrenes or be negligens in the tyme of his lyse bygane, yat is to say, of this present lyse. Secundly, that a man abydys in ye samyn fyre, ay & qhilk he be fully purgit or clenzit fra ye samyn synnis. Thirldly yat he is helpit be the prayaris, suffragis & uther gud deidis done for him in haly kirk. And gif ony man will stifly haild agane thir expositiouns of haly doctouris, sayand yat S. Paule menis of ye fyre of temporal paine & trubil to be tholit in ys present lyse, he may be confutit be twa wordis of S. Paule contenit in this present auctoritie, yat S. Paule menis of a fyre yat sal cum eftir ys present lyse. The first word is this: Vniasciusiusque opus manifestum erit. The wark of ilk a man sall be to him manifest and knawin, qhilk thing trewly is nocht done in the tyme of this present lyse, because it is writtin: Nescit homo
Of praying for the saulis departit

homo vtrum amore vel odio dignus sit, sed omnia in futurum servantur incerta.  In the tyme of this lyse man knowis nocht certanely quhidder he is worthi the lyse or hettrand of God, but all thingis ar kepit uncertane till the world to cum.  The secund word of s. Paule is this: Dies domini declarabit.  The day of our Lord sall declare.  Qwhat is that day of our Lord?  Trewly estir y mynd of Anselmus w othir doctors, the day of our Lord in s scripture propirly is callit the day of Gods judgement, nocht denyand hot yat al the daiis of this present lyse ar the daiis of our Lord, for als mekil as he giffis thame to us, be his ordinatioun thai all proced according as the prophet sais in the Psalme: Ordinatione tua persequerat dies.  Nochttheles ye day of Gods judgement (as we said afore) is propirly callit the day of our Lord, to signifie a differans betwein mannis day & Gods day.  Qwhat is callit mannis day?  Trewly y day qubairin man takis his plesour aganis ye plesour of God, qubairin man dois his awin will contrarie to ye will of God.  Of this mannis day speikis the Prophet Hieremie, sayand thus: Diem hominis non desideravi tu scis.  O gud Lord (sais he) thow kennis yat I have nocht despriit the day of man, yat is to say, to leve ane carnal & delicious lyse agane thi will.  Of ye samyn day our salviour Christ makis mentioun speikand to the pepil of Jerusalem: Et quidem in hac die tua.  And verraily in this thi day.  Than quhat is our Lordis day?  Trewly that day qubairin our Lordis dois his plesur aganis the plesour of evil men, quhairin our Lord

Psalm 118

Jere. 17.

OO. III.
Of praying for the saulis departit.

be his rychteous judgement, fulfills his awin godly will contrarie to the will of evil men, giffand to ilk man according to his warkis.

Qthow mony sortis of dais of judgement syn we in the scripture? Trewly twa. The tane is the day of our particular judgement, qhilk is executit to ilk man and woman immediately eftir yair saule departis fra thair body, qhairrof sanct Paule speikis thus: Statutum est hominibus semel mori et post hoc judicium. It is decretit of God, that men & wemen anis sall dec, eftir that to cum to yair judgement. Of this day of our Lord qubairin he cumis to our particular judgement speikis sanct Paule sayand thus: Scitis quia dies domini sicut fur in nocte ita veniet. Ze ken yat ñ day of our Lord sal cum apon zow quietly edvin as the theif cummis in the nycht. The second day of our Lord is callit yat day qubair in he sall cum manifestly and oppenly to ye general judgement, qubair of speikis the Prophet Johel, sayand thus: Magnus dies domini et terribilis valde. Gret is the day of our Lord and exceeding terribil. Now quhen sanct Paule sais, the day of our Lord sall declare, for it sall be rebelit in fyre, he can nocht be understandit to speik of the day of general judgement, for eftir yat day na man sal he saffit be fyre, because yat eftir yat day of general judgement, on-ly remanis paynis to be tholit perpetually in the fyre of hel, be the quhilk na man sall be saffit. We mone thairfore of necessitie understand the word of sanct Paul to be spokin of the day of our Lord, qubairin he cummis to our particular judgement, that
Of praying for the saulis departit. Fol. ccv.

that day sall declare til all men & wemen the quan-
titie and qualitie of all thair workis gud and evil.
And estir yat day or on that day, quhasa hes biggit
apon the foundatioun of our christin faith, treis hay
or stypbil, yat is to say, hes done in this lyse ony
smale or banial synnis, or that in this lyse hes
nocht condignely & sufficiently tholit all tempo-
ral payne, quhilk he aucht to fulfil for his dedly
synnis, and depart fra this world in the stait of
grace, that man or woman sall he saiffit be the
fyre, because yat quhen he is justly purgit, baith
fra his banial synnis quhairin he deis, and also
quhen he his justly tholit all temporal payne,
quhilk he ye justice of God he aucht to thole for
his dedlie synnis forgevin to him be pennaunce,
than is he saiffit and passis to ye glorious king-
dome of hevin. Thus christin man thow hes de-
clarit to the, the mynd of sanct Pauile, baith be
his awin wordis and alswa be ye expostionoun of
haly and catholyk doctouris, quhairto all chri-
stin men aucht to gebe ferme credence.

In the end of this buke, first we desyre pow
 Eccarisis and Curattis, quhilk ar to reid ye
 samyn to your parochionaris, that afore ze
begyn to reid it at ony tyme, first advert weil and
tak tent to ye correctionoun of certane faultis col-
lekit & put in the end of this buke, to yat effect
yat ze kennand the faultis & how thai suld be a-
mendit, may the bettir reid the samyn buke to ye
pp. i. edificationun
edification of the people, for pair is na buke sa
perfectly pretit, bot sum faulcis dois eschaip in
the printing that oof.

Secundly, we exhort you all yat ar Personis
of kirkis, qhibilk hes ressabtid apon pow the cure
of saulis, quhat degree or name saevir ye have,
vat ye wald apply your diligens to do your office,
that is to say, to preche & teche synerely the evan-
gil of God to your parochionaris according as
ze ar oblissit to do be ye law of God & haly kirk.
And trow nocht yat this buke sal discharge pow
afore God fra executionoun of your forsaid office,
for trewly it is nocht set out to that intention
nother to geve to you ony baldness or occasioun
of negligence and idilnes. Heirfor for ye tender
mercy of God, and for ye lufe yat ye have or suld
have to the bitter passioun of Christ Jesu our
salviour, quhais spiritual flock hocht with his
awin precious blud ze have takin to keip & feid,
vat ze failze nocht to do your office, ilk ane of you
to your awin parochionaris, seand yat yai pay
to you their dewtie sufficiently. Consider weil &
dout nocht bot yat ze ar als mekil bund to yame
as thai ar bund to you. This do as ye will es-
chaip the terribil vengeancen of Gods judgement
qhibilk he schos is to cum apon you in the thrid
dauptour of Ezechiel, sayand: Sanguinem autem
eius de manu tua requiram. I sal (sais our eter-
nal judge) require out of thi handis the blud of
him that perissis throw thi negligens. And gif
ze be wise, lat nevir the weichty word of sanct
Paul
Paul gang out of your remembrans, quhilk is writtin in the last cheptour of ze Hebrewis: Ipse enim puigilant, quasi rationem pro animabus vestris reddituri. Thai that ar gud pastouris watchis perfistely, as men that ar to geve ane accompt to God for your saulis.

Thirdly O christin pepil we exhorte you with all diligence, heir, understand, kep in your remembrance, the haly wordis of God, quhilk in this present Catechisme ar trewly catholykly exponit to your spiritual edification. And albeit all thingis be nocht sa fullily kep perfistly comprehendit heirin, to your understanding as ze wald require, we exhorte you in Christ (for quhais honoure and your professi onely, this buke is set out be your pastouris) that ze will ressace and take the samyn in ye best part, wye the gud myndis and willis of yame yat wald have had the same bettir, baith compilit, correecket kep pretit, to your saule helth, gif þ tymé mycht have tholit it. And gif ye persaif be frequent heiring heirof, your self spiritually instrueckt mair than ze haue bein in tymes bygane geve thi thankis thairof only to God, the father, the sonne, þ the haly spreit, to quhem be gedin all honour and glorie, loving and praise for now and evir. Amen.
Errata.

Here followis certane faultis eschaipit be negligence in the prenting of this buke, quhair thou sall note, pat this sillah fo. betakinnis e' leif of ye buke, pis lettrir a. signifris ye first page or syde of ye buke, this lettrir b. schawis the secund syde of the leif, this lettrir l. betakins ze lyne of ze syde, countant fra the biear part downward, in ze quhilk lyne the fault is exprinit, with the trew word set for it. Reid the first lyne on this maner. The first leif, the first syde of the leif, the lyne rvi.iii. and sa the laif.

Fol. i.a. l. rvi.iii. betew for vertew. And in the same lyne, ar for art. fo. i.b. l. rvi.iii. misend for mis-kend. fo. ii.a. l. i. of superfluous. fo. iii.a. l. vi. laf for laif. fo. v.a. l. b. commandis for command. fo. v.a. l. viii. punitiouns for punitiouns. fo. v.a. l. rvi.iii. to gud heven. for to ane gud hevin. fo. v.a. l. 27. is for ar. fo. v.b. l. ir. creaturis for creaturis. fo. v.b.l. rvi. justificatiobus for justificationibus. fo. v.b. l. rvi. rens for reus. fo. vi.a. l. rvi. estir this word sayand eik to zir wordis lucerna corporis tui est oculus tuus. fo. vi.b. l. rvi.iii. brak for breik. fo. vii.b. l. ii. Deuteroume for Deuteroume. fo. viii.b. l. b. Adoma for Adama. fo. viii.aa. l. rii. mattir for mater. fo. ir.a. l. i. estir this word God, eik to this word, is. fo. r.h. l. rxx. eerce for eerce. fo. rii.a. l. vii. getil for gentil. fo. rii.a. l. viii. Goo for God. fo. rii.a. l. rii. lad for land. fo. rvi.b. l. iii. y for the. fo. rvi.b. l. rxxi. streth for strench. fo. rvi.aa. l. rii. commantis for commandis. fo. rvi.a. l. rir. speid for spend. fo. rvi.a. l. rxxi. fyuntane for fountane. fo. rvi.ii.b. l. r. warloly
wordly for worldly. fo. cir.a. l. ii. ind for and. fo. rr. a. l. iiii. in superfluous. fo. rr.a. l. iiii. pardam for perdam. fo. cir.a.l.rrdi. instructioun for instruction. fo. rri.a. l. rrviiii. incorruptibili for incorruptibilis. fo. rrvii.a. in ȝ coting of ye lefe. rvi. for rvi. fo. rrviiii. in the coting of the leif. rir. for rrviiii. fo. rrv.a. l. rrr. Te for the. fo. rrv.b. l. iiii. turnis for turnis. fo. rrvii.b. l. iiii. visit for visie. fo. rrvii.b. l. iirr. visit for visie. fo. rrv.b. l. rriir. fuleharde for fule- hardie. fo. rrviii.a. l. vi. y for ye. fo. rrv-di.a. l. iii. him for thame. fo. rli.b. l. rrii. us for pow. fo. rliii.b. l. rrv. mandax for mendax. fo. rrdi.b. l. rvi. reulmen superfluous. fo. lriii.b. l. ii. thir for pair. fo. eodem b. l. rvi. syne for signe. fo. lrv.a. l. rvi. thir for pair. fo. lrvii.a. l. ri. Paule for James. fo. lrr.a. l. ii. qui. for que. fo. eodem. a. l. rrii. eftir this word auld, eik aige. fo. eodem. a. l. rriiiii. Se for or. fo. eodem. b. l. rriir. for for fevrs. fo. lrr.a. l. i. eftir this ane, eik ebil, fo. rciii.a. l. rr. be handis, for be the handis, fo. eodem. b. l. rrvii. justicati for justificati. Albeit that ten leifs ar wrang corit, that is to say, fra rr. to c. zit follow thame because thai can nocht he cor= rekiat. fo. rciii.a. l. viii. dangaris for dangeris. fo. eodem. b. l. i. thir forfour wordis ar superfluous, writin, in, his, hart. fo. rrviiii.b. l. i. houshal for citie. fo. rii.a. l. d. nakit for nait. fo. rvi.a. l. vi. obdient for obedient. fo. eodem. a. l. rvi. obdiens for obe= diens. fo. rrviiii.a. l. i. the evangil for the same evangil. fo. eodem. b. l. ii. quick is membris for quick membirs. fo. cir.b. l. ii. tyrddes for tyritnes. fo. cir.b. l. viii. myd for mynd. fo. cir.b. l. rvi.
for for. fo. clxxiii.a. l. ri. or for their. fo. clxxvi. a.l. d. damna for damnation. fo. clii.a. l. ir. estir pis word your, eik: hart and nocht your. fo. cliii.b. l. iii. that is say, for that is to say. fo. clxxxviii.a. l. ccxxviii. coast for craft. All other faults, other committit be negligens as thir afore colleckit, or be imperfection of the prent, the lettir nocht heand fullily fillit with ynk or nocht set in edin frycht order, ane gentil reider may esely persaif, and thairfor suld reid thame as weill as he can in the best maner.

FINIS.

Prentit at sanct Androus be the command and expensis of the maist reuerend father in God Johne Archbishop of sanct Androus, and primat of ye hail kirk of Scotland, the xxix. day of August the zeir of our Lord m.d.lii.
Additional Errata in this edition or the older one.


Fol. i. b. l. vi. avertatus for avertatur. fo. i. b. l. ir. tuus for tuas. fo. iii. a. l. rr. vigour for rigour.

fo. iii. a. l. iii. jacientis for jacientes. fo. iii. a. l. rrvi. upone for propone. fo. d. b. l. rdii. justificatiobus for justificationibus. fo. vii. a. l. vii. parate for parati.

fo. r. a. l. ir. date for daie. fo. r. b. l. rvi. justicum for justicam. fo. r. i. b. l. vii. Mark for Matt.

fo. r. i. b. l. rdii. abhereas for adhereas. fo. rii. a. l. iii. omnen for omnem. fo. riii. a. l. ii. judicus for judiciis. fo. riii. b. l. ir. precede for proceed. fo. riii. b. l. penult. epistolam for epistolam.

fundam for confundam. fo. rlvii. l. riv. erb for erd. fo. rlviii.a. l. v. insert suld before maist. fo. rlx.b. l. rviii. precusserit for percusserit. fo. lxi.a. l. rvi. marakil for mirakil. fo. lxi.a. l. rvi. women for woman. fo. lv.a. l. rvid. ebriose for ebriosi. fo. lv.a. l. rrr. appressaris for oppressaris. fo. lviii.b. l. vi. find for provid, promotis for promovis. fo. lviii.b. l. ult. fallate for falsate. fo. lxx.a. l. viii. reffaris for ressabis, in margin, same for fermé. fo. lxx.b. l. rii. to for off. fo. lxx.b. l. v. stit for stit. fo. lxx.b. l. riii. schois for schoris. fo. lxxii.a. l. rvd. pmisis for promissis. fo. lxxii.a. l. rir. habere for habete. fo. lxx.a. l. i. before toung insert ceyl. fo. lxxii.a. l. vii. afinity for asinum. fo. lxxii.a. l. ri. pretenis for pertenis. fo. lxxiii.a. l. ii. So for To. fo. lxxiii.a. l. rii. ope for opere, noie for nomine. fo. lxxiii.b. l. cr. ambalat for ambulant. fo. lxxvi.a. l. r. land for lang. fo. lxxvi.a. l. rr. peragrum for per agrum, pegri for pigri. fo. lxxvii.a. l. viii. parris for patris. fo. l. rrr. l. riii. vire for vite. fo. lxxiv. l. xvii. half for hals. fo. lxxv.a. l. ii. tantu for tantum. fo. lxxv.a. l. rri. cognitis for cognitio. fo. rcxii.a. (83) l. i. nosce for nosse. fo. rccc.b. l. rvi. justicarum for justificati. fo. rccv.a. (85) l. rrv. delexit for dilexit, 9 for 2. fo. rccvi.a. (86) xcvi. for xcvi. l. i. die for dei. fo. rccvi.a. l. rvdii. diligentium for dii gentium. fo. rrr.a. (89) l. ult. wall for wald. fo. rrca. l. rri. spicie for speciei. fo. rcri.a. l. r. feciens for faciens. fo. rrrri.b. l. ii. plirt for prolirt. fo. rcrv.a. l. vi. sumos for sumus. fo. rcrv.a. l. rvid. handwark for hande-wark. fo. rcrvi.b. l. ir. commanentes for commonentes,
vos metipos for vosmetipsos. fo. ccrvi.b. l. ri. teach-
l. ir. cut your clavis for cut your hartis and nocht your clavis. fo. cliii.b. l. crv. supgresse for super-gresse. fo. cliii.a. l. ir. veram for verum. l. xir. diffination for diffinition. fo. clvb.b. l. crv. re-deemer for redimeret. fo. clvb.a. l. vi suggestiombus for suggestionibus. fo. clvb.a. l. rvd. we nocht for we be nocht. fo. clvb.b. i. rvir. membro for membra. fo. clix.b. l. rri. ordanatioun for ordination. fo. clr.a. l. iii. ordanatioun for ordination. fo. clix.a. l. rvd. curit for curat. fo. clix.b. l. i. con- vertent for convenient. fo. cliii.a. l. xii. ocsurramus for occurramus. fo. cliii.b. l. crv. res for rei. fo. cliii.b. l. crvi. corrigus for corrigas. fo. cliiiii.b. l. rri. abherebit for adherebit. fo. cliiiii.b. l. rrv. abheir for adheir. fo. clrv.b. l. vii. precepio for pre-cipio. fo. clrvii.b. on margin, contact for contract. fo. clrviiii.a. l. r. que for per. fo. clpv.b. l. xvii. pepitiones for petitiones. fo. clrxi.a. l. rrv. justifye for justifvit. fo. clrxii.a. l. xrr. devirt for devoit. fo. clrxiii.b. l. iii. vigilate for vigilate. fo. clrxiii.b. l. vi. state for stare. fo. clrxviiii.a. l. rvii. conteine for contene. fo. clrxviiii.a. l. rrviii. gud for god. fo. clxx.b. l. vi. vivisicavit for vivificavit. fo. clxx.b. l. rr. it for ii (2). fo. clxxii.a. l. xir. ipsi for ipse. fo. clxxiiii.a. l. rrv. meannis for mennis. fo. clxxiiii.a. l. ult. god for god. fo. clxxrv.b. l. rrvi. homoum for homo in. fo. clxxrvb.a. l. ir. Benedictatum for Benedicta tu. fo. clxxrvbi.a. l. r. manuum for manum. fo. clxxrvbi.a. l. rrv. per for pro. fo. cci.b. l. r. dixem for dixerit. fo. cciii. l. vi. remitteritur for remitteretur. fo. cciii.a. l. rvir. senum for fenum. fo. cciii.b. l. rvi. pvenire for pervenire.
A Godly Exhortation

as set forth

by John Archbishop of St Andrews

commonly styled

"The Twopenny Faith."

M.D.LIX.
The Provincial Council or Synod, which was held at Edinburgh on the 26th of January 1551-2, authorised the publication of "The Catechisme," in the vernacular tongue, which contains an Exposition of the Commandments, the Creed, and the Lord's Prayer, to be used solely by the Clergy for reading to the people, "quhen thair cummis na preachour to thame to schaw thame the word of God." This well-known work was printed at St Andrews, 29th of August 1552, at the expense and in the name of John Hamilton, Archbishop of St Andrews. It is a quarto volume of 220 leaves, and has strangely been confounded by Spottiswood and other writers with a small treatise which was issued by authority of the Provincial Synod, in March 1558-9, and was called by the people in derision The Twa-penny Faith. This, name it is said, "was derived from Archbishop

1 See Wilkins's Concilia, vol. iv., p. 72, Art. 16. "Circa editionem et publicationem Catechismi, in gratiam virorum Ecclesiasticorum curam animarum gerentium." The prohibition of allowing any of the multa exemplaria to come into the hands of the laity, is sufficiently explicit; the Canon providing, as Lord Hailes observes, that the book should not be circulated among the people, but be read to them omnibus Dominicis et festivis diebus. (Historical Memorials concerning the Provincial Councils of the Scottish Clergy.)


Hamilton allowing the pedlars, to take two pennies for their pains in hawking it abroad.” The sum of two pence, or the sixth part of one shilling Scottish money, was equivalent to the sixth part of one penny sterling.

Of this treatise no fragment was supposed to be extant; but a copy was recently discovered by the Rev. George A. Griffin, of New Abbey, in a volume of miscellaneous tracts belonging to the Rev. Henry Small, Catholic Priest, Dumfries; and he most obligingly obtained for the Editor the use of the volume, with permission to reprint this tract. The original edition is comprised in four pages, and is here reprinted in facsimile. The copy is partially mutilated, but with Mr Griffin’s aid the deficiencies have been supplied by the words enclosed by brackets. That this Exhortation was the treatise alluded to seems very evident. The types as clearly indicate that it came from the press of John Scott, who had exercised the art of printing for many years, sometimes at St Andrews, but chiefly in Edinburgh. Even as a typographical curiosity it was worth preserving; but its interest is much enhanced, when we consider that it exhibits one of the well-meant efforts (the quædam catholicæ exhortationes et succinctæ declaratiæ on the part of the Provincial Council to stimulate the Roman Catholic clergy of the time to a more faithful and consistent discharge of their duties, and to check the progress of the Reformed opinions at this critical period.

Bishop Lesley refers to certain Articles presented to the Queen Regent, “be the Lords and Barons,” which she sent to this Council by the Earl of Huntley: the first of these contained a request, “That the Commone prayers should be permitted to be used publiclie in the
parryshe kirkis, and the ministratioun of the Sacramentis, in the Inglis toung."¹ We may also notice, as an important document connected with the progress of the Reformation in Scotland, "the Remonstrance to the Prelates and other Churchmen assembled in the Provincial Council holden at Edinburgh in March and April A.D. M.D.LIX., craving redress of several grievances complained of in the Ecclesiastical Administration of Scotland." No names are affixed to this Remonstrance, but it apparently proceeded from persons of distinction, who were anxious for the preservation of the existing Church. Along with the "Acta Concilii Provincialis totius Cleri Scoticanì utriusque Provinciæ habitu Edinburgi, A.D. 1559," it is published by Dr Wilkins in his great work, "Concilia Magnæ Britanniaæ et Hiberniæ,"² and by Dr Joseph Robertson, in his "Statuta Ecclesiæ Scoticanæ."³

¹ Hist. of Scotland, p. 270, published by the Bannatyne Club.
DEUOTE Christiane men and wemen, quha at this present tyme ar to resave the blyssit Sacrament of the altare. Tuytt ze persiflie, and beleve ze fermilie, that under the forme of bread, quhilk I am now presentlie to minister to zow, is contenit trewilie, z realie, our Salviour Jesus Christe, heale in god-bele and manhede, that is baith his bodie, and blude, and Saule, conjunit with his Godhede, quha in his mortale lyue, offerit hymself upon the Croce to the father of hevin, ane acceptable Sacrifice, for our redemption, fra the Deuyll, syn, eternall dede, and bell. And now in his immor-tall lyse, sittis at the rycht hand of the Eternal Fa-ther in hevin, quhame in this blyssit Sacrament, invisiblie contenit under the forme of breade, I am
to minister to zow. And wit ze, [that ressasve this] blyssit Sacrament worthelie,ze re[sasve the blyssit bodie and blude of our Salue[ure Chryst for the] fid of zour saulis, to streth zou a[ganis all mor- tall and deidlie synnis, and power of [the Deuill] to mak zow starke in your faith towar[tes your] God, to get his grace largelie ekit to zo[u to keip] vp zour hope unto the mercie and glore of [God, to] kendle zour hertis, and mak zou ardent in [to the] lufe of God, and of zour nychtbour, to ca[use zow] havequick remembrance of the blyssitP[assiounof] our Saluiour, and redeemptour, Jesus Christe, qubilk he tholit for zow. Duairthrough w leuyng faith, ze maye get and obtene remissioun of zour synnis, and be reconciliat to the Father of hevin, and als be delyuerit fra eternal damnaatioun, and brocht to eternal lyse g ltere. T Attoure, wytt ze Christiane g faithfull Peple, that quha ressabis worthelie this blyssit Sacrament, ar duit and conjunit to the mistical bodie of our Salviour Jesus Christ: that is to the Sanctis of hevin, and to thame that hes the grace of God in the erd, and maid quick and leuyng membri of the samyn mistical bodie. Heirisfor I maist hertlie for z maist tender lufe, reuereence, and mercy of Christ Jesus our Salviour, exhort zou all christiane peple, that ze ressasve this precious Sacrament, with persyfte faith, helevyng fermlie that Christ Jesus zour sal- viour tholit passioun, and deid upon the Croce for
[your synnis, In remembrance wherof, with 
a persye cou]science, ze aucht to ressabe the 
samyn: and becaue se this Sacrament, is the Sa-
crament of lufe] et concorde, se that nane of zow 
[with despyn] in your herte, presume to cum to 
[this blyssee sacrament], bot as ze wald be forsebinn of 
your synnes, and re]ssavit in unitie with God, swa 
auchte ze to forge]ie other. And because ze 
[desyre to prepare z]our self to ressabe sa preci-
ous a gift, raise 3o]ur hertis to God, and als 
[with gret dolour] praye him in Jesus Christis na-
[me], and for the merit of his Blyssee Passioun, to 
mak zow worthy be his grace thairto. For and ze re-
sabe ë samyn unworthelie: it wyll be to your dam-
natioun. And because Cursing cuttis, and deuy-
dis the Curset fra the haly congregatioun off the 
kirk of God, and deidy syn makis Van unabyll 
to ressabe worthelie this blyssee Sacrament. Heir-
for I praye zow, and als Ernestlye in Jesus Chri-
stis behalfe and name chargis, that nane off zow 
knowing hym self cursit, or in stait of deidy syn, 
or nocht confessit to his Curate, or othir Preiste, 
habiyn power thairto, according to ë law of God, 
and haly kirk, presume to cum to this haly ë maist 
ecellent Sacrament, of our Saluour Jesus.
to the Clergy

E VICARIS, [CURATIS and vthe-]
ris preistis, that are employit in the
ministratioun of the blyssit Sacra-
ment of the [Altar, witt ze that the]
Provincia[le Counsale straitlye char-
gis powthat[ye minister the blyssit Sa-
crament mair Godlie, mair honestlie and w [gre-
tare reverence, than ye war wount to do, thole
nocht zour Parrochianaris to cum to this Blyssit
Sacrament misordourlie. But put thame in or-
dour be zour ministeris before the Altare, and re-
quyre thame to heir zow reid the afore wrypttin, ex-
horation without Naysse, or Din, and to sit styl-
swa in Devotionn, with devote hert and mynde,
quhill thay be ordourlie sexuit, of the saide Blyssit
Sacrament. Sc.

FINIS.

Extractum ex librisactorum et statutorum dicti Provin-
cialis Concilij : per me eiusdem concilij Clericum et Notarium
Subscriptum.

Andreas Elephantus manu sua
De mandato. Subscripsit.